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No. 394.—(VOL. XVI.—No. 11.) LONDON: FRIDAY, MARCH 12, 1880. Published Weekly: Price Twopence.

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The Spiritualist Newspaper,

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

No. 394.—VOLUME SIXTEEN; NUMBER ELEVEN.

LONDON, FRIDAY, MARCH 12th, 1880.

“THE SPIRITUALIST” Newspaper.

Established in 1869.

PUBLISHED WEEKLY. PRICE TWOPENCE.

10s. 10d. per annum Post Free within the limits of the United Kingdom, and within the English and Foreign Postal Union.

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THE BENEFICENT HAUNTINGS IN COUNTY MAYO.

IN the endeavour to find a philosophy for the cures of inveterate diseases, sometimes effected within the sphere of Dr. Newton and other healing mediums, also at the Church of Knock, at holy wells, and at the tombs of exceptionally good men, we last week advanced the idea that the fact that several individuals saw St. Mary and St. Joseph at Knock, was no proof of the personal identity of those apparitions, but that what the controlling spirits thought or willed the mesmeric sensitives saw, and that those who were not mesmeric sensitives, saw nothing. The arguments in detail for the various positions then advanced, will be found in the book to which the reader was referred, but for the guidance of those readers at Knock and elsewhere, who have not considered the conditions of spiritual existence, some of the evidence that mesmeric sensitives sometimes see what an intelligent being near them thinks, is adduced.

On the 3rd of May, 1877, a paper by a mesmeric sensitive, Mr. Thaddeus Hyatt, who has held responsible positions under the United States Government, was read before the Psychological Society, at 11, Chandos Street, Cavendish Square, London, under the presidency of Mr. Serjeant Cox. Mr. Hyatt then stated to the Society that he had been present at a *séance* in New York, at the house of Mr. Henry Inman, the artist, when Dr. Buchanan, of Cincinnati, mesmerised him (Mr. Hyatt), who then saw something so “silly,” that he did not state it until “pressed to tell,” namely :—“I see a beautiful park in miniature, and paths in every direction, and an immense number of little people about three inches high, all dressed out in knee breeches and cocked hats, just like the old knickerbockers.” At this there was a general exclamation of pleasure, for some of the company had previously, unknown to the sensitive, requested Dr. Buchanan to cause him to see this vision.

Dr. J. M. Peebles, now residing at Ham-manton, New Jersey, and formerly American

consul at Trebizonde, informed us that on two occasions he has mesmerised sensitives, and with successful results silently willed them to speak what he thought.

Such are but brief samples of a class of cases familiar to students of Spiritualism; the visions at Knock probably belong to the same category, and give no clue whatever to the identity of the spirits actually at work. In fact, whether those spirits liked it or not, they were obliged to give visions of traditionally sacred personages to gain power to go on with the subsequent cures; had they appeared in any other form, such as plain John Smith or as Paddy O'Brien, late of Knock, the seers, like other mediums, would have been told by uninformed but authoritative people that they were possessed by the devil, whereby all the good work of healing the sick would have been nipped in the bud.

There is apparently another reason why mediums sometimes believe themselves to see or hear from exalted spirits, who have nothing to do with the matter, as in the case wherein a bricklayer in a husky whisper, once told us that at his last *séance* Lord Byron pulled off his boots, and dropped them behind a stove-pipe at the other end of the room. In many cases the laws of communication seem to enable the spirits to but cast ideas into the sphere of the medium, and be obliged to leave his organism, unconsciously to himself, to externalise those ideas on the material plane. For instance, a spirit, being a poet, wills that his sensitive shall say "A poet," but the organism of the medium translates the idea into "Shakespeare," which the spirit never intended, and perhaps never afterwards knew had been externalised on the material plane in that form, for by a simple reversal of the process, the word "Shakespeare" coming back through the inquiring mind of the medium, may be read off by the spirit as "A poet," and be ratified by him by the reply "Yes." Something a little analogous actually occurs in practical telegraphy, for if the line-wire of a single needle telegraph be accidentally attached to the wrong end of the galvanometer at one of the stations, the clerk there will get the signal "No," distinctly given, every time the sending station is giving an emphatic "Yes," so that while the sender is speaking truthfully at one end, he is quite ignorant that the reverse of truth is being signalled by him at the other.

With some very exceptional mediums, however, the spirits can give the proper names of deceased persons with accuracy, and afterwards

convey messages with a great name attached—messages altogether unworthy the alleged sender. There are problems in Spiritualism which will take generations to unravel.

All we contend for at present is, that the healings at Knock belong to the same category as those effected through Dr. Newton; that the visions at Knock are of the same class as those appertaining to seeing mediums; that there is no evidence that St. Mary and St. Joseph have visited the Church at Knock, or that they know of its existence, and that it is certain that the Catholic Clergy, and the other witnesses of good character on the spot, are acting in honour and in good faith, the psychological phenomena being well within the range of established experience.

THE KEY TO THEOSOPHY.

BY GEORGE WYLD, M.D.

Theosophy signifies the knowledge, or the science of the wisdom and will of God, and His relation to the external universe and to man.

God is the supreme unity. He is the centre and the circumference, and is thus the key to man and Christ, to earth and heaven, and to universal law. He is absolute *unity*, and thus absolute perfection, but, He may be said to manifest himself as a *trinity* of Spirit, Power and Matter.

Man as the microcosm, "is made in the image of God," and is thus also a triune being of body, soul and spirit.

This triune nature of man as the Son, is thus the key to the nature of God as the Father, and is thus the key to Theosophy. Without this key it is impossible to know what man is, and impossible to know what Christ is, and impossible to understand how man can see God in Christ, and thus save his soul.

When, therefore, the ancients wrote on their temples, *Man know thyself*, they enigmatically gave the key to all knowledge and all Theosophy. Because to know thyself in the centre, is to know God.

This is the doctrine taught by the esoteric Brahmans and Baddhists, by the Kabalistic Jews, by Pythagoras, by the Platonists, by Christ himself, by St. John in the Logos, by St. Paul, by Paracelsus, by the Rosicrucians, by the Alchemists, by Jacob Bœhmen, and by the ecstatic Saints, who becoming one with Christ, thus saw and knew God.

We know our bodies to be organic machines furnished with the five senses of hearing, seeing, smelling, tasting and feeling, and these

organs bring us *en rapport* with the external universe.

Matter, or the external universe, is the equilibrium of the forces of attraction and repulsion.

All forces are modes of action of *one* force.

Electricity has been described to me by an ecstatic in trance as the arm of God, and is thus probably in its essence the *one* force used by the divine mind.

Thus the foundation or substance of matter is force, and the substance of force is the will of God, and the visible universe is thus only the materialised thoughts of the divine mind.

All force manifests itself in vibrations; and all external things being the result of force, the mystery of how mind recognises external matter is explained, for as matter is only an external form of force, it is recognised by mind, which is the central force.

The Soul is the aggregation of the mental forces, including the will, and by this soul man rules his actions and knows the external world.

The Spirit is the third factor in the triune man. It is that which is an atom or spark of the spirit of God. It is *latent* in the natural man. It is the hidden centre or "light of every soul born into the world, and hidden from the foundation of the world." It is the secret Logos which became effulgent in the Christ, and it is that by which only God can be known. It is above and beyond reason. It is of the nature of the knowledge and wisdom and power of God.

Thus the soul reasons on the evidences furnished by our organisation, but the spirit knows by intuition.

The soul works by physical agents, and its power is limited by mechanism. The spirit works by will, and its powers are unlimited by physical law. The soul accumulates, and remembers facts; the spirit sees and knows all things.

The soul rules the body. The spirit rules the soul, and God rules the spirit. The soul is the ego of the body, the spirit is the ego of the soul, and God is the ego of the spirit.

As the soul is the ruler of the body in this physical world, so the spirit is the ruler of the soul in the spiritual world. The spirit is the *unity* in man, and thus is *en rapport* with the *unity* of God.

As the spirit is a unity it is indivisible, and therefore indestructible, and hence immortal.

It is by the power of the ONE that all compounds are made, and hence when man becomes a spirit, his five senses become one all-seeing and knowing sense, and as such can, like God, create forms external to himself, and thus in the world of spirits, "surround himself with the forms of his affections."

Bishop Berkeley says, "As we can only know external nature through the mind, we have no proof that nature exists externally to the mind."

This dogma the common sense of mankind rejects, and yet, in a sense it is philosophically true, but, in the world of spirit it is simply true, for there external forms are created by the mind, and are materialised thoughts.

The Heavenly habitations are described as solid and splendid mansions, and so indeed they are, solid in relation to *spirit* force, as much so as hills and trees and houses are solid in relation to the grosser quality of *soul* force.

"The Kingdom of Heaven being within us," signifies a condition of the soul and spirit, and not a position in space, and hence, the Kingdom of Heaven may be and often is on this earth, and the departed souls of our beloved ones may as spirits, be in our very midst.

But as "God is of purer eyes than to behold iniquity," so pure spirits, if we are sensual, may be incapable of seeing us.

As men and women on this earth congregate in congenial societies, whether their nature be frivolous, vicious, selfish, or thoughtful, or holy, so in the spirit world we shall be in societies, in relation to our affections for good or evil.

Those who, while on this earth, give themselves to "the world, the flesh and the devil," are fed by these; but, those who give themselves to truth and love and God, are ministered unto by angels.

Spiritualism, by the phenomena which come through mediums, demonstrates that there is a force connected with human beings unrecognised by what is called Science.

It claims to demonstrate the existence of the soul after death, by producing messages and visible forms asserting that they are those of our departed friends.

Regarding the question of *identity*, I speak in another place, but here I would say that just as a Professor Owen, from the discovery of a single fossil-bone of an unknown animal can postulate the entire animal, so the philosopher from a single spiritual fact, be it only a single instance of clairvoyance, or only the moving of a chair in obedience to volition,

say one yard, can construct an entire spiritual science.

The Theosophist therefore does not so much interest himself in the insatiable accumulation of spiritual phenomena as in that philosophy of spirit which is built on spiritual facts, his absorbing interest being in the nature, capabilities and development of his own personal soul and spirit, in their relation to himself, to external nature and to God.

The Oriental Adept is one who has devoted himself to Theosophy, and who by a long and severe training, described in another place, commands by means of soul force, his own spirit; and acts as if he were a demi-God.

I briefly elsewhere describe how this power is achieved, but here, I may say that a long course of training, having for its object the subjugation of the body to the will of the soul, or in other words, a long training in self-denial, constitutes the essence of the life.

The food of the adept is eaten slowly and with sacrifice, and consists of cereals, and fruits and milk. Alcohol is strictly forbidden, and the flesh of animals, and especially blood is also forbidden.

Absolute Chastity is also a *sine qua non*. But a man may devote himself to adeptship from his youth, or he may do so as the father of a family, if he so far retires from the family circle and lives apart, and in this manner the earth may be peopled, and yet the order of adeptship be maintained.

Marriage signifies the union of the positive soul with the pure, beautiful and intuitional spirit.

When, then, men and women unite as one in this perfect accord, marriage is the happiest of all earthly conditions, and is, moreover, not only consistent with the perfect earthly life, but may be regarded as essential to that life.

Nevertheless and notwithstanding this, it is not the less true that the highest spiritual gifts and powers have in all ages of the world and of the Church, been recognised as the special inheritance of the virgin and celibate.

This is a mystery which I have not found any satisfactory explanation of, either in the teachings of occultists, or in the lives of the saints, and I submit the following as that which comes to my mind.

The sexual instinct in man has for its end the procreation of the human race, in order that man may increase and multiply, and replenish the earth and subdue it.

Thus, man has the power of creating a new

being possessed of an immortal spirit, and hence this power should be regarded as a responsibility of the most secret, sacred, and solemn nature.

It is a remarkable fact that among the lower animals, the female who generally becomes pregnant by a single act, so long as she is pregnant, rejects all further approaches of the male with anger and indignation. Does nature not in this wonderful fact teach man?

Excess of the sexual instinct is antagonistic to love, and is generally accompanied by treachery and cruelty.

Irregularity in the sexual instinct is truly termed *dissipation*, that is, it dissipates or scatters the soul force, and is thus directly antagonistic to that soul force, which as unity is remembrance and by which man so controls his body as to rise to true manhood, or to that *concentration* by which true spiritual powers are obtained. Hence all such dissipation is directly opposed to the obtaining of the occult, or saintly power of spirit miracles.

As spiritual powers are obtained by the subjugation of the bodily desires, by the will power of the soul, and as the sexual is the strongest of all bodily instincts, its subjugation to the will of the soul, more than any other discipline, is rewarded by spiritual gifts.

As animal power is the reverse of spiritual power, the two cannot co-exist at one and the same time.

There are those whose natures cannot be entirely controlled. Such beings should be judged with discrimination, but such, so long as they continue so, cannot enter that "Kingdom of Heaven, where there is neither marriage nor giving in marriage."

Marriage I have said signifies union of soul and spirit, which constitutes the perfect *Duad*. But if it ends in the physical union of man and woman, then woman as a form is worshipped in the place of spirit, the essential, and this leads to the idolatry of matter.

Thus the love towards the woman is the substitution of external for internal delights, and calls forth the jealousy of that "Divine Sophia," with whom those who, with profound reverence worship God as a spirit, and thus evoke their spiritual centre and find the Logos, are united. These know that there is a spiritual marriage incompatible with that of the flesh.

Returning to adeptship, let us consider wherein lies the distinction between the adept and the spirit medium.

A spirit medium is one whose soul is easily

detached from the body, and generally because that body is in a state of weakness.

This detached soul of the medium entering the world of spirit, sees and associates with other departed souls, and by their help moves tables or writes in closed spaces, or reads the mind of those present, or, as the *double*, not only acts at a distance from the body but manifests itself as a visible body, or ghost, or double, at a distance.

The soul of the medium being thus absent from the body, that body may become occupied by a wandering or foreign soul who makes use of that body for its own ends.

It will be seen that thus the medium is in a negative position, a mere body in the possession of strangers, and hence professional mediums who give promiscuous *séances* becoming possessed by spirits of a nature analogous to the surrounding company, may on certain occasions act wisely, but too often foolishly, ignorantly or falsely.

Even those mediums who are confined to the family circle can scarcely rise above the quality of that circle, and hence although pure and noble messages are from time to time given through such mediums, yet even these mediums, becoming surrounded by spirits in their own likeness, are apt to reflect ideas and sentiments consistent with their own desires; and hence may be, and often are, the victims of misplaced confidence.

It must be evident that spirits who come from a metaphysical world to teach us earthly wisdom must often be less capable of doing so than embodied spirits who, living in a physical world, use with modesty that truth and reason which are given to them.

All that is claimed by mediums is the reverse of the powers claimed by the adept. The medium is *negative* but the adept is *positive*.

He refuses to submit his body to the use of others, but so brings his body under the control of his own soul that he can project his soul and spirit, and while living on this earth act as if he were a disembodied spirit.

Hence the adept can consciously see the minds of others. He can act by his soul force on external spirits. He can accelerate the growth of plants, and quench fire, and subdue ferocious wild beasts like Daniel. He can send his soul to a distance, and there not only read the thoughts of others, but speak to and touch these distant objects, and not only so, but he can exhibit to his distant friends his spiritual body in the exact likeness of that of the flesh.

Moreover, as the adept acts by the power of

his spirit, he can as a unitive force, create out of the surrounding multiplex atmosphere, the likeness of any physical object, or he can command physical objects to come into his presence.

These statements will not be credited by those ignorant of such things, but this writer asserts that these statements are absolute facts.

Mesmerism, as being within the reach of scientific experimentation, throws great light on occult phenomena.

The mesmeric sensitive as a clairvoyant can see the thoughts of others, and can read print in closed spaces, and the mesmeriser can at times order the entranced soul or spirit of the sensitive to travel to a distance, and then not only see those there present but touch them.

The mesmeric sensitive thus resembles the medium in so far as she is passive, but she differs both from the medium and from the adept in this, that her soul or spirit is under the control of a *being* living on this earth—instead of being under the control of foreign spirits or her own spirit.

Mesmeric healing appears to me to be of three degrees:—

1st. As mere animal magnetism the diseased or negative subject by receiving this positive magnetism is strengthened.

2nd. The magnetiser by using will force, can so act on the brain and mind of the sensitive as to alter molecular action and thus heal disease.

3rd. The wholesome, pure and benevolent man or woman, by simply placing the hands on the patient and calmly desiring the blessing of God, would seem to become sometimes as mediums for the transmission of spiritual benevolence.

The power of oriental adepts to heal disease rests it is said chiefly in the power of the will, but the power of Christ and his disciples to heal disease was the power of the love and will of God.

The Christian Alchemists asserted that their power to convert the lower metals into gold, and to create precious stones, consisted in the use as a basis of that ultimate unitive in matter which was reached by a series of successful fermentations, by which the ultimate spirit was distilled—and so also they asserted that the regenerated and sanctified body, soul and spirit of man were also thus reached by a successive series of deaths and resurrections.

Jesus of Nazareth being filled with the holy spirit became the Christ, the only begotten and well beloved son of God, *par excellence*, the complete and perfect spiritual man, and thus the

saviour of the souls of those who regarding Him as the Way, the Truth, and the Life, become *one* with Him as He is one with the Father.

This position Christ obtained through perfect submission to the will of God, and He thereby obtained spiritual gifts and powers beyond all possibility to soul force.

If we become one with Him as he was one with God, then we also shall, after a measure, possess like gifts.

Those Saints who entirely surrendered self to the will of God being filled with the spirit became luminous, healed diseases and wrought miracles.

The Oriental adept sometimes "scales the heavens by violence," but the saints ascended to heaven, as did Elijah, by the power of the love of God.

The sacrifice of Christ was self-sacrifice, that is the sacrifice of the soul and body to the will and love of God, and this is the only true method of salvation by Christ.

Thus, religion and morality are nothing more and nothing less than love to God and love to man. Or the spirit of the Son seeking the spirit of God the Father, and "as the Father worketh hitherto," so we desire now to work.

No form of Christianity can be true which ignores or under-estimates the deep significance of the miracles of Christ, for such miracles are inseparable from the truly divine life, and exhibit the divine possibilities contained in the triune manhood.

This is Theosophy, that "the Will of God be done on Earth, as in Heaven."

By miracles I mean the power of the One Spirit to supplant all secondary forces, whether the spirit manifest itself as when the Spirit of God moving on the face of the waters and called life into existence and the earth out of chaos; or when the Spirit of Christ healed diseases and cast out demons, or changed water into wine, or passed into a closed chamber "the door being shut;" or the spirit of man, when like Christ does like works, because he has gone to the Father.

** The Holy Spirit of the Lord

- A | The Spirit of Man at one with the will of God
- B | The Spirit acts with Divine Reason
- C | The Spirit Vision, or Clairvoyance, or Intuition
- D | The Spirit Revery or Delusion

X ————— X

- D' | The Soul's Revery or day dreaming
- C' | The Imagination
- B' | The Rational Soul
- A' | The Soul or will force

This diagram, the initial hint of which I got from my late friend John Dove, represents my views as to the difference between soul and spirit, and the gradations of each. It will be observed that "as above so below," there are four corresponding gradations.

× × Represents the middle wall of partition which separates the soul sphere from the spirit sphere.

* * Represents the soul in a position of equipoise or *oblivious* sleep, placed in "the valley of the *shadow* of death."

D' Represents the soul in a state of revery—liable to delusion, or "Electro Biology."

D Represents the spirit on first awaking in the spirit sphere of revery, namely, in the condition easily imposed on by soul force. In a purgatorial state of hallucination, and prone to impose on others. It is from this region, I believe, that for the most part, come those spirits which haunt our promiscuous *séances*. They descend through the narrow way and biologise the mediums who are in a condition of soul revery at D. Spirits at D' are under the control of soul or will force.

C This represents the position of the clairvoyant spirit but still within the influence of the corresponding region of soul imagination at C'.

B This is the position of spiritual reason and spiritual knowledge and power corresponding to B'.

A This is the position where the spirit, being beyond earth and human reason, has become a perfect unity, at one with the Holy Spirit of the Lord, and in perfect subjection to the will of God. Its utterances being "Thus saith the Lord."

Correspondence.

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

THE KNOCK APPARITIONS.

Sir,—The discrepancies which exist in the published accounts of the above apparitions render it especially necessary that some careful scientific examination should take place.

The Archbishop of Tuam having acted in the matter, and the question being now *pendente lite*, it is surely hazardous to pronounce any opinion on an event which as yet has not been decided by any sort of authority really to have occurred; and which prudent Catholics are at liberty to consider as open a question as those of La Salette, Lourdes, or Marpingen. I must especially deprecate the use of the expression "an Irish Lourdes," as I fail to see the resemblance between the testimony of one person (Bernadette) and those of the numerous

witnesses who allege that they have seen something at Knock.

I may furthermore just hint for the information of those persons who are not versed in ecclesiastical law, that the evidences of the apparition at Knock, and those of the cures which took place at a subsequent time are entirely separate, and that they cannot stand or fall together.

But whatever we may now think, we may know that the investigation is in good hands, and that the truth (in the first place) is sure to be arrived at. Till the whole of the evidence has been laid before some competent authority, and the decision of the Archbishop's commission has been given, let me respectfully deprecate discussion on an event which is of interest to various persons from more than one point of view.

C. CARTER BLAKE.

79, Chancery Lane, London, W.C., March 5, 1880.

A CURIOUS LEGEND.

Sir,—As collateral evidence of the antiquity of the phenomena of extraordinary movements connected with the hands of persons being placed either on or off certain so called material objects, I send you the following extract from Dr. Lardner's *Cyclopædia—History of Spain and Portugal*, volume 1, page 215. It relates to a certain Sainted Hermit, Saturius, who lived I believe about the sixth century.

He died at Osma as he was returning to Larazona.

"In vain did his attendant clergy endeavour to convey the corpse to that city. The litter or bier would not move one foot so long as their hands were on it. But the moment it was left to itself, away it went up hill and down dale over the mountainous range between Osma and Logrouo, ascended a hill, crossed the little Brook Licia, and stopped before the mouth of a cave. The same no doubt where his morning life had been spent."

The general public have been so many centuries disbelievers in the veracity of these ancient stories that even the almost undisputed evidence of the present day fails to convince; and yet if half your paper says is true, I see no reason why the foregoing was an impossibility.

W. ST. GEORGE ROSS.

Disley via Stockport.

AN OUTLINE OF THE CAREER OF MR. THOMAS LAKE HARRIS WANTED.

Sir,—Can any of your readers tell me who the Rev. T. L. Harris was, who preached a series of sermons in the Store Street Music Hall, London?

Those sermons were on Spiritualism.

They were printed so long ago as 1860, but show a familiarity with most of the phenomena of more recent times.

P. T. W.

MR. THOMAS WALKER'S MEDIUMSHIP.

Sir,—Be kind enough to announce in your next issue that on Monday evening next, Mr. Thos. Walker will address a meeting in these rooms at 8 o'clock, prior to his leaving England for South Africa on the following day (Tuesday). A cordial invitation is held out to metropolitan spiritualists to attend and take part in the proceedings.

THOMAS BLYTON, *Hon. Sec.*

Dalston Association of Inquirers into Spiritualism,
53, Sigdon Road, London, March 8th, 1880.

THE ABNORMAL MOVEMENTS OF SOLID OBJECTS.

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

As one of the committee of the Dialectical Society appointed to investigate the alleged facts of modern Spiritualism, allow me to relate an incident that could not be noticed in our report. After two hours sitting, the members retired to the other end of a long room for tea, but the medium, the wife of a medical gentleman, remained seated by the side of the table as in a trance or mesmeric sleep, with her hand on her lap. Without a word said, I took one of her hands and placed it gently on the table, a heavy dining table, it immediately moved away many inches. The lady then awoke, so the experiment could not be repeated before others, but the incident seemed to show how completely the medium was the source of the power, a power which is probably often interfered with by the un congenial nature of some, or some one of the sitters. Of course the medium being then in a trance, must be considered.

My committee was a sub-committee, and not the one affording the chief evidence of the phenomena in question; it sat always in the presence of the same medium, a lady about thirty years of age, and in perfect health, except in respect to some little nervous peculiarities occasionally, which I forgot about.

I remember Miss Hardinge in one of her meetings in Harley Street, stating in reply to a question that with good mediums there was mostly something of a triflingly abnormal character.

Boulogne-sur-Mer.

THE IRISH LOURDES.

From the "Daily News," February 27th, 1880.

(BY TELEGRAPH.)

CLAREMORRIS, THURSDAY NIGHT.

THE Lourdes of Ireland, as the little chapel of Knock claims to be, is about six miles from Claremorris, county Mayo, a station on the Mayo branch of the Midland Great Western line. Arriving at Claremorris this afternoon, I drove immediately to Knock, over a road as hilly as any to be found even in the west of Ireland. Before describing the extraordinary scene which I witnessed there, it may be as well briefly to state the substance of the stories that have been circulating here for the last few weeks, in reference to the alleged apparitions at the chapel, and the alleged miraculous cures that have been worked in the neighbourhood. It should be premised that although the first vision is stated to have been witnessed so far back as the 21st of August last, no publicity was given to the matter until the beginning of January in the present year. This delay is the more remarkable inasmuch as the "evidence" taken by direction of Archbishop MacHale was obtained so long back as the

8th October. Publicity was first given to the alleged occurrence in the *Tuam News* of the ninth of January, and then in a cautious, hesitating manner, accompanied by an intimation that the ecclesiastical authorities had up to that time pronounced no final opinion, although Archdeacon Cavanagh, the parish priest of Knock, had expressed his belief in the reality of the apparition and in the reality of some of the cures reported to have been effected on the invalids and cripples, the blind and the deaf, who have visited the place. The principal "vision" was that stated to have been witnessed on the 21st of August. The chief witness as to the apparition is Mary McLoughlin, a middle-aged woman, the housekeeper of Archdeacon Cavanagh. Her account is substantially that as she was passing the chapel about half-past seven in the evening, on the way to a widow Byrne's, she saw a vision in which there appeared three figures, one of the Virgin Mary, one of St. Joseph, and the other, as she thought, of St. John the Evangelist. The figures, which presented a statue-like appearance, were nearly life size. They were all radiant with a silvery whiteness, which appeared, like silver, to reflect a bright light. "The attitude of the Virgin Mary was that of a woman standing erect in the attitude of prayer, with her eyes to heaven, her hands like those of a priest at mass in saying the collects, raised with palms open, slightly upturned. The image of the Virgin was, like the rest, of a silvery whiteness, and elevated one foot from the ground where they appeared. The image of St. Joseph appeared to the right of the Blessed Virgin Mary, having his head slightly turned towards that of our Blessed Lady. The image of St. John appeared on the left of the Blessed Virgin Mary, radiant with light, and holding a mass book or book of Gospels in his left hand, the right raised in the attitude of one who was preaching; the index finger and the middle finger only were raised, with the thumb leaning on them, and the other two fingers compressed as if he were forcibly explaining some point of doctrine. He wore a mitre, and turned a little from the Blessed Virgin Mary towards the altar. These three figures appeared to be standing at the south gable of the chapel." Mary McLoughlin goes on to say that when she passed she saw these figures for fully five minutes. The sight does not appear to have made much impression on her, for according to her statement she went on to Mrs. Byrne's, and stayed there fully half an hour. From the statement of Mary Byrne it does not appear that Mary McLoughlin mentioned the matter at all during this half hour. The two, however, returned towards the chapel at a quarter past eight o'clock, when Mary McLoughlin says they again beheld the vision, but now it was much brighter and fuller. She was "so taken with the sight that she asked Mary Byrne to go back for her mother, her brother, her sister, and her niece. They came and others were sent for, most of whom remained looking at the apparition for a considerable time." Mary McLoughlin adds: "On this occasion we not only beheld the figures I have just now described, but an altar further on to the left of the statue or image of Our Blessed Lady, and above the altar the Lamb, about the size of a newly-yeaned lamb, and say a fortnight or three weeks old. Behind the Lamb appeared the Cross lying, not elevated, and the body of the Lamb a little removed in front of it, and not resting on the wood of the cross. Around the Lamb a number of gold-like stars in the form of nimbus or halo. This altar was placed right under the window outside, which is the middle of the back of the church at Knock, and more to the east of the figures." Mary Byrne, on the other hand, states that she saw no cross;

and her brother, Dominick Byrne, who, like the others, made a deposition before Canon Alick J. Bourke, P.P., Claremorris, and a number of other Roman Catholic Clergymen commissioned to take evidence, says he did not see the cross. It is noteworthy that in all the depositions yet published certain significant matters of detail contained in the statements of other professed eye-witnesses are absent. One of the most startling accounts is that given by a boy named Patrick Hill, thirteen years of age, who states that he was among those who saw the apparition on the night of the 21st of August. He saw the cross which was "standing" on the altar—Mary McLoughlin, it will be remembered, says it was "lying, not elevated"—and the two Byrnes did not see the cross at all. From Mary McLoughlin's account it would appear that no one went nearer than a distance of thirty feet from the chapel, but, according to Hill's story, as given in the (Dublin) *Weekly News*, an old woman that was there tried to put her hand round the Virgin's feet, which were visible from the ankles down.

This apparition of the 21st of August was not seen by Archdeacon Cavanagh. He has expressed his deep regret that he missed the opportunity, for he remembers that his housekeeper, Mary McLoughlin told him of it when she returned to the house, but he paid no attention to her at the time. No further apparition seems to have been vouchsafed until the 6th of January. The statement is that late on the night of the 5th, being the Eve of the Epiphany, the teacher of the female National School, a Miss Anderson, expecting to see something, went with her assistant to the chapel field, and about half-past eleven p.m. she saw a "row of lights along the wall. The lights strayed frequently, and would fade slowly till they got very dim, and then they brightened up again, but they never got very bright. They all faded together, not one before the other. After seeing the lights and the stars I saw lower down, near the ground, a small figure about a foot and a half in height. From the appearance of the head and shoulders I took it to be the figure of the Blessed Virgin. I remained there till two o'clock. I think the figure had disappeared. The large lights had disappeared, but a few of the stars had not." Two constables of the R.I.C. are said to have confirmed this statement of Miss Anderson's, on whose authority also rests an alleged apparition on the night of the 2nd inst., described as a "cloud of light with stars flashing from the part near the ground where she saw the small figure on the night of the 5th of January." The latest "vision," however, is recorded by Archdeacon Cavanagh as having been seen by himself on the night of the 12th of February. On that night he says he saw a most brilliant star outside the gable. It lit up the whole place. It came and struck against the spot where the apparition of the Blessed Virgin was seen, and flashed with the quickness of lightning. He adds:—"I have frequently of late, about eight or nine at night, seen a golden light floating about the gable with stars and brilliant lights flashing through it, but I never saw anything so dazzling as that one star last night." Inside the church as well he has seen stars about the altar on both sides of a little stained glass window.

On arriving in Claremorris I had scarcely stepped on the platform when I was asked if I was going to Knock. At the hotel I was informed that a party of half-a-dozen strangers had gone from there in the forenoon, that visitors were coming, not only from Limerick, Waterford, Cork, and other parts of Ireland, but also from England and Scotland. I asked the driver of the outside car as we started for Knock whether he knew any of the people who had been cured of ailments.

His answer was, "I saw two, thank God." One, he added, had been blind, and the other lame. I asked were they Claromorris people. "No," he replied, "one was from Limerick and the other from Castlereagh." I asked had any one residing at Knock been cured, but he did not know of any one. I reached Knock shortly after five o'clock. The spectacle which I witnessed I can only describe as perhaps the most saddening I have ever experienced. The chapel is close to the main road. The gable on which the apparition is said to have been manifested faces the visitor as he draws near the chapel. In front of this were a number of people, some of them decently-clad peasantry, men and women; but others, and these the majority, the most wretched-looking creatures that it is possible to conceive. Some were kneeling in the mud in front of the gable, now boarded over to the height of about seven feet to prevent the stones being taken out of the wall and the edifice destroyed—a precaution which was not adopted a moment too soon, as, after all the cement had been removed, the stones were being picked out one after the other. Others were kneeling at the cross over the grave of the founder of the chapel, and more were engaged carefully picking out scraps of cement from the side wall, which had not yet been boarded, and on which no apparition has yet been alleged to have been seen. These scraps of cement were being carefully treasured by some who put them in handkerchiefs, while others were in the act of moistening the cement and applying it to whatever part of their body was affected by an ailment. One respectable man who was not blind, but who probably thought his sight might be improved, was applying the material to his eyes. Others were in the act of catching the water from the slating running over the gable, and moistening the clay with it. Large numbers were walking round the chapel continuously muttering their prayers as they went. Among those were two men, seemingly father and son, the latter blind. Both were walking round and round the chapel with their heads uncovered when I arrived, and they were continuing to perform the same wearisome task when I took my leave. One delicate-looking youth, seemingly in consumption, knelt in the mud, for it was mud everywhere around the stone cross already alluded to. He did not move the whole time I was there, and it was obvious that the mode of relief which the poor lad was seeking was too likely to end in accelerating his descent to the grave. Inside the chapel (the altar of which was lighted up) was crowded with a motley assemblage not dissimilar to that outside, mostly engaged in acts of devotion. In the porch, however, were a number of young men and women who seemed to be enjoying themselves considerably, laughing and joking. The entrance gate might be said to be in keeping of a blind beggar, who kept dinning into the ears of all passers-by the nature of his infirmity, and never ceased requesting alms. The place was, in fact, infested with beggars, who in every instance added to their importunities the promise that they would pray to the Blessed Virgin on behalf of their benefactors. Outside the gates were booths and tents of all descriptions for the sale of "articles of devotion," cakes, oranges, aerated waters, &c., the best position, however, being given to the tent in which "articles of devotion" were on sale. The scene as I have described it continues, I am informed, to a late hour in the night.

SOON after her arrival in America, Mrs. Hollis Billing will leave Washington for San Francisco.

MISS KATE COOK, the well-known medium, is in Folkestone.

THE PHANTOM BLACKSMITH.

RECENTLY the *Religio-Philosophical Journal* (Chicago), printed the following curious narrative:—

"We learn from a long communication published in the *Jackson (Mich.) Patriot*, that there is much excitement in the western portion of Columbia township over certain mysterious manifestations in a deserted blacksmith's shop, formerly owned by Mr. O. A. Powers, and in which, up to the autumn of 1878, he carried on the business of a blacksmith. In the year named he disposed of his property and emigrated to Kansas, where he soon after died.

"Near the old blacksmith's shop, which has not been used since its former owner moved away, resides Mr. Henry Towner. For several months, at intervals, Mr. Towner has heard noises at night of a mysterious nature, proceeding from the unoccupied building. One Wednesday evening all were startled by the ringing of an anvil, as if from the stroke of a hammer, and that it came from the dark interior of the old shop was established beyond cavil by Mr. Towner, and his family, and others living near, who walked toward the building and heard the heavy strokes and the familiar metallic ring within. The excitement, despite the unbelievers, increased with discussion, and it was resolved by some of the male members of the community to establish a watch, and if possible ferret out the mystery.

"One Saturday evening, lately, eighteen men gathered in the vicinity of the shop early in the evening and patiently awaited results. Not a sound was heard until about half-past eight o'clock, when the clear ringing sound of an anvil saluted the ears of the entire party. There was no mistaking it! It came from the little old shop which was but a few rods from where they were standing, and the sound was that of a hammer wielded by a strong arm descending in measured strokes. By a preconcerted arrangement the crowd made for the apparently haunted building and surrounded it. Those who examined the interior found the windows nailed down, with no means of egress save through the doors by which the company had entered, and there was not only no one to be found high or low inside, but there was no evidence of anybody having entered the place for weeks. The tools had been long before removed. It was finally resolved to close the doors and retire, and see whether the phantom workman, or what seemed

to be such, would resume his labours again. The watchers thereupon stepped outside and closed the doors, when instantly the hammering inside was resumed and again they heard the anvil's clear and musical ring. The noise fell upon every ear, and could have been easily heard some distance away. It continued for an hour, when the blows gave place to silence and all was still."

A week later the editor of *The Religio-Philosophical Journal* seemed to believe the above to be an erroneous narrative, because disbelievers in real spiritual phenomena said that boys did it, also because a ghost of an anvil could not readily be created. Is this so? There are many strange problems in psychology yet unsolved. Witness the following case, from Mrs. Crowe's *Night Side of Nature*, about spirit carpenters working with tools:—

"When the mother of George Canning, then Mrs. Hunn, was an actress in the provinces, she went, amongst other places, to Plymouth, having previously requested her friend, Mr. Bernard, of the theatre, to procure her a lodging. On her arrival, Mr. Bernard told her that if she was not afraid of a ghost, she might have a comfortable residence at a very low rate; 'for there is,' said he, 'a house belonging to our carpenter, that is reported to be haunted, and nobody will live in it. If you like to have it, you may, and for nothing, I believe, for he is so anxious to get a tenant; only you must not let it be known that you do not pay rent for it.'

"Mrs. Hunn, alluding to the theatrical apparitions, said it would not be the first time she had had to do with a ghost, and that she was very willing to encounter this one; so she had her luggage taken to the house in question, and the bed prepared. At her usual hour, she sent her maid and her children to bed, and, curious to see if there was any foundation for the rumour she had heard, she seated herself with a couple of candles and a book, to watch the event. Beneath the room she occupied was the carpenter's workshop, which had two doors; the one which opened into the street was barred and bolted within; the other, a smaller one, opening into the passage, was only on the latch; and the house was, of course, closed for the night. She had read somewhat more than half an hour, when she perceived a noise issuing from this lower apartment, which sounded very much like the sawing of wood; presently,

other such noises as usually proceed from a carpenter's workshop were added, till, by and by, there was a regular concert of knocking and hammering, and sawing and planing, &c.; the whole sounding like half a dozen busy men in full employment. Being a woman of considerable courage, Mrs. Hunn resolved, if possible, to penetrate the mystery; so, taking off her shoes, that her approach might not be heard, with her candle in her hand, she very softly opened her door and descended the stairs, the noise continuing as loud as ever, and evidently proceeding from the workshop, till she opened the door, when instantly all was silent—all was still—not a mouse was stirring; and the tools and the wood, and everything else, lay as they had been left by the workmen when they went away. Having examined every part of the place, and satisfied herself that there was nobody there, and that nobody could get into it, Mrs. Hunn ascended to her room again, beginning almost to doubt her own senses, and question with herself whether she had really heard the noise or not, when it recommenced and continued, without intermission, for about half an hour. She however went to bed, and the next day told nobody what had occurred, having determined to watch another night before mentioning the affair to any one. As, however, this strange scene was acted over again, without her being able to discover the cause of it, she now mentioned the circumstance to the owner of the house and to her friend Bernard; and the former, who would not believe it, agreed to watch with her, which he did. The noise began as before, and he was so horror-struck, that instead of entering the workshop, as she wished him to do, he rushed into the street. Mrs. Hunn continued to inhabit the house the whole summer, and when referring afterwards to the adventure, she observed, that use was second nature; and that she was sure if any night these ghostly carpenters had not pursued their visionary labours, she should have been quite frightened, lest they should pay her a visit up stairs."

COUNT DE BULLETT's former medium in Paris, Mr. Alfred Firman, is about to leave England for St. Petersburg, to give *séances* to investigators.

SPIRITUALISM IN THE DUTCH INDIES.—Mr. A. J. Riko writes from the Hague that he has been stirring up an interest in Spiritualism in the Dutch Indies, by means of articles on the subject which have been published in newspapers in Batavia, Samarang, and elsewhere. Mr. Eglinton called upon Mr. Riko, at the Hague, while on his way to give *séances* to some of the professors at Leipzig University.

PSYCHOGRAPHY.

Mr. Thomas Gales Forster, of Baltimore, writes as follows to *The Banner of Light*, (Chicago), February 28th, 1880:—

The singular phase of mediumship exhibited by Mr. Powell is doubtless more or less familiar with your Boston readers, and perhaps those of other eastern cities; but to those who have never witnessed the method a brief description will certainly not prove uninteresting. It is so unique, however, in its character, that, in my effort at a representation of the same, I fear I shall be capable of enlisting but a slight degree of that appreciation which personal observation can alone fully arouse. For instance, he writes upon slates and upon paper (without the aid of either pencil usually deemed necessary in such cases) *with the end of his index finger* and in full light. The general manner of procedure is somewhat in this wise: the medium washes his hands with soap and water in the presence of the circle, in order that the end of the index finger may be seen to be thoroughly cleansed, and takes his seat as one of the circle. After he is entranced the controlling spirit directs each person in the room to examine the finger closely, that they may be satisfied nothing is attached to the end thereof—under the nail or otherwise. Continuing the finger in sight of the circle, he then takes hold with his left hand of one end of a slate that has also been examined to the satisfaction of all present, and desires some one to hold the other end. The index finger of the right hand is then brought down to the slate, and with the bald end thereof the spirit writes as distinctly as if the fingers held a pencil in the usual manner. This was done repeatedly by the controlling spirit of the medium, conveying his own and the messages of other spirit-friends present. The same process was observed in writing upon paper—with the difference only in the quality of the substance used as a pencil. In this manner, upon paper, I received a communication giving the name of one of my spirit-daughters.

Not only in this manner does the controlling spirit write with the finger of his medium, but, taking hold of the finger of different persons present, he will use it in a similar manner, giving the same wonderful manifestation of invisible intelligence and power. He took hold of my own index finger, for instance, and placing the bare end thereof upon a slate, he caused it to exhibit a chirographic capacity which I certainly was not previously aware it possessed.

Another circle was held by Mr. Powell last evening, at which even greater power was exhibited by the controlling spirit than upon the first evening. Tecumseh, as he designates himself, desired a lady to place her glove upon her hand, and, taking hold of it, he wrote with her gloved finger, with very nearly the same facility as when uncovered. And, toward the close of the evening, taking the slate in the medium's hand, Tecumseh said he would give us a *double write*, which he did with the medium's finger, and which, when completed, consisted of a brief communication, in which the up and down strokes of every letter were double. These were certainly most wonderful manifestations, and to be accounted for, it seems to me, upon no other hypothesis than the one claimed.

Prior to writing, in almost every instance the spirit places the finger of his medium, or other finger to be used, upon the forehead of some one present, and likewise waves it to and fro through the atmosphere. This is done, it is claimed, for the purpose of accumulating the requisite material for the construction of the substance used as a substitute for the pencil in writing. How

this may be, I am unable to say; but certainly some substance seemingly had been accumulated under the end of my finger when writing which felt like a minute grain of sand, with which the strokes upon the slate were apparently effected. However these phenomena may be produced, they are exceedingly interesting, and should strike the sceptical mind, it seems to me, as wonderfully illustrative of the presence of an invisible but intelligent agency.

“JURODIVI”:—Not only does the vast majority of Russian peasants believe firmly in witchcraft, as we lately showed, but the name of its superstitions is legion. There is scarcely a village in Russia without its “Jurodivi,” or inspired idiot, its “Kaldunja,” or seeress, and its “Klikusha,” a hysterical screaming woman, subject to fits, who is an especial object of fear and reverence to her neighbours. A strange illness, attributed by some of the most eminent Russian pathologists to the effect produced upon the nerves by all these silly superstitions, has made its appearance in several provinces of the Empire among the hardy and robust rural populations. No efficacious method has as yet been devised for treating this malady, which generally culminates in insanity. The village popes regard it with indifference, and make no effort to discourage the demoralising credulity in which it originates. The district surgeons shrug their shoulders over it, and confess their inability to comprehend the phenomena of its genesis and incubation. Meanwhile, it appears to be rapidly spreading, and largely recruiting the ranks of the “Chlisti,” a fanatical sect which practises fasting and self-castigation with the most shocking results to its followers—especially to those of the female sex. It is obvious that a practical and thoroughgoing system of popular education alone can grapple with and subdue these unwholesome tendencies of the Russian peasantry, and that, even were such a system introduced with promptitude and energy, more than one generation must pass away ere any appreciable progress can be effected in the intellectual and moral emancipation of the moujik. —*Daily Telegraph*.

“THE LIGHT OF ASIA.”—Many will remember the straightforward testimony given to the Dialectical Society, by Mr. Edwin Arnold, about Spiritualism, and be pleased to hear how well his admirable latest work is received by the public. The *Athenaeum* states that “Mr. Edwin Arnold, whose poem, ‘The Light of Asia,’ has passed through two editions here, and eight in America,” has received a letter from the King of Siam—together with the Order of the White Elephant—dated Grand Palace, Bangkok, Dec. 5, 1879, in which his Majesty says:—“I feel much gratitude to those who like yourself teach Europeans to hold our religion in respect. I thank you for the copy of your poem, ‘The Light of Asia,’ presented to me through my Minister in London. I am not a sufficiently good scholar to judge English poetry, but as your work is based upon the similar source of our own information, I can read it through with very much pleasure, and I can say that your poem, ‘The Light of Asia,’ is the most eloquent defence of Buddhism that has yet appeared, and is full of beautiful poetry; but I like Book Second very much, and am very much interested in the final sermon. To mark my opinion of your good feeling towards Eastern peoples, and my appreciation of your high ability and the service you have done to all Buddhists by this defence of their religion, I have much satisfaction in appointing you an officer of our most exalted Order of the White Elephant.”

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

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

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

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

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

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

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

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

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

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

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Printed for the Proprietor by ARLISS ANDREWS, at the Museum Printing Works, 31, Museum-street, Bloomsbury, London, W.C., and published by E. W. ALLEN, Ave Maria-lane, London, E.C.