

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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THE CORRELATION OF SPIRITUAL PHENOMENA.

WHEN old records anent apparitions are read by the light of the experience gained by observation of the phenomena of modern Spiritualism, the correlation of ancient and modern manifestations is clear. For instance, in the article by Captain Burton, in this number of *The Spiritualist*, phenomena are described which occurred in 1684, at Castle Weixelstein. Firstly, rappings and strange noises were heard in the house for a long time, as in the houses of the Wesley and Fox families. Next the witnesses were touched in the dark by spirit hands, which agrees with the fact that in the development of a modern medium, rappings and noises are usually produced some weeks or months before the power is strong enough to permit the materialisation of a spirit hand. Next, as usual in the modern process of development, the direct spirit voice was obtained, and the observers found out that the phenomena were strongest in the presence of a particular person, or "medium," Ankha. The spirit asked to be prayed for, and this is the request of a great number of spirits all the world over, who communicate through mediums. Then authorities were called in, as usual in the early days of Spiritualism, to witness the facts, and the spirit, according to custom, treated them with little respect. Afterwards the observers began to test Ankha, by placing her between two ecclesiastics while the phenomena were evolved, and one of these had his hair pulled by spirit hands. Finally, a spirit hand made a burnt impression of itself on the drapery worn by the medium. In Mrs. De Morgan's book, *From Matter to Spirit*, there is a similar account of a burning effect produced by a spirit hand; and when the spirit of Lord Tyrone appeared to Lady Beresford, the spirit hand, if it did not burn her, left a permanent mark round her wrist, and shrivelled up the flesh. In fact, records of spiritual phenomena in all ages and all times harmonise with each other whenever the records are of an accurate nature.

PRINCIPLE VERSUS EMOTION.

SOME of the managers of the National Association of Spiritualists think they should not be publicly criticised, while they pose before the public as the representatives of the whole movement, and while they are afraid to come within the range of the votes of their own few members. Some of the vast number of Spiritualists outside the Association think the said managers had better be let alone for the sake of peace. But we think the movement cannot afford to exempt them from criticism, because directly anything exciting in Spiritualism attracts the attention of the general public, resolutions from what

is called "The Council of the National Association of Spiritualists" will carry great weight, and find their way into the daily newspapers, to the aggravation of Spiritualists everywhere. So at the cost of a little temporary inharmony inside the movement, it is good to publicly and thoroughly establish the fact that not a few of the Councillors fight in favour of life directorship, and against the members at large being allowed to elect them by vote.

We have received the following letter:—

To the Editor of "The Spiritualist."

SIR,—As chairman of the Finance Committee, and auditor of the British National Association of Spiritualists, I beg you will give an unqualified denial to a statement made in your last issue, that the Association recently paid a newspaper to print an attack upon a lady. Such a statement is utterly without foundation, and I feel somewhat humiliated in having to contradict it.

In the same issue you state that reporters were ordered out of the room after the last Council. This is simply a fiction—the fact being that several of our members remained in private to organise a scheme in order to defeat such continual misrepresentations as for a long time past have appeared in your paper.

With respect to the request which met with such a paucity of signatures, after canvassing our members on the question of directorship, we all are quite ready to resign our seats if at a properly convened meeting, or I may say in any other way, that is shown to be the wish of our members; but as I and many others value truth above comfort in office, we see every reason why we should just now stand by the good old ship.

Our characters have been before the world for many years, and I am proud to think, from many expressions I have personally received, that as yet we fully retain the confidence of our constituency.—Yours faithfully,
 MORELL THEOBALD.
 September 16th, 1879.

In *The Spiritualist* of May 9th, 1879, page 227, is the official letter of the Secretary to the Association, stating the three conditions on which £9 a quarter (£36 a year) is paid to the journal in question. The following is the second condition (rejected by *The Spiritualist*):—

"To insert in the same number of 'The Spiritualist' an authorised report of the proceedings of the Council signed by the President, such report not to exceed a column in length."

We rejected the above offer unless the word "advertisement" were printed at the top of the report, and we published about the clause, on May 9th:—

"They scarcely want a corrupt journal in Spiritualism which would insert a report on payment as if it had been put in by the free will of the editor."

On May 13th, 1879, after receipt of our refusal, Mr. Morell Theobald read the report of the General Purposes Committee to the Council. That report set forth in relation to advertising:—

"An offer which had been made to Mr. Harrison and rejected, had been made subsequently to 'Spiritual Notes' and accepted; and they recommended the Council to confirm this arrangement."—*Spiritual Notes*, June, 1879. Page 156.

On the motion of Mr. Morell Theobald the Council then confirmed the arrangement.

Thus, on the motion of Mr. Theobald, the Association is under contract to pay quarterly for the printing of the Council reports, including the one containing the attack on Mrs. Lowe. Yet in the above letter Mr. Theobald, in reply to our statement that the report was a paid one, says:—

"Such a statement is utterly without foundation, and I feel somewhat humiliated in having to contradict it."

If he means that as yet the £9 has not been

actually handed over, it does not affect the moral point at issue; the money *has* to be paid and the cheque signed by Mr. Theobald, if it is not yet paid, and the amount covers payment for printing the attack on Mrs. Lowe. Mr. Theobald knew this while writing the above letter, since he moved the confirming of the financial arrangement at the Council.

Or does he mean that he is so indignant at the attack having been printed, that he intends to move that the money for printing it shall not be paid according to the contract adopted by his motion?

With reference to the second paragraph of Mr. Theobald's letter, fourteen motions copied from the Minute Book of the Council are printed in *The Spiritualist* of May 9th, and the action of the Council in relation to all those motions so trampled under foot the public rights and interests that this journal could not support the present management any longer. We believe that with its altered constitution and system of management the National Association may grow into an instrument of great tyranny. Anybody can read those official motions and judge for himself. Since then there has been a revengeful feeling among certain Spiritualists, and some of them (including a working majority of very orthodox persons) are trying to get the public to aid them in venting their malice against *The Spiritualist*.

With reference to the third paragraph in the letter, nobody was called upon, and but few copies of the memorial were posted for signature, the names and addresses of the members being then locked up in the closed rooms of the National Association. There is no necessity to drag into the subject such irritating personal matters as the question whether Mr. Theobald or anybody else will or will not resign his seat. The Council has to decide the great public question whether it will uphold life-directorship or representation by election, and whether it will or will not allow the members to decide this question by vote. From Mr. Theobald's letter we infer that they are going to uphold life-directorship, and to refuse to let the members vote on the question. This was to be expected, because the working members of Council consist chiefly of persons who have never rendered any public services to the cause of Spiritualism, and who obtained their places because of the enormous size of the Council, so that each of these comparatively untried individuals found his way in without contest, at the mere nomination of some personal friend. Their measures have driven out, or as Mr. C. C. Massey, of the Temple (who gave close personal attention to all their doings), says, "disgusted" out of the Association a large number of persons. Many of those who have been driven out are noted for their public services to Spiritualism, and only two or three of our best public men have advocated the principles of the working members of the Council.

As to the last paragraph of Mr. Theobald's letter, if the members have the alleged confidence in the present life-directors, why not allow them to show it by their votes, and so come off in triumph? Why restrain ardent friends by keeping voting papers out of their reach? It is a poor return for sincere friendship.

Obviously, when most of our best public men have

been driven out of the Association by repugnance to the measures of the Council, when in nine short months the income of the Association has been greatly reduced, nothing can possibly be fairer than to throw all its affairs into the hands of the members by a general election and the abolition of life-directorship. And we cannot see why any ill-feeling or personal attacks need accompany that course of action.

A great feeling of relief would be felt everywhere by Spiritualists both inside and outside the organisation if it were announced that the settlement of the affairs of the Association had been placed in the hands of the members at large by means of a general election, and the reduction of the Council to a reasonable size. Then those who have rendered no public services to Spiritualism would be unlikely to get seats on it. Meanwhile, the present managers have caused a great split in it, deteriorated its constitution, and cut down its income; probably they will now advocate the principle of life-directorship, and an election is the last thing they will give in to, in which course of action the public interests will be sacrificed.

Mr. Theobald publishes that it is a "fiction" that reporters were turned out of the room. Our reporter came back twice from Council meetings saying he had been turned out. He says it was done in this way:—When the business of the Council was announced to be over, one of the members said words to the effect that directly the room was cleared he had something to say in private. Our reporter consequently felt he must leave, and he came out, leaving the members of the Council sitting in their places round the table.

THE MARCOU.

WHEN a woman bears to her husband seven male children consecutively, the seventh is a Marcou. But the series must not be broken by the birth of any female child. The Marcou has a natural fleur-de-lys imprinted on some part of his body; for which reason he has the power of curing scrofula, exactly the same as the kings of France. Marcous are found in all parts of France, but particularly in the Orléanais. Every village of Gâtinais has its Marcou. It is sufficient for the cure of the sick that the Marcou should breathe upon their wounds, or let them touch his fleur-de-lys. The night of Good Friday is particularly favourable to these ceremonies. Ten years ago there lived at Ormes, in Gâtinais, one of these creatures, who was nicknamed the Beau Marcou, and consulted by all the country of Beauce. He was a cooper, named Foulon, who kept a horse and vehicle. To put a stop to his miracles, it was found necessary to call in the aid of the gendarmes. His fleur-de-lys was on the left breast; other Marcous have it in different parts.—*Victor Hugo.*

A NEW LEGAL "POSITION."—*The Times* of Tuesday, in its telegraphic news, says:—"M. Kidiger, a Spiritualist, summoned before a St. Petersburg magistrate a few days ago M. Faustini, an Italian conjuror, on the charge of falsely representing himself as a medium. The magistrate, without entering into the merits of the case, dismissed it, on the grounds that the law recognises no difference between Spiritualism and conjuring."

MISS COOK'S SEANCES AT PARKFIELD, DIDSBURY.

BY A SCEPTIC.

My friend, Mr. Blackburn, of Parkfield, Didsbury, near Manchester, who has long been well known among Spiritualists as one of the best friends to the cause, has on several occasions asked me to be present as the *séances* held at his house while Miss Cook has been staying there, and it may, perhaps, interest some of your readers if they hear from one who is by no means a convert to Spiritualism a plain, unvarnished statement of what occurred on some occasions. I will not attempt to account for any of the phenomena I shall describe, but simply give the facts, and leave your readers to draw their own conclusions, as I have done. I think I ought to say that in every *séance* in which I have taken part, Mr. Blackburn, who has been present, has used every precaution to prevent the possibility of deception. Of his own *bona fides* there can be no doubt; that of his daughter, Miss Blackburn, who also takes part in the *séances*, is equally without question; the other sitters have been different at every *séance* I have attended, and were invariably casual visitors who popped in unexpectedly, as they are in the habit of doing, Mr. Blackburn's house being one where friends always feel at home, he and his daughter's great anxiety being how to make their guests happy. As for Miss Cook, those who know her *best* believe in her *most*; and associating with her time after time as I have done, it is difficult to conceive that she can be anything but true and honest in deed and purpose. If so, the circumstances I am about to describe can only be the result of some unseen and hitherto unrecognised agency. Many of your readers, no doubt, know Miss Cook personally, but for the information of those who do not, I may say that she is very *petite*, particularly slightly made, and, as far as one can judge, with very limited physical power. It is important to remember this in judging of what takes place at her *séances*.

Being quite a novice in spiritualistic affairs, I may in what follows make some remarks which may appear crude to the wise men of Spiritualism, but I think I shall be able to put plain facts so that "matter-of-fact" people can understand them, and that is all I now wish to do. I found there were two kinds of *séances*, namely dark *séances*, into the mysteries of which I was first initiated; the others, materialisation *séances*, in which I was permitted to take part when I had attended two or three of the former kind.

Let me mention first my experiences of a dark *séance* which was held, as indeed all these *séances* were, in Mr. Blackburn's library, an ordinary room, with a desk (which Mr. Blackburn uses for business purposes), a bookcase, a few chairs and a table. It is of plain mahogany, with flaps; and it has a leg at each end, and a cross bar below connecting the two. On this table Mr. Blackburn usually places a tambourine, one or two bells, some iron rings a few inches in diameter, a musical instrument called "fairy bell," some tape, and sometimes a musical box. So much for the preliminaries. Now as to the sitters and their position at the table. I have already mentioned that these varied at each *séance*. Sometimes we have had as few as five present; seldom more than eight. On

every occasion, perhaps because Mr. Blackburn knew I was a sceptic, and a hard-headed business man, not at all likely to be led away by enthusiasm, I was asked to hold one hand of the medium, Miss Cook, and I fully appreciated Mr. Blackburn's kindness in allowing me this privilege. Most frequently, but not always, the other hand of the medium was held by Miss Blackburn. Mr. Blackburn himself usually sat opposite the medium. The sitters being thus placed at the table, the gas was turned off. The door had been previously fastened by means of a Chubb latch, so that no one could enter the room. The sitters joined hands, and were requested by Mr. Blackburn on no account to loose them.

Usually within a minute or two after we were seated the manifestations which I shall describe commenced. The first disturbance was generally the lifting up of the table slightly at one end, followed by a remark from Mr. Blackburn that Lillie (the spirit) was present, a remark at once responded to by the table rising and falling three times, meaning, so I was informed, in spirit language, "Yes." The table was then more violently agitated, at times being lifted some distance from the floor, and on one occasion being placed on my knee. From time to time a soft hand touched several of the sitters and sometimes me; once I felt a hand on my breast, and afterwards found that a flower had been taken from the coat of another sitter and placed in mine. All this time I had hold of the medium's left hand and Miss Blackburn of the right. Then there was a cry that the medium's chair was being drawn away, and I made an effort to recover it, but though I used all my strength there was a more powerful force at work, which drew it from me, and in a moment it was on the table. The bells were ringing some distance above us, the tambourine was being brought down with rather unpleasant weight upon our heads, the fire-irons (which were at least a yard from the table) were placed upon it, and the whole room was in such confusion that a general desire was expressed for a light. When this was brought everything was "higgledy-piggledy." A chair or two, the tongs, poker, and sundry other odds and ends on the table, the musical instruments scattered about, and every indication that half-a-dozen mischievous imps had been busy at work among us. Little Miss Cook seemed cool and unruffled, and certainly not as if her tiny hands and feet had been the agents of all the disorder. The only thing I need add as to the dark *seance* is that on one occasion, while I had hold of Miss Cook's hand, an iron ring, which upon after examination seemed perfectly solid, was slipped over my hand and on to my wrist. I have simply given facts as they occurred, and do not attempt to account for them.

Everything, no doubt, might be put down to sleight-of-hand and natural agency, though if that be the true solution of the phenomena I have seen, I confess myself as not sharp enough to detect the operator; and let me remind your readers that our host, Mr. Blackburn, who is always a keen investigator, and seeks constantly for tests, urged us from beginning to end of the *seance* to use every effort to find out imposture.

Now for the more advanced stage of Spiritualism; what is called the materialisation *seance*. This is held in the same room as the dark *seance*, and has

the advantage that there is a dim light, sufficient to see the outline of objects around us. Across one corner of the room a green curtain suspended on an iron rod is drawn. Within the curtain is an arm-chair in which the medium is placed, and round the outside the company—the same who were present at the dark *seance*—are seated, making a kind of *cordon* round the curtain, so that no one can pass in or out without the observer's knowledge.

Before describing what follows, it is necessary for me to premise that the medium is dressed in a tightly-fitting black dress, buttoned close up to the throat; that she has high boots, buttoned with several buttons—I did not count how many; that she has rings on her fingers and earrings. It is important to remember this, and also important to note that there is nothing in which to conceal any drapery or dresses other than what the medium may have on her person. Further, that every opportunity is given for examination and investigation before the *seance* commences. Mr. Blackburn, in fact, insists upon his visitors looking into everything, his expressed desire being to test the *bona fides* of Miss Cook, the medium. The cabinet, which is the term given to the space behind the curtain, is carpeted like the rest of the room, and that there is no trap door or secret inlet or outlet we have the assurance not only of our own eyesight, but of Mr. Blackburn's undoubted respectability. Now the *seance* has commenced. I may here mention that the phenomena at each that I attended varied more or less; but I will give them all as I saw them, not keeping separate those which occurred at each, for indeed I cannot remember sufficiently clearly to keep them distinct. I recollect, however, that at the first at which I was present the medium had not been more than a minute or two in her chair when a heavy carpet buffet was thrown over the iron rod, which was at least seven feet high, into the room; certainly a wonderful feat of strength if our friend Miss Cook was the operator. A question at once was asked if that was Lillie (the spirit), and a low, gentle voice answered in a lisp, "Yeth, it ith me." I may mention, *en passant*, that the supposed spirit always speaks in the same voice, with the lisp; that the voice is not the same as Miss Cook's; and that the latter does not lisp. A good deal of conversation with Lillie was kept up during the sittings, but I cannot, of course, repeat all that passed. Clearly Lillie is very quick at repartee, and can hold her own with the sharpest of ordinary or extraordinary mortals. Mr. Blackburn or Miss Blackburn, who, knowing the spirit's ways, are usually the first to ask questions, generally inquire if Lillie will be good enough to show herself, and in a few minutes a figure clothed in fine white drapery appears in the dim light and allows those present to touch her hands or her arms, which are quite bare; sometimes her feet, which are also bare; and sometimes, though less frequently and that to a favoured few, her neck and bosom, which are covered with the white drapery, but are certainly not enclosed in the tight black dress of the medium. At some of the later *seances* I was allowed to ascertain this for myself. But in spite of the apparent difficulties of such a conclusion, we sceptics not unnaturally say to ourselves—"After all, this *must* be Miss Cook. Our common sense tells us there

can't be two identities where a few minutes before there was only one, and *we know* there is not a second human being in the room to personate the spirit, or ghost, or Lillie, whichever you choose to call it." Mr. Blackburn, strong Spiritualist as he is, understands our Thomas a Didymus feeling and suggests a test. I am told first of all to feel if Lillie has earrings in; I feel, and answer "No," and am then requested to follow the spirit into the cabinet when she retires, and instantly to feel if the medium is in her chair, has her black dress on tightly buttoned, and has boots on her feet and earrings in her ears. Nothing loath, I do as I am told. Not an instant elapses between my losing hold and sight of Lillie, and I find, apparently in a deep sleep in the chair, Miss Cook, dressed exactly as she was when she went into the cabinet. Very wonderful, truly, but sceptics are not easily convinced, so Mr. Blackburn suggests another test. The spirit appears again, and I am told to take hold of her hand, which is certainly some six feet away from where the medium is supposed to be seated. Mr. Blackburn then places his hand on the medium's head in her chair, and we have the phenomenon that I have hold of the hand of someone, and that he has hold of the head of either the same being or someone else at a distance certainly longer than under any likely circumstances a little creature like Miss Cook could reach. Now these are the facts as I saw them; let your readers form their own conclusions. Just one more manifestation of another description—slate-writing—a new instance of Miss Cook's mediumistic power; if it is the result of spiritualistic power at all. I give the facts without comment. A slate is placed upon the table face downwards, a small piece of pencil—a crumb, in fact—is placed beneath; the gas in the room is turned down, but there is sufficient light to show the slate and to enable me to see distinctly Miss Cook's hands, which are folded over each other and placed on the top of the slate. I ask a question, and instantly I hear the noise of writing. I am asked to turn on the gas; the slate is handed to me, and I read an answer to my question. I can only say about this, that the slate never left my sight for a moment, nor were Miss Cook's hands removed from the top.

I find I have forgotten a very remarkable manifestation which took place while we were at supper the last evening which I spent at Mr. Blackburn's, on Sunday, the 31st of August. The gas was turned on full. We were seated round a large dining table, partaking of the hospitable repast provided by our host. Miss Cook was, I think, just raising a glass of sherry to her lips, when the table was suddenly lifted up and all the decanters and glasses shaken. Mr. Blackburn at once remarked, "Why, I declare Lillie is here." There was an instant reply by the table lifting three times, and several questions were answered, either "Yes" or "No," in the same way. Mr. Blackburn then stood up, and at once the table gave a lurch towards Miss Cook, and the manifestations ceased. Sceptic ever, I could not help thinking, unlikely as it appeared, that some one present had lifted the table with their knees, but I could hardly for shame suggest such a thing. I quietly tried the

experiment myself however, and I am bound to admit that after exerting all my strength it was with the greatest difficulty I could raise the table an inch, and there is no doubt that the power, whatever it was, which had manipulated it before, was greater than mine, as the movement was instantaneous after any question was asked.

I fear I shall have wearied your readers, if indeed any of them have taken the trouble to wade through my long epistle, but I thought that my experience might perhaps interest some.

W. H. C.

THE ORIGIN OF LIFE.

BY HENRY G. ATKINSON, F.G.S., AUTHOR OF "LETTERS TO MISS MARTINEAU."

PROFESSOR ALLMAN'S account of the close inter-relation or general law in respect to animals and plants is extremely interesting, and on the same question there is a highly instructive article in this month's (September) *Contemporary Review* by that excellent naturalist, Professor St. George Mivart, F.R.S. The question of the fundamental substance of living forms, protoplasm, arrests a close attention, and one feels surprised that those making experiments in respect to the origin of life, or, as it is called, "spontaneous generation," do not attempt to bring living forms out of this "live matter," or matter of life, rather than exclude all chance of the germs of life in the substance and liquid acted upon, which process, may be, destroys the very principle of life they want to develop.

I am sorry that Professor Allman, following Tyndall, makes a special mystery of mind as a fact of cerebation, the genesis of which is so very clear and simple—far more so than the formative reason for the complex correlated and inter-related organism of which mind is a function; on all which points the writer in the *Times* is safe in saying that there is much in nature still that science cannot account for, since fundamentally science does not account for anything.

Spencer refers to an unknowable absolute; Bacon to the positive, the primary, and uncaused; Tyndall to a something transcendental, and so on. Nevertheless the nature of the cause is exhibited in its doings and conditions, laws and motions, correlations, sensations, instincts, mind and reason—all which we cannot account for, since in the very nature of things it is not to be accounted for, and all the speculations as to the cause in nature has been and is absolute folly and nonsense. The conditions and results are all we know or need care to know, and that like conditions must ever produce like effects, or they would not be like, since by "like" we mean equal to the same.

Hence our knowledge is in the what, and the why is an idle question; our confidence in practice lies in the necessary and eternal sequence in which we live and have our being, and must accept the consequences.

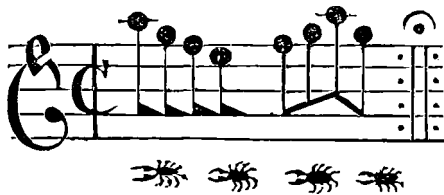
Boulogne-sur-Mer, France.

A good authority on the subject writes:—"The organisation of societies is a difficult subject, and I really do not know how an active, and unscrupulous member can be got rid of. Some men in a society are like antimony in gold—they make what is most ductile fragile as glass."

"VERITABLE AND SINGULAR ACCOUNT OF AN APPARITION, AND THE SAVING OF A SOUL, IN CASTLE WEIXELSTEIN, IN KRAIN."

BY CAPTAIN R. F. BURTON, H.M. CONSUL AT TRIESTE.

I SEND you one of the best ghost-stories, and one which your readers have certainly never seen. We were lately paying a visit to the Castle of Weixelstein, near Steinbrücke, Krain (Carniola), the country house of our hospitable friends Mons. and Madame Gutmansthal Senvenuti. My attention was drawn to two old and portly folios, entitled *Die Ehre des Herzogthums Krain* (the "Honour of the Dutchy of Carniola"). An awful title-page of forty-six lines declares that it was written by Johann Weichard, Freiherr (Baron) Valvászor, or Walvászor, Lord of Wazenberg, and printed at Laibach in M.DC.LXXXIX.



The author, a Fellow R. Soc., London, who was Governor of the Dutchy and Captain of the Frontier, then an important post, is portrayed with long hair, à la Milton, shaven face, and laced cravat (Croatian) falling over his breastplate. The book is full of curious episodes, and above I give you the "time" it recommends for catching crabs. Amongst other things it gives a valuable disquisition on the bile (lib. xi.), which it dates from the days of Saint Jerome (A.D. 400). Volume I., which is historical, contains 836 pages (lib. i.—viii.): Volume II. 1007 (lib. ix.—xv.), besides the *Register* (appendix, index, etc.). It is profusely illustrated by the author's hand with maps and plans, genealogies and coats of arms, scenery and castles, costumes and portraits; and, lastly, with representations of battles, sieges, hangings, roastings, and hurlings headlong from rocks. The tail-piece is a duello between a Christian man-at-arms and a "turban'd Turk." The plates are on metal, and remarkably good. A new edition of this noble old historico-topographical monograph is now being issued from Laibach (Labacus). "*Carniolia antiqua et nova*," is happy in her *Memoirs*. Valvászor has a rival in Johann Ludovicus Schöwleben, whose folio appeared *Labaci M.DC.LXXXI.*, *Emonie seu Labaci Condita*, M.M.DCCC.IV. Of the latter, however, only the *Tomus Primus*, ending about A.D. 1000, appeared: the *Secundus* was not printed, and the fate of the manuscript is unknown.

Valvászor gives a view of Castle Weixelstein, "Cherry-tree Rock," which the Slavs call *Novi Dvor* (New Court). There is some change in the building since 1689. The square towers at the angles appear lower, from the body of the house having been raised.

The *Hof*, or hollow court to the south, has been surrounded by a second story; and the fine linden-tree in the centre is a stump, bearing a large flower-pot. The scene of the apparition is a low room with barred windows and single-arched ceiling, which is entered by the kitchen, the first door to the right of the main gate. The old families mentioned in the story have mostly disappeared. Enough of preliminary.

The following is a literal translation of Valvászor's old German:—

"VERITABLE AND SINGULAR ACCOUNT OF AN APPARITION, AND THE SAVING OF A SOUL, IN CASTLE WEIXELSTEIN, IN KRAIN."

"At the castle above-named strange noises (rumor) were heard during the night for several years; but the origin of the same was a subject of (vain) research and speculation. After a time a new servant wench (mensch) engaged in the house, whose name was Ankha (i.e., Anna) Wnikhlaunkha, had the courage, on hearing these mysterious sounds, to address the ghost in the following manner:

"*The 15th of January, A.D. 1684.*—Firstly, at night a noise arose in the servant-wenches' room, as though someone were walking about clad in iron armour and clanking chains. The women being sorely frightened, some stable-hands were brought to sleep with them. They were struck upon the head, and one was like to die of terror.

"*The 16th of January.*—In the evening, as the lights still burnt, a rapping was heard at the room door; but when they went to see what caused it, nothing was found. Presently those inside put out the lamps, and lay down to rest. Thereupon began a loud clatter; the two servant wenches, Marinkha (Marian) Samanoukha and Miza (*Mitza*, Mary) Sayeschankha were seized by the head, but they could distinguish no one near them."

The whole account is strictly "spiritualistic." Ankha is the chosen medium, and nothing is done till she appears on the scene. The ghost will hardly answer the officious and garrulous steward; and has apparently scant respect for the reverend men who are called in. One of the latter somewhat justified the ghost's disdain by telling a decided "fib." The steps by which the apparition changes from hot to cold, from weariness to energy, from dark to white robes, and from loud noises to mild, are decidedly artistic.

"*On the 17th of January nothing happened.*

"On the 18th, the servant wenches, being in great fear, five others joined them. One Hansche Juritschkho Suppan put out the light when all lay down, locked the door, and endeavoured to sleep. Thereupon arose a dreadful noise. After it had ended, Ankha, by the advice of those present, thus bespake the ghost:

"'All ye good spirits, praise the Lord.'

"This is the recognised formula throughout Germany for addressing apparitions.

"The ghost answered, 'I also; so help me God, and our Blessed Lady, and the holy Saint Anthony of Padua!'

"Anna resumed, 'What wantest thou, O good spirit?'

"The ghost replied, 'I want thirty masses.' It added, 'This castle was once mine,' and it disappeared.
"On the 19th of January the ghost was present, but nothing unusual occurred.

"On the evening of the 20th,

"The servant wenches being still affrighted, the steward (*Schreiber*), one Antoni Glanitschingg, and the man Hansehe, before mentioned, with six other persons, were in the chamber. When all lay down to rest, the steward locked the door and put out the lamp. The ghost at once came and violently dragged a chair backwards. Whereupon quoth Antoni: 'I confess that I am a great sinner;* nevertheless, I dare address thee, and ask thee, in God's name, what more dost thou want?'

"To this question no answer was vouchsafed by the ghost, although the steward repeated it a second and a third time. He then rose up and advanced towards the apparition, which was seen standing near the window, thinking to discover whether it was a true ghost, or some person playing a trick. It vanished, however, before he could lay hand upon it. The steward went out with one of the servant wenches to fetch a light; and, whilst so doing, he heard the ghost speaking in the room he had left. When the lamp came nothing was found. Then all those present knelt down and prayed. After their devotions the light was extinguished, and the ghost reappeared, crying out, with weeping and wailing, 'Ankha! Ankha! Ankha! help me.' The wench asked, 'How can I help thee, O good spirit?' Whereupon the ghost rejoined, 'With thirty masses, which must be said at the altar of St. Anthony in the Church of Jagnenz'—which church is in the parish of Schaffenberg."

Jagnenz is a church in the valley of the Sopotka, a small stream which falls into the Save river, about half a mile west of Weixelstein. Schaffenberg is the hereditary castle of the well-known county of that name. Wrunikh is another little church, remarkably pretty, near Weixelstein. Apparently the ghost served to "run" Jagnenz against all its rivals.

"Hearing these words from the ghost, the steward again inquired, 'O, thou good spirit! would it not be better to get the masses said sooner by dividing them; part at Jagnenz, the other at the altar of Saint Anthony in Wrunikh?' Whereunto the ghost made answer, 'No! Ankha! Ankha! only at Jagnenz, and not at Wrunikh!' The steward continued, 'As this ghost refuseth to answer me, do thou, Ankha, ask it what and why it suffers, &c.' Then Ankha addressed it: 'My good spirit! tell me wherefore dost thou suffer?' It replied, 'For that I unrighteously used sixty gulden (florins). So I, a poor widow body, must endure this penalty.' Ankha further said, 'Who shall pay for these thirty masses?' The ghost rejoined, 'The noble master' (of the castle), and continued, 'Ankha! Ankha! I am so weary, and dead-beat, and martyred, that I can hardly speak.'

"Then cried the steward, 'My good spirit! when the thirty masses shall have been said, come back and give us a sign that they have helped thee.'

The ghost rejoined, 'Ankha! to thee I will give a sign upon thy head.' Ankha replied, 'God have mercy upon me, that must endure such fright and pain!' But the ghost thus comforted her: 'Fear not, Ankha. The sign which I will show to thee shall not be visible upon thy head, nor shall it be painful.' It added, 'Ankha! Ankha! I pray thee, when thou enterest into any house, tell the inmates that one unjust kreutzer (farthing) eats up twenty just kreutzers.' Then the ghost began to snatch the wench's cap, or eoif; and she, in her terror, took to praying for help. The ghost comforted her, bade her feel no fear nor anxiety, took leave (*sic*), and was seen no more that night.

"Late on the 21st of January the ghost reappeared, and made a terrible noise with a chair in presence of the lord of the castle, Sigmund Wilhelm, Freiher (Baron) von Zetschekher,* and of two ecclesiastics, Georg André Schlebnikh and Lorenz Tschitseh. Several others, men and women, were present, and nothing took place till the candles were put out. Whereupon the said Schlebnikh began to exorcise the apparition, beginning with the usual formula, 'All ye good spirits, praise the Lord.' The ghost replied, 'I also.' It would not, however, answer any question put by the ghostly man, but began to speak with Ankha, saying, 'Ankha! help me!' She rejoined, 'My dear good spirit, all that lies in my power will I do for thee: only tell me, my spirit, if the two masses already said have in any way lessened thy pain.' The ghost answered, 'Yea, verily' (*freilich*). Ankha continued, 'How many more masses must thou still have?' and the reply was 'Thirty, less two.' Then Ankha resumed, 'O, my good spirit, tell me thy family name.' Quoth the ghost, 'My name is Gallenbergerinn.† The wench further asked for a sign of salvation when all the thirty masses should have been said; the ghost promised so to do, and disappeared.

"On the night of the 22nd of January, when the lights were put out, the ghost reappeared, passing through the street and tied door. This was in presence of Wolff Engelbrecht, Baron Gallen, of the lord of the castle, and of four priests, namely, Georg Schifferer, curate of Laagkh;‡ Andree Navadnikh, ex-vicar of Ratschach;§ Georg André Schlebnikh, and Lorenz Tschitseh. There were several others. This time the ghost did not make a frightful noise, as before, the reason being that eight masses had been said. So, at least it appeared from its address, 'Ankha! Ankha! I thank thee: I shall soon be released.' The wench rejoined, 'O, my good spirit! dost thou feel any comfort after the eight masses?' The apparition replied, 'Yea, verily, my Ankha;' and, when asked how many were wanted, answered,

* The name is also spelt "Zetschkher." This family, the old owners of Castle Weixelstein, which passed into the present hands some thirty years ago, is either extinct or has disappeared from the neighbourhood hereabouts; the population also may be called "floating."—R. F. B.

† The family has disappeared. Valvászor gives a view of the Castle of Gallenberg. The termination, *inn* denotes that the ghost was one of the members. It is not so used in modern days.

‡ Now Laack, a village in sight of Weixelstein, on the left bank of the Save river, belonging to Baron Fellner, a permanent *Chéf de Bureau*, Vienna.

§ *Rak*, in Slavine, is a crab; *itehi natrazhke*, to go like a crab. *Ak* is the sign of the *locatur* case: "in the crabs," or "among the crabs;" land crabs, of course.

* We wish English investigators would do the same.—Ed.

'Twenty-two.' As it had declared its family name, it was now prayed to disclose its Christian name, in order that the latter might be introduced into the masses by the four reverends. It said, 'My name is Mary Elizabeth Gallenbergerinn.' Further it was asked whether, being a Gallenberg, the thirty masses should be paid by the Lord of Gallenberg or by 'Zetschkher' of Weixelstein. It ejaculated 'Zetschkher' (without giving the title); and added, 'A thousand thousand, and a thousand thanks to thee, dear Ankha.' The latter said, 'O my good spirit, tell me what wrong didst thou do with the sixty gulden that we may make restoration to the rightful owner.' The ghost replied, 'Ankha, this must I tell thee in secret.' The wench begged that the matter might be disclosed in public, so that men might believe it; but the ghost answered, 'No, Ankha! in private.' It then took leave and disappeared, promising to come back for three more evenings.

"On the 23rd of January the lord of the castle, with three priests, prayed at the altar of St. Anthony of Jagnenz, and five more masses were said. They all lodged that night with Georg André, of Altenhoff, not far from the church. When the lamps were put out Ankha was placed sitting upon a chest, or box, between the two ecclesiastics, Georg Schiffrer, of Laagkh, and Andree Navadnikh. Then, after three raps, the ghost came in, and pulled the hair of one of these reverends. He stood up from the chest, whereupon it struck Ankha so violent a box on the ear (*ohrfeige*) that it sounded like a sharp clapping of hands, and could be heard over all the dwelling-place (*Läben*). Lights were brought, and showed the print of a left hand burnt in the coif on the right side of the wench's head; she was not hurt, but the cap remained heated for some time. Nothing else occurred that night.

"On the evening of the 24th January, after prayers by the priests, and the lamps being extinguished, the ghost rapped once and came in. As the wench again sat on the same chest between the priests, the curate of Laagkh felt his hair tugged, and he rose up. Ankha at the same time exclaimed, 'Oh dear! oh dear! whose cold hand is that?' The priest, who was sitting near, said, 'Don't be afraid, the hand is mine,' but this was not true. He wished to do away with her fright, and with the impression caused by the touch.

"On the 25th of January, when all the required masses had been said at the altar of Saint Anthony of Jagnenz, the Lord of Weixelstein and the priests engaged in the ceremony returned to pass the night at the castle, and to receive the thanksgiving of the Saved Soul. While they were supping the housemaid, carrying the children's food, was crossing the hall to the dining-room, when the ghost seized her arm. She started back, and saw behind her the form of a woman robed in white. As the family was retiring to rest, the lord of the castle ordered two of his dependants, Christop Wollf and Mathew Wreschekh, to pass the night with the servant wenches in the haunted room. As the lamps were put out the ghost entered and struck a loud rap upon the table, and said, 'Ankha, now I am saved, and I am going to heaven! The wench rejoined, 'O, blessed soul, pray to Heaven for me, for the noble master, the noble mistress, and all the noble family, and for all

those who helped thee to (attain) their eternal salvation,' whereto the ghost answered 'Amen, amen, amen.' It then went towards Ankha, and privily told the promised secret, strictly forbidding her to divulge it.

"Finally, it should be noted that before all these events Ahkha had confessed and communicated."—*(From translation.)*

Trieste, September 8, 1879.

DREAMS.

BY THE REV. J. M. DIXON.

I WELL remember the time when young, middle-aged, and old people seriously and deliberately told their dreams of the night and the meanings of them. Those people had their canons of interpretation for dreams, and some people were regarded by the dreamers as recognised interpreters. When it was shown that physical derangement and mental anxiety were common causes of dreaming, and that in the imperfect sleep of the night the imagination and fancy ran wild, the dream-mongers were not well pleased. But the fact remained that some dreams were not the result of bodily or mental unhealthiness. It is held by some that sleep is the sister of death, that state of physical passiveness in which the human soul may sometimes have revelations which it cannot have when the body is awake with all its instincts and passions. Mr. R. D. Owen says—"But while we admit, what facts abundantly prove, that, in a great majority of instances, dreams are, or may be, either the breaking forth in sleep of a strong desire, or the offspring of fancy running riot beyond the control of the judgment, or else the result of suggestion, sometimes direct and intentional, more frequently proceeding apparently by accident from antecedent thoughts or emotions, there remain to be dealt with certain exceptional cases, which do not seem to be properly included in any of the above categories. To judge understandingly of these, it behoves us to examine them somewhat in detail." Mr. Owen then gives several cases of remarkable dreams, a few of which I here transcribe:—

"I remember while walking one beautiful day in June, in the Villa Reale (the fashionable park of Naples, having a magnificent view over the bay), one recounted to me by a member of the A—— Legation, one of the most intelligent and agreeable acquaintances I made in that city.

"On the 16th of October, 1850, being then in the city of Naples, this gentleman dreamed that he was by the bedside of his father, who appeared to be in the agonies of death, and that after a time he saw him expire. He awoke in a state of great excitement, bathed in cold perspiration, and the impression on his mind was so strong that he immediately rose, although it was still night, dressed himself, and wrote to his father, inquiring after his health. His father was then at Trieste, distant from Naples, by the nearest route, five days' journey; and the son had no cause whatever, except the above dream, to be uneasy about him, seeing that his age did not exceed fifty, and that no intelligence of his illness, or even indisposition, had been received. He waited for a reply with some anxiety for three weeks, at the end

of which time came an official communication to the *chef* of the mission, requesting him to inform the son that it behoved him to take some legal measures in regard to the property of his father, who had died at Trieste, after a brief illness, on the *sixteenth of October*."

Macnish, author of *The Philosophy of Sleep*, who did not believe that any knowledge was ever attained in dreams, tells the following of himself, and thus gives evidence against his own theory:—

"I was then in Caithness, when I dreamed that a near relation of my own, residing three hundred miles off, had suddenly died, and immediately thereafter awoke in a state of inconceivable terror, similar to that produced by a paroxysm of nightmare. The same day, happening to be writing home, I mentioned the circumstance in a half-jesting, half-earnest way. To tell the truth, I was afraid to be serious, lest I should be laughed at for putting any faith in dreams. However, in the interval between writing and receiving an answer I remained in a state of most unpleasant suspense. I felt a presentiment that something dreadful had happened or would happen; and though I could not help blaming myself for a childish weakness in so feeling, I was unable to get rid of the painful idea that had taken such rooted possession of my mind. Three days after sending away the letter, what was my astonishment when I received one written the day subsequent to mine, and stating that the relative of whom I had dreamed had been struck with a fatal shock of palsy the day before, that is, on the very day on the morning of which I had beheld the appearance in my dream! I may state that my relative was in perfect health before the fatal event took place. It came upon him like a thunderbolt, at a period when no one could have the slightest anticipation of danger.

"In the next example we shall find a new element introduced. Mrs. S—— related to me that, residing in Rome in June, 1856, she dreamed, on the 30th of that month, that her mother, who had been several years dead, appeared to her, gave her a lock of hair, and said, 'Be especially careful of this lock of hair, my child, for it is your father's; and the angels will call him away from you to-morrow.' The effect of this dream on Mrs. S——'s spirits was such that, when she awoke, she experienced the greatest alarm, and caused a telegraphic notice to be instantly despatched to England, where her father was, to inquire after his health. No immediate reply was received; but, when it did come, it was to the effect that her father had died that morning at nine o'clock. She afterwards learned that, two days before his death, he had caused to be cut off a lock of his hair, and handed it to one of his daughters, who was attending on him, telling her it was for her sister in Rome. He had been ill of a chronic disease; but the last accounts she received of his health had been favourable, and had given reason to hope that he might yet survive for years.

"The peculiarity in this example is, that there is a double coincidence: first, as to the exact day of death; and secondly, as to the lock of hair. The chances against that double event are much greater than against a single occurrence only."

The following is related by Mr. William Howitt, as an experience of his in 1852.

"Some weeks ago, while at sea, I had a dream of being at my brother's at Melbourne, and found his house on a hill at the further end of the town, next to the open forest. His garden sloped a little way down the hill to some brick buildings below; and there were greenhouses on the right hand by the wall, as you looked down the hill from the house. As I looked out from the windows in my dream, I saw a wood of dusky-foliaged trees, having a somewhat segregated appearance in their heads; that is, their heads did not make that dense mass like our woods. 'There,' I said, addressing some one in my dream, 'I see your native forest of Eucalyptus!' This dream I told to my sons, and to two of my fellow passengers at the time; and, on landing, as we walked over the meadows, long before we reached the town, I saw this very wood. 'There,' I said, 'is the very wood of my dream. We shall see my brother's house there!' And so we did. It stands exactly as I saw it, only looking newer; but there, over the wall of the garden, is the wood, precisely as I saw it, and now see it as I sit at the dining-room window writing. When I look on this scene, I seem to look into my dream."

Here we have a remarkable case of seeing in dream, not a picture of revived memory, but that which had never been seen by Mr. Howitt in his wakeful hours, and never been described to him by any one.

The following is a still more remarkable case of clairvoyance, or mental vision when the senses were asleep.

"On the evening of February, 1840, Mr. Nevell Norway, a Cornish gentleman, was cruelly murdered by two brothers of the name of Lightfoot, on his way from Bodmin to Wadebridge, the place of his residence.

"At that time his brother, Mr. Edmund Norway, was in the command of a merchant vessel, the *Orient*, on her voyage from Manilla to Cadiz; and the following is his own account of a dream which he had on the night when his brother was murdered:—

"SHIP ORIENT, FROM Manilla to Cadiz,
February 8, 1840.

"About 7.30 p.m., the island of St. Helena, NNW., distant about seven miles; shortened sail and rounded to with the ship's head to the eastward at eight, set the watch, and went below; wrote a letter to my brother, Nevell Norway. About twenty minutes or a quarter before ten o'clock went to bed; fell asleep, and dreamt I saw two men attack my brother and murder him. One caught the horse by the bridle, and snapped a pistol twice, but I heard no report; he then struck him a blow, and he fell off the horse. They struck him several blows, and dragged him by the shoulders across the road and left him. . .

"EDMUND NORWAY, *Chief Officer Ship Orient*."

Now let us read the confession of one of the murderers, William Lightfoot, who, with his brother, was executed at Bodmin, April 13, 1840, for the murder of Mr. Nevell Norway:—

"I went to Bodmin last Saturday week, the 8th instant (February 8, 1840), and in returning I met my brother James at the head of Dummeer Hill. It was dim like. We came on the turnpike-road all the way till we came to the house near the spot

where the murder was committed . . . My brother knocked Mr. Norway down; he snapped a pistol at him twice, and it did not go off. He then knocked him down with the pistol. I was there along with him. Mr. Norway was struck while on horseback. It was on the turnpike-road, between Pencarrow Hill and the directing post toward Wadebridge. I cannot say at what time of the night it was. We left the body in the water, on the left side of the road coming to Wadebridge. We took some money in a purse, but I did not know how much. My brother drew the body across the road to the watering."

What can the theory of chance or coincidence do in this case? Simply nothing. "A more complete series of correspondences between dream and reality can hardly be imagined. . . . The various coincidences, taken together, as proof that chance is not the true explanation, have all the force of a demonstration in Euclid."

And there is no reason to believe that such visions of the night are caused by miraculous intervention. Indeed, many of the mysteries of the day which have been made clear by the visions of the night are of too ordinary a nature for miraculous interference. Take, for example, the following, for the truth of which Dr. Abercrombie vouches:—

"A lady in Edinburgh had sent her watch to be repaired. A long time elapsed without her being able to recover it; and, after many excuses, she began to suspect that something was wrong. She now dreamed that the watchmaker's boy, by whom the watch was sent, had dropped it in the street, and had injured it in such a manner that it could not be repaired. She went to the master, and, without any allusion to her dream, put the question to him directly, when he confessed that it was so."

We see no miracle or supernatural interference in this case, nor in any of the cases cited. We see in such visions of the night simply an extension of that order which we find in the physical world. What is called miracle is simply the higher power—spirit controlling the lower—matter. And "in certain exceptional conditions of the human system, as occasionally during dreams, or under other circumstances when the will is surrendered, some . . . occult intelligence other than our own may not, for a time and to a certain extent, possess itself of the power to employ the cerebral mechanism so as to suggest or inspire thoughts and feelings which, though in one sense our own, yet come to us from a foreign source."

Only occasionally are we favoured with the verifiable presence of the inhabitants of the spirit land. But often, when we see them not, they may be near us, suggesting wisdom to us and guiding us, as really as the stronger wills on earth form and guide the weaker ones.

Clairvoyant dreams are only a part of the varied and remarkable things of spirit life. And before they are despatched to the region of lawless fancy, or the limbo of superstition, by the reader, he will do well to give the subject a careful and thorough consideration. After such consideration, he will probably have a clearer look out on the spirit home beyond the grave than he ever had before.

And to the frequent question, "What is the use of Spiritualism?" he will be able to answer—the

certainty of a future life of spiritual progress for all mankind. And he will be able to speak with confidence of the blessed communion which the dwellers in time have with the inhabitants of the spirit land.

Hull, September 13th, 1879.

"PASSED TO THE HIGHER LIFE."

BY C. REIMERS.

It will be learned with regret by all who studied the successive phenomena, from spirit painting to the development of still higher phases, that my exceptionally gifted medium, Mrs. F——, "passed away" on Wednesday, the 10th inst., and the loss will be more particularly felt by those who shared with me the hope of her recovery from a complicated and severe complaint, but it has been decreed otherwise. Her removal from the body was perhaps necessary in the order of events, leading towards higher work and progress. We on the narrow earth-plane shape our hopes and designs too much within the sphere of a limited horizon. Death has the effect on most minds of dispelling for the time the remembrances of the weaknesses of the departed, by the sudden light, as it were, it throws on the *spiritual individuality*. The shadows fly away from the spirit, and linger only on those left behind, to remind us of our own errors and defects. As in *The Spiritualist* the main features of the grand physical manifestations of this gifted instrument have been reported by Mr. W. Oxley and myself, I may add that they form only a part, a kind of projection of the higher purposes of the operators at "the other end of the line," but they were most important and necessary at that period when our movement was in its first contact with the materialistic methods of research and argument of the age. The many direct spirit letters, and at times sublime trance addresses, interspersing all these marvels (but kept in reserve for publication), are the real central lights to which attention was intended to be drawn by the physical phenomena; they were heralds announcing a change of philosophy. To those who studied the conditions of these marvellous manifestations as reported, it must be gratifying and encouraging to learn that not only those published, but the whole range of countless and varied manifestations, stood the test of the severest criticism, and were free from traces of fraud. Still, they were in part so extraordinary, so far beyond our acquired capacity of comprehension, that (I speak in the spirit of most pure and loving charity of my esteemed departed friend) the attempts of those attacking them may be forgiven, although they often embittered her life and her sentiments towards our cause. She had a rough path of troubles. When a delicate child her sweetly religious tone of mind endeared all relatives towards the singular girl, the medial blossoms not being understood then, nor the dangers appertaining to the sensitiveness of such human organisms. Jarring discords, cruel cuts, crossing influences, upset in her tender age the harmonious tunes of her true Christian faith; and as I have had a glimpse of the events of her past life, I can put my admiration for her extraordinary gifts aside, and offer my tribute of testimony on the grave of an ever-helping, ever-

forgiving, noble soul, carried intact ("spiritually" judged) through the most appalling vicissitudes of life. The vastness and variety of "signs" given through this unique medium will be recognised when the remainder of the yet unknown results are published.

About four months ago I received a communication, which seems to prove a real "blessing" in my path of experience, which of late has been of a trying nature indeed. The spirit "Bertie" controlled, and stated that a Dr. John Donne would "join us in our work." The date of his birth and other details again proved correct, and now the study of the writings of this remarkably learned man (later Dean of St. Paul's Cathedral, where his monument is to be seen) are my chief delight; they give me strength for further battle, and so they will to others who read the books and sermons of that pioneer of truth.

Reserving a biographical sketch of our lamented friend, and helper of a grand cause, for a later opportunity, I add, in conclusion, that Mrs. F—— passed over painlessly, her Christian faith guiding her calmly, as we gathered when cessation of attacks of the disease (chiefly affecting the heart) permitted a conversation. Her own view of Spiritualism may be gathered from her statement to me, alluding to her probable departure—"What a fuss about death! It is only passing through another door." Well, then, let us send a farewell to the traveller, and remember her by faithfully continuing a grand humanitarian work; for, besides the question about a "beyond," Spiritualism points to social improvement of mankind by studying the mission and dangers of mediumship.

London, September 16th.

SORCERERS IN GUERNSEY.

VICTOR HUGO thus describes the doings of the wise people of Guernsey in the last and present decade:—"Nothing is commoner than sorcerers in Guernsey. They exercise their profession in certain parishes, in profound indifference to the enlightenment of the nineteenth century. Some of their practices are downright criminal. They set gold boiling, they gather herbs at midnight, they cast sinister looks upon the people's cattle. When the people consult them, they send for bottles containing 'water of the sick,' and they are heard to mutter mysteriously, 'the water has a sad look.' In March, 1857, one of them discovered, in water of this kind, seven demons. They are universally feared. Another only lately bewitched a baker, 'as well as his oven!' Another had the diabolical wickedness to wafer and seal up envelopes 'containing nothing inside!' Another went so far as to have on a shelf three bottles labelled 'B.' These monstrous facts are well authenticated. Some of these sorcerers are obliging, and for two or three guineas will take on themselves the complaint from which you are suffering. Then they are seen to roll upon their beds, and to groan with pain; and while they are in these agonies the believer exclaims, 'There! I am well again.' Others cure all kinds of diseases by merely tying a handkerchief round their patients' loins—a remedy so

simple that it is astonishing that no one had yet thought of it. In the last century, the Cour Royale of Guernsey bound such folks upon a heap of faggots, and burnt them alive. In these days it condemns them to eight weeks' imprisonment, four weeks on bread and water, and the remainder of the term in solitary confinement." The last consignment of a sorcerer to the flames in Guernsey was in 1747. Between 1565 and 1700, eleven sorcerers were burnt alive in the Carrefour du Bordage, the square devoted by the city authorities to the extirpation of sorcery and heresy.

Correspondence.

MR. WILLIAM TEBB IN CANADA.

SIR,—Since my arrival on this Continent I have received *The Spiritualist* with almost the same regularity as at home, and after perusal have left it on the tables of the reading rooms at the various hotels in Canada and the United States. I gave a copy of your interesting volume, *Spirits before our Eyes*, to Judge Martin, of Washington, D.C., who promised, after reading it, to hand it to Mrs. Hayes, the wife of the President. I have had interviews with Professor Buchanan, of New York; Judge Bullard and Mr. and Mrs. Horne, of Saratoga; Col. Littler, of Iowa; Dr. E. V. Wright, of Washington; Mr. and Mrs. John M. Spear, now of Malden, Mass.; Mr. Ransome, of Caldwell, Lake George, and other prominent Spiritualists, who do not speak encouragingly as to the state of the movement at present. To avow a belief in Spiritualism is to take up the cross, and requires some courage. Mrs. Grundy is more omnipotent in society in America than in Europe. Mrs. Tebb is at Providence, R.I. My health is improving; the weather is delightful.

W. TEBB.

St. Louis Hotel, Quebec, August 31st, 1879.

CONDITIONAL IMMORTALITY.

SIR,—The papers are a good deal exercised at this time about the "Conditional Immortality Association." The *Court Journal* of September 6th has two paragraphs on the subject. That paper speaks of it as "a curious doctrine by which the gift of eternal life is limited to believers in Christianity only, the future punishment of the impenitent being, at some indefinite period, to be terminated by annihilation." It tells us that a large number of delegates were then in London "from the provinces, from Scotland and Ireland," and that this was the second annual meeting of the society. They have certainly one salient doctrine in common with the Theosophists—that of annihilation—but whether they will be able to hit it off together seems doubtful on other grounds. Still they seem to have had their first general advent in England about the same time, but I suppose there is no connection. The *Daily Telegraph* of Friday, the 5th inst., tells us that at a public meeting of the above society, in St. George's Hall, Langham-place, the chairman, Mr. Henry I. Ward, of Liverpool, said, "That the destiny of the lost was eternal death after resurrection, and for the saved eternal life after resurrection. It would be necessary to grapple with Spiritualism, and he did not know who could do so but those who believed in this body."

SCRUTATOR.

A MAN's understanding seldom fails him unless his will would have it so. If he takes a wrong course it is most commonly because he goes wilfully out of the way, or, at least, chooses to be bewildered; and there are few, if any, who dreadfully mistake, that are willing to be right.—*John Locke*.

A POWERFUL MANIFESTATION.—An article in another column describes how a heavy dining-room table at the house of Mr. Charles Blackburn, of Didsbury, kept tilting while Miss Cook, the medium, was quietly sitting at it. Mr. Harrison, who was present, says:—"The table in size and weight is somewhat suggestive of a billiard table; only by violent effort and some pain could the writer of the article, and afterwards myself, give it a single tilt with our knees. By way of experiment I then sat on the top of it, near the medium, but it tilted as easily as before. All this was in a strong light."

MESMERISM AND ITS PHENOMENA,

OR

ANIMAL MAGNETISM.

By the late WM. GREGORY, M.D., F.R.S.E., Professor of Chemistry at Edinburgh University.

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CONTENTS

CHAPTER I:—First Effects Produced by Mesmerism—Sensations—Process for causing Mesmeric Sleep—The Sleep or Mesmeric State—It Occurs Spontaneously in Sleep-Walkers—Phenomena of the Sleep—Divided Consciousness—Senses Affected—Insensibility to Pain.

CHAPTER II:—Control Exercised by the Operator over the Subject in Various Ways—Striking Expression of Feelings in the Look and Gesture—Effect of Music—Truthfulness of the Sleeper—Various Degrees of Susceptibility—Sleep Caused by Silent Will; and at a Distance—Attraction Towards the Operator—Effect in the Waking State of Commands Given in the Sleep.

CHAPTER III:—Sympathy—Community of Sensations, of Emotions—Danger of Rash Experiments—Public Exhibitions of Doubtful Advantage—Sympathy with the Bystanders—Thought Reading—Sources of Error—Medical Intuition—Sympathetic Warnings—Sympathies and Antipathies—Existence of a Peculiar Force or Influence.

CHAPTER IV:—Direct Clairvoyance or Lucid Vision, without the Eyes—Vision of Near Object: through Opaque Bodies; at a Distance—Sympathy and Clairvoyance in Regard to Absent Persons—Retrovision—Introvision.

CHAPTER V:—Lucid Prevision—Duration of Sleep, &c., Predicted—Prediction of Changes in the Health or State of the Seer—Prediction of Accidents and of Events Affecting Others—Spontaneous Clairvoyance—Striking Case of It—Spontaneous Retrovision and Prevision—Peculiarities of Speech and of Consciousness in Mesmerised Persons—Transference of Senses and of Pain.

CHAPTER VI:—Mesmerism, Electro-Biology, Electro-Psychology and Hypnotism, essentially the same—Phenomena of Suggestions in the Conscious or Waking State—Dr. Darling's Method and its Effects—Mr. Lewis's Method and its Results—The Impressible State—Control Exercised by the Operator—Gazing—Mr. Braid's Hypnotism—The Author's Experience—Importance of Perseverance—The Subject must be Studied.

CHAPTER VII:—Trance, Natural and Accidental; Mesmeric—Trance Produced at Will by the Subjects—Col. Townsend—Fakier—Exstasis—Exstasis not all Impositions—Luminous Emanations—Exstasis often Predicted—M. Calagnet's Exstases—Visions of the Spiritual World.

CHAPTER VIII:—Phreno-Mesmerism—Progress of Phrenology—Effects of Touching the Head in the Sleep—Variety in the Phenomena—Suggestions—Sympathy—There are Cases in which these Act, and others in which they do not Act—Phenomena Described—The Lower Animals Susceptible of Mesmerism—Fascination Among Animals—Instinct—Sympathy of Animals—Snail Telegraph Founded on It.

CHAPTER IX:—Action of Magnets, Crystals, &c., on the Human Frame—Researches of Reichenbach—His Odyle is Identical with the Mesmeric Fluid of Mesmer, or with the Influence which Causes the Mesmeric Phenomena—Odyle or Mesmeric Light—Aurora Borealis Artificially Produced—Mesmerised Water—Useful Applications of Mesmerism—Physiological, Therapeutical, &c.—Treatment of Insanity, Magic, Divination, Witchcraft, &c., explained by Mesmerism, and Traced to Natural Causes—Apparitions—Second Sight is Waking Clairvoyance—Predictions of Various Kinds.

CHAPTER X:—An Explanation of the Phenomena Attempted or Suggested—A Force (Odyle) Universally Diffused, Certainly Exists, and is Probably the Medium of Sympathy and Lucid Vision—Its Characters—Difficulties of the Subject—Effects of Odyle—Somnambulism—Suggestion—Sympathy—Thought-Reading—Lucid Vision—Odyle Emanations—Odyle Traces followed up by Lucid Subjects—Magic and Witchcraft—The Magic Crystal, and Mirror, &c., Induce Waking Clairvoyance—Universal Sympathy—Lucid Perception of the Future.

CHAPTER XI:—Interest Felt in Mesmerism by Men of Science—Due Limits of Scientific Caution—Practical Hints—Conditions of Success in Experiments—Cause of Failure—Mesmerism a Serious Thing—Cautions to the Student—Opposition to be Expected

CHAPTER XII:—Phenomena Observed in the Conscious or Waking State—Effects of Suggestion on Persons in an Impressible State—Mr. Lewis's Experiments With and Without Suggestion—Cases—Dr. Darling's Experiments—Cases—Conscious or Waking Clairvoyance, Produced by Passes, or by Concentration—Major Buckley's Method—Cases—The Magic Crystal Induces Waking Lucidity, when Gazed at—Cases—Magic Mirror—Mesmerised Water—Egyptian Magic.

CHAPTER XIII:—Production of the Mesmeric Sleep—Cases—Eight out of Nine Persons Recently Tried by the Author Thrown into Mesmeric Sleep—Sleep Produced without the Knowledge of the Subject—Suggestion in the Sleep—Phreno-Mesmerism in the Sleep—Sympathetic Clairvoyance in the Sleep—Cases—Perception of Time—Cases: Sir J. Franklin—Major Buckley's Case of Retrovision.

CHAPTER XIV:—Direct Clairvoyance—Cases—Travelling Clairvoyance—Cases—Singular Vision of Mr. D.—Letters of Two Clergymen, with Cases—Clairvoyance of Alexis—Other Cases.

CHAPTER XV:—Trance—Exstasis—Cases—Spontaneous Mesmeric Phenomena—Apparitions—Predictions.

CHAPTER XVI:—Curative Agency of Mesmerism—Concluding Remarks and Summary.

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INFORMATION FOR INQUIRERS.

In thirty years Spiritualism has spread through all the most civilised countries on the globe, until it now has tens of thousands of adherents, and about thirty periodicals. It has also outlived the same popular abuse which at the outset opposed railways, gas, and Galileo's discovery of the rotation of the earth.

The Dialectical Society, under the presidency of Sir John Lubbock, appointed a large committee, which for two years investigated the phenomena occurring in the presence of non-professional mediums, and finally reported that the facts were true, that the raps and other noises governed by intelligence were real, and that solid objects sometimes moved in the presence of mediums without being touched.

Mr. William Crookes, F.R.S., editor of the *Quarterly Journal of Science*, deviser of the radiometer, and discoverer of the new metal thallium, investigated the phenomena of Spiritualism in his own house, and reported them to be true. Mr. A. R. Wallace, Mr. Cromwell Varley, Prof. Zöllner, and a great number of intelligent professional men have done the same.

HOW TO FORM SPIRIT CIRCLES AT HOME.

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or stranger to the family present.

The assertions of a few newspapers, conjurers, and men of science that the alleged phenomena are jugglery are proved to be untrue by the fact that manifestations are readily obtained by private families, with no stranger present, and without deception by any member of the family. At the present time there are only about half a dozen professional mediums for the physical phenomena in all Great Britain, consequently, if these were all tricksters (which they are not), they are so few in number as to be unable to bear out the imposture theory as the foundation of the great movement of modern Spiritualism. Readers should protect themselves against any impostors who may tell them that the phenomena are not real, by trying simple home experiments which cost nothing, thus showing how egregiously those are duped who trust in worthless authorities.

One or more persons possessing medial powers without knowing it are to be found in nearly every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena:—

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is of little importance. Any table will do.

3. Belief or unbelief has no influence on the manifestations, but an aërid feeling against them is weakening.

4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table-tilting or raps.

6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of messages than they are forced to do by undeniable proof.

8. Should no results be obtained at the first two *séances* because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to mesmeric influences.

Mediumship may either be used or abused. Mediums should not lower their strength by sitting more than about twice a week; angular, excitable people, had better avoid the nervous stimulus of mediumship altogether.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS, 33, Great Russell-street, Bloomsbury. This organisation comprising several hundred members, has public offices, a reading room and library, with a secretary in attendance to receive visitors and answer inquiries. For terms, information as to *séances*, &c., apply to the Secretary. Office hours 2 p.m. to 9.30. daily Saturdays 2 p.m. to 6 p.m.

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CONTENTS.

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Dreams. By the Rev. J. M. Dixon . . . 140
"Passed to the Higher Life." By C. Belmers . . . 142
Sorecrers in Guernsey . . . 143
Correspondence.—Mr. William Tebb in Canada—Conditional Immortality . . . 143
Paragraphs.—A New Legal "Position," 135; A Powerful Manifestation . . . 143

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