

# The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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## "THE SPIRITUALIST" NEWSPAPER:

A Record of the Progress of the Science and Ethics of Spiritualism.  
PUBLISHED WEEKLY, PRICE TWOPENCE.  
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THE SPIRITUALIST, published weekly, is the oldest Newspaper connected with the movement in the United Kingdom, and is the recognised organ of educated Spiritualists in all the English-speaking countries throughout the Globe; it also has an influential body of readers on the Continent of Europe.

The Contributors to its pages comprise most of the leading and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science and the Poets. Among those who have published their names in connection with their communications in its columns are Mr. C. E. Varley, C.E., F.R.S.; Mr. William Crookes, F.R.S., Editor of the "Quarterly Journal of Science" (who admits the reality of the phenomena, but has, up to the present time, expressed no decided opinion as to their cause); Mr. Alfred R. Wallace, President of the Biological Section of the British Association for the Advancement of Science (1876); Prince Emile de Saxe-Wittgenstein (Wiesbaden); the Right Hon. the Countess of Gathness; His Imperial Highness Nicholas of Russia (Duke of Leuchtenberg); Mr. H. G. Atkinson, F.G.S.; Lord Lindsay; the Hon. Robert Dale Owen (formerly American Minister at the Court of Naples); Baron Direnck-Holmfeld (Holstein); Mr. Gerald Massey; Le Comte de Bullet; the Hon. J. L. O'Sullivan, formerly American Minister at the Court of Portugal; Mr. C. C. Massey, Barrister-at-Law; Mr. George C. Joad; Dr. Robert Wyld; Mr. T. P. Barkas, F.G.S.; Mr. Sergeant Cox, President of the Psychological Society of Great Britain; Mr. Alexander Calder, President of the British National Association of Spiritualists; the Rev. J. Tyerman (Australia); Mr. Epes Sargent (Boston, U.S.); Sir Charles Isham, Bart.; Mrs. Ross-Church (Florence Marryat); Mrs. Maudougall Gregory; the Hon. Alexandre Aksakof, Russian Imperial Councillor, and Chevalier of the Order of St. Stanislas (St. Petersburg); the Baroness Adelpa Vay (Austria); Mr. H. M. Dunphy, Barrister-at-Law; Mr. C. Carter Blake, Doc. Sci., Lecturer on Comparative Anatomy at Westminster Hospital; Mr. Stanhope Templeman Speer, M.D. (Edin.); Mr. J. C. Lummore; Mr. John E. Pardon, M.B. (India); Mr. Honeywood; Mr. Benjamin Coleman; Mr. Charles Blackburn; Mr. St. George W. Stock, B.A. (Oxon); Mr. James Wason; Mr. N. Fabyan Dawe; Herr Christian Reimers; Mr. Wm. White (author of the "Life of Swedenborg"); Mr. J. M. Gully, M.D.; the Rev. C. Maurice Davies, D.D., author of "Unorthodox London"; Mr. S. C. Hall, F.S.A.; Mrs. S. C. Hall; Mr. William Newton, F.R.G.S.; Mr. H. D. Jencken, M.R.I., Barrister-at-Law; Mr. Algernon Joy, M.Inst.C.E.; Mr. D. H. Wilson, M.A., LL.M.; Mr. C. Constant (Smyrna); Mrs. F. A. Nosworthy; Mr. William Oxley; Miss Kislbury; Miss A. Blackwell (Paris); Mrs. P. Showers; Mr. J. N. T. Martheze; Mr. J. M. Peebles (United States); Mr. W. Lindsay Richardson, M.D. (Australia); and many other ladies and gentlemen.

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# The Spiritualist Newspaper,

A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME ELEVEN. NUMBER EIGHT.

LONDON, FRIDAY, AUGUST 24th, 1877.

## ELEMENTARY SPIRITS OR CEREBRAL STIMULI?

THOSE who have had experience enough with strong physical manifestations are aware that the moral and intellectual character of the intelligence connected with them is almost invariably low, and that if, once in a way, a high-class message comes through this order of phenomena, it is sometimes not original, but copied without acknowledgment as to its real source. Scarcely one message in a hundred given through very strong physical manifestations is worth printing upon its own intrinsic merits. The messages may appear passable at the moment they are listened to, and are usually kindly, but let anybody try to select a few for writing down or for publication, and their general worthlessness becomes apparent. As the strong physical power is left behind, and trance and clairvoyance obtain, the moral and intellectual character of the messages is higher. To these general principles there are occasional exceptions. Another objectionable feature connected with the average intelligence at work is its irrational "touchiness," its aptitude to take violent offence, where not only no offence but actual kindness is intended.

A few of our most intelligent and experienced English Spiritualists have been induced from these facts to incline towards the idea of the Occultists, that some of the spirits at the root of the manifestations are sub-human or "elementaries," which is a new and polite name for a mild kind of devil, an orthodox devil diluted. But the Bogeys of our youth having been relegated to the limbo of Snarks and Boojums, we are not disposed to accept without a little examination the advent of others of the tribe, so raise the question whether the admitted facts cannot be explained by the aid of phreno-mesmerism, respecting which there is more actual knowledge in the world than about milk-and-water demons.

When one of the phrenological organs of a mesmeric sensitive is excited by touch or by verbal suggestion, his actions are marked by desperate earnestness, and he can be made to do violent things which he would never attempt in his normal state. A strong medium is a mesmeric sensitive, and there is believed to be a distinct relationship between his mental qualities and the kinds of manifestations which take place in his presence. May not then the excitement of particular portions of the brain, necessarily and invariably accompany particular manifestations, and may not the passionate irrationality occasionally exhibited, be due to a stimulus of a phreno-mesmeric nature applied by reasonable spirits who have no other means of attempting to communicate? This idea, among others, has often incited us to publicly suggest that the Research Committee of the National Association of Spiritualists should make experiments to ascertain, if they can, what variations, if any, in the temperature of different parts of the head of the medium accompany particular manifestations. A part of the brain unduly stimulated, would necessarily be warmer than surrounding regions.

In the great world around us may be seen every variety of intelligence clothed in material form, including some savages so low in the scale of being as to scarcely compare favourably with the more advanced quadrupeds. If the world of matter is but the external representation of the spirit world, in that spirit world it is reasonable to expect to find an infinite variety of living beings, some of them possessing intelligence approximating to that of man, yet differing from it both in degree and in kind. This seems to us to be the strongest argument in favour of the truth of the "elementary spirit" theory of the Occultists, in the absence of any solitary fragment of direct proof having been brought forward by our Theosophical friends, in response to our repeated invitations that they would forward for publication any evidence they may possess.

## ORGANISATION AND RELIGIOUS CULTURE.\*

BY J. M. PEBBLES.

IF order is one of Heaven's first laws, organisation is certainly a help, if not an absolute necessity, to the desired consummation. The human body, so full of life and activity, is a striking symbol of organisation, while a putrid corpse aptly illustrates non-organisation and death. It is painful to see persons taking the corpse-side of this question. Spiritualist editors in America, generally, if not all, favour organisation.

Rioters, mobs, egotistical individuals, and Ishmaelish irrepressibles, as a rule, oppose organisation of all sorts. With this class liberty is the equivalent of license. But the family relation, the public school, the library, enterprise, the University institution, the village corporation, the city government, and especially the Colonial Government, guaranteeing personal liberty as well as protecting life and property—all testify to the utility and necessity of a sound and well-officered organisation. To this the Church of Rome largely owes her success, and wherever John Wesley preached in the early days of Methodism, he established some kind of an organisation. While not adopting the follies, we may learn from the methods of our sectarian enemies.

Can Spiritualists reasonably expect to rapidly disseminate their beautiful truths and achieve spiritual victories, expect to plant the standard of angel-ministry in all lands, expect to successfully present a solid front to the older religious institutions of the world, without unity of action and good local organisations working in harmony with a well-officered general organisation?

When thus writing and speaking, as I often do, of organised effort, I have no reference, be it remembered, to a Church-like creed, for I dislike, loathe, abhor all creeds that cramp and all chains that fetter the human mind. The soul, to grow, must bask in the sunlight of a rational freedom. To say "thus far and no further," is to pronounce the sentence of death. All cultured and rational Spiritualists can easily agree upon a declaration of general principles—such, for instance, as the reign of absolute law, the certainty of retribution, progress here and hereafter, the present ministry of spirits, and the necessity of a good life to secure happiness.

Some of the leading Spiritualists in America met in Philadelphia on the 3rd of last July, for the purpose of taking the initiatory steps towards forming in America a National Association. This body, when assembled, announced their purpose in these words:—

"We seek all knowledge, scientific, moral, and spiritual. And while we study the truth, and dare maintain it, our immediate objects are to organise Spiritual Societies upon a financial and religious basis; to cultivate love and charity towards all humanity, and to become mutual helps in uniting our scattered forces." And they further said, we unanimously call ourselves "The National Conference of Spiritualists."

This movement, denominated the "New Departure," met with considerable opposition; not from such minds as Robert Dale Owen, Professor Brittain, Professor Denton, Dr. Watson, and others of this stamp; but from some of our destructive and iconoclastic class of workers. The "New Departure," as it was stigmatised, meant this, and nothing more—organisation, energy, and enthusiasm in the dissemination of truth—meant departure from death, and from stolid indifference to life and spiritual activity; from frothy words to generous deeds; from demolition to judicious construction; from a snarling scoffing to religious aspiration and culture; from curiosity-seeking to practical right-doing; and from suspicions and slanders to the practice of those

\* From the *Harbinger of Light*: Melbourne, June 1st, 1877.

nobler virtues which dignify and adorn humanity. A departure from old worn-out methods, from useless memories, from thread-bare issues, from old feuds, old grievances, old disputations, old theological taints, and the dry, plague-stricken fields of thought, into the sublime principles and heavenly practices of the harmonial philosophy.

Since the late persecutions in America, and of Dr. Slade in England, even the most radical and iconoclastic of Spiritualists have looked more favourably upon organisation, and the necessity of causing organisations and spiritual *séances* to partake more of a religious nature. The moment that both Spiritualists and mediums say that our Spiritualism is our religion, that moment the civil law which protects all religionists protects us. Religion, however, must not be confounded with theology or superstition. The black men of these colonies have certain theological notions. It is impossible to write or vote religion out of the human soul; for down deep in the divine depths of every cultured personality there is a sense of the Infinite—a consciousness of the immortality that links humanity to God.

Spiritualists need more religion—not sectarian theology—but religion, “pure and undefiled.” If men’s heads, like animals’, were flat upon the top, religion would be to them a meaningless term. Man more than a brute, is an aspirational and worshipful being; and while intellectual truth satisfies the reasoning faculties, it does not feed the spiritual affections. A geological lecture would be sadly out of place upon a funeral occasion. Religion, derived from two Latin words, means to bind anew—to bind fast—or otherwise to spiritually attract the soul to the principles of truth and justice, love and holiness. There is a very close relation between religion and inspiration; it is as natural for inspirations to touch and gild the life-lines of the unselfish, as for jewels to glitter in the stellar spaces. But, though inspired, the best, the most royal-souled, sigh for more completeness, more wisdom, more love. There are seasons in our lives—hours of inspiration, when the loves of the angels baptise us into an ecstasy akin to that known among the martyrs and the white-robed in paradise. Those souls are happiest who love most; who love purely; who love unselfishly; who love all. This I denominate the love-fellowship of the spirit. And those who have come into this clear, pure atmosphere, through the teachings of a rational and religious Spiritualism, can look through idiosyncracies, through diverse opinions and opposing methods, to find the character, the manhood, the angel that is to be. There is in the world too little appreciation of noble endeavour, if that endeavour chances to be made among those who conscientiously differ in opinion from us. Bigotry is just as unwarrantable in a “Liberalist” as a Romanist, and superstition is just as hideous in a Spiritualist as in a sectarian. The coming Saviours, whether men or women, must be constructionists; builders of better things; fraternal lovers of the races; brothers and sisters of the humanities. Jesus was very sensibly termed our “elder brother,” and the “brightness of the Father’s glory.” Aflame with the principles of love and toleration, he comprehended the moral grandeur of the universal religion, and voiced it in these words: “By this shall all men know that ye are my disciples, if ye have love one for another.”

WASHINGTON IRVING once alluded to a man of superior pomposity as a great man, and, in his own estimation, a man of great weight. When he goes to the west, he thinks the east tips up.

MR. COLVILLE’S APPOINTMENTS.—Mr. W. J. Colville, inspirational medium, will deliver an oration and poem at Langham Hall, Portland-street, London, at Mrs. Weldon’s meeting, on Monday, Sept. 3rd, also on Sept. 10th, the subject on each occasion to be chosen by the audience. The meetings will commence at 8.0 p.m. He will also deliver addresses and poems, at the rooms of the National Association of Spiritualists, on Saturdays, Sept. 8th, 15th, 22nd, and 29th, at four o’clock, the subjects on all occasions to be chosen by the audience. Questions are invited at the close of addresses. Mr. Colville will be in London on Sept. 2nd, on which day he commences a series of Sunday afternoon discourses and poems, at Quebec Hall, 25, Great Quebec-street, Marylebone, at 3.15 p.m. The subjects have been pre-arranged as follows:—Sunday, Sept. 2nd, 3.15 p.m., “Spiritualism in its relation to Christianity”; Sept. 9th, “The New Messiah”; Sept. 16th, “Who are the Redeemed?”; Sept. 23rd, “The Day of Judgment”; Sept. 30th, “The Harmony of all Religions.” Admission free; there will be a collection at the close.

## THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

### MEETING OF THE COUNCIL.

At the Council meeting of the British National Association of Spiritualists, held at 38, Great Russell-st., London, on Tuesday, Aug. 14th, Mr. Alexander Calder, president, occupied the chair. The other members present were Mr. Morell Theobald, Mrs. Fitz-Gerald, Mr. and Mrs. Desmond Fitz-Gerald, Mr. A. Joy, Mr. C. C. Massey, Mrs. Louisa Lowe, the Rev. W. W. Newbould, Miss Houghton, Mr. Cornelius Pearson, Mr. E. P. Ashton, Mr. Christian Reimers, and the Rev. Thomas Colley.

Signor Sebastiano Fenzi, of Florence, and Herr Constantine Delhez, of Vienna, were elected honorary members of the Association.

A letter was read from Mr. Martin R. Smith, resigning his offices of vice-president and honorary treasurer. Mr. Smith’s resignation was accepted with great regret, and with expressions of gratitude for the liberal support which he has hitherto given to the Association.

On the motion of Mr. C. C. Massey, seconded by Miss Houghton, Mr. Desmond Fitz-Gerald was unanimously elected a vice-president of the Association.

The report of the Finance Committee showed a balance of £49 2s. 6d., and recommended payments to the amount of £47 1s. The outstanding liabilities of the Association were estimated at £5.

It was also reported that—“The Finance Committee, having examined the accounts of the Association, regret to announce that, contrary to their expectations, they find it necessary to recommend to the Council to call in the Guarantee Fund for the third time, the annual subscriptions not being yet sufficient to meet the current expenses. They propose to reduce the expenditure in other matters, and suggest the suspension of the Monthly Agenda.” This report was put from the chair, and unanimously adopted.

The House and Offices Committee announced that Mr. A. Joy and Mr. W. H. Harrison had consented to take charge of the secretarial department during the absence of the secretary.

Gifts of photographs of paraffin casts from the Comte de Bullet and M. Levoff were accepted with a cordial vote of thanks.

It was reported that the Spiritualist Society of Columbia had applied for alliance with the Association, and for the mutual exchange of periodicals. It was resolved that this alliance be entered into.

The Library Committee reported that Mr. A. Joy had been elected Chairman of that Committee for the current year. Also, “That the Committee, having examined into the state of the library, present the following report thereon:—

“1. That the number of bound books in the library is about 700; of these, 115 are lent to us for an indefinite period, and 119 are devoted to the Lending Library. Of the entire collection an exhaustive catalogue is being prepared by the Rev. W. W. Newbould.

“2. That, notwithstanding the liberal donations of works which have been made by various members to the library, a large number still remain to be added, in many cases of important standard writings, such as, for instance, the entire works of Andrew Jackson Davis, others on animal magnetism, occultism, &c.

“3. That a large number of unbound books and periodicals, English and foreign, are accumulating, some of which, for want of binding, are in danger of being lost or mutilated.

“4. That several Spiritualist journals published in foreign countries are not being filed here, on account of want of funds for collecting and completing them, as, for instance, the only Italian journal, *Annali dello Spiritismo*, some Flemish and Belgian journals, the Spanish journals of Barcelona, Lima, and Montevideo, and some Scandinavian and American journals.

“5. That certain photographs and casts, requiring to be mounted or framed, or otherwise preserved, are becoming damaged by exposure, or hidden from view by being put out of harm’s reach.

“6. That, in view of the increasing necessity for making the library as complete and efficient as that of a National Association ought to be, and for extending the power of the lending department, it was resolved—“That this committee do recommend to the Council that a special and definite sum be set apart to be expended on the library.”

It was resolved, on the motion of Mr. Morell Theobald, seconded by Mr. E. P. Ashton—“That the Council, having heard the report of the Library Committee, accept its recommendation in principle, with reference to setting apart a specific sum for the expenses of the library; but that in the present state of the finances, they postpone the naming of any definite sum.”

The *Séance* Committee reported that they had accepted the offer of Mr. J. W. Colville to give a series of trance addresses at these rooms every Saturday during September. A charge of 1s. to be made to members for a single admission, or 2s. 6d. for the course.

Mr. C. C. Massey stated that he would rather defer his motion with reference to the Lunacy Laws, as the Committee of the House of Commons had not yet published its report. This was agreed to, and the proceedings then came to an end. E. KISLINGBURY, Secretary.

ONE of the old settlers of the Isles of Shoals, seeing the name of *Psyche* on the hull of a yacht the other day, spelt it out slowly, and then exclaimed—“Well, if that ain’t the durndest way to spell fish!”

MISS KISLINGBURY’S VISIT TO AMERICA.—Miss Kisingbury, Secretary to the British National Association of Spiritualists, left London for New York in the steamship *Greece* last Saturday. She is about to visit Dr. Crowell and other friends in the United States, and will, no doubt, be warmly received by Spiritualists everywhere. Nobody is more thoroughly acquainted with the position of Spiritualism in Great Britain. She has taken a most active part in establishing an efficient Spiritualistic organisation in this country, and has worked hard in helping to pioneer it through the most difficult portion of its career, so is doubtless glad of the present thorough change, in the shape of a holiday in America.

## ANOTHER CASE OF CLAIRVOYANCE RECORDED BY MISS MARTINEAU.

THE following is another case of clairvoyance, which we extract from *The Autobiography of Miss Martineau* (Smith, Elder and Co., London):—

After I got home it struck me that it might be well to ascertain Emma's faculty in regard to myself; to try in some way, which should be indisputable if it succeeded, her power of *clairvoyance* in the case of a person with whom mesmeric relations had been established. I therefore wrote to Mr. Charles Darbishire, who was frequently seeing her, to explain my notion. I told no person whatever of my writing to him; and he, living alone, told no person whatever of my letter. Between us we managed so that communication with Emma—if anybody had known of the project—was impossible in point of *time*. There was no telegraph within reach from hence at that time, if there had been anybody able to use it. I wrote on a *Thursday*, saying that for a week from the hour when he would receive my letter he had my leave to learn from Emma what I was doing at any time between 9 a.m. and 9 p.m.

The immediate method was put into my head by Mr. C. D.—having said, once before, that he was tempted to put a note of mine on her head, to see what she would say; but that he considered that it would be hardly right to do this without my leave. He had therefore never referred at all to me and my visit, and did not know how far the girl was conscious of it. Mr. C. D.—received my letter the next morning—Friday—at his home, eight miles from Bolton. Very considerably remembering that it must be somewhat *génant* to me to be under possible inspection all day, and seeing the advantage of wasting no time, he determined to send me his report by the same day's post. In the afternoon he made his call at Mr. Haddock's, found Emma quite ill with a bad cold, and expected nothing from her while so "stuffed" and stupid and headachy; but, as mesmerising would do her good, he tried what she could do, giving no hint of any particular reason. He was so satisfied that she was confused, and talking at random, that he presently broke off, and much surprised he was to find her accounts of things all right.

As I have said, he knew nothing more about my position here than that I lived at Ambleside. My house was just built, and whether I lived in lodgings, or how or where, he was entirely ignorant. Such was the fact; though it would have made no difference in the essential points of the story if he had known my house as well as his own.

He put on Emma's head a folded paper—blank except a few words which told nothing, and were not signed, and were written merely to establish the necessary relation. I had also breathed on the paper for the same reason. Outside it was blank, and it was never unfolded. As soon as she put it on her head she said she could see "the lady that warmed her." The lady was sitting at a round table before the fire, and opposite the fire was a large window, and there was on another side another window, that opened down to the ground. The sofa, chairs, and window-curtains were light coloured, &c., &c.—all correct. The only remarkable points of the description were two: the sideboard having a white marble top, and the bookcase, which she called "a right-up" bookcase. It was a straight, tall, narrow bookcase, made to fit in between two windows in our house in London, and looking exceedingly ugly in any other position.

"The lady" was fumbling in her work-box at the table—turning things over. All this seemed so commonplace, and yet so unlikely (according to Mr. C. D.—'s notions), that the business stopped here; and he wrote an account of it after he got home, intending to call (unexpectedly) pretty early the next day, to see if the girl was in better condition. He would carry his letter in his pocket, and finish and post it in Bolton, whatever was the result.

The girl was right in every particular. The time was near five of a February afternoon. I had come into the drawing-room from my work in the study, and was sitting in the dusk before dinner. I had sent my maid out to buy a piece of canvas for a new enterprise of woolwork, and I was looking out my needles and other needful things ready to begin.

This was Friday afternoon, my proposal having been posted on the Thursday evening. On Saturday Mr. C. Darbishire paid his visit some hours earlier—from half-past eleven to just one. He found Emma not much better, and had no expectations whatever from the interview.

"The lady that warmed her" was in another room to-day—a long room, with a large bay window at one end and the fireplace at the other. The furniture was black horse-hair, all but the sofa, which was light-coloured. (All true.) But the girl's interest was about the books. Such a quantity of books she had never seen before; what were they for? She began talking to "the lady," asking *why* she had so many books, and whether she could ever read the half of them. At last she came to what "the lady" was doing. She had a cloth in her hand, and she was wiping and doing among some of the books. This upset the girl's credit with Mr. C. D.—, to whom it seemed more likely to be a servant-girl's dream than my occupation.

"Now she has got a book," Emma declared, "a big, square, brown book, and she is going to read it on the sofa. Now she is reading it."

Presently she declared this "tiresome." She should not "wait long" if the lady did not leave off; and what a time this reading had gone on! At last she exclaimed, "Well, I shall not wait any longer, if you won't leave off." Then, with a laugh, "Ah! but you'd better leave off. You are not thinking about your book. You have got some dust on your hands, and you are thinking you will go up stairs and wash them! Well, go! You'd better go!" Presently, "Ah! now she's really going."

She described my going up stairs, and my standing before the glass, "smoothing her hair," said Emma; "and there is a lady coming in. No, she has gone out again softly. I don't know that she is a lady exactly, but she is a nice-looking young person, and the lady never found out she came in."

Here they stopped, Mr. C. D.— as hopeless as the day before, it seemed all so improbable, and the girl was really so oppressed with her cold! He left her at 1 p.m., went to a counting-house to finish his letter, posted it himself, and went home to dinner. I received the letter next morning—Sunday, just after breakfast.

The facts were these. I had arranged my books the day before (Friday), and being tired, had left one shelf untouched. At eleven on Saturday, and on to about half-past, I had a duster in my hand, and was dusting and placing the books. Having finished, I took up one of them—a volume of *Mémoires of the French Institute*, sent me just before by M. Ampère, for the sake of a paper on the Memnon at Thebes (apropos to something in my *Eastern Life*, lately published). The volume was rather large, square, and with a yellowish-brown back. I read for a considerable time; but at length observed that my hands were dirty—wanted to finish the paper—hesitated, but presently went up to my room and washed my hands.

So far I could testify. When I had finished the letter I rang for my maid. I asked her, "Do you remember whether at any time yesterday you came into my bedroom while I was there?"

After considering a moment, she answered, surprised, "Why, yes, ma'am, I did. I was going to fill the water-jugs, and when I went in you were before the glass; so I went out softly, thinking you did not see me."

"What time was that?"

After considering again, she said, "It must have been about a quarter to one, for I had just finished up stairs before I brought in your lunch at one."

This is my second story. Many have heard it, and no one, as far as I know, has ever treated it with levity or incivility. There is nothing new or exceptional in the facts. Every one who has paid any adequate attention to the subject, is aware that such instances of *clairvoyance* are very common; but it does not often happen that allegations of fraud or fancy are so completely excluded as in this case. There may be people who, rather than believe facts that they have stiffened their minds against, would charge Mr. C. Darbishire and me with having fabricated the whole narrative; but, short of this, there seems to be no escape from an admission that there are facts in human nature which require a good deal of humble and candid study before we can honestly claim to know the extent and character of human powers.

Prince Albert might well wonder, as he said he did, what men of science and physicians in England could mean by neglecting such a department of study as this. And nobody ought to be surprised when, as a natural consequence of such neglect, such a hell-feast as the witch-hanging in Salem takes place, or a madness takes possession of a multitude of (professedly) educated people in the nineteenth century about a supposed commerce with the spirits of the dead. When due observation is directed upon such phenomena as those of mesmerism, mankind will take a grand new step onwards; and meantime the candid have the advantage over the ignorant and scoffing, that they are in possession of a very interesting and important knowledge of which the others deprive themselves, not knowing what they lose.

## THE COLOMBIAN SOCIETY OF SPIRITUALISTS.

A LEADING official of the Society of Spiritualists in the United States of Colombia, Don Rafael Parga, visited the British National Association of Spiritualists last week, and negotiated an alliance with the society of which he was the representative. He called attention to the periodical called *La Nueva Idea*, which appeared in New Granada four years ago, and which has since become extinct owing to the revolutions in the country. This contains an article by Señor Ricardo de la Parra, in which the "platform" of the New Granadan Spiritualists was expressed. They appear to be all reincarnationists, and staunch disciples of the school of Allen Kardec, and, to judge from the letter of Señor de la Parra, anti-Christian. The *Light of Zion*, which is at present the organ of the society, which as yet only numbers twenty-five issues, is a well-prepared periodical, containing trance addresses on various theological, theosophical, and philosophical subjects. It is evident that the precept, "Do as you would be done by," which appears as the motto of the periodical cannot as yet be acted on literally while the blood of the Colombians is so warm under the equator. But the society evidently possesses some freedom of thought, and the traditions of old Spain have imbued members with the ideas of order, organisation, and discipline.

A HAUNTED HOUSE.—"Burleigh," in a late letter to the *Boston Journal* from New York City, says: "Not far away from where I write is one of the most delightful and popular watering places in this vicinity. This place has a haunted house of its own. The dwelling has a pleasant position. It stands on an eminence, and overlooks the Sound. It is a modern structure, with all possible elegancies. It looks as little like a haunted house as one can possibly look. If human testimony can be relied on the place is a haunted one. The ghost is a former owner, and he is no skulk; he comes in broad daylight; comes in full dress, and often at noon. Sometimes he drives a team up to the door; he calls on the occupants and demands the rent that he claims to be due. This man, in the flesh, became deranged. In one of his fits he sold the property much below its value, and the loss of his property preyed on his mind. He soon died, after he had demanded the return of his property. The buyer was a New York merchant, and the place is too hot for him. The wildest rumours are afloat. The former owner ranges round the mansion; he comes in daylight and in his usual costume. He has more than once met the lady in possession in the dining-room; announced himself the owner of the house, and made a demand for rent due. The greatest excitement prevails. The property is for sale at a discount, and the family are to move out."

## Poetry.

## "THE WORKERS WIN."

ON Sunday afternoon, July 22nd, Miss Lizzio Doton, of Boston, delivered an inspirational discourse at the Highland Camp Meeting of Spiritualists, Norfolk, Mass., and at the close gave the following original poem:—

The seed which lies inert and cold,  
Will neither flower nor fruitage bear,  
Unless it struggles through the mould  
For light and air.  
The soul that seeks for Freedom's prize  
Must Freedom's battle first begin.  
True effort never vainly dies—  
The workers win.  
Through weary years of want and woe  
The soul irresolute must wait,  
While he who strikes the timely blow  
Will conquer fate.  
The might that nerve's the hero's arm  
Springs from the manly might within;  
The coward *only* flies from harm—  
The workers win.  
The snail may gain the mountain's height  
By toiling onward day by day,  
While swifter feet who trust their might  
Shall idly stray.  
The saints who *wait* upon the Lord,  
And wage no war on shame and sin,  
See Craft and Cunning reap reward—  
The workers win.  
Old Superstition rears her shrine,  
And heaps it high with shining gold,  
And birthrights of the soul divine  
Are bought, are sold.  
And Doubt, and Fear, and Death, and Hell,  
And Want, and War, and Shame, and Sin,  
Their ranks by countless thousands swell—  
The workers win.  
Yet Truth shall sound her bugle-call,  
And Justice draw her flaming sword—  
The spirit of the Lord on all  
Shall be outpoured.  
A countless host, unseen, but near,  
To hopeful human hearts akin,  
Repeat the words of lofty cheer—  
"The workers win."  
Oh, fainting soul! "take heart of grace!"  
Though dangers in thy pathway lie,  
Pursue thine heaven-appointed ways  
With courage high.  
One grand, eternal law, controls  
The life without—the life within.  
Heaven is no place for idle souls—  
The workers win.

Banner of Light.

## AFTER THE COUNCIL.

MR. DAVID GRAY, editor of the *Buffalo Courier*, has an article on "The Last Indian Council on the Genesee," in *Scribner's Monthly* for July, closing with the following poem:—

The fire sinks low, the drifting smoke  
Dies softly in the autumn haze,  
And silent are the tongues that spoke  
The speech of other days.  
Gone, too, the dusty ghosts whose feet  
But now yon listening thicket stirred;  
Unscared within its covert meet  
The squirrel and the bird.  
The story of the past is told,  
But thou, oh, Valley, sweet and lone!  
Glorious of the Rainbow! thou shalt hold  
Its romance as thine own.  
Thoughts of thine ancient forest prime  
Shall sometimes haunt thy summer dreams,  
And shape to low poetic rhyme  
The music of thy streams.  
When Indian Summer flings her cloak  
Of brooding azure on the woods,  
The pathos of a vanished folk  
Shall tinge thy solitudes,  
The blue smoke of their fires once more  
Far o'er the hills shall seem to rise,  
And sunset's golden clouds restore  
The red man's paradise.  
Strange sounds of a forgotten tongue  
Shall cling to many a crag and cave,  
In wash of falling waters sung,  
Or murmur of the wave.  
And oft in midmost hush of night,  
Shrill o'er the deep-mouthed cataract's roar,  
Shall ring the war-ery from the height  
That woke the wilds of yore.  
Sweet Vale, more peaceful bend thy skies,  
Thy airs are fraught with rarer balm;  
A people's busy tumult lies  
Flushed in thy sylvan calm.  
Oh, sweet thy peace! while fancy frames  
Soft idyls of thy dwellers fled;  
They loved thee, called thee gentle names,  
In the long summers dead.

Quenched is the fire; the drifting smoke  
Has vanished in the autumn haze;  
Gone, too, oh, Vale, the simple folk  
Who loved thee in old days.  
But for their sakes—their lives serene—  
Their loves, perchance as sweet as ours—  
Oh, be thy woods for aye more green,  
And fairer bloom thy flowers!

## 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.]

## REINCARNATION.

SIR,—A friend has published, in the last *Spiritualist*, a spirit message obtained through my hand, which it appears to me might convey an erroneous impression to your readers. In the first instance the message came, not from any of my guides, but from my friend's own spirit guide, who, it appears, has before given "similar thoughts"—a fact of which I was ignorant.

The words "there is no such thing possible," are a direct answer to a question put by my friend. The spirit then goes on to dilate a little upon astrology and destiny. I beg to say I am completely ignorant of astrology, and would consider it exceedingly bad taste to express any dogmatic opinions upon a subject of which I know nothing. Nor have I any prejudices against it. On the contrary, I would like much to know all about it; but books upon astrology are difficult to obtain. I demurred for an instant at the words "false science," but a medium should be passive, and not obstruct the inflowing of thought from another mind by the exercise of her own intellect, so I permitted the words to come. I do not know exactly what our spirit friend may mean by a "false science," unless in this instance he may intend to express that it is false to the spirit of religion—that it may destroy in us that perfect, childlike trust in the over-watching love of God, which religion teaches we should exercise. No doubt our friend could, and would have explained his meaning, had it not been for the weak state of his medium, scarcely recovered from a long, serious illness. On that account I would regret the publication of the message; but if it can bring forth information upon a most interesting subject, I will gladly excuse my friend for having printed it.

CATHERINE WOODFORDE.

Aug. 17th, 1877.

## MORE MARVELS AT MALVERN.

SIR,—As the health of Willie Eglinton improves, the "power" for manifestations seems to increase. But, until his health is firmly established, his "guides" firmly refuse to enlarge the circle, and rarely admit any one outside our family, even of the inmates of Aldwyn Tower, without due probation and preparation. "Joey" is peremptory. He watches over the diet, regimen, treatment, morals and manners of those under his charge with fidelity and discretion. He even attends to them at table, and raps out a rebuke if they exceed what he considers a proper allowance. For example, he rapped when a young lady took too much butter. She persisted, and was punished by a sentence of banishment from the next circle.

All our *séances* are under test conditions. They are in a small upper room in my own house, with its one door locked, and its one window, thirty feet from the ground, fastened. The medium, and every person present, never exceeding six, I know intimately. I think I may say that I know pretty accurately what can be done by sleight of hand, ventriloquism, "palmistry or otherwise."

It is clear that darkness is not dark to "Joey." To prove this, he proposed that I should draw something on paper for him to cut out. I drew on a small piece of paper an obelisk on its pedestal, and wrote on it, "Sacred to the Memory of Joey," and placed it, with a pair of scissors, on the mantelpiece. While all hands were joined, we heard him by the fire-place cutting with the scissors. He said, "There, I have partly cut out my monument; I will finish it some other time." In the perfect darkness he had followed the outline about two-thirds of the way. It was left on the mantelpiece. Last night he said, "Now, doctor, I will finish my monument." "But there are no scissors in the room," said some one. "Never mind," said Joey. "I will find a pair." After a few moments I heard a clicking of scissors; then he came, and after pressing my hand two or three times with his fingers, he put the little paper, and a large pair of scissors, into my hand. When we got a light I found the whole outline neatly cut out; the pieces of paper cut off were lying on the carpet four feet in front of my chair, and the scissors were a pair kept in a box in a bedroom on the same floor. I cannot absolutely affirm that the scissors were not in the room; but there is no doubt that the cutting out of the monument was done in perfect darkness, for I had seen it on the mantelpiece partly done, just before the light was extinguished. It is certain also that Joey placed the paper and scissors in my hand.

The story of the ring is more satisfactory in one way than that of the monument. Mrs. Nichols has among her keepsakes a large gold ring in which is set a red cross, about half an inch long. This ring was placed in a little, close-fitting drawer in her secretary, which drawer I carefully fastened with gummed paper, on which Mrs. Nichols had written her name for identification. Could "Joey" take the ring from the drawer and bring it to us in the little locked room upstairs? We asked him at two *séances*, but he was evasive, saying only that he would attend to it. About this time Willie Eglinton made a flying visit to his father, near London, and took the opportunity to call upon Mr. Fletcher, at 14, Southampton-row. Naturally a *séance* was proposed, and Mr. and Mrs. Fletcher, their son, and Eglinton, sat round a table holding hands in the dark. The voice of Joey said, "I can only stay a moment, but I

want to give you a manifestation," and Mrs. Nichol's ring was dropped on the table, and Willie Eglington put it in his pocket and brought it back to Malvern. There we carefully examined the fastening of the little drawer in which the ring had been placed. It was intact, firm, and had not been tampered with. I tore it off, and opened the drawer. No ring was there.—The ring, which probably could not be matched in England, was on the owner's finger, but in the drawer was a wooden card-box holding a pack of playing cards, for which we had hunted over the house. Had the drawer been locked one might suspect some trick. Fastened as it was I have no doubt.\*

And I have no doubt of the perfect genuineness of a manifestation we had a few days ago, involving the same kind of power over matter. Five persons, including the medium, were sitting in the dark, holding each other's hands. While the hands were so held Joey was heard talking, playing the mouth-organ (which requires a hand), opening and winding-up the music-box, and making it stop and go on at command. Then he said imperatively to the lady holding the right hand of the medium—"Hold his hand firmly now; all hold tight; don't let go for a moment. I will try to give you a manifestation." In a moment more he said—"Now, Dr. Nichols, give us a light. All the rest keep hold of hands."

I lighted the gas. Mrs. Wilkes was firmly holding the right hand of the medium with her left; both were standing, and the cane-bottomed chair of the medium was hanging on Mrs. Wilkes' left arm, halfway between her wrist and elbow, hanging by the usual opening in the back of such chairs, like a needle on its thread.

It may be difficult to believe such a fact upon any testimony; but, after what I have seen for twenty years, and with my knowledge of the witness, I cannot doubt her perfect good faith. I shall, however, try and get this manifestation under absolute test conditions.

T. L. NICHOLS, M.D.

Aldwyn Tower, Malvern, August 17th, 1877.

"EVERETTISM."

SIR,—There is Spiritualism and ledgermain, of both of which we can form an opinion after we have witnessed a *séance* or performance. But the more one sees of "Everettism" the greater the mystery becomes, and the more inexplicable the solution.

What is it? Is it Spiritualism? If so, we may, after this, naturally expect to hear no more about the necessity of conditions being obeyed before satisfactory phenomena can be obtained; for Mr. Everett makes no conditions, and imposes no limit on the tests which are used. Two committeemen sit beside the cabinet, and the curtains are drawn aside before bell or tambourine has time to fall to the floor after being thrown out, and he is firmly bound hand and foot, neither the position of coat, cord, rope, nor fastenings, betraying the fact of any movement having taken place during the manifestations. Still more, rope is brought, and cages for his arms and head. "Bind him up, gentlemen, with these," says his colleague, and he retires, leaving the committee to bind him as they will. Mr. Everett smilingly consents to every suggestion, and gives every assistance, so as to allow of his being bound firmly, even pointing out where the cords give him an opportunity of extricating himself. With these advantages, plenty of cord, three cages, and Mr. Everett's willingness, I and another person chosen by the audience spent fourteen minutes in securing him, but no sooner were the curtains drawn in front of him than the instruments were playing and hands appearing; scarcely had we lost sight of these, and had the sounds ceased, than the curtain was drawn, and revealed the medium precisely as we left him.

Still again; to make him more secure a box-chair is introduced, and we tie his hands behind him and seal them *through* small holes in the back of the box, afterwards lacing a fine net all round it, firmly securing it at the back, and we call another from the audience to watch the cabinet, so that no assistance is rendered from without; but all in vain. Under these additional precautions wonders multiply. Now, with a darkened room and four persons upon the platform, a figure materialises in front of the cabinet; we shake hands with her, and she walks down the room distributing flowers. There is no condition made that we do not interfere with her, but on the contrary we are asked to test her, to mind she does not escape, and yet, with four persons there to watch, she disappears—not through a trap door, for a full light is thrown upon her from a bull's eye. Instantly the cabinet is opened, and Mr. Everett is still bound with seals intact and with net laced over him as we left him. How did the lady or figure come on to the platform? It was real flesh and blood, for we felt it! How did it disappear, with four persons there to hinder it, without discovery? In despair we gave up our task of trying to bind him or stop the manifestations. The more stringent the tests the more practically Mr. Everett laughed at them. As we left the hall where he is performing the expression that met with most approval from his bewildered audience was—"The man must be the devil."

Never, sir, during the fourteen years that I have given any attention to Spiritualism and its phenomena, have I seen anything to be compared with this.

ROBT. JAS. LEES.

71, Edonbridge-street, Salford, August 14th, 1877.

EVIL SPIRITS AND MEDIUMS.

SIR,—In the last *Medium* you will see that Miss Wood has been caught personating a spirit. I am glad of it, and, if others do it, by all means fire at them. The excuse of evil spirits and unconsciousness will not do for me. Miss Cook tells me her spirit "Lillie" would do no such thing, nor does she believe it possible to do it with

\* Gummed paper can be removed unbroken by simply wetting it. Dr. Nichols is quite careful enough to make sure this was not done before recording the manifestation, but has omitted to completely state the evidence, so as to make all its points clear to those who were not present.—Ed.

her, without her knowing something of it, and if she found it out, the spirit would be driven away as an impostor, and never again would she give another *séance*.

Our Hackney *séances* are genuine, for Lillie is not an evil spirit, but tells us of the liability to trickery where mediums are not of high honour.

C. BLACKBURN.

Parkfield, Didsbury, near Manchester, Aug. 17th, 1877.

MESMERISM.

SIR,—In my article on "Mesmerism" in *The Spiritualist* of August the 17th, I am made to say, "There cannot possibly be real occasion for jealousy, for were the *medical* practitioners multiplied a hundredfold, human suffering would still afford a wide field for their exertions." Heaven forbid! for the interests of the medical profession—to say nothing of those of the public—that it should receive such an awful and portentous accession to its ranks.

What I did say was—"There cannot possibly be real occasion for jealousy, for were the *mesmeric* practitioners increased a hundredfold, &c.," and this not without reason, for very lately, on being asked to recommend some lady mesmeriser I could only hear of two or three professional practitioners in the whole of London.

J. JAMES.

Tottenham, August 18th.

MYRRH.

SIR,—The answer to Dr. Carter Blake's question in *The Spiritualist*, vol. xi., p. 70, whether "myrrh" is to be found growing in Scotland, must depend upon the answer to another question—What plant had the poet in view when he wrote "hills of myrrh," the myrrh-producing, or myrrh-scented hills?

I fancy the thing meant was not the myrrh which in the beginning of the Gospel according to St. Matthew is associated with gold and frankincense, but the plant called by botanists *Myrica Gale*, Sweet Gale, Gaule, or Bog Myrtle, and of which some other poet wrote—

Gale from the bog shall waft Arabian balm.

This little shrub is common in the Hebrides and Highlands of Scotland, ranging to 1,800 feet above the sea level. Its leaves are used as a substitute for hops in brewing beer, and they also furnish a domestic medicine. Frequently it is placed among clothes to communicate its scent to them, and protect them from moths and other objectionable insects. Its berries are sticky to the touch, and when rubbed between the fingers exhale a delightful fragrance, but whether resembling that of the Eastern myrrh I do not know.

W. WHITEAR.

High-street, Hornsey.

GOOD TEST MEDIUMSHIP.—Several separated correspondents of the *Banner of Light* speak very highly of Mr. Wilson's mediumship. One of them says:—"The hall on the hill was crowded to excess by those who wished to witness the mental phase of the phenomena as presented through the peculiar mediumship of E. V. Wilson. This gentleman opened his *séance* with the reading of some Scriptural selections by way of text for his preliminary remarks, in the course of which he described the nature of his development. He then singled out, at random, a number of persons in various parts of the audience, and proceeded to read incidents in their life history, and to describe spirit-friends near them, with the utmost ease. During the *séance* he made to his subjects some fifty-nine statements, fifty-seven of which were acknowledged to be true, the parties in each instance stating that the medium was a total stranger to them, and that, in many cases, the occurrences which he related had entirely passed from the memory, and that the persons described were not present in their thoughts, but were recalled by his minute recital."

THE MARYLEBONE ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.—On the 14th inst., Mrs. Hallock in the chair, a lecture was given by Dr. Carter Blake on the "Difficulties Encountered by Enquirers into Spiritualism." The lecturer, at great length, pointed out various theories which had been brought forward to account for the physical phenomena, and expressed his own strong belief in the genuineness of the physical events which had often occurred through the mediumship of Dr. Slade and others. He pointed out that the conditions under which observations had been often carried on, were such as to exclude all probability of fraud; on the other hand, he considered the hypothesis of the physical manifestations being produced by departed spirits, or, in fact, "ghosts," neither proved, nor provable. He incidentally referred to published experiences in table moving and Spiritualism in the *Spiritual Herald*, for 1856 (pages 78 and 133), showing that his investigation of the subject was at least twenty-one years old, though perhaps he was amongst those to whom the words of Dante might be addressed—

O gente, in cui fervore acuto adesso  
Ricompiè forse negligenza e indugio  
Da voi per tiepidezza in ben far messo.

He pointed out that fraud on the part of a bad medium was no more a proof of the falsity of Spiritualism than a bad shilling was a proof of the non-existence of Queen Victoria. Nevertheless, it was the duty of Spiritualists, more than the general public, to nail the bad coin of fraudulent mediumship to the counter. Science knew no respect of persons, and was merely the "sworn interpreter of nature." The lecture was freely objected to by many of the audience, comprising both Spiritualists and sceptics, who were understood to be of the Wesleyan persuasion, and after some humorous remarks on the part of Dr. Carter Blake, the meeting separated. Some questions were asked, to which answers could not be given at the late hour of the adjournment, and which were postponed till a future occasion, when Dr. Carter Blake will lecture again.

THE BRITISH ASSOCIATION FOR THE ADVANCEMENT  
OF SCIENCE.

(From our Special Correspondent.)

PLYMOUTH, THURSDAY.

THE proceedings of the British Association for 1877 closed here to-day. The lively proceedings at Glasgow last year, resulting from the introduction of the subject of Spiritualism at the Biological Section, as well as other discussions thought to be injudicious in the Economic Science and Statistics Section, induced the Council during the recess to appoint a committee to consider these matters. All that the Council has made public as to the results appeared in their Annual Report, read at the General Committee last week, under the presidency of Sir William Thomson. The following are the paragraphs in question:—

The attention of the Council having been drawn to the character of some of the sectional proceedings at late meetings of the Association, a committee was appointed to consider and report to the Council on the possibility of excluding unscientific or otherwise unsuitable papers and discussions from the sectional proceedings of the Association. The committee recommended that, in the rules for conducting the business of the sectional committees, the following rules should be inserted, viz.: (1) The president shall call on the secretary to read the minutes of the previous meeting of the committee. (2) No paper shall be read until it has been formally accepted by the committee of the section, and entered on the minutes accordingly. The Council propose that this alteration of rules shall be carried into effect. The committee in their report further considered that some of the subjects brought before Section F could not be considered scientific in the ordinary sense of that word, and that the question of the discontinuance of Section F deserves the serious consideration of the Council. The Council have requested the committee to report more fully the reasons which had induced them to come to this conclusion, but the committee have not yet made a further report.

Thus all they have done having any influence upon Spiritualistic papers, is to secure that they as well as others shall be formally passed by the Committee of the whole Section before they can be read. They further give dark hints to the more ardent reformers in the Statistical Section as to the possibility of their Section being closed altogether.

There are plenty of Spiritualists among the members here, and I do not think that there is anywhere in the British Association much prejudice against the phenomena. But the fact is, that already several subjects dealt with by the Association, bring down anathemas from some of the local pulpits, and they do not wish to take in hand other unpopular subjects before they have had time to grow sufficiently.

In Professor Carey Foster's opening address to the Physical Science Section, the name of Mr. Crookes was mentioned, and the speaker was stopped by the loudest applause he received all through his remarks. Probably this spontaneous mark of recognition of Mr. Crookes was due quite as much to the feeling that he had fearlessly dealt with a new subject which many have not yet the moral courage to handle, as to his discovery of the radiometer. Mr. Crookes is not here, neither is Mr. A. R. Wallace.

The meeting has been an unusually quiet one, and the telephone by which people can talk to each other in their own voices at stations scores of miles apart has been the chief subject of scientific interest. Last Saturday the Lords of the Admiralty placed steamers at the disposal of the members, to take them to see great gun practice on board H.M.S. *Cambridge*, and on the same day the Mayor and Sir Stafford Northcote welcomed and entertained a number of the members at Exeter. But altogether the meeting has been so quiet that a little personal altercation between Lord Fortescue and Lord Houghton at one of the Sections, resulting in the latter putting on his hat and walking out, was elevated into a matter of sufficient importance to form the chief topic of conversation last Monday.

NEXT Monday evening Mrs. Weldon will again, by special request, read the history of her Orphanage, at the Langham Hall, Portland-street, London.

NEXT Sunday the Marylebone Society of Spiritualists will hold its quarterly tea meeting at the Quebec Hall, 25, Great Quebec Hall, London.

THE Duke of Leuchtenberg is near Elena, with a considerable section of the Russian army under his command. Thus he and Prince Wittgenstein are acting in nearly the same locality in the present unhappy war.

PROPHETIC AND OTHER DREAMS.

BY C. G. SNEATH.

"God speaketh once, yea twice, yet man perceiveth it not. In a dream—in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then God openeth the ears of men and sealeth their instruction, that he may withdraw man from his purpose and hide pride from man."—JOB xxxiii. 14.

THE MATERIALISTIC THEORY OF DREAMS.

It is not necessary that we should stop to inquire at what period in the world's history the above words of Job were written, since they contain a universal truth, witnessed to more or less in every age and nation. It has, however, been discovered of late years that the belief in revelations made in dreams of any kind is a mere superstition which no person of sane mind will now entertain for a moment. One of the principal supporters of this opinion is Dr. Macnish, of Edinburgh, in his well-known and very interesting work, *The Philosophy of Sleep*, and as this work is considered by many persons to be of great authority, I propose to direct your attention to it, so far as it refers to the phenomena of dreams. In the preface Dr. Macnish informs us that he had devoted some time to the study of the subject, and could come to no other conclusion respecting it than that contained in the body of the work; while in the preface to the third edition he says: "The work now contains as good an account of sleep as I am capable of producing; and it is not probable that any change whatever will be made in future editions, supposing it is fortunate enough to pass through them." Hence we may reasonably conclude that we have in *The Philosophy of Sleep* some of the strongest arguments that can be adduced in favour of what may be termed the materialistic theory of dreams. The keynote to the work may, I think, be gathered from the following introductory sentences:—

Sleep is the intermediate state between wakefulness and death, wakefulness being regarded as the active state of all the animal and intellectual functions, and death as that of their total suspension. Sleep exists in two states, in the complete and incomplete. The former is characterised by a torpor of the various organs which compose the brain, and by that of external senses and voluntary motion. Incomplete sleep, or dreaming, is the active state of one or more of the cerebral organs, while the remainder are in repose; the senses and the volition being either suspended or in action, according to the circumstances of the case. Complete sleep is a temporary metaphysical death, though not an organic one, the heart and lungs performing their offices with their accustomed regularity, under the control of the involuntary muscles.

DO WE HAVE UNREMEMBERED DREAMS?

This theory of total unconsciousness during complete sleep is by no means peculiar to Dr. Macnish, and one of its supporters, Mr. Locke, mentions the case of a young gentleman—a scholar—with no bad memory, by the way, who declared that he had never dreamed at all until he had an attack of fever when twenty-six years of age. But this statement does not prove that the young gentleman in question had never dreamt during that time, but only that he was unconscious of having done so, which every one will perceive at once to be a very different matter. Dr. Abercrombie remarks: "We have reason to believe that dreams which are remembered occur only in imperfect sleep, and that we do not remember any mental impressions which occur in very profound sleep, though we have satisfactory proof that they exist. Thus, a person will talk in his sleep so as to be distinctly understood by another, but without having the least recollection afterwards of the mental impression which led to what he said." And Mr. Sheppard in his work on *Dreams* (page 11) mentions a remarkable case of this kind which he had from the pen of the Rev. B. R. Clarke, son of the celebrated Dr. Adam Clarke, linguist and commentator.

This gentleman, when a boy, was in the habit of saying to his father over night the lesson which he would have to repeat in school the following morning. At the time of which we are speaking he was learning the Greek grammar, and his lesson on the evening in question was the conjugation of one of the Greek verbs; but on going to his father's study to say his lesson, previous to retiring for the night, he utterly failed to repeat it, and was sent away in disgrace. It was a custom with Mr. Clarke, senior, to visit the different rooms occupied by his children before going to bed, and on coming to that occupied by the young student he heard him speaking, and on going a little nearer perceived



that he was repeating the troublesome lesson of the evening, which he now went through without the slightest hesitation. But when he went to the father's study on the following morning he was as utterly unable to get through it as he had been the night before, nor did it assist him in the least when his father informed him that he had heard him repeat it in his sleep without difficulty.

Hence it would appear that we may be as perfectly conscious during sleep as we are during the waking state, although the connecting link between the two—the bridge of communication, so to speak—may be wanting. Nor need this be a matter of great surprise, considering the number of thoughts continually passing through our minds which we are utterly unable to recal five minutes afterwards. For my own part, I am inclined to think, so far at least as I am able to come to an opinion upon so difficult a subject, that it is only in perfect sleep that we can have perfect dreams, although I see no reason to conclude that we may not sometime retain the recollection of such dreams, or, more properly speaking, visions in the waking state.

“Apoplexy (Dr. Macnish informs us), which consists of a turgid state of the cerebral vessels, produces perhaps the most complete sleep that is known in so far that, while it continues, it is utterly impossible to waken the individual.” Hence we might conclude from the theory laid down in *The Philosophy of Sleep* that apoplexy would be a state of total unconsciousness—“a temporary metaphysical death.” Yet Dr. Abercrombie informs us that he saw a gentleman in a state of profound apoplexy, but from which he afterwards recovered, who told him that he retained a perfect recollection of all that had taken place during the attack, and mentioned many things which had been said in his hearing during the time when he was supposed to be in a state of perfect unconsciousness. And he mentions the case of a lady in a similar state who, on recovering, told him she had been asleep and dreaming, and related to him what her dream was about. But, indeed, it seems to me that Dr. Macnish refutes himself, or at any rate weakens his own position, for he says, “during complete sleep, no sensation whatever is experienced by the individual; he neither feels pain, hunger, thirst, nor the ordinary desires of nature. He may be awakened to a sense of such feelings, but during perfect repose he has no consciousness whatever of their existence—if they can indeed be said to exist where they are not felt.” And yet in another part of his work, when treating of trance, he mentions the following remarkable circumstance, extracted from *The Psychological Magazine* :—

A young lady, an attendant on a princess (whose name is not given), after having been confined to her bed for a great length of time with a violent nervous disorder, was at last, to all appearance, deprived of life. Her lips were quite pale, her face resembled the countenance of a dead person, and the body grew cold.

She was removed from the room in which she died, was laid in a coffin, and the day of her funeral fixed on. The day arrived, and, according to the custom of the country, funeral songs and hymns were sung before the door. Just as the people were about to nail on the lid of the coffin, a kind of perspiration was observed to appear on the surface of her body. It grew greater every moment, and at last a kind of convulsive motion was observed in the hands and feet of the corpse. A few minutes after, during which time fresh signs of returning life appeared, she at once opened her eyes, and uttered a most pitiable shriek. Physicians were quickly procured, and in the course of a few days she was considerably restored, and is probably alive at this day.

The description which she gave of her situation is extremely remarkable, and forms a curious and authentic addition to psychology.

She said it seemed to her, as if in a dream, that she was really dead; yet she was perfectly conscious of all that happened around her in this dreadful state. She distinctly heard her friends speaking and lamenting her death at the side of her coffin. She felt them pull on the dead clothes, and lay her in it. This feeling produced a mental anxiety which was indescribable. She tried to cry, but her soul was without power, and could not act on her body. She had the contradictory feeling as if she were in her body and yet not in it, at one and the same time. It was equally impossible for her to stretch out her arm, or to open her eyes, or to cry, though she continually endeavoured to do so. The internal anguish of her mind was, however, at its utmost height when the funeral hymns began to be sung, and when the lid of the coffin was about to be nailed on. The thought that she was to be buried alive was the one that gave activity to her soul, and caused it to operate on her corporeal frame.

Now surely, if ever there was a case on record which might be designated as a state of total unconsciousness, a temporary metaphysical death, that case would seem to be the one now before us; yet we see that the patient was perfectly conscious

during the whole time, although all around her, *physicians* included, supposed her to be actually dead. So little are we entitled to affirm, as Mr. Sheppard truly remarks, that apparent unconsciousness—apparent cessation of thought, is real. The question whether we *ever* sleep without dreaming, is as old as the days of Aristotle, or whether the soul ever sleeps, which is perhaps only another way of putting it, is one which we may never be able to answer satisfactorily on this side of eternity; but surely, with such facts as these before our eyes (and others might be added, if necessary), we should, I think, hesitate before pronouncing dogmatically upon a subject of such vast importance, but respecting which we know so little.

INCOMPLETE SLEEP.

I pass on to the second division of the subject. Dr. Macnish says :—

In perfect sleep there is a quiescence of all the organs which compose the brain; but when, in consequence of some inward excitement one organ or more continues awake, while the remainder are in repose, a state of incomplete sleep is the result, and we have the phenomena of dreaming. If, for instance, any irritation, such as pain, fever, drunkenness, or a heavy meal, should throw the perceptive organs into a state of action, while the reflecting ones continue asleep, we have a consciousness of objects, colours, or sounds being presented to us, just as if the former organs were actually stimulated by having such impressions communicated to them by the external senses; while, in consequence of the repose of the reflecting organs, we are unable to rectify the illusions, and conceive that the scenes passing before us, or the sounds that we hear, have a real existence.

This want of mutual co-operation between the different organs of the brain accounts for the disjointed nature, the absurdities, and incoherencies of dreams.

A little further on Dr. Macnish reminds us of the strong analogy which exists between dreaming and insanity, and quotes approvingly the words of Dr. Rush, “That a dream may be considered as a transient paroxysm of delirium, and delirium as a permanent dream.” Now that there is a considerable amount of truth in all these statements as applied to the majority of dreams, I do not for one moment dispute. We are told by Dr. Gregory, that having once occasion to apply a hot-water bottle to his feet, that he dreamed of walking up Mount Etna, while the heat to his bare feet was almost intolerable. And we are told by him of another gentleman, who having a blister applied to his head, dreamed that he was being scalped by a party of Indians. Mr. Austin Flint, in his *Physiology of Man*, records a number of experiments which have been tried with a similar result. But the question is, will these explanations meet the entire phenomena of dreaming? Will they cover all the facts of the case? Dr. Macnish affirms that they will. He says, “I believe that dreams are uniformly the resuscitation or re-embodiment of thoughts which have formerly, in some shape or other, occupied the mind. They are old ideas revived either in an entire state, or heterogeneously mingled together. I doubt if it be possible for a person to have, in a dream, any idea whose elements did not, in some form, strike him at a previous period. Mr. Austin Flint adopts a wiser course, and abstains altogether from attempting any explanation of the psychological phenomena produced in sleep, truly remarking, that we know little enough of the action of the mind at any time.

REVELATIONS IN ONE CLASS OF DREAMS.

And I cannot help thinking that if Dr. Macnish had looked a little more deeply into the subject, he would have found many well-authenticated dreams on record, to which his own explanation would have been found to be wholly inadequate. The difficulty is *not* to find cases, but to make a wise selection. We read that Cabanis, in dreams, often saw clearly the bearings of political events which had baffled him when awake, and Dr. Franklin informed him that a similar circumstance had not unfrequently occurred to himself. Condorcet, when engaged in some deep and complicated calculations, was frequently obliged to leave them in an unfinished state and retire to rest, when the results to which they led were unfolded to him in dreams. Brodie mentions the case of a friend of his, a distinguished chemist, and natural philosopher, who assured him that he had more than once contrived in a dream an apparatus for an experiment he proposed to make; and that of another friend, a mathematician and a man of extensive general information, who has solved problems when asleep which baffled him in his waking state.

Abercrombie mentions the case of Dr. Gregory, who had

thoughts occurring to him in dreams, and even the very expressions in which they were conveyed, which appeared to him afterwards when awake, so just in point of reasoning and illustration, and so happily worded, that he used them in his lectures and his lucubrations.

Dr. Moore, in a work *On the Power of the Soul over the Body*, says, "It is related of Cædmon, the Anglo-Saxon bard, that he composed his first and probably his best poem, that on Creation, in a dream. Previous to this he was unable to repeat a single stave, but afterwards became remarkable for the facility of his verses."

Lavater states, "Many a mathematician has in deep sleep solved the most difficult problems, and performed complex calculations with inexpressible quickness."

Abercrombie relates the following circumstance of an eminent lawyer of the last century, in whose family records all the particulars are carefully preserved:—

This distinguished person had been consulted respecting a case of great importance and much difficulty, and he had been studying it with intense anxiety and attention. After several days had been occupied in this manner, he was observed by his wife to rise from his bed in the night and go to a writing desk which stood in the bedroom. He then sat down and wrote a long paper, which he carefully put by in the desk and returned to bed. The following morning he told his wife he had had a most interesting dream; that he had dreamed of delivering a clear and luminous opinion respecting a case which had exceedingly perplexed him, and he would give anything to recover the train of thought which had passed before him in his sleep. She then directed him to the writing desk, where he found the opinion clearly and fully written out. It was afterwards found to be perfectly correct.

It would be easy to multiply instances of this kind did time permit, but I merely mention these by way of illustration, and must leave you to judge how far they are satisfactorily explained by calling them the "resuscitation or re-embodiment of the waking thoughts, or the transient paroxysm of delirium." For my own part I fail to perceive how on any logical principle the reflection of a thing can by any possibility be superior to the thing reflected.

#### PROPHETIC DREAMS.

Dr. Macnish says:—

Dreams have been looked upon by some as the occasional means of giving us an insight into futurity. This opinion is so singularly unphilosophical, that I would not have noticed it, were it not advocated even by persons of good sense and education. In ancient times it was so common as to obtain universal belief; and the greatest men placed as implicit faith in it as in any fact of which their own senses afforded them cognisance. That it is wholly erroneous, however, cannot be doubted; and any person who examines the nature of the human mind, and the manner in which it operates in dreams, must be convinced, that under no circumstances, except those of a miracle, in which the ordinary laws of nature are triumphed over, can such an event ever take place. The sacred writings testify that miracles were common in former times; but I believe no man of sane mind will contend that they ever occur in the present state of the world. In judging of things as now constituted, we must discard supernatural influence altogether, and estimate events according to the general laws which the Great Ruler of Nature has appointed for the guidance of the universe. If, in the present day, it were possible to conceive a suspension of these laws, it must, as in former ages, be in reference to some great event, and to serve some mighty purpose connected with the general interests of the human race; but if faith is to be placed in modern miracles, we must suppose that God suspended the above laws for the most trivial and useless of purposes—as, for instance, to intimate to a man, that his grandmother will die on a particular day, that a favourite mare has broke her neck, that he has received a present of a brace of game, or that a certain friend will step in and take pot-luck with him on the morrow! At the same time there can be no doubt that many circumstances occurring in our dreams have been actually verified; but this must be regarded as altogether the effect of chance; and for one dream which turns out to be true, at least a thousand are false. In fact, it is only when they are of the former description that we take any notice of them, the latter are looked upon as mere idle vagaries, and speedily forgotten.\*

I have no wish to speak evil of dignitaries, but I must say that however plausible this passage may appear at first sight, it seems to me exceedingly weak in point of argument. Let us analyse it a little. Dr. Macnish tells us that dreams have been looked upon by some as giving us an occasional insight into futurity. He admits that this belief was common in ancient times, and that it was strongly maintained by the greatest men of antiquity, and yet, without the slightest hesitation, he not only pronounces it to be wholly erroneous, but so utterly unphilosophical as to be scarcely deserving of notice. But, I would ask, can it be right to dismiss the universal consent of mankind in this peremptory way, merely

because it does not happen to accord with the views of a few physiologists of the nineteenth century? Can it be right to designate such men as Homer, Aristotle, Plato, Socrates and other giants of antiquity as the mere slaves of an ignorant superstition? It was Dryden, I think, who wrote in reference to the truth of the Scriptures:—

How, but from God, could men unskilled in arts,  
In different ages born, in different parts,  
Weave such agreeing truths? or how, or why,  
Should all conspire to cheat us with a lie?

And it seems to me that these lines may be applied with almost equal force to the subject we are now considering. It is true, indeed, that the belief in dreams, like almost everything else that is good, has been sadly mixed up with superstition and imposture. But this is no argument against its original purity, but rather, I think, an argument in its favour, for every lie must have a certain amount of truth in it to render it palatable. If you receive a bad shilling in the market to-morrow, you may be quite sure that there are good shillings not far away, otherwise no one would have attempted to impose upon you by offering you a bad one. The counterfeit coin, in this instance, implies the existence of the true shilling. But, further, having assumed—for it is nothing more than a pure assumption—that a prophetic dream can only take place by the violation or suspension of the laws of nature, Dr. Macnish goes on to remark—"The Sacred Writings testify that miracles were common in former times; but I believe no man of sane mind will contend that they ever occur in the present state of the world." It is quite true that the Sacred Writings do contain accounts of a vast number of verified dreams, and the question is—Does Dr. Macnish believe these accounts or not? If he does not, then there is an end of the matter, and we may dismiss the consideration of ancient dreams altogether. But he appears to refer to the Scriptures approvingly; hence we may reasonably conclude that he believes them. Now, the Sacred History, speaking in round terms, runs over a certain period of—for argument's sake—say, some thousand or two thousand years. Are we, then, to draw a circle round this period, and round the nations referred to in the Scriptures, and to say of certain dreams—these are perfectly reliable, merely because they happened to have been recorded in the Bible; and of others—these are the mere result of superstition and imposture, simply because they have not been so highly favoured? Such a mode of argument may be convenient, but it is not logical. But that was the age of miracles, and "no man of sane mind will contend that they ever occur in the present state of the world." Yet the very Scriptures to which Dr. Macnish refers, warrant us in expecting their continuance. Take one passage out of many (Joel chap. ii. verse 28)—"And it shall come to pass afterward" (or in the last days, if you prefer St. Peter's rendering of the passage; but in neither case, as you will observe, is there any limitation as to time)—"And it shall come to pass afterward, that I will pour out of My Spirit upon all flesh—(no limitation as to persons either)—and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions." Yet there is no need of a miracle in order that this prophecy may be fulfilled. There is no necessity that the laws of nature should be violated or suspended. Indeed, it is a grave question whether the laws of nature ever have been violated or suspended under any circumstances, for such an admission would seem to imply a defect in their original constitution, and, by consequence, a want of wisdom or want of power on the part of the Great Creator.

I am anxious not to be misunderstood; I do not intend to deny the wonderful works ascribed to Christ and his apostles, but merely to assert the possibility that all these may have taken place under laws of the very existence of which we may be totally ignorant. "But," says Dr. Macnish, "if faith is to be placed in modern miracles, we must suppose that God suspended the above laws for the most trivial and useless of purposes, as for instance, to intimate to a man that his grandmother will die on a particular day; that a favourite mare has broken her neck; that he has received a present of a brace of game, or that a certain friend will step in and take pot luck with him on the morrow." All this is plausible enough if we admit Dr. Macnish's position

\* *Philosophy of Sleep*, p. 129—131.

that a miracle is absolutely necessary in such cases; but I would remind you that the question before us is not one of inference, but of fact. It is not—Does the information usually communicated in dreams appear to us of a useless or frivolous character? but “Is it true?” One of you may possibly receive a useless or even absurd message from London by telegram one of these days, but you would hardly consider that a sufficient ground for denying the existence of electricity.

“KILLPUDDINGS.”

Dr. Neale, in his *Unseen World*, says: “An honest Sussex farmer, whom I know, lost some cattle. He dreamed that if he went to East Grinstead, and inquired for a place called Killpuddings, he would find them there. He had been a clear-seer in dreams, and accordingly he resolved to act in compliance with that. He went to East Grinstead, but was rather ashamed to ask for a place with so absurd a name, and in the existence of which he had no reason, except his dream, to believe. He put up at one of the inns, and, after talking about some other matters—‘Pray,’ said he, ‘is there a farm anywhere hereabouts called Killpuddings, or some such name?’ ‘Oh, yes,’ said the person addressed; ‘certainly there is,’ and directed him to it. He went, and found his cattle.”

THE MONOPOLY OF KNOWLEDGE OF THE LAWS OF NATURE.

This circumstance seems to have been as well authenticated as it well can be, yet few persons, I believe, will suppose that the laws of nature were violated or suspended in order to tell a Sussex farmer where his lost cattle were. Who told Dr. Macnish that a miracle was necessary in such cases? Who informed him that a prophetic dream involved violation or suspension of the laws of nature? The fact is people nowadays have got into the habit of speaking of nature's laws as if, like those of landlord and tenant, they could be collected into a volume, put on a shelf in a lawyer's office, and taken down at will. As waters spring out of the earth, so what we term nature's laws flow ever evenly from eternal wisdom, power and goodness; and when we can comprehend the Infinite, then, and not till then, as it appears to me, shall we be in a position to throw a measuring tape round the universe of God, and say what is and what is not contrary to the laws of nature.

“Contrary to the laws of nature!” Why, electricity, oxygen, and the circulation of the blood were contrary to the laws of nature once. Even the very means by which this room is lighted to-night would have been so regarded not a hundred years ago. Indeed, when it was proposed to light up London with gas, no less a person than Sir Walter Scott actually wrote and published a letter against the absurdity of lighting up a city with smoke. Some years ago, at the meeting of the British Association for the Advancement of Science, held at Swansea, a discussion having arisen as to the essence or nature of electricity, and an appeal having been made to Faraday for his opinion on the subject, what did he, the first electrician of the age perhaps, reply? “There was a time when I thought I knew something about the matter, but the longer I live and the more carefully I study the subject, the more convinced I am of my total ignorance of the nature of electricity.” Ye gods! What a contrast to the dogmatic passage we have been considering.

A LIFE SAVED BY A DREAM WARNING.

But let us apply Dr. Macnish's theory to one or two of the facts which he has himself selected for that purpose.

Major and Mrs. Griffith, of Edinburgh, then residing in the Castle, had received into their house their nephew, Mr. Joseph D'Acre, of Kirklington, in the county of Cumberland—a young gentleman who had come to the Scottish capital for the purpose of attending college, and had been specially recommended to his relative's care. When spring arrived, Mr. D., and three or four young gentlemen from England (his intimates), made parties to visit all the neighbouring places about Edinburgh, Roslin, Arthur's Seat, Craig-Millar, &c., &c. Coming home one evening from one of those places, Mr. D. said, “We have made a party to go a-fishing to Inch-Keith to-morrow, if the morning is fine, and have bespoke our boat; we shall be off at six.” No objection being made, they separated for the night.

Mrs. Griffiths had not been long asleep, till she screamed out in the most violent manner, “The boat is sinking; save, oh, save them!” Her husband imagined that the dream might have arisen from apprehension, but she assured him that such was not the case, as she had not even thought seriously of the intended excursion. Again she fell asleep, and again cried out that the boat was sinking. This dream,

however, she imagined to be but a reflection of the first, as she still felt no fear as to the safety of the fishing party, and after a little conversation with her husband, both fell asleep once more. But when the dream was repeated for the third time, and she saw the boat and all on board sink beneath the waves, she felt thoroughly satisfied that the dream portended evil. And, without waiting for the morning, at once put on her dressing gown, and went to her nephew's room, and with some difficulty persuaded him to relinquish his intention. He wrote a hasty note to his friends, regretting his inability to join them, and sent it by his servant. The morning broke beautifully, but about three o'clock a violent storm came on—the boat floundered, and all on board perished.

This story is extracted from *Blackwood's Magazine*,\* and is vouched for by Abercrombie. But independently of this voucher it is perfectly well authenticated. Indeed the circumstance was communicated to that magazine by the late Mary Lady Clerk, of Pennicuik, well known in Edinburgh during a protracted widowhood, and the daughter of Mr. D'Acre, who concludes her narrative in the following words, “I often heard the story from my father, who always added, ‘It has not made me superstitious, but with awful gratitude I never can forget that my life, under Providence, was saved by a dream.’”

And now for Dr. Macnish's comment—it is a very short one. He admits that the case is interesting, both on its own account and also because of the coincidence between the dream and the succeeding calamity. “But,” he adds, “like all other instances of the kind, this also must be referred to chance.”

A WARNING OF DEATH.

A somewhat similar circumstance is related by Dr. Neale, in his *Unseen World*.

The dreamer in this instance was a lady whose husband was a member of the yacht club. She was at the time staying with him at Sulworth in Dorsetshire, and a regatta was to take place on the following day, in which his yacht was to sail. She dreamed that if he went on board the yacht he would be drowned; and so earnest were her expostulations with her husband, that, to humour her, he promised not to go. “But, at least,” he said on the following morning, “you will not object to my going in a boat to the yacht to see that all is right.” She was very unwilling to consent even to this; but on her receiving his promise not to leave the boat she gave a reluctant permission. He went accordingly, and, finding that some arrangement of the sails was different from that which he had intended, gave orders that it should be altered. The men bungled and blundered; in his impatience he went on board, “just for one moment,” and stood leaning over the side while the sailors did what he thought necessary. A sudden squall arose; the yacht lurched, and its unfortunate owner fell overboard, and was drowned. “This circumstance was the more talked of,” says Dr. Neale, “because he had been compelled to assign a reason for not sailing in his own yacht, and had mentioned his wife's fears as the cause.”†

Of course these dreams were “nothing more than the re-suscitation or re-embodiment of the waking thoughts, and their fulfilment the mere effect of chance.” No person in the nineteenth century being so absurd as to think of assigning to them any other explanation. But, it may be asked, would not the belief in dreams tend to make us cowards, and unfit us for the daily duties of life? Yes, if we allow the belief to degenerate into superstition, and gallop off with our reason, it certainly would. I have read of a tribe of American Indians who placed such implicit faith in dreams as to do whatever they dictated, and of one of their number who, having dreamed that his finger was cut off, went, on awaking, and had it cut off in right good earnest, having previously prepared himself for the operation by a good feast; and it is probably to such a belief in dreams as this that the wise son of Sirach refers when he says, “That they are vain and have deceived many, and they have failed that hoped in them.”‡ But he makes an exception, “If they be not sent from the Most High in (or for) thy visitation, set not thy heart upon them.”§ But how are we to distinguish between the two? How do we distinguish between good and bad people, good and bad books, good and bad thoughts? We use our common sense in these matters. No one would be likely to reject a noble aspiration of to-day, merely because some useless or frivolous thoughts intruded themselves upon the mind yesterday. Let us only use the same discretion with regard to dreams, taking care that our minds are properly informed on the subject, and I think the difficulty referred to will entirely disappear. At any rate I have

\* *Blackwood's Edinburgh Magazine*, vol. xix. p. 73.

† *Unseen World*, p. 65.

‡ *Eccles.* xxxiv. 1, 7.

§ *Eccles.* xxxiv. 6.

myself been a believer in the prophetic character of certain dreams for many years. I have studied the subject for days together, and have retired to rest full of it at night, yet I never remember having a single dream that caused me a moment's uneasiness in the waking state.

ANOTHER REMARKABLE DREAM.

But to return to Dr. Macnish:—

Abercrombie, he informs us, relates the case of a gentleman in Edinburgh, who was affected with an aneurism of the popliteal artery, for which he was under the care of two eminent surgeons. About two days before the time appointed for the operation, his wife dreamed that a change had taken place in the disease, in consequence of which an operation would not be required.

On examining the tumour in the morning the gentleman was astonished to find that the pulsation had entirely ceased, and, in short, this turned out to be a spontaneous cure. To persons not professional (says Dr. Macnish) it may be right to mention that the cure of popliteal aneurism, without an operation, is a very uncommon occurrence, not happening, perhaps, in one out of numerous instances, and never to be looked upon as probable in any individual case. It is likely, however, that the lady had heard of the possibility of such a termination, and that her anxiety had very naturally embodied this into a dream. The fulfilment of it, at the very time when the event took place, is certainly a very remarkable coincidence.\*

Very remarkable indeed. So remarkable that it appears to me much easier to admit the prophetic character of the dream than to accept Dr. Macnish's explanation. For just see what that explanation involves. First of all, we must assume that the lady had heard of the spontaneous cure of the disease in question, which even on Dr. Macnish's own showing seems to be improbable; secondly, we have to assume that this possible cure of the disease was resuscitated, or re-embodied in a dream; and thirdly, that at the very time when the resuscitation or re-embodiment of this possible information was passing through the mind in a dream, the cure was taking place in reality. I fancy that some people will require stronger proof than this before they sacrifice their belief in the prophetic character of dreams, and adopt in its stead a conviction of infallible chance.

Isaac Walton relates the following story of Thomas Wotton, the father of Sir Henry, whose dreams were frequently verified:—

THIEVES DETECTED BY A DREAM.

He dreamed that the University treasury was robbed by townsmen and poor scholars; that the number was five; and being that day to write to his son Henry at Oxford, he thought it worth so much pains as by a postscript to make a slight inquiry of it. The letter, which was writ out of Kent, and dated three days before, came to his son's hands the very morning after the night in which the robbery was committed; and when the city and University were both in a perplexed inquest of the thieves, then did Sir Henry Wotton show his father's letter, and by it such light was given of this work of darkness, that the five guilty persons were presently discovered and apprehended.

Here, supposing this circumstance to be well authenticated (and I have never heard of its having been called in question), we have an instance of a gentleman in Kent dreaming of a robbery many miles away, and being able to give such a description in writing of the persons by whom it was committed, and their number, as to lead to their apprehension, and all this information obtained three days before the actual robbery was committed. Yet we are told that dreams are uniformly the resuscitation or re-embodiment of thoughts which have formerly in some shape or other occupied the mind.

THE ACTUAL DETAILS OF A FUNERAL SEEN IN A DREAM.

Robert Dale Owen, one of the most candid and philosophical writers I have ever met with, in his work, entitled, *Footfalls on the Boundary of Another World*, relates the following occurrence, the authority for which will be seen at the close:—

In the winter of 1835-6 a schooner was frozen up in the upper part of the Bay of Fundy, close to Dorchester, which is nine miles from the river Pedendiac. During the time of her detention she was intrusted to the care of a gentleman of the name of Clarke, who is at this time (1859) captain of the schooner *Julia Hallock*, trading between New York and St. Jago de Cuba.

Captain Clarke's paternal grandmother, Mrs. Ann Dawe Clarke, to whom he was much attached, was at that time living, and, so far as he knew, well. She was residing at Lyme Regis, in the county of Dorset.

On the night of the 17th of February, 1836, Captain Clarke, then on board the schooner referred to, had a dream of so vivid a character that it produced a great impression upon him. He dreamed that being at Lyme Regis, he saw pass before him the funeral of his grandmother. He took note of the chief persons who composed the procession,

observed who were the pall-bearers, who were the mourners, and the order in which they proceeded, and also who was the officiating clergyman. He joined the procession as it approached the churchyard gate, and proceeded with it to the grave. He thought (in his dream) that the weather was stormy, and the ground wet, as after a heavy rain; and he noticed that the wind, being high, blew the pall partly off the coffin. The graveyard which they entered—the old Protestant one in the centre of the town—was the same in which, as Captain Clarke knew, their own burying-place was. He perfectly recollected its situation, but, instead of proceeding thither, he was astonished to find that the funeral procession wended its way to another part of the churchyard at some distance. There, still in his dream, he saw the grave partially filled with water, as if from the heavy rain, and, on looking into it, he particularly noticed two field mice floating about drowned. Afterward, in his dream, he seemed to hold a conversation with his mother, who told him the funeral had been fixed to take place at ten in the morning, but that, owing to the inclement weather, and the heavy falling rain, it had been delayed till four in the afternoon; to which he replied that that was a fortunate circumstance, as it had enabled him to be present, which he could not have been had it taken place in the forenoon. This dream made such an impression upon Captain Clarke that the next morning he noted down the date of it. Some time afterwards he received the news of his grandmother's death, with the additional particular that her remains had been buried on the very day on which he, being in North America at the time, had dreamed of her funeral. When four years afterwards Captain Clarke visited Lyme Regis, he found that every particular of his dream minutely corresponded with the reality. The officiating clergyman, the pall-bearers, and the mourners were the very persons whom he had seen. This, however, we may suppose he might very naturally have anticipated. But the funeral had been fixed for ten in the morning, and in consequence of the inclement weather had been delayed until four in the afternoon. His mother, who attended the funeral, distinctly recollected that the high wind did blow the pall partly off the coffin. In consequence of a wish expressed by the old lady shortly before her death, she was buried, not in the burying place of the family, but at another spot selected by herself; and to this spot Captain Clarke, without any indication from the family or otherwise, proceeded at once, as directly as if he had been present at the funeral. Finally, on comparing notes with the old sexton, it appeared that the heavy rain of the morning had partially filled the grave, and there were actually found in it two field mice drowned.

These circumstances were taken down by Robert Dale Owen from Captain Clarke's lips on board his own schooner at New York, on the 28th of July, 1859, with permission from Captain Clarke to use his name in attestation of its truth.

And what explanation has Dr. Macnish to offer to such an incident? Hear his own words, "There can be no doubt that many circumstances occurring in our dreams have been actually verified; but this must be regarded as altogether the effect of chance; and for one dream which turns out to be true, at least a thousand are false. In fact, it is only when they are of the former description, that we take any notice of them; the latter are looked upon as mere idle vargaries, and speedily forgotten." But can this explanation be considered satisfactory. Admitting that Captain Clarke had been thinking of his grandmother's death, and that this thought was "resuscitated or reembodyed in a dream,"—admitting even that by a strange coincidence (a very strange one indeed) that he had dreamed of her funeral in North America on the very day in which that funeral had actually taken place in England; how are we to account for the minor circumstances of the case? How could he have known that the funeral was fixed for ten in the morning and had been delayed till four in the afternoon? How could he have known that the wind blew the pall partly off the coffin? How could he have known that the old lady's remains had not been buried in the family burying place, but in another part of the churchyard? Finally, how could he have known that the grave had been partly filled with water; and that two field mice had been found in it drowned? No, the chance theory will not do. There are only two ways, as it appears to me, in which this story can be explained. Either we must admit the prophetic character of the dream; or assume, and that without the slightest ground for the assumption, that Capt. Clarke deliberately imposed upon Robert Owen by a tissue of unmeaning falsehoods.

AN ACTUAL MURDER WITNESSED IN A DREAM.

The next example of this kind to which I shall call your attention, is extracted from a work by Dr. Carlyon, of Pembroke College, entitled, *Early Years and Late Reflections*, and its truth is vouched for by the doctor himself. Indeed, he had the dream from the very gentleman to whom it occurred, and authenticates his facts with every particular as to time, date, and place.

\* *Philosophy of Sleep*: Third edition, p. 144.

On the evening of the eighth 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. In my dream there was a house on the left-hand side of the road. At four o'clock I was called, and went on deck to take charge of the ship. I told the second officer, Mr. Henry Wren, that I had had a dreadful dream—namely, that my brother Nevell was murdered by two men on the road from St. Columb to Wadebridge, but that I felt sure it could not be there, as the house there would have been on the right-hand side of the road; so that it must have been somewhere else. He replied, "Don't think anything about it. You West-country people are so superstitious! You will make yourself miserable the remainder of the voyage." He then left general orders and went below. It was one continued dream from the time I fell asleep until I was called at four o'clock in the morning.—EDMUND NORWAY, *Chief Officer, ship Orient.*

So much for the dream. Now for the confession of William Lightfoot, one of the assassins, who was executed together with his brother, at Bodmin, on Monday, April 13, 1840:—

"I went to Bodmin last Saturday week, the 8th inst. (February 8th, 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. (This house was uninhabited, and stood alone.) We did not go into the house, but hid ourselves in a field. 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 Mill 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."

It is not necessary to detail the evidence adduced on the trial. Suffice it to say it was all of a corroborative character. Here, then, we have an instance in which a gentleman on board ship seven miles from St. Helena sees in a dream the murder of his brother, on the very night in which that brother was murdered in England. It is true that he had been writing to that brother before going to bed. It is possible that he may have fallen asleep while thinking of him. It was therefore natural that he should dream of his brother; but was it natural (using that word in its ordinary acceptation) that he should dream of that brother's murder, with all its attendant circumstances? For just compare these circumstances as written down in the ship's log-book at the time, and when they were all fresh in the dreamer's memory, and as given in the confession of William Lightfoot, one of the assassins. The coincidence as to time is simply exact. Both the dream and the murder occur on the same night, and as near as can be ascertained at the very same hour. Mr. Norway dreamt that his brother was murdered by two men. The actual murderers were William and James Lightfoot. Mr. Norway dreamt that it was on the road from St. Columb to Wadebridge. The murder was committed on the turnpike road, between Pencarrow Mill and the directing-post towards Wadebridge. Mr. Norway dreamt that one of the men caught the horse by the bridle, and snapped a pistol twice, but he heard no report. He then struck him a blow, and he fell off his horse.

James Lightfoot *did* snap a pistol twice, and it did not go off. He then knocked him down with the pistol. . . . Mr. Norway was struck while on horseback.

Mr. Norway dreamt that the murderers struck his brother several blows, and dragged him by the shoulders across the road and left him. James Lightfoot drew the body across the road to the watering. . . . The murderers left the body in the water on the left side of the road coming to Wadebridge.

To say of such a dream as this that it was the mere product of a half-awake brain, and its fulfilment the work of chance, appears to me to be little less than an outrage upon common sense. The circumstance of the pistol twice missing fire, seen in dream, and occurring in reality, is of itself quite sufficient to put Dr. Macnish's favourite theory completely out of court. It is like two feet of ribbon applied to a yard measure, the ribbon will not and cannot be made to fit, pull it and twist it how we may.

This power of prophetic dreaming is not unfrequently developed to an extraordinary extent a little before death, as if, to quote the words of Waller:—

"The soul's dark cottage, battered and decayed,  
Lets in new light through chinks that time has made."

## A DEATH WARNING.

In November, 1872, a collier named Samuel Tinsley was killed by a fall of rock in a pit near Wolverhampton. On the inquest it transpired that on the night preceding his death he had awoken his wife, saying he had a ton weight of rock on his head. His wife suggested that it might be the headache. He replied that it was not that, and expressed his conviction that the dream portended evil. He was very unwilling to go to work in the morning, but on being urged to do so by his wife, went to his little child, and saying, "Let me have my last kiss," proceeded to the pit. He had not been at work long when, while "setting a tree," a large piece of rock fell on his head, and killed him on the spot.\*

In cases of this kind, where a dream portending death is afterwards verified, the explanation usually adopted is, that its fulfilment must be attributed to the excessive fear of the dreamer—the power of imagination, &c.; and I could easily adduce facts, if necessary, for the purpose of showing the power of imagination upon certain constitutions, but it is not requisite to do so in the present instance, since no one, I believe, will assert that imagination is ever strong enough to pull a ton weight of rock upon a man's head, and kill him.

NEWS OF THE DEATH OF DUKE OF WELLINGTON GIVEN IN AMERICA BY A DREAM.

The following letter from Dr. Hamilton, of Canada, was written to the late Dr. Neale, and is published by that gentleman in his *Unseen World*:—

DEAR SIR,—In reply to your note of the 14th relative to the remarks made by Captain Brown touching the death of the late Duke of Wellington, I will give you the facts.

On the morning of the 15th of September last I received a note from my sister-in-law, urging me to lose no time in seeing her father, who was losing blood to a fearful extent. I immediately left the town, and on my arrival found him in great pain; his mind perfectly clear. I left his room to prepare medicine; my sister-in-law followed, and remarked that he had been wandering during the night, as he insisted on repeating to her that Arthur, Duke of Wellington, was dead, and that there was great work in England at his sudden death; that the Duke, Napoleon, Mahomet Ali, and George Brown were born the same year, and that he was the last of the four. On the 16th he was much relieved, and able to leave his room for the parlour, and while in jocular conversation I made the remark that I had been greatly alarmed at his having killed the Duke of Wellington the night before, and fancied that he was wandering. He said his mind was never clearer. On the 17th his case rapidly assumed a hopeless character. He became insensible towards night, and continued in that state till the following morning at 10 a.m. Two gentlemen called just before he died, and I mentioned to them what had occurred; and I was constantly asked by persons as to the truth of the foregoing facts many days before the melancholy tidings of the Duke's death could reach America.—I remain, &c., MORGAN HAMILTON.†

Goderich, January 18th, 1853.

The Duke of Wellington died on the 14th September, at half-past three p.m., or nine a.m. Goderich time; or, in other words, on the morning of the day at the conclusion of which Captain Brown, being at the time confined to his bed in America, related the circumstance to his daughter; and are we to call this occurrence the "mere resuscitation or re-embodiment of the waking thoughts, the transient paroxysm of delirium, and its fulfilment the work of chance?" Is it a sufficient explanation to say that "the fulfilment of it at the very time when the event took place is certainly a very remarkable coincidence." How much more reasonable are the words of Sir Thomas Brown himself, an acute and practised physician: "I observe that men oftentimes upon the hour of their *departure* do speak and reason above themselves, for then the soul begins to be freed from the ligaments of the body—begins to reason like herself, and to discourse in a strain above mortality."

THE MATERIALISTIC AND SPIRITUAL THEORY OF DREAMS CONTRASTED.

But there is no room for the soul in Dr. Macnish's philosophy. According to it man stands before us as a mere intellectual animal, as a living, working machine. "Sleep is the intermediate state between wakefulness and death, wakefulness being regarded as the actual state of all the animal and intellectual functions, and death as that of their total suspension. Birth and death are (in fact) the Alpha and Omega of existence."

We have all heard of the atheist's favourite epitaph: "Death is an eternal sleep." Yet what is this but a legitimate sequence from Dr. Macnish's philosophy? If profound sleep be indeed a "temporary metaphysical death," is it not reasonable to conclude that actual death may be an eternal sleep? For bear in mind that, however profound sleep may

\* *Guardian* newspaper, November 27th, 1872.  
† *Unseen World*, p. 167.

be, there are still indications of life; the heart still beats, the blood continues to circulate, however imperceptibly. Lady Fanshawe's mother remained for more than two days in such a profound sleep as to be mistaken by all around her for actual death. But no sooner did the surgeon apply his lancet to her foot than the blood flowed forth, and the supposed dead awoke to tell her wondrous dream.

How different in the case of actual death. The heart beats no more, the blood has ceased to circulate, the stethoscope and the lancet are alike useless, and as we gaze on that lovely form, once so bright and beautiful, now so cold and death-like, exhibiting perhaps the unmistakable signs of decay, how are we reminded of the words of the poet:—

If I had thought thou could'st have died,  
I might not weep for thee,  
But I forgot, when by thy side,  
That thou could'st mortal be.  
It never through my mind had passed  
The time would e'er be o'er,  
And I on thee should look my last,  
And thou should'st smile no more.

And oh! in such an hour, how will the old, old question force itself upon the mind: "If a man die, shall he live again?" And where shall we look for an answer? To the Bible? But, alas! how many—how very many there are whom the Bible fails to convince? How many to whom the glorious truths contained in its precious pages sound but as idle tales? Bishop Burnet informs us that the Earl of Rochester, with the Bible in his hands, remained utterly sceptical as to the existence of the soul, and a future life, until these truths were forced upon his attention by a well-authenticated, verified dream. Indeed, if we may judge from his own words, Dr. Macnish himself appears to be far from satisfied as to a future life, in spite of his references to the sacred writings, for he not only speaks of birth and death as the "Alpha and the Omega of existence," but adds, "from sleep we wake to exertion—from death, not at all. At least, on this side of time. Methuselah in ancient, and Thomas Parr in modern times, ate well, digested well, and slept well; but at length they each died. Death is omnivorous. The worm which crawls on the highway, and the monarch on his couch of state are alike subjected to the same stern and inexorable law. They alike become the victims of the universal tyrant."

What, is this *all* that can be gathered from the *Philosophy of Sleep*? Is death the Omega of existence—the total suspension of all the intellectual functions? Must we lay down all our little store of knowledge at the door of the tomb? Then, indeed, may we write over that monument of blighted affections—disappointed hopes—unsatisfied aspirations, that sad, sad epitaph, "The dead know not anything; neither have they any more a reward; . . . also their love and their hatred are now finished." But there is another side to the picture. We have seen that in sleep—even the most profound—the better part of man can think, reason, calculate, resolve difficult problems, aye, sometimes even use the very members of the sleeping body to accomplish feats utterly beyond it during the waking state.\* Is it not clear, then, that they must be two distinct and different substances? since, while the one sinks under the burden and fatigue of the day, the other is fresh and active as the flame; while the one is dead to the world, the other is ranging in thought through the universe. "Why then," to quote the words of Bishop Newton, "should the death of one be the death of the other, any more than the sleep of the one is the sleep of the other? Since the soul can think and act in this manner without the body, even while united to it, why should she not be able to think and act in a more enlarged and exalted manner when separated from it, or united to a spiritual body that shall no longer hinder her operations? Since the soul hath her distinct joys and sorrows, pleasures and pains, while the body is senseless and asleep, why should she not be capable of the same when the body shall be no more."

Do not misunderstand me. I do not build my hopes of a future life on dreams. I arrive at that glorious truth in quite another way. But I do believe that dreams are an occasional means of communication between the present

and the future, between the denizens of earth and the loved ones gone before, between the battlefield of life, and the Paradise of God. I believe that they form one step of that mysterious ladder set up upon the earth, whose top reacheth unto heaven, and upon which the angels of God ascend and descend continually. I believe that "in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then God (in some way that we understand not) openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man."

And I would say to all those who have hitherto passed by the subject as unworthy of serious consideration, look into it carefully, investigate it thoroughly; it is a book open to all, a philosophy of facts, and facts are God's arguments.

Birmingham.

#### NEWS OF PRINCE WITTGENSTEIN.

THE following paragraph from the *Times* of August 10th, shows that Prince Wittgenstein, who numbers so many friends among the readers of these pages, has been engaged in forcing the Shipka Pass, during the present unhappy war. The *Times* correspondent who gives the news is Lieut.-Col. C. B. Brackenbury:—

Kezanlik, July 17th.

Prince Wittgenstein and Count Roniker rode into the town to find lodgings for the General and staff, and I took the opportunity of accompanying them, and getting something to eat. I meant to ride out again, as to remain seemed dangerous as yet; but, finding a house where Bulgarians bade me welcome, I took my chance and stayed.

July 18th.

Count Roniker, of the kindest and best of men, was killed this morning by some of the roving band of Turks who remain close to the town. He left the service more than twenty years ago, but entered it again to make this crusade of the 19th century, though he had everything that could make peace delightful—abundant means, a pleasant home, a wife and children. He rode out with his Cossacks, intending to go to the bivouac at Skipka, but it seems that they took a road too much to the left, and knew not that they were in the wrong direction till a volley from some bushes succeeded by a second brought him and a Cossack to the ground. The Cossacks charged and killed about ten of the Turks, but could not save their commander, who, with several bullets in his thigh and an artery cut, soon bled to death. For some time past he had been under the impression that he should be killed, and paid Prince Wittgenstein a little debt of ten francs, saying that one must not have debts when one's life is in play day by day. Russian officers say that his dog, which has come all the way from Tirnova, howled during the past night and could not be repressed. To me his loss is greater than I can say, for with frank simplicity he took me by the hand on the top of the Balkans and told me that a corner in his tent and such food as he had was always at my disposal. Though I have not profited by his kindness, the memory of it remains, and I followed his body to the grave to-day with a sad heart. About the same time as Count Roniker went out this morning, I rode with Prince ZerteljiEFF to the bivouac at Shipka, and it seems almost as if we had done him a wrong in taking the right path. If his widow and orphans could hear what is said of him here, they would at least have the consolation of knowing that he was beloved by all.

WAS IT SUPERSTITION?—Louis Napoleon in his will emphasises the solemn declaration, "With regard to my son, let him keep as a talisman the seal I used to wear attached to my watch." Wolsey was warned of his doom by a crozier head; Sejanus by flight of crows. Dr. Johnson objected to going under a ladder. Montaigne avoided giving his left foot priority in putting on his stockings. Alexander was believed to have cut the Gordian knot with a slice of his sword. For good luck's sake, Augustus wore some portion of a sea-calf; Charlemagne, some trinket of unknown value. Mahomet was all fate, Bonaparte all star and destiny; Cromwell believed in September 3rd, and Louis Napoleon in December 2nd. Sylla called himself Felix—the child of fortune—and Timoleon turned his house into a temple of chance. No doubt there was a good deal of imposture in alchemy; no doubt, too, the wish for gold was father to the thought of alchemy; but this itself will not account for Jean de Lisle expiating by an early death in the Bastille his bold attempts to persuade Louis XIV. and his ministers that he possessed the gold-making stone.—*Banner of Light*.

\* *Philosophy of Sleep*, 178-9.

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How long are we to be left in sanitary matters at the mercy of the ignorant and careless? The *Times* states that 100,000 cases annually of illness from typhoid fever alone may be set down as preventable. Upwards of 500,000 persons have died of this preventable disease since the death of PRINCE ALBERT THE GREAT AND GOOD. Under the Mosaic law the nations were in a higher position in sanitary matters than the world to-day, while their appliances were rude in comparison to ours.

## INQUESTS.—A STARTLING ARRAY OF PREVENTABLE DEATH.

Why should Fever, that vile slayer of millions of the human race, not be as much and more hunted up, and its career stopped, as the solitary wretch who causes his fellow a violent death? The murderer, as he is called, is quickly made example of by the law. Fevers are almost universally acknowledged to be preventable diseases; how is it that they are allowed to level their thousands every year, and millions to suffer almost without protest? The most ordinary observer must be struck with the huge blunder. WHO'S TO BLAME? For the means of preventing premature death from disease read a large illustrated sheet given with each bottle of ENO'S FRUIT SALT; the information is invaluable. The Fruit Salt (one of nature's own products) keeps the blood pure, and is thus of itself one of the most valuable means of keeping the blood free from fevers and blood poisons, liver complaints, &c., ever discovered. As a means of preserving and restoring health it is unequalled; and it is, moreover, a pleasant, refreshing, and invigorating beverage. After a patient and careful observation of its effects when used, I have no hesitation in stating that, if its GREAT VALUE in keeping the body healthy was universally known, not a household in the land would be without it, nor a single travelling trunk or portmanteau but would contain it.

## ENO'S FRUIT SALT.—A gentleman writes:—

"In cases of bilious headaches, followed by severe attacks of fever, ENO'S FRUIT SALT has acted like a charm when all other treatment failed. The day is not far distant when the neglect of its use in all fevers and diseases resulting from poisoned blood will be considered criminal."—See *Stomach and its Trials*, 10th edition, post free 14 stamps.

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Notwithstanding its medicinal value, the FRUIT SALT must be looked upon as essential as breathing fresh air, or as a simple and safe beverage under all circumstances, and may be taken as a sparkling and refreshing draught in the same way as lemonade, soda water, potass water, &c., only it is much cheaper and better in every sense of the term, to an unlimited extent. Being a genuine product of nature, it is a true or natural way of restoring or preserving health.

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A M.D. (EDINB.) and M.R.C.S., L.A.C., London, writes:—"I am much pleased with your Fruit Salt, having tried it on myself. Your theory and remarks are most reasonable. Having nearly died of Typhoid, when studying at College, being the only one out of sixteen who recovered, I mean to go in well for purifying the blood. Though I am sixty-three, I have not the least doubt it will be very serviceable to me."

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"Your Fruit Salt is beyond all praise. I wish you would sell it here; it would make its own way by its own merit."—T. A. SOMERBY, Councillor-at-law, 20, Old State House, Boston, U.S.A.

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INTRODUCTORY CHAPTER.—The general aspect of the subject: its many-sidedness. Certain broad views to be more particularly illustrated in subsequent sections. The claims and present position of Spiritualism.

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HISTORICAL.—A retrospect of the history of the subject, illustrated from Epes Sargent's *Planchette* (reviewed), Mrs. Hardinge Britten's *History of American Spiritualism*, Wallae's *Miracles and Modern Spiritualism*, Howitt's *History of the Supernatural*, Shorter's *Two Worlds*, Judge Edmond's *Tracts*.

### SECTION II.

SCIENTIFIC.—Dealing with some aspects of the phenomena of Spiritualism in reference to theories and explanations that have been given. Hudson Tuttle's *Arcana of Spiritualism* (reviewed), Hare's *Spiritualism Scientifically Explained*, Crooke's *Researches*, De Morgan's *From Matter to Spirit*.

### SECTION III.

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### SECTION VI.

OCCULTISM.—Dealing further with certain occult powers of the human spirit, and with phenomena attributable to them, as shown in *Art-Magic*, *Ghost-Land* (reviewed), and further illustrated by records of phenomena hitherto unpublished.

### THE TRANS-CORPOREAL ACTION OF SPIRIT,

ESPECIALLY DURING SLEEP; IMMEDIATELY BEFORE, AND AT THE TIME OF DEATH; AND UNDER SOME STRONG PASSION OR EMOTION.

[This will form a considerable section, distinct from the rest of the book; and will include a large number of facts, new and old, arranged on the principle of reference to their determining cause, where such can be ascertained.]

NOTE.—The above scheme of the book of essays and reviews previously announced, is a draft only, subject to any alterations that may be deemed desirable. It is published in compliance with a request from many sources for information as to the title and scope of the work. The title now affixed explains what is intended. The scope of the work is to notice some aspects of Spiritualism as they are presented in the works of other authors; and so to point out and summarise the best books on the subject.

Though the plan may be modified, it will not be substantially changed.

The sections which deal with the phenomenal and religious aspects will be so arranged as not to trench on the works announced for future publication—*Spirit Teachings and Researches in the Phenomena and Philosophy of Spiritualism*.

M. A. OXON.

The volume will be published at 10s. The names of subscribers should be sent to F. Percival, 15, Conduit-street, W. London, May, 1877.

## 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 professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

Let the room be of a comfortable temperature, but cooler rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit 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 usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, considerably delays the manifestations.

Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is frequently found to be a weakening influence.

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.

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

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 signals 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.

Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will afterwards be strengthened. Next ask "Who is the medium?" When the intelligence asserts itself to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as the alleged spirits are found to exhibit all the virtues and all the failings of humanity.

## 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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