

# The Spiritualist,

## AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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## FASCINATION.

The Ancient Mariner who detained the wedding guest with his glittering eye and his skinny hand, exerted a gruesome fascination of one kind, and the young curate who is flooded with worked slippers, exerts an attractive fascination of another. The wives of the *Paltostoma torrentium*, a lively gnat, vary in their fascinations, some of his wives being born with large fierce eyes, and a blood-sucking mouth, whilst the remainder of his wives are vegetarians from birth, with small eyes, and delicate frame. The latter live on honey, whilst the former quaff draughts of blood. But the fascination we have now to consider belongs to the class in which snakes exhibit the power of so transfixing birds with the influence of their gaze, that the latter cannot fly away, but fall helpless victims. Examples of the fascination of birds by snakes, are sometimes quoted by psychologists as instances of the power of mesmerism. The bird, transfixed by the eye of the snake, twitters and flutters helplessly upon a branch, and, instead of flying away, falls into the jaws of its deadly enemy. That animals can be mesmerised there is no doubt, for numerous instances are on record of cats, dogs and other animals being sent to sleep by mesmeric passes. But whether fascination between animals comes under the same category, is more open to question.

Take, for example, a case recorded in *Nature* of the third of this month. Mr. Brownwell saw a large striped snake about fifteen inches from what he, without intention to be offensive, calls a "medium-sized" toad. "The snake lay in a coil with its head thrust out towards its victim, and moving slowly; its eyes glittering and its tongue darting incessantly. The toad was standing on the very top of its claws, with its limbs rigidly drawn up to their full length, its eyes fixed upon its captor and fairly bursting from their sockets, its mouth covered with foam, and its whole body swaying to and fro, and seeming just ready to pitch forward upon its face. The movement of the snake became more and more rapid, and the agitation of the toad more intense, until the space between them was reduced to some three



or four inches, when the snake opened wide its mouth, and the laboured breathing of its victim stopped short in a low guttural moan. At this point," says Mr. Brownwell, "my own agitation became so great that, seizing a heavy stone, I finished the snake at one blow. The instant the snake was struck the toad fell backward as suddenly as though itself had been hit, and lay upon its back for some minutes with no signs of life. At length it gained its feet, and began to creep languidly away."

May not all this, as well as the details of other cases of the fascination of animals, be accounted for by mere terror depriving the will of the power of controlling the nerves and muscles? If any of our readers can send us the details of any case, in which the operating power is clearly mesmeric influence and not ordinary fright, the particulars would help to clear up a philosophical point.

#### THE POWER OF IDEAS.\*

BY W. STODDART, B.A.

The World is governed by Ideas. Man's Life is moulded by Ideas. Men of Ideas have made the history of the World. Reformers have remodelled Society by some new Idea, which has first of all possessed them, and then, by them, has been infused into the souls of their fellow-men. Prophets have had their souls inspired with a Ray of God's Truth, which they have straightway proclaimed aloud to the sons of men. Ideas have been the "moral levers" of the world, and in proportion to their truthfulness has been their power.

In Science, all progress has been evolved out of Ideas. Now a Prophet arises, who seizes hold of the Idea of "Gravitation," and by the discovery of this law, Newton evolves Order out of Chaos, and makes the Spheres of Heaven sing together the praises of the Creator in strains of harmony. In Chemistry, Dalton conceives the Atomic Theory and discovers the Magic Numbers, that straightway unlock the secrets of Matter. In Geology, a Lyell is born who opens the pages of the Stone Book and deciphers the ancient inscriptions which record the History of Time, and at once the rocks and strata of the Earth resound with the March of Creation. In Zoology, Darwin discovers the mode of the Origin of Species, which not only evolves order in that branch of Science, but gives an impetus to almost every

other. The Idea represented by the word "Evolution" has caused quite a revolution in almost every department of Thought and Knowledge.

But it is when we descend from the Realm of Knowledge into that of Action, that we perceive the Power of Ideas to revolutionize society and turn the World upside down. France, whose fiery sons are more easily swayed by the Sovereignty of Ideas, than cold calculating Britons, affords us a good illustration of the Power of Ideas to revolutionize the State. The Idea of "the equal rights of men" toppled over the Throne of Despotism and burst the bubble of "the divine right of Kings to rule unjustly and oppress their fellow-men." In Germany, the battle-cry of "The Fatherland" found an echo in the hearts of a somewhat stolid people, rallied them round one standard and united them into One Nation. So also the patriotic cry "Italy for the Italians," caused a chord to vibrate in the breasts of the Sons of Music.

And in religion, as in Politics, each progressive movement has had some Idea for its ensign or battle-cry. The inspiring Idea of Primitive Christianity was that of the "Immortality of the Soul," proved by the appearances of Jesus to his disciples, and realized by the possession of spiritual faculties. The Mahometan Reformation had for its battle-cry, the Unitarian doctrine of the "Oneness of God." The Lutheran Reformation had for its fundamental principle "Salvation by Grace." The animating Idea of the Quaker Movement was "the personal relation of God to each human soul" or "The Inspiration of God." And the last Idea which passed as a wave over the churches, was that of "The Fatherhood of God."

Thus Ideas have been the successive waves, upon which the Ship of Humanity, freighted with living souls, has been floated across the Ocean of Time, borne onward by the wind of the Spirit of God.

One great Idea at a time has engrossed the attention of mankind, for the human mind is too finite in its capacity to hold more than one great Idea at a time; hence the line of human progress, instead of being straight, is zig-zag; or better still, it is a spiral, or ever increasing circles described around successive points of truth.

"For I doubt not through the ages, one increasing purpose runs,

And the thoughts of men are widened by the process of the suns."

\* Quoted from *The Electric Light of the New Era*, by W. Stoddart, B.A. Stockton-on-Tees, Heavisides and Son, Frinklo Street.



I have said that Ideas have been powerful as moral levers of the World in proportion to their truthfulness. Perhaps that statement requires some modification, for the Seed of Truth must find a suitable soil in the human heart in order to take root and thrive. If the Nature of Man be depraved, an epidemic of small-pox or Jingoism will spread as quickly as anything. These diseases, however, have a tendency to cure the system, whether physical or political, and in spite of these diseases there are chords in the heart of man which vibrate to Truth. Error eats itself up; Truth is eternal. A true Idea shall have a more permanent effect on the Age than a half-truth or a lie.

Now what great Truth has Spiritualism given to the world? What will be the next wave of knowledge upon which the stranded Ship of Humanity will be once more floated and borne forward? What will be the next Idea round which both scientific and religious progress will revolve? It will be that of the discovery of the Spirit-world and the Soul—the demonstration of the existence and immortality of the Soul of Man—the discovery of latent spiritual faculties in the human mind, which will open up a New World to Science, and bring the Kingdom of Heaven upon Earth.

This is the next Idea which will animate a dead world and quicken mankind into life and activity. Already the Telescope of Science is pointed toward that part of the Heaven of Knowledge, whence the Ray of Light will come which will prove man's immortal nature and destiny. The law of evolution is directing the attention of scientists to the latent possibilities of the human mind, and prophesying a glorious future for mankind. Science too long has grovelled in the dust; Religion too long has raked the ashes of tradition. The time is at hand, when Religion shall be rescued from dead shams to live in the spirit, and Science shall gaze upward to the divine and eternal realities, and a noble life for man shall arise from the union of Science and Religion.

But, perhaps, it will be said that this is no new discovery. It was the Gospel of the Kingdom of Heaven that the disciples of Jesus gave to the World. It was the foundationstone of Primitive Christianity. Quite true; but materialists had cast so much dirt upon it that it was well-nigh buried from the sight of men. Atheists denied that man had a Soul and challenged Christians to prove it.

The World disbelieved in a "Future Life," and even among Christians, Immortality had become but a faint hope, ready to fade away,—there was no longer the evidence of the Spirit-Life, which existed in the days of Primitive Christianity, until Spiritualism brought its light into the darkness.

#### SPIRIT IDENTITY.

JOHN WESTON—A VERITABLE GHOST STORY.

Under the above heading the *Worthington (Minn.) Advance* relates a remarkable occurrence. It appears from the account given that a Mr. Weston, of Seaward township, Nobles County, had been to Graham Lakes and was returning with a load of wood when the severe storm of 1873 caught him. He drove across his own farm and missed the house. He then turned and went in a circle, making the same circle twice, as shown by the tracks of the sled. He then bore north to the vicinity of the place now owned by H. D. Winters, in Graham Lakes township. He abandoned his team, and the oxen, after wandering awhile, turned the yoke and choked to death. Mr. Weston, from this point, evidently concluded to walk with the storm, and made a bee line for Hersey. He walked about twelve miles and fell forward on his face, clutching the grass as he fell and the blood gushing from his nose. His body was found the following spring, with the hands full of grass and the blood on his face.

The day after the storm, Mr. Cosper had been out with some neighbours searching for Weston's body. He had returned to his home and was at the stable feeding his stock just before sundown. He came out of the stable and passing around to the east end, saw John Weston coming up the path from the creek. Weston had on the blue soldier overcoat which he usually wore. His hands were tucked up under the cape, and he approached Cosper with his usual smile and usual salutation, saying, "How goes it?" Cosper said, "Why, Weston, I thought you were frozen to death!" Weston replied, "I am, and you will find my body a mile and a half northwest of Hersey!" Saying this, he vanished. Mr. Cosper says that even after Weston was gone, it took him some time to realise that he had seen a ghost and to "feel queer."

Before this, Weston had evidently announced his death to his wife. Mrs. Weston related the incident and it was confirmed by her son. The second night of the storm, she was awakened by a knock at the door. She dozed off again and was aroused by a second rap, when she



asked, "What was wanted?" A voice answered, "Did you know that John was frozen to death?" The voice sounded like that of her brother, Mr. Linderman, who lived in the vicinity. The boy heard the voice, and rising up in bed, said: "Mother, did Uncle say Pa was frozed to death?" Mrs. Weston went to the door, but there was no one there, and no tracks could be found in the snow. Mr. Linderman had not been there, and it seems that Weston, wishing to announce his death, and at the same time not to frighten his wife too much, assumed the voice of his brother-in-law.

Now for the confirmation of Cosper's story. He told it at once and it was published throughout the country before the winter was over. Search was made for Weston's body, but in vain. When spring came, however, and the snow began to melt off, Weston's body was found near a slough, where the snow had been deep, a mile and a-half northwest of Hersey.—*Religio-Philosophical Journal*, Jan. 29th.

#### THE PROSECUTION OF AN AMERICAN MEDIUM BY A SPIRITUALIST.

In the matter of the charge against Mrs. Susan Willis Fletcher and others, at the Bow-street Police-court last Saturday, Mr. E. D. Lewis, according to the *Echo* newspaper, said about his previous idea of applying for a mandamus, that he had "since consulted with Mr. Day, Q.C., and Mr. Besley, upon the question of the admissibility of the letters rejected by the learned Magistrate, and they had advised him that, although the questions were legally admissible, still the Judges would be very unlikely to interfere with the decision of the Magistrate, who was allowed almost absolute discretion in the matter of accepting or refusing evidence in his Court."

The following is the latter part of the proceedings as reported in last Sunday's *Observer* :—

He would ask that the prosecutrix should again enter the box, when he (Mr. Lewis) would put to her two or three of the questions that the magistrate had ruled were not admissible. He would not press them, but would ask that they should appear on the face of the depositions, with a statement that they were disallowed. By that means the defendant would not be placed at any disadvantage by the ruling of the magistrate.

Mr. Wontner said that there was no occasion to put the prosecutrix to further pain in the matter. The Crown would make no attempt to do anything against the interests of the defendant, and he personally would guarantee that the evidence of the prosecutrix should not be put in at the trial unless she was present.

Mr. Lewis replied that he was quite content with that assurance. He could not conceive there would be any advantage in cross-examining any other witnesses there, or to call any, and he therefore reserved the defence. He wished to correct a wrong impression that had got abroad. He had been reported to have said in stating the substance of one portion of the defence as explaining the motive of the prosecutrix for transferring her property, that she was a person who was friendless. What he did say was that by reason

of certain matters, to which he would not now particularly refer, the prosecutrix was not at the time in the society in which she had previously moved, and that matters arising from that cause supplied the motive for the transfer to Mr. and Mrs. Fletcher of the property for what was a perfectly good and valid consideration.

Mr. Wontner remarked that his memory differed from Mr. Lewis's. Mrs. Hart-Davies was fortunately far from friendless, and her friends had stood by her.

The Magistrate: You put it to me whether there is evidence to send the case for trial. I think it would be wrong if I gave an opinion on this or any other case as to its merits, but I consider this a case for going to trial.

Mr. Lewis wished to remark that the facts upon which his cross-examination arose were unknown to the defendant when she received Mrs. Hart-Davies into her house, and only became known since the commencement of the present proceedings.

Mr. Wontner said he must again disagree with Mr. Lewis.

Mrs. Fletcher was then formally committed to take her trial at the next sessions of the Central Criminal Court, being allowed out on the same bail as before for her appearance.

#### MYSTERIES OF RE-INCARNATION.

The following amusing paragraph from *The Daily Telegraph* represents difficulties which perhaps can be explained by those who hold the doctrine of re-incarnation :—

It is highly interesting to learn that, by going through a certain course of spiritual training, anybody desirous of penetrating the mysteries of re-incarnation may ascertain with perfect accuracy the dates, localities, nationalities, and sexes connected with his several previous existences. To achieve this knowledge, however, as a leading Spiritist periodical informs us, it is necessary that the inquirer should have developed his soul to the fifth degree of purity, and that he should be provided with a "guardian ghost," as well as a "writing medium" of spiritual rank equal to his own. His soul must also be willing to impart the desired information to its earthly proprietor for the time being. These conditions being fulfilled, he may ask, "How often have I been incarnated?" with the certainty of obtaining full particulars of his former lives through the agency of the "writing medium." Some curious details were communicated lately to a gentleman who put this question to his obliging soul. It would appear that he was originally incarnated in Phœnicia, then in China, then in Japan, then again in China. His first four bodies were males. Fifthly, he turned up in Russia as a woman. His sixth incarnation was masculine and English; but in his seventh he reverted to the softer sex, of the Spanish variety, under the name of Leonora



M . . . , born at Madrid in 1810 and married in her (his) eighteenth year to a wine merchant. Three years later she (he) bore a son, and died shortly afterwards. Leonora wandered about in the spirit-world for fifteen years, was re-incarnated in 1847, making an eighth debut on this mundane stage in male character. As a matter of fact, she is now the gentleman above referred to, who must have been somewhat perplexed to find himself at the age of three-and-thirty, when this information reached him, the mother of a Spanish caballero just entering his fiftieth year. His natural pride in this fact, it seems, has been somewhat hurt by the discovery that his son does not believe in Spiritism, and is inclined to regard as an impostor or a maniac the manly foreigner, considerably his junior, who sought him out the other day, and, convulsed by maternal emotion, addressed him in the touching words: "Embrace me, beloved boy! for, though you may not at present think so, I, and I only, am your dear deceased mother!"

## Correspondence.

[Great freedom is given to correspondents who sometimes express opinions diametrically opposed to those of this Journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

### THE GENESIS OF THE SOUL.

Sir,—I am obliged to you for making room for my papers on "The Genesis of the Soul;" and to Mr. Bryan for his appreciative comments on the first of the series. When I have completed my summary of Kabbalistic doctrine on this head he will see that the position he traverses is precisely the main issue raised by the Kabbalists. Their views were grand in their simplicity, and, could I but do them justice, I am sure they would be found more than suggestive by many of your readers. Of course they are open to criticism. You admit them to your columns for that purpose: and this they deserve and demand.

The more I study the few fragmentary teachings of the Kabbalah that have survived the destructive, and especially the transforming influences of time, the more surprised am I at the depth of knowledge to which they testify, and I often find myself wondering whether the advancing science of our day is on any single point, more than a re-discovery of what was formerly well-known, but has been unfortunately long since lost.

There were giants in those days—giants in science; and those giants were the Kabbalists. M.D.

February 19th, 1881.

### SPIRITUALISM IN EDINBURGH.

Sir,—Will you kindly afford me space to ask for donations of spare works on Spiritualism from readers who may be possessed of the same, and who will kindly forward them to me. I will get them into the Library of the Unitarian Church in this city, and they will be duly acknowledged by the Librarian. In this great city of books, there is no public library, and the congregation meeting in the above named place, consists of the most advanced thinkers connected with the churches in Edinburgh.

A few years ago several readers of your journal forwarded to me in Newcastle-on-Tyne a number of books, which formed the foundation of the splendid library the Spiritual Evidence Society has in that town. I do not suppose any contributions of books to Edinburgh will meet with equal success, but of this I am assured, they will not be wasted.

Spiritualism is working quietly here. There are not many among us who openly avow their belief in the same, but we are not idle. As an evidence of it, I may mention that at the close of a large meeting in the Free Assembly Hall, a month or two ago, the Lord Provost presiding, a lecture was delivered by the Rev. Joseph Cook, of Boston, U. S. A., on the subject "Does Death End All?" after which were given away several hundred copies of *The Spiritualist*, together with American and Australian spiritual literature. The *Evening Express*, taking notice of the circumstance, significantly remarked "that if the accounts given of the spirits in those spiritualistic journals are true, then death does not end all, but is only a rather lively beginning."

Mr. Coates when here also gave his audiences in some of his introductory remarks no small amount of information in psychology, as well as somewhat of a spiritualistic *séance* with his mesmeric sensitives.

J. T. RHODES.

26, West Cross Causeway, Edinburgh.

### IN MEMORIAM.

Mrs. S. C. HALL, *Authoress*. Born in Dublin. Died at East Moulsey, January 30th, 1881.

Amid the tumult, tempest-tongued, of state—

Her own wild, wondrous land in throes of pain,

She leaves to God earth's sorrow—but to gain

A home of holy rest: there to await

And meet her lover at the golden gate.

'Tis not a parting, 'tis a soul's first pace

Smile welcom'd by fond spirits into grace—

That life which glory may but consummate!

Could April's laughing sweetness break through snow,

And yield soft rainbow hues to frost-stung skies,

The pictured clouds and air, all winterless

Would typify the gifted mind, aglow

With passions, eloquence, and mysteries,—

A Summer, changing not, but quick to bless.

Although a shift of thrones, she reigneth still

In hearts unlimited by clime, or caste,

With all her charmed sway: a sway to last,

As conquerors gain new power from heights and hill.

The magic of her soul could but fulfil

Warm mission of a consecrated pen,

To picture scenic whims, and joys, of men,

As fancy ran obedient to her will.

What lofty love! what beaming tenderness!

Sad Ireland's better self redeem'd with smiles:

New worlds in cottages awoke to sing:

Chaste music of her muse will ne'er grow less

Nor pall upon the crowd which it beguiles

'Till remnant voices meet in final Spring.

Horsham, Sussex.

J. T. MARKLEY.

SPIRITUALISM IN PORTUGAL:—A correspondent writes from Lisbon:—"In the country in which I live, Spiritualism is quite unknown, although great enthusiasm is displayed for all that is marvellous." He may be unaware that the King of Portugal once had *séances* with the Davenport Brothers. Our correspondent wishes that a strong physical medium, such as Henry Slade (who is now in New York), would visit Lisbon.



## MORE JUSTICE FOR WOMEN.

In considering the present state of English society, perhaps no social reform is seen to be more urgently needed than more justice and freedom for women. More fields of employment should be open to them, more liberty of thought and action, more protection for their property, and both justice and honesty demand that they shall have equality with men in the eye of the moral law. What is bad in the one is equally—not a whit more or less—bad in the other, and any religious or moral code which attempts to sanction a difference in this respect, is fit only for hypocrites and knaves. As Ruskin has said—"The religion of a rogue is the rottenest thing he has about him." The society newspapers are doing good by devoting attention now and then to these questions, and the pulpit would greatly honour itself by following the example.

## A NOVEL PET IN THE HOME OF SPIRITUALISTS.

In *Chambers's Journal* of January 29th, is an amusing and well-written article by Miss Caroline Corner, about a tame kangaroo, named Kanny, once kept in the home of her parents. Kanny would bound down the stairs, taking a whole flight at a time; she would clear the hall in four leaps, and out of doors would "take" garden walls for pastime. "When strangers were about," says Miss Corner, "it was our custom to keep Kanny confined to her own domestic quarters; but somehow or other it happened that this particular day, shortly before noon, some considerate friend had released her from her temporary imprisonment, and she was free to go whithersoever she desired. After revelling in the freedom which the garden afforded, possibly her long-pent energies provoked an ardent yearning for a wider range, now that that sweetest of all sweet boons was her own. Be that as it may, she was pleased to 'take' the wall; and then, with her habitual light step, she bounded along a lane in the direction whence sounds of knocking alternating with human voices fell upon her keenly sensitive ear. In this way she gained the doorway where the men were going on with their work. Then, gracefully and with becoming dignity, drawing herself up to her full height, she confronted the men with an intelligent and unabashed stare. The men were at first amazed—then terrified almost out of their wits. One by one dropped his tools and ran as fast as his legs would carry him. In less time than it

takes to tell, all had fled, leaving their work and their *beer* behind them; and Kanny became mistress of the situation. In nowise discomposed or seemingly discouraged by this most precipitate retreat, Kanny was not slow to improve the opportunity. The pewter pots remained; some were still little less than half emptied. Kanny had tasted beer before, though not often. But one sniff was sufficient—it was good! Kanny tasted it—it was better. Pot after pot was emptied until not a drop remained; and the lawful imbibers had the satisfaction of beholding from a window a formidable and unknown animal placidly yet surely making smaller by degrees and beautifully less the delectable contents of those pewter pots! Many there have been, and still are, who would, without ceremony, 'rob a poor man of his beer;' but upon no previous occasion, probably, has the British workman been rendered beerless by a kangaroo. Truly, these big and doubtless proportionately brave fellows were terribly scared, and little wonder, seeing that it was the first time they had encountered such an animal under such circumstances. It required all the persuasive eloquence of our cook, who stood in the background, an amused spectator, to prevail upon them to leave their refuge in order to resume work, which could only be achieved upon the repeated and solemn assurance that the creature—and according to the workmen, the something infinitely worse—was in safe custody elsewhere."

## DAWN.

BY DOLLIE MAITLAND.

There was joy in the brightening starlight,  
And joy in the soft dew showers,  
And joy in the peaceful dreamings  
Which came to the sleeping flowers;  
There was joy far away in the Heavens,  
And a star fell down to the earth,  
To give all the light of its burning  
To a soul at its earthly birth.

To give to a soul which was waking,  
A glory that would not die,  
To give—ere the shadows passed over—  
The dream of a cloudless sky;  
To give to the years that were coming,  
The mem'ry of something divine,  
To keep the soul pure and unspotted,  
A jewel in Heaven to shine.

The sun arose high on the morrow,  
Sweet blossoms looked up to the morn,



They murmured and sighed to each other,  
 "Another new soul has been born."  
 "Another new soul has been given"—  
 Seemed whispered aloft through the trees,  
 And tender leaves playing together,  
 Told the tale to the murmuring breeze.  
 A mother gazed down on her infant,  
 And kissed it with smiles and with tears,  
 She knew—though the sunlight was gleaming—  
 That grief waited on in the years;  
 And over her own little flower  
 She knew that she long might not stay,  
 For new buds must open and blossom,  
 Whilst others are fading away.

### SOME PERPLEXITIES IN PSYCHOLOGY.

BY CHRISTIAN REIMERS.

That there are sometimes wilful deceptions on the part of spirits is clear, since they quit not imperfections by leaving earth; but in many instances it is extremely difficult to trace the starting point of a false message. I have had experiences of mixtures of truth and untruth, which could only be explained by the presence of groups of spirits overriding each other to get at the channel of communication, and causing wrong and right to flow together along the line. If a reporter has to take down the statements of ten witnesses on one occurrence in a given time, surely there must be a mess, particularly if the majority be women. How much more confusion then with a number of spirits fighting with unknown obstacles? Of psychometric cross-influences I had a striking proof, when a gentleman (unknown to me), sent me a lock of hair to obtain the advice of a clairvoyant healer. I carried that letter and hair two days in my pocket, before I had a chance of handing it to the medium. She sent me, to forward to Berlin, a minute description of a nervous affliction, exactly *my own condition*, but the gentleman in Berlin detected not a trace of resemblance to the complaint of his patient, and probably dismissed his incipient belief in clairvoyance. Any narrow standard of judgment seems to be totally unfit for application to these subtle disturbances.

An equally intricate problem is furnished by lying mediums, and their pliability in answering in accordance with the positive expectations of a *stronger willed* opponent. When oppressed and cowed, a powerful and oft-tested genuine medium, once confessed to have done all by trickery, although, he was not able to verify his guilt by repeating *all* the manifestations in question, and thus to show

up the trickery. The same medium, pressed by me to account for this confession, replied, "I could not help it." A medium is not always himself, and is apt to give way to a positive individual, or to the majority. I had an extraordinarily strong medium, a private and highly educated gentleman, who blessed and cursed Spiritualism in one breath as it were, when his surroundings changed instantly. Now, if anybody accepts and acts on a "confession" which *cannot be verified* (for tricks can be repeated), he is on a level with the medium; that is to say, sober judgment slips away under the pressure and influence of prejudice. There is only one way of settling the question of disputed or sham productions—that of practical experiment, the *doing* them. When it comes to that point, the opponent sometimes makes his exit, or a mess of it, which failure is useful to honest inquirers, as recent exposers have shown.

From the cup to the lip, from word to deed, there is many a slip. I have heard nasty stories about mediums, but my anger has been often over-ruled by compassion, for they are like putty, fashioned by influences sucked out of their vitality; and then, after being paid, are left on the ground, to be prey to the lowest spiritual company, if the satisfied sight-seers care *only* for their interesting gifts. Everybody who uses a medium for a prolonged time and for the most trying experiments, is responsible, in part at least, for his future, for he has been disturbed in the development of moral power, and of inner education to resist outward trials and temptations. Our selfishness is blind to the misery of a medium "used up" and mangled like a lump of putty, until kind hands try to remove the earthly particles and smooth it for better work.

To turn from a melancholy subject, in my stray reflections I will refer to a very interesting instance of the mystery of hysterical fits. A friend told me the following suggestive fact. A servant girl, who was proud of her most beautiful hair, fell into a terrible hysterical fit, in which state she was usually totally unconscious, and no doctor seemed to succeed in bringing her to her senses. But this time the doctor hit on a new plan, and quietly said to the people attending her; "The only means of restoring her is to relieve her head; we must cut off the hair altogether. Bring me the scissors"—and presently the girl was on her legs again. There was no shamming; she had proved deaf and rigid under all possible means used to arouse her, yet this allusion



to her most precious treasure seemed to find an avenue to her mind.

DR. EUGENE CROWELL ON EPES SARGENT.\*

It is now nineteen years since I have addressed an audience in public, with the exception of remarks made at one of the meetings of this Fraternity some two months since, but the invitation of your President was so earnest and cordial, and my respect so great for the life and labors of our brother, who is not dead, but lives and is ever with us, and in his wider field can do more for our cause than when in the bodily form, that I now speak.

"I heard a voice from heaven saying unto me, Write. Blessed are the dead who die in the Lord. Even so saith the spirit for they do rest from their labors, and their works do follow them."

It is now nearly 33 years since the advent of modern Spiritualism. As Jesus was born in a manger, so modern Spiritualism was ushered into existence in an obscure, humble dwelling, and a child was its godfather. As Jesus surrounded himself with earnest, faithful men, whose mission it was to receive from his lips the truth, and impart it to others, so modern Spiritualism has attracted to its standard many noble and good men, who have received its truths from the lips of angels, and through persecution and obloquy have proclaimed them to the world. Among these, Hare, Mapes, Talmadge, Edmonds, Owen, and Sargent, stand forth as stars of the first magnitude; as men whose self-denying labors in diffusing the light of Spiritualism have rendered their names illustrious as benefactors of their race, and when the truths they have taught have become generally accepted, as they soon will be, their memory will be cherished, and the history of their lives will be inscribed upon the hearts of all future generations.

"Upward, forever upward,  
I see their march sublime,  
And hear the glorious music  
Of the conquerors of time."

But it is to the memory of the last of this galaxy of noble souls that to-night we are gathered to pay a merited tribute of affection and gratitude. He was the last of these who was spared to walk with us in our earthly pilgrimage, to counsel, advise, and strengthen us in our efforts to advance the interests of the cause we love, a cause which was so dear to his heart that neither time, labor, nor effort,

ever weighed against the full performance of his duty in its behalf. Notwithstanding Mr. Sargent's life was an exceptionally busy one, and his literary labors incessantly pressing, he being one of the ablest and most voluminous of American writers, he yet managed to present his rich stores of spiritual knowledge and experience in a number of volumes, which in respect of ripeness of thought, clear, logical statement, and transparent honesty of intention, are not excelled, if equalled, by any works which have been written and published in the interests of Spiritualism.

The first of these works, *Planchette*, published in 1869, has probably been instrumental in converting more unbelievers to our faith than any other work. For a Spiritualist publication, it has had an extensive circulation, and in ably presenting Spiritualism in its true light as a philosophy, it attracted the attention of many cultured minds, among these Alfred R. Wallace, the eminent naturalist, who through its perusal was led to thoroughly investigate our phenomena and philosophy, and as a consequence of this to openly embrace Spiritualism, and to become one of its most illustrious defenders.

His second work, *The Proof Palpable*, published in 1875, was mainly a presentation of the evidence of the verity of materialization, and this evidence was so interwoven with and strengthened by forcible, logical argument, that the question was placed beyond controversion.

But his last work, *The Scientific Basis of Spiritualism*, published only one month since, will probably prove to be his most successful, and useful work, it being not only the ripest fruitage of his life-thought and experience, but, appearing as it does, at a time when Spiritualism has attained a recognised status in the eyes of intelligent people, which it never before has attained, it will be read with a degree of respectful attention which heretofore has not been accorded to similar publications. This improved condition of the public mind will gradually lead it to re-consider its hasty judgments on Spiritualism, and to more impartially and truthfully criticise books like this. For these reasons this last work of Mr. Sargent has not met with that torrent of scorn and abuse, or that contemptuous indifference which it has been the lot of previous Spiritualist publications to receive. And it is not only fortunate that Mr. Sargent's last work was published at this favourable period, but equally fortunate for Spiritualism that this, his last

\* An address delivered at the Fraternity Hall, Brooklyn, New York, Jan. 8th, 1881.



work should be, if not his ablest, yet the most complete in the fullness of its truth, and the presentation of the most advanced knowledge that at this day we possess.

And here the question may properly be asked: Was it to accomplish this important work that his life was spared in his serious illness a year ago? Such things do occur, and in our day, and I conceive it not only possible, but probable, that his earthly existence at that time was prolonged to enable him to complete this crowning work of his life.

"'Tis beautiful to die, when life,  
With all its duties done,  
Drifts on as drifts a summer cloud  
To greet the setting sun."

Of some who leave us for the other world, too much is said in eulogy. Of our departed brother too much in praise cannot be said. Indiscriminate praise of the departed is to be condemned; deserved praise of them is a duty to be discharged. As at times it is proper, for the benefit of the living, to depict and condemn the vices of the so-called dead; so on the other hand it is always proper to portray and commend the virtues and usefulness of others. Those of the first class are warning examples; those of the other class are models for imitation. Men like him do not die. They are only transferred to another scene of activity, where their works do follow them; where their field of labour is extended, and their capacity for usefulness is increased. We may be assured that our brother will not idly rest in his new home. He will, as when here, unceasingly labour for humanity, and the fruits of his labours in the future will be largely reaped by those who yet remain in the flesh.

#### SPIRITS NEAR DEATH-BED SCENES.

The *Evening Standard* prints many short leading articles of psychological interest. Here is one of them:—

There is nothing new under the sun. The old saying is suggested by a passage in the life of the late Henry Smart, the celebrated organist and composer, by Dr. Sparks, of Leeds. While he lay wandering in mind, on his bed of illness last year, a street organ struck up some of the popular airs from *La Fille de Madame Angot*, under the window. He listened and exclaimed, as if a sudden lucid interval had come, "Call that new, indeed! Why, in the year 1780, or thereabouts, an Irishman named Kelly wrote an opera of

*Bluebeard*," and then he related the whole story down to Sister Anne's second visit to the Tower, when she bursts out joyously, singing the words to the identical air—"I see them coming, see them coming!" Dr. Sparks gives this as an example of Smart's powerful memory; but may it not be that attributing the melody to a last-century Irishman was one of the dying man's delusions? In this biography of a great native musician, who was never sufficiently appreciated, the admission is made that he had some strange fancies in his mortal illness. For instance, on one occasion he told his wife he distinctly saw Beethoven in a corner of his bed-room, and on another he waved his hand as if in greeting, and cried out "Hi! John Sebastian Bach!" Dr. Sparks remarks thereupon:—"Who shall doubt that the two great souls had come to receive their brother?" It is more than anybody still curtained in the darkness of this side of the grave should dare to say; but, if we are to accept the poetic conceit, then there must be some chilling salutes as well as cordial, in preparation in the other world, and one of the coldest of these must have been vouchsafed to the creator of the *Grande Duchesse*, when he was recognised entering Elysium by the author of the music of *King Rene's Daughter* and the *Bride of Dunkerron*.

#### A SEANCE WITH MR. HUSK.

A few evenings ago we attended a semi-private *séance* at which Mr. Cecil Husk was the medium, held at Mrs. Woodforde's, 4, Keppel Street, Russell Square, London. While Mr. Husk's hands were held by adjacent sitters, spirit forms, illuminated from head to waist by a phosphorescent light carried in their hands, were seen floating over the table. In some instances their busts were turned towards Mr. Husk, the lower part inclined away from him, and visible to within two or three inches of the flat surface of the table. The faces and forms could be seen to be living. One of the spirits said that he was not in his normal state while manifesting, but felt like a person in a dream, from having taken on in the process, many of the mental and material characteristics of the medium.

A CORRESPONDENT at Bigsweir writes that injury to Spiritualism has been done in that neighbourhood, by injudicious attempts to make converts from among persons unable to understand or to appreciate difficult subjects. He says that men of shrewd common sense, and not mere dreamers, make the best Spiritualists.



## AN APPARITION AT SOUTH STOCKTON.

*The Middlesbrough Exchange* of last Saturday, contains a narrative about a ghost at South Stockton, in which the writer makes such painful attempts to be funny as to waste much space in giving a small part of the interesting information he ought to have imparted. He sets forth that the inhabitants of South Stockton are in a state bordering on excitement in consequence of the appearance in their midst of what is believed to be a veritable ghost. Certain workmen at the industrial establishment where the restless spirit is alleged to make its appearance nightly, have been well-nigh frightened out of their wits. There are several stories as to whose ghost it is, and the reason for its regular visits to an ironworks. Some affirm that it is the spirit of some workman's departed spouse, who wishes by a series of frights to wipe off old scores with her husband, who had not treated her well when in the flesh; and circumstantiality is given to the story by a description of the dress. Another story—and this, by the way, is generally credited by such of the workmen as believe in spirits—is that it is the ghost of a poor workman who was recently starved to death, and who, unlike many of his colleagues, is so enamoured of work that he cannot rest quietly in his grave, but needs must be up and doing in the still calm hours of the night, as was his wont before he died. The poor spirit rather retards than otherwise the work of the batch of Irishmen who are engaged at night time in the works, for directly the apparition makes its appearance, which it generally does about midnight, all the affrighted Irishmen beat a precipitate retreat, crossing themselves and invoking the protection of all the saints in the calendar. What has given more substantiality to the story is the generally believed rumour that the poor ghost appeared to the night watchman at the time office one night, and, in sepulchral tones, demanded his time board. The watchman, recognising the spirit of a departed friend, kindly handed the board out of the window, and immediately thereafter there was a loud clatter of iron—the ghost had commenced the work the body had been accustomed to—and such a flight on the part of the workmen as has never before been witnessed. Whether the ghost will put in an appearance on pay-day, hand in its time board, and demand the amount it has earned, is a question which is being anxiously debated by the workmen; and beyond the watchman, who is believed to be desirous of avoiding a second interview with

the ghost, there is no official or workman about the establishment who dare face the spirit. As pay-day approaches fear increases in some quarters that unless the firm consents to allow the local Catholic priest to be called in to “lay” the uneasy spirit, some mischief will happen.

## A LETTER FROM MR. ROBERT COOPER.

With great pleasure we make known that Mr. Robert Cooper, who has returned from America to Eastbourne, has so far recovered from his recent severe illness as to be able to write as before upon Spiritualistic subjects.\* The following letter has just been received from him:—

## THE DAVENPORT FAMILY.

Sir,—The “direct voice” was the usual means by which the Davenports communicated with their spirit friends. Now and then they would ask a question which would be responded to by raps; but whenever they required to “consult the spirits” they either went into their cabinet or darkened a room, and immediately a voice would be heard. I never knew it to fail.

I have always considered this mode of communication to be the most satisfactory of any, and the best to afford proof of the identity of the communicating intelligence, for the reason that every person has his own particular mode of expression, and the voice its own peculiar individual characteristics, and cannot be so readily simulated as writing or any other mode of communication. It is to be regretted that it is not now common. Mrs. Blandy, the sister of the Davenports, is an excellent medium, the most important phase of her mediumship being the “direct voice;” several distinct voices are heard at her *séances*, which reply to questions and give short philosophical lectures. Her father, I believe, considers her a better medium than “the boys.” Mr. Davenport, senior, resides at Boston, and practices as a botanic doctor. Ira, the surviving brother, resides at, or near, Buffalo, engaged in some business pursuit. I believe he “keeps a store.” And William Fay, who by the way is no relative or connection of Melville Fay, is somewhere in Australia attending to the affairs of his wife's deceased brother. Ira, since the death of his brother William, which took place in Australia some three or four years ago, recently essayed to exhibit manifestations in public in conjunction

\*Mr. Cooper asks us to state that the words attributed to him by printer's error last week, “whether spirits investigate such dreadful things as wars,” should have been “whether spirits instigate,” &c.—Ed.



with a person possessing some medial power, but the result was not satisfactory and the enterprise was abandoned. The Davenports and Fay did a good work in their day, rough, iconoclastic work, but their mission appears to be accomplished, and the probability is that the world will see no more of these remarkable mediums. Dr. J. B. Ferguson, of Nashville, Tennessee, who accompanied the party to this country, died about ten years ago. He was, I consider, the best representative Spiritualist we have had from America—an earnest, honest, intelligent, noble man, and though a clergyman quite liberal in his views. He was a worthy pioneer advocate of Spiritualism, and during his few months' stay in this country did much to further the cause. He gathered around him a host of friends and was esteemed by all who knew him as an honorable and high-minded gentleman. I volunteer the above information for the benefit of those who have recently become interested in Spiritualism.

ROBERT COOPER.

Eastbourne, Feb. 21st.

#### THE INFLUENCE OF PUBLIC LIBRARIANS ON SPIRITUALISM.

The proprietors of some public libraries set themselves up to dictate to their subscribers what they may, and what they may not read; so also do the owners of certain public book-stalls. Under this dictatorship Spiritualism sometimes fares badly. Although standard works, such as Zöllner's, may be extolled by public journals like *The Spectator*, the worthy people now under notice, may exercise a quiet influence against their coming under the public gaze. Our readers *alone* can provide a remedy. Those who are members of libraries should apply for spiritualistic works, and worry the librarian by letters and by withdrawing their support, if the books are refused.

NEXT Sunday at 7 p.m., Mr. Ivor Mac Donnell will lecture at the Quebec Hall, 25, Gt. Quebec Street, Marylebone, on Women and the Churches. Next Wednesday Mr. F. O. Matthews will officiate at the same place at 8.30 p.m., at which time the doors will be closed.

THE CASE OF MR. HORSELY:—Since the last list was published the following amounts have been received—kindly sent to me. A friend, 10s.; Alex. Tod, 10s.; L. E. L. 10s.; collected by the Goswell Hall Spiritualists, 14s. 6d.; N. Z. W., 5s.; R. W., 2s. 6d. Those amounts, together with those published last week, and some subscriptions received by Mr. Palmer Thomas, which will be formally acknowledged next week, bring our total up to about £8, leaving still a deficit. I am sure I need not again urge upon your reader the great necessity there is that the subscriptions should at least reach the sum of £10.—C. A. Burke, 88, St. Stephen's Avenue, Shepherd's Bush, W.

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Gun;  
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Bust;  
Boy,  
Dust.

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MONDAY evening meetings of the Liverpool Psychological Society, will be held at 11, Towerlands Street, Edgchill, Liverpool.

MR. THOMAS M. JOHNSON, of Oceola, United States of America, sends word that he is about to publish *The Platonist*, which will give special attention to the practical application of Platonic ethics.

*Chambers's Journal*, of January 29th, has an excellent article giving advice to young authors. Its advice to those who say they write and send to editors "on the spur of the moment," is excellent. Such contributions are invariably inferior, and the method is disrespectful to readers.

LIVERPOOL PSYCHOLOGICAL SOCIETY:—Mr. Morris writes:—"I am instructed by the Committee of the Liverpool Psychological Society, to inform you of their removal from Perth Hall, and to request you to announce in your next issue that the Society has removed from Perth Hall, to the Concert Hall, Lord Nelson Street, where Sunday Services will be held for the present. Mr. J. C. Wright will occupy the platform next Sunday, Feb. 27th; morning 11; evening 6.30; Monday, Feb. 28th, 8 p.m.—Henry Morris, Hon Sec., 35, Cobden Street, Everton Road, Liverpool."

A PERIOD OF TRANSITION:—Transition periods, such for instance as man now experiences in religious thought, are always periods of pain. Carlyle says:—"The doom of the Old has long been pronounced and is irrevocable; the Old has passed away; but alas, the New appears not in its stead; the Time is still in pangs of travail with the New. Man has walked by the light of conflagrations and amid the sound of falling cities, and now there is darkness and long watching till it be morning."

GREAT NAMES:—The Globe Printing and Publishing House, Washington, has sent us a pamphlet by Mr. Seth Driggs, a medium who believes that he can invoke spirits, and who prints alleged communications from Moses, Solomon, David, Bacon, Newton and others. The messages are utterly unworthy the names attached to them, and the medium seems to be too credulous a slave to little understood psychical phenomena, presented in or through his own organism.

#### Answers to Correspondents.

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Lux: York.—We have not space for merely complimentary remarks.

ALPHONSE: Lisbon.—A catalogue sent. Write to M. Leymarie, 5, Rue Neuve des Petits Champs, Paris, for the other information.

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# THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'S EXPERIMENTS.

## LIST OF ENGRAVINGS.

FRONTISPIECE :—The room at Leipzig in which most of the Experiments were conducted.

PLATE I :—Experiments with an Endless String.

PLATE II :—Leather Bands Interlinked and Knotted under Professor Zöllner's Hands.

PLATE III :—Experiments with an Endless Bladder-band and Wooden Rings.

PLATE IV :—Result of the Experiment.

PLATE V :—Result of the Experiment on an Enlarged Scale.

PLATE VI :—Experiments with Coins in a Secured Box.

PLATE VII :—The Representation of Test Circumstances, under which Slate-writing was obtained.

PLATE VIII :—Slate-writing Extraordinary.

PLATE IX :—Slate-writing in Five Different Languages.

PLATE X :—Details of the Experiment with an Endless band and Wooden Rings.

## PREFACES.

Mr. C. C. MASSEY'S PREFACE :—Professor Zöllner and his Works—The Value of Testimony considered—Sources of Fallacy—How can Medial Phenomena be Explained?—The Value of Scientific Authority—Mr. A. R. Wallace's answer to Hume's *Essay on Miracles*—Spiritualism an Aggregation of Proven Facts—The Attack upon Henry Slade—Spirit Messages—Slade's

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PROFESSOR ZÖLLNER'S PREFACE (Dedication of the Work to Mr. William Crookes) :—Workers in a New Field of Research—Thoroughness of the Labours of Mr. Crookes—The Moral Necessity of the Strife about Spiritualism—The Immortality of the Best Works of Human Genius.

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