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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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THE VISIONS OF MR. HOCKLEY'S SENSITIVES.

Mr. F. Hockley, the author of an article which will be found in another part of this number of *The Spiritualist*, has made occult subjects the study of a lifetime, and he possesses perhaps the most valuable library of books and manuscripts on Magic, to be found in the world. His article upon another page describes some fantastic visions in mirrors of one of his seeresses, and as we have a difficult body of readers to address, consisting partly of persons versed in psychology and its facts, and partly of new inquirers altogether uninformed about both, it may be explained for the benefit of the latter that the publication of Emma's visions does not necessarily imply that any Spiritualist believes either in the existence of spirits like enlarged blackbeetles who exhibit human intellect, or in spirits with long and shiny tails, however graceful and attractive those appendages may be. The details are given as actual psychological experiences recorded in good faith, without any expression of opinion on our part as to whether the visions were purely subjective, or whether they were impressed on the consciousness of the medium by the thoughts and will-power of a vividly imaginative spirit, or whether they were symbolical dreams, or what their nature may have been. The true philosophy of such phenomena will no doubt be discovered in the future. The visions of Mr. Hockley's sensitive with a mirror, strongly resemble those without a mirror which were seen by a young member of the Fairfax family in the old witchcraft days, as set forth in a narrative drawn up by Lord Houghton from family records, and printed for private circulation.

MRS. TAPPAN-RICHMOND, the American trance medium, is in London, and a reception was given to her by her friends last night.

MR. ERNEST WILDING has written a song entitled "Love and Life," which has been set to music by Mr. J. F. Molloy, and published by Messrs. Chappell & Co.

THE Home Secretary in reply to a petition for the release of Mr. F. O. Matthews, forwarded from New-castle, does not consider that there is sufficient ground to justify him in advising Her Majesty to comply with the prayer of the petition.

EVENINGS WITH THE IN-DWELLERS OF THE WORLD OF SPIRITS.

BY FREDERICK HOCKLEY.

David Paulus ab Indagine, a learned Hollander, personally acquainted with Swedenborg, says in a letter (March 5th, 1771), "Last Thursday I paid him a visit, and found him, as usual, writing. He told me 'that he had been in conversation that same morning, for three hours, with the deceased King of Sweden. He had seen him already on the Wednesday; but, as he observed he was deeply engaged in conversation with the Queen, who is still living, he would not disturb him.' I allowed him to continue, but at length asked him how it was possible for a person who is still in the land of the living, to be met with in the world of spirits. He replied, 'that it was not the Queen herself, but her familiar spirit.' I asked him what that might be, for I had neither heard, nor had I read anything about them. He then informed me, 'that every man has either his good or bad spirit, who is not constantly with him, but sometimes a little removed from him, and appears in the world of spirits. But of this the man still living knows nothing; the spirit however, knows everything. This familiar spirit has everything in accordance with his companion upon earth: he has in the world of spirits, the same figure, the same countenance, and the same tone of voice, and wears also similar garments; in a word, this familiar spirit of the Queen, says Swedenborg, appeared exactly as he had so often seen the Queen herself at Stockholm, and had heard her speak.' And he adds, 'that Doctor Ernesti, of Leipsic, had appeared to him in a similar manner in the world of spirits, and that he had held a long disputation with him. See *Wilkinson's Life of Swedenborg*, p. 203., and *Swedenborg's Arc. Cel.*, Vol. VIII. Nos. 5848—66, also 5976—83, where the subject is treated at length."

AN ATMOSPHERIC SPIRIT.

This spirit was not my good one but my *Doppel-ganger*. 8th January, 1856. I invoked C. A. the spirit of the mirror.

The C. A. appeared, but indistinctly, the veil appearing thick in front of the mirror. The answers to my questions appeared, and also the book in the C. A.'s hand, who kindly brought it up close to the front of the mirror; but my seeress could not read any portion. I then mentioned that Emma had first received a great disappointment about a journey she had anticipated, and was also suffering from

nervous faceache; I therefore requested the C. A. to defer the vision of the book until the following Tuesday, and requested as usual a spiritual vision which would interest and instruct us. Immediately a response came and at the end of it a representation of my oval mirror. The seeress could not read the response, but upon opening the oval mirror she said, "Here is yourself come in." I asked:—

Q. Why have you come uncalled? Are you the interesting and instructive vision I requested?

R. I am obliged to take any opportunity of appearing, and come when I can. You never ask me. I cannot appear in the other mirror, but when there is no vision I can tell you or show you where you can see me.

Q. Was it you then, who caused this mirror to appear just now, with some reading we could not make out?

R. I caused it to be done.

Q. Can you tell how it is my seer can now read your answers, and yet could not read in the C. A. mirror?

R. I suppose because I am not so *purely* spiritual. Ha! Ha!

Q. I have received from my good spirit friend some valuable spiritual information, which I also hope you will study and profit by.

R. You are a prodigy. If you are as fond of telling others what you tell me, and circulate the report of receiving such wonderful information, you are quite entitled to one of those paragraphs in the newspapers, headed, "Wonderful! if true."

Q. I am going to publish the book this month, and as I hope you will be greatly benefited by its perusal, just hand me over ten pounds towards the expense of printing.

R. I could tell you how to get it, at least a friend of mine could. He can appear in a bottle of water, and leave a diamond at the bottom worth a great deal more than that.

Q. I presume you obtain that from my former discourses relating to Count St. Germain's obtaining diamonds by the Ob.

R. Well, I can tell you the spirit who can do it, and the formula for making him do so; at least I can cause you to know it. Shall I?

Q. Yes.

The seeress then said: He is gone. Now he's come back and says—

R. I wish you to cover up the other mirror. I did so.

R. You must request the C. A. to keep

away now you have covered it up. Whilst he is here, I cannot show you what I intended.

Q. I will not do that. Cannot you appear on Fridays?

R. I could do so if I chose; but I do not, because you put me off to suit the convenience of others who appear. If you liked, you might ask the C. A. to let me appear in that one. I don't like coming in the smallest. I have something in my pocket which Orion gave me to show you, but I cannot do so unless I appear in the C. A. mirror, with the C. A. absent; it is something very interesting.

Q. You are aware the C. A. mirror is consecrated to him, and entirely under his protecting charge, therefore I cannot allow it.

R. Well then, if you will remove this mirror from the wall, and the other mirror, I will show you what I have in my pocket.

Emma then turned round and placed the Oval Mirror on the table, he continuing in the mirror with his hand in his pocket. She remarked: He is looking round so carefully; he has taken out a silk pocket handkerchief rolled up; he is undoing it; something looking like a great black beetle is in it; it is such a horrid black thing, and so dreadfully ugly; he does not touch it with his fingers; it is all over hair. It has come away from the handkerchief, and is standing upright upon two legs, and has four others; its head is like a bat with two horns. Now you have gone further away from it. I wonder if this is what he calls "very interesting."

Q. Is that your interesting black diamond you have there?

R. No, but I will leave him here, and from him you can ascertain how to get the real ones.

Q. But what, may I ask, is the name of the gentleman your are leaving?

R. He will himself have the pleasure of informing you.

Emma said: Now you are gone.

Q. Will you let me know by what name I am to address you?

R. * * * * *

The seer remarked: He is getting so large; he is nearly as big as the mirror.

I asked: Can you tell me the formula for obtaining diamonds in the Ob?

R. I can bring them into a vessel of water, if you will send other spirits away who are around.

Q. I cannot do that this evening, but if you will appear on another evening it can be done; besides I have not my Ob ready now.

R. There is no time like the present.

Q. If you have the power you describe, it seems strange such simple things should restrain you.

R. What are simple things? I can only deposit a diamond in water because I belong to water; but I cannot even do that unless you dispel the influence which now I feel very strong.

Q. I will not dispel my own Guardian Spirit.

R. Would you dispel him on another evening, and willingly?

Q. No, but on another evening you could appear without my having called him.

R. That is not what I ask; called or not, his influence is the same, and when I am with you that influence is opposed to me.

Q. Then I must go without the diamonds, as I would not willingly displace myself from his care and guidance.

R. Would you, if I could point out to you one more powerful and as faithful?

Q. I could not obtain a more faithful Guardian Spirit, and above all he gives me that knowledge which I covet more than all the diamonds of the deep.

R. Will you let me appear without exorcism then?

Q. Only when I invoke you—What shall be the formula used when I call you?

R. My name alone will bring me.

My seer said: He is gone. Now you are come back.

Q. Well, you seem to have a disreputable lot of acquaintances, where did you get this one?

R. He is my pocket companion and guide for 1856.

EMMA: Now he has turned round and walked off. (9.15 p.m.)

On the following Tuesday I explained at length to the C. A. our last action, and expressed much regret that my atmospheric "double" should be apparently so much under the influence of an evil spirit.

The C. A. replied: The same spirit procured the diamonds for Count St. Germain, and Joseph Balsamo, and as you had for so many years taken such intense interest in their lives and actions it clung to the remembrance. As for your atmospheric spirit, he is now, as you were once, desirous of obtaining magical knowledge and power unmindful perhaps of spiritual good; but that does not make any difference to you. His actions do no harm to anyone, for his spiritual life will end without any judgment hereafter.

ANOTHER DOPPEL-GANGER.

In April, 1852, the atmospheric spirit of a military officer of rank at Court, a Spaniard and a Roman Catholic (who afterwards served in the Crimea) appeared for the first time in my H. Crystal. I never knew him in the world, but we formed a mutual attachment, assisting each other in our occult studies, and communicating our experiences. He possessed the faculty of seeing spirits, and was a constant visitor in my mirrors and crystals for eight years. He would never tell us his name, and we dubbed him Captain Anderson.

On the 6th February, 1856, he was relating to me the difficulties he was in with a spirit he had invoked, and I said: I hope you did not use a vessel of water. He replied: No, I did not, and never intend to do so again. Did I ever tell you how a spirit escaped from a bottle of water I was once using? I replied: No, do tell us that.

CAPTAIN ANDERSON'S RELATION—AN ELEMENTARY SPIRIT
—THE BOTTLE IMP.

I had been looking in the crystal one evening for a long time without having a vision. Before I left off, I asked the spirit of the crystal, very earnestly, when I could have a vision, for it was so very wearisome to look and to anticipate, and then be disappointed. This message immediately came:—

Procure a glass vessel a foot deep, flat inside, and six inches square; fill it with water from a fish-pond; let the neck of the vessel be sufficiently large to admit your three fingers. Cut the middle finger of your left hand, and having put a strip of paper round the outside of the middle of the bottle, write with the blood of the finger you have cut, this one name * * * * Paste this strip of paper round the bottle, and then insert the finger you have cut and two other fingers into the neck, and from it into the water let a drop of blood flow. If you do this you will see and hear of that which will instruct you in spiritual knowledge, and aid you in all that you desire appertaining to the world.

Although I thought it could not be good, I did not desire anything evil, and I thought, foolishly, that I could hear, and see, and know what they said, without allowing them to influence me, or without for one moment surrendering myself to their possession. I would not do it again. It was not the power but the knowledge that I sought. I was at the time in a house with a good many people in it, and fearing that someone might interrupt me I

locked the door. Before I began I had been obliged to have the glass bottle made to the exact size, and I wrote the name on a vellum band and sealed it on. This I placed on the table, and very soon without any call—I used nothing more than the name on the bottle—the water began to change to a thick dirty red liquid, and from this there formed, as the water again became clearer, a spirit more like an animal than even a distorted human figure; it had a tail as long in proportion to its size as is the tail of a mouse to the rest of the animal, and it had peculiarly shaped horns. It increased in size so as to fill the entire bottle, the tips of the horns rising above the water in the neck of the bottle. When I saw its head coming above the water, I thought I should be able to prevent its getting any larger by putting a stopper on the top. I could not find anything to place over it at the moment, but a book from the mantelpiece. The instant that I stepped across for the book, the horns of the spirit were visible to me above the bottle. Very quickly you may imagine I was back with the book. I am very strong, as strong, I believe, as most men; I can lift a couple of hundredweight, and now I had occasion to put my strength forth. I tried to press the book on the neck of the bottle with all my might, but I could not move it one inch. My hands and the book in them went up as easily as I could have lifted a baby's hands. I grew desperate. I tore the band off the bottle; I used exorcism. There was no fire in the room, and no light, or I would have immediately burned the band. I could not tear it, and I had no means of destroying it; the spirit all this time was gradually getting out of the bottle.

I could not think what to do; I took the bottle up, threw it down and broke it; the water of course ran all over the carpet, and I thought for a moment that I had got rid of the spirit, but I was mistaken, for from the water, as it lay on the floor, it rose again much larger than before.

I went to the door, but I was afraid to open it; then in an instant I thought he might be only visible to me and not to others, and that if I were with other people he would disappear from me, and I tried the door, but could not open it. I forgot that I had locked it. Again I used the form of dismissal and exorcism but it was of no use. Having done this, I asked him what he wanted. He asked me to test his power by naming anything I desired, and said that if I found that he gave it me and if

I would promise him obedience, he would do the same in all other things.

I resolutely told him that I would not—that had I known he was evil and could escape from the bottle I would not have called him; still he did not leave, and I then felt the place to be insufferable, so oppressive as to be almost suffocating. My eyes seemed to burn, I was getting giddy, and appeared to see instead of the one figure a thousand of all shapes and sizes. I still remained with my hand on the lock; the room became confused and dark for one instant only, than all was light. The evil spirit was gone, and I noticed that every drop of water was gone from the surface of the carpet, and that on the white ground which surrounded the pattern, was a single red spot. Although unnerved whilst the spirit was present, I was not the least so the moment it was gone, and on stooping to pick up the small pieces of bottle, I observed round the red spot a circle containing words. Even then, by an impulse I could not control, I was all on fire to know what those words were, and down on my knees I deciphered with much difficulty, “* * * * returns blood which is too white for a sacrifice.” The red spot rose above the carpet, the words disappeared, and there only remained a little piece of cold congealed blood: this I removed. In an adjoining room I burnt the band which had been round the bottle, threw away the pieces of bottle, and determined to be more cautious in future.

ANOTHER APPARITION STORY FROM IRELAND.

The *Lance*, an Irish paper, gives the following account of an alleged appearance of an apparition in the Franciscan Church in Galway:—

On the afternoon of Thursday, 3rd inst., some girls were in the church, and over the side altar of St. Joseph they saw a luminous appearance. It seemed that there were three figures clearly defined on the wall in a prismatic sort of colour, the centre one, a tall female, having her head wrapped about with a coif. They were frightened, and ran out of the church. Some people, one of them a policeman, entered, and saw the figures. Soon they faded away. As the story of what had been seen spread, thousands of people poured into the church to gaze on the spot where the figures were said to have been seen, but nothing was then apparent. So crowded did the church become, and so excited were the people, that the building had to be cleared

and the gates locked. In fact the police had to keep the gates. Next morning hundreds of the people of Galway went to confession, and that evening the church had also to be cleared and locked. On Saturday and Sunday the same feeling of excitement and belief prevailed. The Franciscans will not pronounce upon the matter, saying themselves that they do not know what to think of it; but on Sunday the subject was mentioned from the altar in one of the other churches of Galway. The place where the apparition is alleged to have been seen is over St. Joseph's altar at the head of one of the side aisles. About three feet to the side of where the apparition was seen is a large damp mark or stain remarkably like the silhouette of a kneeling woman, but the people on being questioned say that this has appeared since Thursday, and that it could not have influenced the minds of the people who are believed to have seen the apparition.—*St. James' Gazette, June 12th, 1880.*

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.]

DEFINITIONS OF RELIGION.

Sir,—The length of post between your office and my Highland home I never more regretted than at this moment, since it obliges me to notice in a short and hurried letter at the close of a busy day Mr. Podmore's kind and courteous criticism of my paper. As matters stand I can but gratefully thank him for it, and say that so far from misrepresenting me he has in the opening paragraph of his “rejoinder” stated admirably and concisely my views.

Concerning religion I heartily concur in all that he has said, but are we not prone to forget that Universal Brotherhood depends upon the recognition of Divine Fatherhood? Without the secondary binding the primary is imperfect: without the primary the secondary is impossible: hence its essential character. Altogether the difference between us appears to me to be one which a few verbal and economical explanations would set at rest.

J. A. CAMPBELL.

Argyllshire, Sunday Evening.

ALLAN KARDEC

Sir,—Pray give me a little space in which to request Mr. Campbell to explain what he means by his strange allusion to Allan Kardec in his paragraph marked “6” on page 285 of the current number of your paper, which has just reached me.

Allan Kardec was educated at a Pestalozzian Institute in Switzerland; while still a mere youth, he studied the New Testament carefully for himself and thus arrived at a belief identical with that of the Unitarians; he never entered any church or chapel and had no dealings with priests or parsons of any denomination. According to the directions contained in his will, his remains received “civil burial,” that is to say, they were buried by his friends, without the presence of any minister of any denomination whatever.

Perhaps the printers have left out a comma after the words "her own angels," or have omitted brackets that should have made a parenthesis of the thirteen following words. I am unwilling to suppose that at this time of day, any writer on the great movement of our age could be guilty of misrepresentation so utterly preposterous as the insinuation which appears to be implied by the latter part of the paragraph in question.

ANNA BLACKWELL.

Wimille, Pas de Calais.

June 13, 1880.

SPIRITUALISM IN CAPE TOWN.

Sir,—I am very glad to inform you that so far Mr. Walker's efforts here have been crowned with the greatest success, the Athenæum Hall being crowded every Sunday evening to hear his addresses.

The people are puzzled to hear him give impromptu answers to the questions put to him at the close, which are always uttered without hesitation and to the point.

It is my opinion that such lectures do the most good, for they appeal to the reason of the listeners and make them think.

In Cape Town we have many sympathisers with the cause, and now that Mr. Walker has established a Sunday morning class for discussion, it is hoped that much progress will be made.

We have circulated a large number of your "leaflets" which are very good to dissipate certain ideas that the general public have gained through reading the garbled reports which appear in most of the newspapers. They ought to be given away by thousands as the cost is but a trifle.

BERKS T. HUTCHINSON.

Cape Town, South Africa, May 18th, 1880.

REMARKABLE SPIRITUAL MANIFESTATIONS.

BY MAJOR GENERAL J. W. N. MACLEAN.

It appears to me that Spiritualism has of late increased and spread to such an extent, that probably there are few streets or squares in London in which at least once in the week *séances* are not held, with either public or private mediums. The fear however of ridicule from unbelieving friends, often prevents the public from hearing of the wonderful and interesting occurrences which so frequently take place, and this I think is to be regretted, as the opinion of people who do not consider the subject worth the trouble of enquiring into, should be of little import to those who *know* what they witness to be true.

Last Saturday evening I attended one of these social friendly meetings that I have alluded to, and at which phenomena occurred well worthy, I think, of a place in *The Spiritualist*.

Our party, assembled at the apartments of Captain James, 129, Gower Street, consisted of the following persons: Captain James, Miss Riccalton, Mr. and Mrs. Fletcher, Colonel Evans, Mr. Wedgwood, Signor Rondi, Mr. Wilding, Mr. Rita (the medium) and myself. We had hardly taken our places and put out the light when the voice of the spirit, who

calls himself "Charley Barry" was heard, and well defined spirit lights were observed darting about in different directions.

Charley proposed bringing Miss Riccalton's pet cat upstairs from the ground floor to the second floor where we were sitting, but the owner of the cat fearing inconvenience or injury to her favorite, expressed a wish that Charley would bring something else instead of the cat, and to this the accommodating spirit at once agreed, and said "At any rate I will bring up something from down-stairs that could not be put into any one's pocket," and he afterwards added that he would bring a flower-pot and plant. I may here mention that I had myself locked the door of the *séance* room and Mr. Wilding had locked the door of the adjoining room. Shortly after Charley's proposal, he was heard to exclaim "Take care 'Irresistible' don't drop it," and then something heavy was heard alighting or being placed on the table. A light having been struck, much to the delight of all present a flower-pot containing a fuschia plant was found to be standing on the middle of the table, both the pot and plant being very wet. The plant was one which had been observed with three other plants, placed on a table standing on the landing place of the first floor, and these plants had been seen by several of the party on going up-stairs to the *séance* room, but on going down there were but three pots remaining, an empty space being left where the missing pot had been standing. This flower-pot has since been weighed, and with the earth contained in it found to weigh 4lbs. 1oz., measuring 5½ inches in height and the same across the top; the fuschia is six inches high.

A folded slate had been fastened round the edges with gummed paper and tied with cord, over which a seal had been fixed. At the *séance*, this slate was held by three of the company, and at the close of the meeting it was found to contain scribbling on both sides.

I will now refer to what pertains more especially to myself. During all the day I had been suffering from a severe attack of neuralgia, (a thing I am, I regret to say, subject to,) and was in so great pain that I felt very much inclined to absent myself from the *séance*. I am glad, however, I did not do so. Very shortly after the *séance* began, two soft warm little hands commenced mesmerising me, making the usual passes down my forehead and over the top and back of my head, now and then resting the fingers lightly on

my eyes so as to close them, and then passing down the face. After a short time a spirit voice whispered in silvery tones the name of a very dear deceased female relation of mine, as being present and mesmerising me, and I was kissed three times on the forehead, but so quietly and softly that I was only just conscious of what had occurred.

With almost the first touches of the spirit hands the severe and painful neuralgia, as if by magic, ceased and left me, and I am glad to say has not since returned, a feeling of cheerfulness and health taking the place of one of depression and suffering.

I hope I have not made my story too long, but I could hardly have done the *séance* justice otherwise than by narrating all that took place at it, and I have no hesitation in saying it was one of the best and most interesting *séances* I have ever attended, and I hope I may be at many more like it.

59, Gloucester Gardens, Hyde Park, London, June 28th.

MESMERISM AND STATUVOLENCE.

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

I am very glad to hear more of Dr. Fahnestock and his doings and ideas from F. P. T. of Towanda in America, and considering all said, it tallies very much with my own experiences and with very notable instances in psychological and physiological laws. It also shows that the influence we hold over the mesmeric patient has more to do with belief and expectancy, and quiet attention and waiting on results, than on any strongly exerted will and effort on the part of the medium or operator, or on a combined force and will on the part of the members of a circle in which we find mesmerism and Spiritualism hand-in-hand, each exhibiting the common law to the other. At first when I took to mesmerism I fancied that the most powerful and concentrated exertion of the will was the chief source of the result on the patient—the strong will on the passive recipient—but I soon discovered the mistake, and that the conditions in patient and operator were more effective factors than force and quantity. I also found that my mere presence combined with a desire on the part of both patient and operator, or "the laying on of the hand" gently on the shoulder or hand of the sufferer was more effective; and I found it to be the same in table moving. In fact, I came to see that in efforts of will we were wasting the power in a wrong direction, that is to say on ourselves, and for the confirmation of which one might refer to the

ordinary facts of life. To recall a forgotten name you must cease the effort. When I make an effort to see the time from the clock over the way and I do not succeed, I cease the effort, turn aside, and there are the hands of the distant clock distinctly visible before me. Newton said that if there were any difference between himself and others, it was that he directed his mind on what he desired to consider, and waited patiently for the thoughts to come, which is what Professor Tyndall refers to as pondering over a question, or as in the ancient fable of Cupid, representing the primary elements being "hatched beneath the brooding wing of night." Besides, we most of us know what it is to sit down to write without effort, and as Barry Cornwall said, "the thoughts seem to come out of the pen," and we have it recorded of the poetic genius how the thoughts flow in and "move in harmonious numbers" as expressed by Wordsworth. Scott tells us in his diary that he was "often annoyed with the critics distinguishing some passages as particularly laboured, when the pen passed over the whole as fast as it could move, and the eye never again saw them, except in proof." He dictated the whole of *The Bride of Lammermoor* from his sick bed, never saw a proof, and when it was shown to him in the published volumes he had forgotten all about it; he must therefore have dictated the whole when in something like what F. P. T. terms "condition." This is an instance of what I have always asserted, that nothing really occurs in Spiritualism or in Mesmerism but what may sometimes occur without any such like applications or appliances, and without the seeking for.

I have only to add that the phenomena exhibited in so-called statuvolence, are quite similar to those which occur under the name of animal magnetism, and all that has been said about the action of the patient's thought and attention to his own condition does not differ from our experience in mesmerism, including the fact of our being able to induce the patient "in condition" to forget, remember, omit, or act in respect to what may be beneficial to him when "awake" or out of the "condition." But the doctor takes no note of those numerous mesmeric cases wherein the patients are insensible, and cannot direct their attention to the evil in question, which exhibits the common mistake of forcing a theory to cover the whole range of correlated facts. Then again, thought-reading and the sympathy generally between patient and operator, show

the existence of an animal magnetic relation which seems to be ignored, as with the late Mr. Serjeant Cox, who also denied the fact of any animal magnetic force and influence, but with an astounding inconsistency granted you any amount of the same vital influence under another name, that of "psychic force." However, he meant well, and is gone and has not returned, I believe; and the Psychological Society, wanting the fountain head of psychic force, soon followed. Lord Brougham once said that the pleasantest idea in the other life would be to look back and observe the success of the institutions you had founded when on earth, a somewhat worldly notion, but still he being of the world, how could he have any but ideas belonging to the world we live in and which gave us birth and the birth of all our ideas? Well, for animal magnetism then we have the term "psychic force," and for the mesmeric state the indefinite word "condition," and the not very intelligible expression "statuvolence" for the whole position, including operator, patient, and the whole theory and phenomena evolved.

A SPONTANEOUS APPARITION.

By the Australian mail which arrived last Friday, we received a copy of *The Ovens and Murray Advertiser*, of May 4th, last, containing the following narrative which it quotes from *The Geelong Advertiser*:—

"As I know you feel interested in such circumstances, I write, in case you may not have heard it, to tell you of a very remarkable circumstance connected with the death, at Hamilton, of the late Archdeacon Innes. The archdeacon, as you know, died of diphtheria, and though perfectly sensible to the last, was unable to articulate a syllable, and was, therefore, compelled to have recourse to writing. This lends additional value to the circumstance which I have to tell you. For some months the archdeacon had been assisted as lay-reader by a young man recently arrived from home named Lisserman, who, though not remarkable either for culture or natural ability, yet endeared himself to the archdeacon and all who knew him by his thoroughgoing earnestness and goodness. After working for a few months he fell a victim to prostrated energy, and died at the parsonage, at Hamilton, a few weeks before the archdeacon. Just before his death the archdeacon, who, as I told you, expressed all he had to say in writing, and was *compos mentis* to the last, wrote that going into his study one evening, after Lisserman's

death, he saw him standing at the study table, and involuntarily exclaimed 'Holloa! are you here?' 'Yes,' replied the apparition, 'and where I now am there will you soon be!' Mr. Innes was not a man of fancies, or of impaired physique; and when he saw the apparition was in the enjoyment of robust health. These facts are well known and vouched for."

SPIRITUALISM IN HAMBURG.

BY CHRISTIAN REIMERS.

Soon after my arrival in Hamburg, I was welcomed by some members of the newly formed organisation for "Psychological Studies," and a considerable number of that body met yesterday at my present residence, in my brother's pleasant grounds at the Carlsthal, in Bahrenfeld, near Altona. A rather melancholy feature of the event was the absence of my esteemed friend, Baron Dickinck Holmfeld, who departed from earth-life a few weeks ago. This news sadly damped my anticipations, for besides his healthy enthusiasm for Spiritualism in general, his conversation on the machinations of the counter-powers and the intrigues against progress of enlightenment was always particularly interesting, because in part deduced from knowledge gained during interviews with illustrious personages. His allusions to Jesuitism, for instance, seemed to command attention, because the incidents he narrated were directly drawn from observation. Hence his remarks were not founded on mere speculation, but had the support of facts and personal experience. His hints and warnings about "hostile designs beyond the mere range of hard scepticism" deserve notice. I personally particularly regret this "interruption" of our intercourse, as Baron Holmfeld told me of medial impressions bearing on political events to come, and which proved to be true; these experiences would have been extremely valuable if verified by the still living witnesses, among them prominent crowned heads. Perhaps some of these revelations may yet come to light; but at all events, a sketch of the life of this original man may in due time be welcome to the readers of the *Spiritualist*.

The Hamburg Spiritualistic Society or organisation, which wisely adopts "psychology" in its title, has suffered attacks from the School-board, because some of its prominent members are the elite of the teachers; it has also been censured in Town Council meetings, a most vulgar and abusive controversy in the

daily papers having furnished the august rulers of the public with warnings about the spreading "poison of Spiritualism." If Professor Zöllner and other professors ought to be dismissed, our brave spiritualistic Hamburgers ought not to feel much surprised at their own position. However, a kind of "dissolution" of the present organisation, which is too weak to stand against opposing and venerable old ones, is a wise "*tactick*" to prepare a broader basis for the future, and I feel confident the start which has been made will ensure splendid results in the end, as I found my friends to be of the right sort and make in every respect. A newspaper controversy on the visit of Mr. and Mrs. Herne, and on the folly of Spiritualism, is so vulgar and void of all sober argument, that its effect may turn ultimately in favour of truth. Intelligent readers must feel inclined to inquire about the genuine side, after the cloud of abuse has dispersed. A friend has handed me the collected "chips" of these grand philosophical exchanges among Hamburg intellects, and I have received much amusement from the logical gymnastics and somersaults. One correspondent gives in *The Reform*, of April 14th, several rules for driving away manifestations, principally by holding firm; or rather squeezing the hands of the mediums. I fully concurred with the writer when he signed himself: "Another Miserable Materialist." Truly, we have so many of them, that a single addition to their order needs no boasting.

I was pleased to find that after inconsiderable experience, comparatively speaking, in practical phenomena, my Hamburg Spiritualists discovered at once the fallacy of the attacks on Mr. Eglinton at Munich, although every alleged "exposure" acts furiously on a circle of new investigators. A brother-in-law of mine, who had received positive tests with Mr. Williams, expresses himself now as "cured of the imposition of Spiritualism," and has once more tried the spirits—and his own wits. The "mechanical frog" was a "leap in the dark" for my Hamburgers, who promptly turned their suspicions on the capacity of observation of the circle at Munich.

I warned the alarmed Parisians, that this frog should not be allowed to leap in their brains and upset the extremely tender film of practical experience to be found there, nevertheless the little animal held its sway rather too long. In consequence of Mr. Eglinton's letters, I feel bound to explain

that I was informed by Mons. de Rappard that Eglinton would be invited to a test-*séance* in presence of a conjuror, of which latter circumstance be said I must not tell Mr. Eglinton. I protested *at once* against this arrangement, but posted at the same time a letter to Eglinton, to accept the invitation in a way to "secure" that conjuror. My step has been misconstrued in regard to that ardent spiritist, Mons. Jacob the conjuror, who is a sincere and honest believer—which I never doubted. I directed my protest against the principle, not the person. But I hope that these little local misunderstandings will melt away in the face of the grand problems before us, challenging our noblest faculties.

The "Allan Kardec" propaganda and the reincarnation theory seem to make a serious split in our camp here. Stubborn prejudice mars impartial inquiry, and in the law of development an ever so pure "forcing of growth" will do immeasurable harm. For the time being, it is to me a truly grand idea that a returning to earth-life may answer the demand for a completion of the circle of evolution, as in harmony with the principle of justice to all creatures; but if personal and actual contact with progressive opportunities is indispensable to ultimate success, then the spiritual philosophers and theorists (say those in Paris) ought not to look down on English and American brothers as below the mark, but themselves be re-converted to *experimental* investigation, to learn the ins and outs of the phenomena before establishing a "temple." I am, I confess, a poor phenomena-bound Spiritualist, to benefit those of my fellow creatures who want to be drawn out of the swamp of materialism, by materialistic spiritual demonstrations. Teachings must go hand-in-hand with facts.

ONE SUMMER DAY.

In the morning bright and fair
We went sailing down the tide;
High above and far and wide
Light and love were in the air.

Sailing seaward to the sun,
Underneath the purple skies,
Summer love-light in our eyes,
Cares or sorrows we had none.

Wild rich music from the shore,
Where the birds sweet love-lays sang,
O'er the crystal waters rang;
We shall hear it evermore.

Soft south breezes filled our sail—
 Silken sail of azure hue,
 And upon the waters blue
 Sunbeams streaked a yellow trail.

Fragrant roses pure and white,
 Fair as Eden gave of old,
 Crowned my love's bright locks of gold,
 Falling like rich rays of light.

Lilies lay upon her breast—
 Virgin lilies white and sweet;
 'Neath their leaves her young heart beat,
 My hot lips their tendrils prest.

Passion's rapture in her eyes,
 On her cheek the ripe red rose,
 Fairer than in garden grows:
 In her soul deep yearning sighs.

Wild our hearts, all mute our lips,
 Save with lovers' language sweet:
 Life at such an hour is fleet,
 Down the glass the sand fast slips.

High above the purple sky,
 All around the azure sea,
 Fanned by fragrant breezes free,
 Heart to heart my love and I.

Life holds nothing sweet as love,
 Love that springs to life unsought:
 Love untutored, love unbought:
 Love, the life of spheres above.

In the morning bright and fair
 We went sailing down the tide;
 High above and far and wide
 Love and light were in the air.

ERNEST WILDING.

Whitehall Review, May 22nd, 1880.

A SUMMER SONG.

(With a Wintry Air.)

Arise! my soul, and see
 These flow'rs so fresh and fair;
 The rose, carnation, jessamine,
 And maiden-hair.

The pansy's velvet leaf,
 Of richest purple glow,
 Reclineth by the soft pure white
 Of myrtle blow.

Behold yon smiling sky,
 Of brightest turquoise blue;
 An emblem of fair love,
 When love is true.

List to the bird's sweet song,
 No longer mute is he,
 Inspired by summer sun,
 His minstrelsy.

Thou wert responsive once,
 To Nature's lightest tone;
 Why art thou silent now?
 Why weep alone?

Hast thou no ear to hear,
 Hast thou no eye to see,
 Or voice to answer aught
 That cries to thee?

Oh! wail of vanished joy,
 Oh! dirge of all things dear,
 Such are the echoes now
 Resounding here.

Chester

L. F. S.

THE SWEDENBORG SOCIETY.

The annual meeting of this society was held on Tuesday, the 15th inst., at 36, Bloomsbury Street, London, W.C. Dr. Stocker presided. The report of the committee states that the results of the society's operations during the year have been most satisfactory. 3,697 vols. have been sold and presented. In addition to the ordinary subscriptions, the following donations have been made to the society's fund, viz., £500 from Dr. J. Jackson, of Elk Horn, Oregon, U.S.A., to be invested and the interest to be applied in perpetuity to translating and printing the works of Swedenborg in the foreign and spoken languages of the world. To the general fund, £100 from the Rev. A. Clissold, M.A.; £250 from H. R. Williams, Esq., and £19 19s. from the executors of the late Mr. F. Allen. Reference was made to the present unsettled state of religious opinion in the Christian world, particularly in connection with the recent proceedings in the Free Church of Scotland, and the expression of the opinion of the professors that "an epidemic of heresy seemed to have attacked all the churches." Numerous applications from clergymen and students for one or two of the representative works of Swedenborg had been received, and in most cases the volumes had been supplied. The translation of Mr. Pandurang's "Reflections" into the Marathi language is nearly completed, and the "New Jerusalem and its Heavenly Doctrine" will shortly be commenced in the Greek language. In Italy the four works which have already been translated into Italian are about to be offered to the libraries of Italy, of which there are 143 public and 110 municipal. The library of Athens has been supplied with 228 volumes of the works, and the library and reading-room at Smyrna with 22 volumes. The following resolutions were passed unanimously, and the meeting was closed with the Benediction:—

"That in the opinion of this meeting the near conclusion of the labours of the Committee for the revision of the Bible presents an opportunity for expressing the gratitude of every Christian to the Lord for the boon of a translation of the Divine Word, which will afford a truer basis than heretofore upon which the natural mind can rest. And to the members of the New Church at large, and more particularly to the members of the Swedenborg Society, the revision of the Bible is an object of especial interest, occurring as it does on this the 70th anniversary of the Society. The new translation will supply a wider sphere of usefulness to this Society from the evidently growing desire on the part of its readers to become acquainted with the spiritual truths which are contained in it."

"That in past ages and under former dispensations the Lord provided for the best interests of His human family by giving them a knowledge of the truth adapted to their states and capacities, and that in these last days, to meet the requirements of an advanced intelligence, He has given under His dispensation, the New Jerusalem, a high developement of revealed truth, by disclosing the internal sense of His Holy Word, which supplies the human mind with the means of attaining a faith which rests on the harmonious testimony of Scripture, and which is consonant with sound reason, and supported by all true science."

SCOTCH GHOSTS.

Hugh Miller, in his "Schools and Schoolmasters," gives an instance from his childhood which seems to rank him among veritable ghost seers. He gives a reminiscence of that night when in the wild and fatal tempest his father went down at sea. His mother had just received a cheerful letter from his father, so that there were no forebodings in the dwelling. She was sitting, plying her cheerful needle by the household fire; the door had been left unfastened, and she sent little Hugh to shut it; it was in the twilight. "A gray haze," he says, "was spreading a neutral tint of dimness over the distant objects, but left the near ones comparatively distinct, when I saw at the open door, within less than a yard of my breast, as plainly as ever I saw anything, a dis severed hand and arm stretched toward me—hand and arm were apparently those of a female; they bore a livid and sodden appearance, and directly fronting me, where the body ought to have been, there was only a blank transparent space, through which I see the dim forms of the objects beyond. I was fearfully startled, and ran shrieking to my mother, telling what I had seen; and the house-girl, whom she next sent to shut the door, apparently affected by my terror, also returned frightened, and said she too had seen the woman's hand."

In the University of St. Andrews a custom obtains that, on the death of a professor, intimation of the event is conveyed by messenger to the other members of the institution. In

1842, an aged professor was very ill, and his decease was expected daily. One of his colleagues sat down to his usual evening devotions with his household. His wife was reading a portion of Scripture when watch in hand, the professor asked her whether it was not precisely half-past nine. The lady taking out her watch, answered that it was. When the service was concluded, the professor explained that at the time he had interrupted the reading he had seen his ailing colleague, who had signalled him an adieu. He felt satisfied his friend had then expired. Not long after a messenger arrived, reporting that Dr. H. had died that evening at half-past nine o'clock.

There is a singular story connected with the death of Mungo Park on his second great African expedition. His sister, Mrs. Thompson, lived with her husband on their farm of Myreton, among the Ochils. She had received a letter from her brother, expressing his hope that he would shortly return home, and saying that she would not be likely to hear from him again until she saw him on his return. Shortly after this she was in bed; she instantly saw her brother, the great traveller, open the door and walk toward her in his usual attire. She expressed her delight, sprang up from the bed, stretched out her arms to embrace him, and only folded them over her own breast. By the dim light she could still only believe that he had stepped aside, that he was, perhaps, joking with her; and while she was upbraiding him for retreating from her, her husband came into the room and assured her of her delusion. This was the last that was heard of Mungo Park; the date of his death is unknown. Mrs. Thompson is described as a shrewd, intelligent woman, not at all inclined to superstition, but she always believed that his death took place at the time of the apparition, when she imagined he had returned to her at Myreton.—*The Leisure Hour.*

PRIVATE SEANCES.—At the two last *séances*, at Mrs. Makdougall Gregory's, 21, Green Street, Grosvenor Square, London, Mr. Rita was the medium. The physical manifestations were of the usual description, materialised spirit forms being seen floating above the table, while the medium was held by both hands. Such manifestations are interesting to inquirers, but experienced Spiritualists prefer more advanced developments. Last Wednesday night, curiously enough, a spirit who once obstructed manifestations through the mediumship of Mr. Williams, was at once recognised as the same when he spoke through the mediumship of Mr. Rita, and he similarly proceeded to interfere with the other spirits who desired to produce results.

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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. Zollner, and a great number of intelligent professional men have done the same.

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The assertions of a few newspapers, conjurors, 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 acrid 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 or 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 the messages than they are forced to do by undeniable proof.

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

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1. The Lay of the Lazy Author.—2. The Song of the Newspaper Editor.—3. The Song of the Pawnbroker.—4. The Castle.—5. The Lay of the Fat Man.—6. The Poetry of Science.—7. How Hadji al Shacabac was photographed (a letter from Hadji al Shacabac a gentleman who visited London on business connected with a Turkish Loan, to Ali Mustapha Ben Buckram, Chief of the College of Howling Derivatives at Constantinople).—8. The Lay of the Broad-Brimmed Hat.—9. St. Bride's Bay.—10. The Lay of the Market Gardener.—11. "Fast falls the Eventide."—12. Our Raven.—13. Materialistic Religion.—14. The Lay of the Photographer.—15. How to Double the Utility of the Printing Press.—16. The Song of the Mother-in-Law.—17. *Wirtelbewegung*.—18. "Poor Old Joe!"—19. The Human Hive.—20. The Lay of the Mace-Bearers.—21. A Love Song.—22. A Vision.—23. "Under the Limes."—24. The Angel of Silence.

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CONTENTS.

The Visions of Mr. Hockley's Sensitives	1
Evenings with the In-dwellers of the World of Spirits. By Frederick Hockley	2
Another Atmospheric Spirit	2
Another Doppel-Ganger	4
Captain Anderson's Relation—An Elementary Spirit—The Bottle Imp	4
Another Apparition Story from Ireland	5
Correspondence:—Definitions of Religion	5
Allen Kardec	5
Spiritualism in Cape Town	6
Remarkable Spirit Manifestations. By Major General J. W. N. Maclean	6
Mesmerism and Statuolence. By Henry G. Atkinson, F. G. S.	7
A Spontaneous Apparition	8
Spiritualism in Hamburg. By Christian Reimers	8
Poetry:—One Summer Day	9
A Summer Song	10
The Swedenborg Society	10
Scotch Ghosts	11

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