

The Spiritualist,

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BY FLORENCE MARRYAT LEAN.

JULY 18TH, 1879.

At last the dry bones in this world-renowned old city have commenced to shake. A lady who is resident here, whilst on a visit to England last month, invited Mr. Eglinton to pass a short time in Bruges whenever it might be most convenient to himself, and he crossed in the same boat with us yesterday (Wednesday). His hostess met him at the station and took him direct to her house, whilst we came on to the one from which I write, which is situated in another part of the town. Our first "conference," as they call the *seances* here (and, I think, since the latter term has fallen so much into disrepute, that it would not be a bad idea to introduce the word amongst our English Spiritualists), was held the same evening at the house of Mr. Eglinton's hostess, Mrs. M——, where we imagined all our sittings would take place. But in the course of it "Joey" informed us that on the following night we were to sit at the house of Mrs. B——, the friend with whom we are staying. I must premise that this house is so ancient that the date of its original building has been completely lost. A stone let into one of its walls bears an inscription to the effect that it was restored in the year 1616. And an obsolete plan of the city shows it to have stood in its present condition in 1562. Prior to that period, however, it is supposed, with three houses on either side of it, to have formed a convent; but no printed record remains of the fact. Beneath it are subterranean passages, now choked with rubbish, which lead no one can tell whither. I have stayed in this house many times before, and have always felt strange and unpleasant influences from it, especially in a large room on the lower floor, now used as a drawing-room, but which is said originally to have formed the chapel of the convent. Others have felt the influence besides myself, but we have never had reason to believe that there was any particular cause for it. On the evening in question, however, when we expressed curiosity to learn why "Joey" desired us to hold our next "conference" in Mrs. B——'s house, he told us that the medium had not been brought over to Bruges for our pleasure, or even edification, but that there was a great work to be done here, and that Mrs. M—— had been expressly influenced to invite him over, that the purposes of a higher power than his own should be accomplished. Consequently on the following evening Mrs. M—— brought Mr. Eglinton over to our house, and "Joey," having been asked to choose the room for the "conference," selected an *entresol* on the upper floor, which leads by two short passages into the bedrooms. The bedroom door being locked, a curtain was hung at the

entrance of one of these passages, and "Joey" declared it was a first-rate cabinet.

We then all assembled in the drawing-room for some conversation and music, for the time appointed for the "conference" had not arrived. The party consisted only of Mrs. B—— and Mrs. M——, the medium, my husband, and myself. After I had sung a few songs, Mr. Eglinton became restless, and moved away from the piano, saying the influence was too strong for him. He began walking up and down the room, and staring fixedly at the door, before which hung a *portière*. Several times he exclaimed pointedly, "What is the matter with that door? There is something very peculiar about it!" Once he approached it quickly; Joey's voice was heard from behind the *portière* saying, "Don't come too near." Mr. Eglinton then retreated to a sofa, and appeared to be fighting violently with some unpleasant influence. He made the sign of the cross, then extended his fingers towards the door, as though to exorcise it; finally he burst into a scornful mocking peal of laughter that lasted for several minutes. As it concluded a diabolical expression came over his face. He clenched his hands, gnashed his teeth, and commenced to grope in a crouching position towards the door. We concluded he wished to go up to the "conference" room, and let him have his way. He crawled more than walked up the steep turret stairs, but on reaching the top came to himself suddenly and fell back several steps. Luckily my husband was just behind, and saved him from a fall. He complained very much of the influence, and of a pain in his head, and we went at once into the "conference" room, and sat at the table. In a few seconds the same spirit had taken possession of him. He left the table and groped his way towards the bedrooms, listening apparently to every sound, and with his hand holding an imaginary knife, which was raised every now and then as though to strike. The expression on Mr. Eglinton's face during this possession is too horrible to describe. The worst passions were written as legibly there as though they had been labelled. There is a short flight of steps leading from the *entresol* to the corridor, closed at the head by a padded door, which we had locked for fear of accident. When apparently in pursuit of his object the spirit led Mr. Eglinton up to this door, and he found it fastened; his moans were terrible. Half a dozen times he made his weary round of the rooms, striving to get downstairs to accomplish some end, and had to return to us, moaning and baffled. At this juncture the medium was so exhausted that "Daisy" took control of him, and talked with us for some time, during which we procured the writing on the arm. "Daisy" having taken off Mr. Eglinton's coat and bared his arm, asked me to write the name of the friend I loved best in the spirit-world on a piece of paper. I left the table, and not thinking the injunction of much importance, wrote the name of a dear friend now long passed away, but who is much with me, and folded the paper. The medium took it as I gave it, and holding it in the flame of the candle burned it to ashes, which he gathered and rubbed upon his arm. In another minute there stood out in bold characters the words "*Florence is dearest*," and

which I find was a gentle rebuke from my dead child that I should have written any name but hers upon the paper.

We asked "Daisy" what the spirit was like that had controlled her medium, and she said she did not like him; he had a very bad face, no hair on the top of his head, and a long black frock. From this we concluded he must have been a monk or a priest.

When "Daisy" had finished talking to us, "Joey" desired Mr. Eglinton to go into the cabinet, but as soon as he rose the spirit which had first controlled him got possession again, and led him grovelling, as before, towards the bedrooms. His own guides therefore carried him into the cabinet before our eyes. He was levitated far above our heads, his feet touching each of us in turn; he was then carried past the unshaded window, which enabled us to judge of the height he was from the ground, and finally over a large table into the arm-chair in the cabinet.

Nothing, however, of consequence occurred, and after a few trials "Joey" told us he had been advised to break up the sitting, and we were to take the medium downstairs into the supper-room, which is on the ground floor, divided by a marble corridor from the drawing-room before mentioned.

We accordingly adjourned there, and during supper Mr. Eglinton appeared to be quite himself. As soon as the meal was over, however, the old restlessness returned on him, and he began pacing up and down the room, walking out every now and then into the corridor. In a few minutes we perceived that the uneasy spirit had again controlled him, and we followed him into the corridor. He went steadily towards the drawing-room door, but on finding himself pursued turned back three times and pronounced emphatically the word "Go!" He then entered the drawing-room, which was in darkness, and closed the door behind him, whilst we waited outside. In a little while he reopened it, and speaking in quite a different voice, said, "Bring a light! I have something to say to you!" When we reassembled we found Mr. Eglinton controlled by a new spirit, whom "Joey" has since told us, is one of his highest guides. Motioning us to sit down, he stood before us and said, "I have been selected from amongst the controls of this medium to tell you the history of the unhappy spirit who has so disturbed you this evening. He is present now, and the confession of his crime through my lips will help him to throw off the earth-bound condition to which it has condemned him. Many years ago the house in which we stand was a convent, and underneath it were four subterranean passages, running north, south, east, and west, which communicated with all parts of the town."

(I should here state that Mr. Eglinton had not previously been informed of any particulars relating to the former history of this house, but that Mrs. B—— has told me since that, many years ago, some one said in her hearing that, at one time, there were four passages excavated beneath it.)

"In this convent there lived a most beautiful woman—a nun; and in one of the neighbouring monasteries a priest, who, against the strictest laws of the Church, had conceived and nourished a passion for her. He was an Italian, who had been obliged to

leave his own country for reasons best known to himself, and nightly he would steal his way to this house by means of one of the subterranean passages, and attempt to overcome the nun's scruples and make her listen to his tale of love; but she, strong in the faith, always resisted him. At last, one day maddened by her repeated refusals and his own guilty passion, he hid himself in one of the northern rooms in the upper story of this house, and watched there in the dusk for her to pass him on her way from her devotions in the chapel, but she did not come. Then he crept down stairs stealthily, with a dagger hid beneath his robes, and met her in that hall. He conjured her again to yield to him, but again she resisted, and he stabbed her within the door, on the very spot where the medium first perceived him. Her pure soul sought immediate consolation in the spirit spheres, but his has been chained down ever since to the scene of his awful crime. He dragged her body down the secret stairs (still existent) to the vaults below, and hid it in the subterranean passage. After a few days he sought it again, and buried it. He lived many years after, and committed many other crimes, but none so foul as this. It is his unhappy spirit which asks your prayers to help it to progress. It is for this purpose we were brought to this city that we might aid in releasing the miserable soul that cannot rest."

I asked, "By what name shall we pray for him?"

"Pray for 'the distressed being.' Call him by no other name."

"What is your own name?"

"I prefer it to be unknown. May God bless you all and keep you in the way of prayer and truth, and from all evil courses, and bring you to everlasting life. Amen."

The medium then walked up to the spot he had indicated as the scene of the murder, and knelt there for some minutes in prayer. If I have failed to impress you with an idea of what a solemn scene this was it is the fault of my pen, for it was the most thrilling manifestation that any of us have ever witnessed.

JULY 20TH, SUNDAY.

In order that the medium might be rested we did not hold a "conference" yesterday; but as we sat at dinner together loud raps came on the back of his chair, and on our calling the alphabet the name "Benedetta" was rapped out. We concluded it must have been the "distressed being" who could not pronounce the sacred name. In the evening I sat alone at the table with Mrs. B——, where the name "Hortense Dupont" was given us, and the following conversation ensued:—

"Who are you?"

"I am the nun. I did love him. I couldn't help it. It is such a relief to think that he will be prayed for."

"When did he murder you?"

"In 1498."

"What was his name?"

"I cannot tell you."

"His age?"

"Thirty-five."

"And yours?"

"Twenty-three."

"Are you coming to see us to-morrow?"

"I am not sure."

This evening, by "Joey's" orders, we assembled at seven. Mr. Eglinton did not feel the influence in the drawing-room to-day, but directly he entered the "conference" room he was possessed by the same spirit. His actions were still more graphic than on the first occasion. He watched from the window for the coming of his victim through the courtyard, and then recommenced his crawling stealthy pursuit, coming back each time from the locked door that prevented his egress, with such heartrending moans that no one could have listened to him unmoved. At last his agony was so great as he strove again and again, like some dumb animal, to pass through the walls which divided him from the spot he wished to visit, whilst the perspiration streamed down the medium's face with the struggle, that we attempted to make him speak to us. We implored him in French to tell us his trouble, and believe us to be his friends, but he only pushed us away. At last we felt we must pray for him, and Mrs. B—— and Mrs. M——, with myself, knelt down and repeated all the well-known Catholic prayers. As we commenced the *De Profundis* the medium fell prostrate on the earth and seemed to wrestle with his agony. At the *Salve Regina* and *Ave Maria* he lifted his eyes to heaven and clasped his hands, and in the *Paternoster* he appeared to join. But directly we ceased praying the evil passions returned, and his face became distorted with the thirst for blood. It was an experience that no one who has seen could ever forget. At last I begged Mrs. B—— to fetch a crucifix, which we placed in his breast. It had not been there many seconds before a different expression came over his face, and he seized it in both hands, straining it to his eyes, lips, and heart—holding it from him at arm's length, then passionately kissing it, as we repeated the "*Anima Christi*." Finally, he held the crucifix out for each one of us to kiss—a beautiful smile broke out over the medium's face, and the spirit passed out of him! Mr. Eglinton awoke terribly exhausted. His face was as white as a sheet, and he trembled violently. His first words were, "They are doing something to my forehead; burn a piece of paper and give me the ashes."

He rubbed them between his eyes, when the sign of the cross became distinctly visible drawn deeply on his brow. The spirits then said that, exhausted as he was, we were to place him in the cabinet, as their work was not yet done. He was accordingly led to the arm-chair behind the curtain, whilst we formed a circle in front of him. In a few seconds the cabinet was illuminated, and a cross of fire appeared outside of it.

This manifestation having been twice repeated, the face and shoulders of a nun appeared. Her white coif and chinpiece were pinned just as the *religieuses* are in the habit of pinning them, and she seemed very anxious to show herself, coming close to each of us in turn and reappearing more than once.

"Joey" said, "That's the nun, but you'll understand that this is only a preliminary trial, preparatory to a much more perfect materialisation."

I asked her if she were the Hortense Dupont who had communicated through me, and she nodded her

head several times in acquiescence. She was succeeded by a very perfect materialisation that has appeared before through Mr. Eglinton, although we have not yet recognised it. It is the spirit of a dark man, apparently an Indian, with a short black beard and moustaches, who is said to have come for my husband, and to have been connected with him in some way when on foreign service. He returned three or four times on this occasion, and made himself distinctly visible to all, seeming to be anxious to be examined and recognised; but we have not yet discovered his name, and "Joey" can tell us nothing about him. This ended the "*conference*," and I only mention it to show what powerful sittings we are having here. During this evening a watch, which had been missed the day before from Mrs. M——'s hands, came floating from the ceiling down into her lap; and we were touched at the same time by materialised hands.

JULY 22ND, 1879.

There is a little band of Spiritualists at Ostend, who were very anxious to secure Mr. Eglinton's services for their circle, and yesterday afternoon we went by appointment to hold a "*conference*" with them. It was a pelting wet day (for the deluge is not entirely confined to England), and most unfavourable weather for physical manifestations. They had arranged their meeting to take place in the room of an hotel, with three staring unshaded windows. Added to which about twenty good people had been invited, and under such circumstances it is needless to add that it was found impossible to hold a sitting, and it was put off to another day, when they should be able to make a better preparation for the medium. We came back together to Mrs. B——'s house to supper at about ten o'clock. During the meal loud raps were heard about the room, and on giving the alphabet "Joey" ordered us to go upstairs and sit, and to have the door at the head of the staircase (which we had hitherto locked for fear of accident) open, which we accordingly did. (I had remarked privately to Mrs. B—— the day before that I felt sure the spirit of the monk would not feel satisfied until it had enacted the whole of the murder, which he had probably not confessed before his death; but I had not mentioned my surmises to Mr. Eglinton.) As soon as ever we were seated at the table he became entranced, and the same pantomime, which I have related, was gone through. He watched from the window which looks into the courtyard, and silently groped his way round the room, until he had crawled on his stomach up the stairs which lead to the padded door. When he found, however, that the obstacle that had hitherto stood in his way was removed (by its being open), he drew a long breath and started away to the winding turret staircase, crouching at the doors he passed, in order to listen if he were overheard. When he came to the stairs—in descending which we had been so afraid (notwithstanding "Joey's" assurances to the contrary) that he might hurt himself—he was levitated down them in the most wonderful manner, only placing his hands twice on the balustrades, and being carried as in a flight to the bottom without any noise of footsteps. We had placed a lamp in the hall, so that as we followed him we could observe all his actions. When he had gained the bottom of the staircase he crawled on his

stomach to the door of the drawing-room (originally the chapel), and there waited and listened, darting back into the shadows every time he fancied he heard a sound. Imagine our little party of four in this sombre old house, the only ones waking at that time of night, watching by the ghostly light of a turned-down lamp the acting of this terrible tragedy. Mr. Eglinton's face during the possession was a perfect study, from which Irving might have taken a lesson; but it was so awful to think that there we actually witnessed the revival of a crime that has held its perpetrator in the continual bondage of sin for 400 years, that we had no thought for anything but the solemnity of the scene. We held our breaths as the murderer crouched by the chapel door, opening it noiselessly to peep within, and then retreating with the imaginary dagger in his hand, ready to strike as soon as his victim appeared. At last she seemed to come. In an instant he sprang towards her, stabbing her once in a half-stooping attitude, and then, apparently finding her not dead, he rose to his full height, and stabbed her twice straight downwards. For a moment he seemed paralysed at what he had done, starting back with both hands clasped to his forehead. Then he flung himself prostrate on the supposed body, kissing the ground frantically in all directions. Presently he awoke to the fears of detection, and raised the corpse suddenly in his arms. He fell once beneath its weight, but staggering up again he seized and dragged it, slipping on the stone floor as he went to the head of the staircase that leads to the "cave" below, whence the mouth of one of the subterranean passages is still to be seen. The door at the head of this flight is modern, and he could not undo the lock, and we, believing that if it were advisable for him to descend his controls would open it, thought it best not to interfere. Prevented in dragging the body down the steps, he cast himself again upon it, kissing the stone floor of the hall and moaning. At last he dragged himself on his knees to the spot of the murder, and commenced to pray. We knelt with him, and as he heard our voices he turned on his knees towards us with outstretched hands. I said, "He wants the crucifix again; I will go upstairs and fetch it." As soon as I left the hall the medium rose and followed me. I found what I wanted in the "*conference*" room, and returning, met him at the head of the stairs. He seized it from me eagerly, and carrying it to the window whence he had so often watched, fell down again upon his knees. When he had prayed for some time he tried to speak to us. His lips moved and his tongue protruded, but he was unable to articulate. Suddenly he seized each of our hands in turn in both of his own, and wrung them violently. I fancy he tried to bless us, but the words would not come. The same beautiful smile we had seen the night before broke over his countenance; the crucifix dropped from his hands, and he fell prostrate on the floor. The next moment Mr. Eglinton was asking us where he was, and what on earth had happened to him, as he felt so queer. He declared himself fearfully exhausted, but said he felt that a great calm and peace had come over him, notwithstanding the weakness, and he believed some great good had been accomplished. He was not again entranced, but "Joey"

ordered the light to be put out and spoke to us in the direct voice as follows:—"I've just come to tell you what I know you'll all be very glad to hear, that through the medium's power, and our power, and the great power of God, the unhappy spirit who has been confessing his crime to you, is freed to-night from the heaviest part of his burden—the being earth-chained to this spot. I don't mean to say that he'll go away at once to the spheres, because he's got a lot to do still to alter the conditions under which he labours; but the worst is over. This is the special work Mr. Eglington was brought to Bruges to do; and Ernest and I can truly say that during the whole course of our control of him we have never had to put forth our own powers, nor to ask so earnestly for the help of God, as in the last three days. You have all helped in a good work—to free a poor soul from earth, and to set him on the right road, and we are grateful to you and to the medium as well as he. He will be able to progress rapidly now until he reaches his proper sphere, and hereafter the spirits of himself and the woman he murdered will work together to undo for others the harm they brought upon themselves. She is rejoicing in her high sphere at the work we have done for him, and will be the first to help and welcome him upwards. There are many more earth-bound spirits in this house and the surrounding houses who are suffering like he was, though not to the same extent nor for the same reason. But they all ask for and need your help and your prayers, and this is the greatest and noblest end of Spiritualism—to aid poor unhappy spirits to free themselves from earth and progress upwards. After a while, when this spirit can control the medium with calmness, he will come himself and tell you, through him, all his history, and how he came to fall. Meanwhile, we thank you very much for allowing us to draw so much strength from you, and helping us with your sympathy; and I hope I shall see you to-morrow night, and that you will believe me always to remain your loving friend, JOEX."

POSITION IN SLEEP.

POSITION affects sleep. A constrained or uncomfortable posture will often prevent repose. Lying flat on the back with the limbs relaxed would seem to secure the greatest amount of rest for the muscular system. This is the position assumed in the most exhausting diseases, and it is generally hailed as a token of revival when a patient voluntarily turns on the side; but there are several disadvantages in the supine posture which impair or embarrass sleep. Thus, in weakly states of the heart and blood vessels, and in certain morbid conditions of the brain, the blood seems to gravitate to the back of the head, and to produce troublesome dreams. In persons who habitually, in their gait or work, stoop, there is probably some distress consequent on straightening the spine. Those who have contracted chests, especially persons who have had pleurisy and retain adhesions of the lungs, do not sleep well on the back. Nearly all who are inclined to snore do so when in that position, because the soft palate and uvula hang on the tongue, and that organ falls back so as to partially close the top of the windpipe. It

is better, therefore, to lie on the side, and in the absence of special chest disease, rendering it desirable to lie on the weak side so as to leave the healthy lung free to expand, it is well to choose the right side, because when the body is thus placed the food gravitates more easily out of the stomach into the intestines, and the weight of the liver does not compress the upper portion of the intestines. A glance at any plate of the visceral anatomy will show how this must be. Many persons are deaf in one ear, and prefer to lie on a particular side; but, if possible, the right side should be chosen, and the body rolled a little forward, so that any saliva which may be secreted shall run easily out of the mouth, if not unconsciously swallowed. Again, sleeping with the arms thrown over the head is to be deprecated; but this position is often assumed during sleep, because the circulation is then free in the extremities and the head and neck, and the muscles of the chest are drawn up and fixed by the shoulders, and thus the expansion of the thorax is easy. The chief objections to this position are that it creates a tendency to cramp and cold in the arms, and sometimes seems to cause headache during sleep, and dreams. These small matters often make or mar comfort in sleeping. —*Dr. Mortimer Granville.*

WEIGHING A WITCH.

AT Wingrave, in Buckinghamshire, so recently as the year 1759, a case occurred of the old popular witchcraft trial by weighing against the church Bible. One Susannah Hamcokes, an elderly woman, was accused by a neighbour of being a witch; the overt act offered in proof was that she had bewitched this said neighbour's spinning-wheel, so that she could not make it go round either one way or the other! The complaining party offered to make oath of the fact before a magistrate; on which the husband of the poor woman, in order to justify his wife, insisted that she should be tried by the church Bible, and that the accuser should be present. The woman was accordingly conducted by her husband to the ordeal, attended by a great concourse of people, who flocked to the parish church to witness the ceremony. Being stripped of nearly all her clothes, she was put into one scale and the Bible into another, when, to the no small astonishment and mortification of her accuser, she actually outweighed it, and was honourably acquitted of the charge.

A MYSTERIOUS EVENT.—A highly mysterious event is reported as having happened recently in the family of a very respectable widow in this city, of which no explanation has yet been made. The affair is so well vouched for, and the character of the family in which it occurred so good, that the natural tendency to suspect deceit in the matter is partly, if not entirely, checked. The story runs thus:—The lady mentioned, whose name, for good reasons, is not given, was engaged one evening, in the presence of her two daughters, in baking pancakes for tea, when suddenly, without any visible agency, the cakes disappeared from the griddle before the faces of the astonished lookers-on, who searched in vain for traces of the strangely-acting flap-jacks, and even went so far as to call in the neighbours to seek an explanation of the phenomenon. None of the family are believers in spirits, but so much was the lady affected by the event that it was with difficulty she could be persuaded to refrain from moving out of the house, under the belief that it was haunted.—*Davenport (Iowa) Gazette.*

THE SPIRITUALISM OF THE POETS.

BY GEORGE WENTZ.

IN a course of reading of the British poets, I noted some interesting and often striking instances of Spiritualistic verse, a few early specimens of which I herewith send you as samples :—

And that my sprite by night mote go
After my deth and walken to and fro.—*Chaucer*,
1328—1400.

And therewithal I anon abraide
Out of my slepe halfe afraide,
Remembring wel what I had sene,
And howe hye and ferre I had bene
In my gost.—*Chaucer*.

Alas! what wicked spirite tolde him thus?—*Chaucer*.
And streight, pale death pressing within his face,
The flying ghost his mortal corps forsook.

—*Sackville and Norton*, 1530.

How now, who's there? Sprights! Sprights!
—*Kyd*.

Woe worth the man
That first did teach the cursed steel to bite
In his own flesh, and make way to the living sprite.
—*Spenser*, 1553—1599.

The spirits and intelligences fair,—*Spenser*.
51, Fayette-street, Baltimore, U.S.A.

CHARLES I. AND THE SORTES VIRGILIANÆ.

AMONG the many warnings of approaching calamity that were vouchsafed to the ill-fated Charles I. was one of a peculiar and striking character that happened before the Battle of Newbury, and is thus narrated in the Lansdowne collection of manuscripts :—

“The King being at Oxford, went one day to see the public library, where he was shown, among other books, a *Virgil*, nobly printed and exquisitely bound. The Lord Falkland, to divert the King, would have his majesty make a trial of his fortune by the *Sortes Virgilianæ*, which everybody knows was not an unusual kind of augury some ages past. Whereupon the King opening the book, the period which happened to come up was part of Dido's imprecation against Æneas, which Mr. Dryden translates thus :—

“Yet let a race untamed, and haughty foes,
His peaceful entrance with dire arms oppose;
Oppressed with numbers in th' unequal field,
His men discouraged and himself expelled,
Let him for succour sue from place to place,
Torn from his subjects and his sons' embrace;
First let him see his friends in battle slain,
And their untimely fate lament in vain;
And when at length the cruel war shall cease,
On hard conditions may he buy his peace.
Nor let him then enjoy supreme command,
But fall untimely by some hostile hand,
And lie unburied on the barren sand.”

—*Æneid*, b. iv. l. 88.

“It is said King Charles seemed concerned at this accident, and that the Lord Falkland observing it, would likewise try his fortune in the same manner, hoping he might fall upon some passage that could have no relation to this case, and thereby divert the King's thoughts from any impression the other might have upon him. But the place that Falkland stumbled upon was yet more suited to his destiny than the other had been to the King's, being the following expressions of Evander upon the untimely

death of his son Pallas, as they are translated by the same hand :—

“O Pallas! thou hast failed thy plighted word
To fight with caution, not to tempt the sword;
I warned thee, but in vain; for well I knew
What perils youthful ardour would pursue,
That boiling blood would carry thee too far,
Young as thou wert in dangers—raw in war!
O curst essay in arms—disastrous doom—
Prelude of bloody fields and fights to come!”

—*Æneid*, c. xi. l. 230.”

THE GHOST OF CARRACCIOLI.

WHILE Lord Nelson was employed on the Neapolitan coasts, Francisco Carraccioli, a nobleman, seceded from his master, the King of Naples, and joining the Republic, was accordingly tried on board the *Foudroyant*, by order of Lord Nelson, found guilty, and received sentence of death: the same evening, at five o'clock, he was hung at the yard-arm, and the body thrown overboard. This act, which was a very severe one, perhaps necessarily so, or Lord Nelson would not have authorised it, was followed by an incident that could not fail to make a deep impression on superstitious minds. Three weeks after the execution, when the King returned from Palermo, a Neapolitan, who had been fishing in the bay, came one morning to the *Foudroyant*, and assured the officers that Carraccioli had risen from the bottom of the sea, and was coming as fast as he could to Naples, swimming half out of the water. The story of the fisherman, which at first found little credit, was soon confirmed; for the same day, Lord Nelson, indulging the King by standing out to sea, and had not proceeded far before the officers of the watch beheld a body, upright in the water, directing its course towards them. Captain Hardy soon discovered that this was actually the body of Carraccioli, notwithstanding the great weight which had been attached to it; and it became extremely difficult to decide in what manner the extraordinary circumstance should be communicated to the King. This was performed with much address by Sir W. Hamilton; and with his Majesty's permission, the body was taken on shore by a Neapolitan boat, and consigned to Christian burial. The coxswain of the boat brought back the two double-headed shot, with a portion of the skin still adhering to the rope by which they had been fixed. These were weighed out of curiosity by Captain Hardy, who ascertained that the body had risen and floated with the immense load of two hundred and fifty pounds attached to it.—*Clarke's Life of Nelson*; from the communication of Captain Hardy.

MISS CHRISTINE TEBB writes to us that Mr. and Mrs. William Tebb have reached New York in safety, and that the health of Mr. Tebb has been improved, rather than otherwise, by the voyage.

THE Swedenborg Society announces that it is about to publish, at a low price, a small work entitled *The Souls of Animals and Plants*. The purpose will be to prove that man only is immortal, and to show the grounds upon which the assertion rests.

MR. F. O. MATTHEWS has given a number of most remarkable tests at Mrs. Makdougall Gregory's *seances* in Sheffield. A report will be published next week. Mr. Matthews is coming to London in a short time.

MR. TYERMAN'S TRAVELS ROUND THE WORLD.

AFTER the Rev. John Tyerman arrived at Melbourne by the *Cuzco* a meeting was hurriedly improvised to welcome him, and hear somewhat of his experiences, prior to his departure for Sydney on the following day. It was held in the smaller Temperance Hall, which was filled. When he entered the hall he was greeted with a hearty burst of applause, which was prolonged for several minutes after he had taken his seat on the platform. Mr. Ross presided.

Mr. Tyerman said that on leaving Sydney he went to Auckland, New Zealand, prior to the arrival of the mail steamer, and found there a deep and growing interest in Spiritualism. He did what he could to deepen and strengthen that interest, and was zealously assisted by the warm-hearted friends of the place. He went on by the mail steamer to Honolulu and San Francisco. In San Francisco he did not find Spiritualism in such a healthy state as he could have desired, owing to causes which he would not then mention. It was not owing to lack of numbers, for the Spiritualists of San Francisco were numerous, but they were divided. Yet he was pleased on the whole with his first experiences, for he met here Mrs. Ada Foy, an excellent test medium of the same character as Mr. Charles Foster. But she differed from most mediums in this respect—she could give her *séances* before public audiences. Those who had studied the laws of mediumship would know that it is often dependent upon very delicate conditions, and can only be used in private. Mrs. Foy, however, had an organisation which could be used before hundreds for the purpose of giving tests, answers to questions written upon paper (which she had sometimes never seen), and in otherwise proving the identity, as well as the presence on these occasions of the spirits of the departed. In the afternoons, at San Francisco, several of the Spiritualists meet together in their hall, and hold what are called conferences, which are not at all formal gatherings. The chairman may start some subject, which may be discussed; and then, in all probability, as, indeed, is nearly always the case, the mediums will describe the friends of those present, selecting persons from the audience, and telling them of their departed friends; and, with scarcely an exception, the strangers get up and acknowledge the accuracy of the descriptions and communications given. He would recommend something of the kind in Melbourne, for these phenomena, taking place as they do in broad daylight, without the possibility of collusion—being, in fact, absolutely fraud-proof—could not fail to carry conviction to sceptics.

When he left San Francisco, he visited Virginia City, and from there he went to Salt Lake—a city in the very heart of Mormonism. He was surprised to find that Spiritualism had such a firm footing there. The majority of the “gentile” residents, of whom there were a few thousands, were Spiritualists. They had a large hall of their own, which would seat between seven and eight hundred, and on many occasions the place was crowded. The good and kind friends whom he had met there gave him a warm reception, and he really enjoyed his stay amongst them. He had here an opportunity of studying the nature

of the Mormon faith, and the character of the Mormons. Apart from their social institutions, the Mormons were at heart an interesting people. They had made many sacrifices for their beliefs, had braved persecutions and dangers, and had turned the barren wastes of Utah—those deserts where grew wild the sage-bush and arid shrub—into a beautiful and fertile garden. To see their immense Tabernacle which holds several thousands, filled to overflowing, is an imposing sight; and all this shows, if it does no more, what the force of religious conviction can do. He heard a lecture in the Tabernacle, delivered by one of their principal speakers, and sitting before him at the time were several Wesleyan ministers, who were in the city to attend a conference to be held during the ensuing week. The orator must have known of their presence, for he suited his discourse to them, and actually proved Mormonism to perfection from the Bible, much to the satisfaction of his own people, and to the discomfort of the Wesleyan ministers. This simply proved what he had often said, that the Bible is the most pliable of all books, and can be made to prove almost every conceivable proposition—at least the Mormon proved his points from it.

He then passed overland towards the East, a distance of over 2000 miles by rail. In Chicago he met Colonel Bundy, the editor of the *Religio-Philosophical Journal*, Mrs. Cora L. V. Richmond, the trance lectress, and others. Colonel Bundy is doing a good work in trying to free Spiritualism of the humbugs who have fastened themselves on the movement, and he was sure that all true lovers of the cause would wish the colonel God-speed in his endeavours. In that wonderful city, which a few years ago was burned down, but which from the ruins, nay, from the still burning ashes, had risen like a Phoenix, Spiritualism had taken a hold which surprised him. Not that this was visible to one who sought simply the external evidences of the fact. Had he been a minister of any of the Christian sects, he would have looked for the evidence of the flourishing state of his faith in the number of steeples which pointed to the skies, the number of costly temples which met his gaze, and the general workings of the ecclesiastical machinery. But if he had looked for signs like these, to give him assurance of the flourishing condition of Spiritualism, he would have looked in vain. The reason of this was, the Spiritualists of America, and he agreed with them, did not want to form another sect. We have too many sects in the world, and the world has been oppressed by them. In Chicago many of the churches are permeated with Spiritualism, and one of the principal ministers there makes no secret of the fact that he has communications from the other world. He avows this in public, but at present cannot see his way clear to come out of the Church, but tries to harmonise his creed with Spiritualism.

In Chicago he saw two slate-writing mediums, Mrs. Simpson and Mrs. Beard, and obtained writing on slates under such conditions as were absolutely fraud-proof. He first went to Mrs. Simpson, and allowed the use of her slate in the production of the phenomena. He had his hands on the table; then he requested the privilege of holding her hand under

the table. He then held her disengaged hand above the table, and held the one beneath the table pressed against the slate. He thus could detect every movement which could possibly be made by either of her hands. Under these conditions he received messages from his spirit friends. He then asked permission to hold the slate *himself* under the table, not that he had any doubts of the phenomena, but that he wanted to take every precaution against fraud, so that he might be able the better to silence those cavillers who will not examine these facts for themselves. The request was granted, and thus, whilst he held the slate himself *beneath the table*, the lady's hands being *on the top of the table*, he obtained a message. There was still one objection which might be raised to this, and that was—she might have the slate prepared with chemical writing. Of course, if she had, it would be difficult to conceive how she could have anticipated his visit, and have known his spirit friends. But still this objection might be raised, and so, to meet it, on the next occasion he went into a stationers' shop, where he was unknown, and bought a common school slate. He cleaned it, showed it to the lady, and, under the same conditions as on the former occasion, the lady *not having touched the slate*, he obtained a communication. Doubtless they had heard the "chemical preparation" theory put forward by the enemies of Slade to discredit his mediumship, but this case would entirely meet the objections, and for himself he could not invent any other theory to explain the facts, but was obliged to believe the phenomena he witnessed to be *bona fide* spiritual manifestations.

With Mrs. Beard he obtained equally satisfactory proofs of the genuineness of slate-writing mediumship. With his own slate he obtained messages from his own departed friends. He had these slates in his possession now, and they were standing witnesses of the manifestation of at least some "force," and an intelligence guiding that force. If there had been simply the evidence of some force, he might not insist upon the theory of the Spiritualists; but when in addition to the bare evidence of force he found upon his slate a message signed by his own departed friends, he was as much bound by the laws of his own mental constitution to believe that it had an intelligent author, as he was bound to believe that the writing he held in his hand was written by an intelligent being.

In Michigan he met with a number of people who were looking for the second coming of Christ. He met them at a large annual camp meeting of the "Second Adventists." After having had conversations with the principal leaders amongst them, he was more than ever convinced that anything could be proved from the Bible. Every day, almost every hour, they expect Christ to arrive amongst them; but they are as sure to be disappointed, as the many thousands of similarly deluded enthusiasts have been during the past eighteen hundred years. In Michigan the date had been fixed—the very hour had been fixed: it was to take place at nine o'clock. On the night in question the Saints were waiting in readiness, robed in white robes, and anxiously expecting every moment the descent of the Lord. At last nine

o'clock came, but Christ did not come. It appears that some people at a distance had heard of the intentions and expectations of the Saints, and resolved to have a joke at their expense. They therefore sent a message by telegraph to them, saying that Jesus Christ had arrived in California, but had got "snowed up" in coming over.

After visiting many places in Michigan he went to Buffalo. Here he witnessed the mediumship of the son of the gentleman whose guest he was. Wherever they might be, they would hear raps, which would answer their questions; and thus, nearly at all times, when holding conversations in the sitting-rooms, whilst seated at their meals, and whenever they were desired, apparently without regard to conditions, they would be joined by the invisibles. It was comforting, it was cheering. And what a vista of the future it opened out.

When he went to Rochester, a prediction made by his spirit friends at Buffalo was fulfilled in such a manner as to leave no doubt upon his mind but that the spirits could sometimes foretell the future. Circumstances transpired which took him back to Buffalo, without any assistance or knowledge on his part, as had been foretold. This showed him that though our spirit friends might make mistakes, yet they were often at hand to forewarn us of danger, or to prepare us for the future. Rochester, New York, had a peculiar interest for him, as they would see by a letter he wrote to the *Harbinger*. They had all heard of the beginning of those rappings produced in the presence of the Fox girls. In those early days of the movement the Fox family were persecuted, and charged with fraud on every hand. But since those days the girls had all married respectably and well, and had had their mediumship proved beyond the shadow of a doubt. As he sat in the very hall where the Fox girls underwent a thorough trial of their genuineness, and where the phenomena produced by them were publicly tested, he could not help reflecting on the great changes the past thirty years had brought about. At that time science condemned and laughed at the phenomena, the clergy declared them to be the work of demons, and the populace were so enraged at their mysterious powers that the girls often had their lives in danger. He met some of the very people who took part in those early investigations, and he was amused to hear the explanations which some of the *savans* of the time had tendered. They said the sounds were due to some peculiar reflection of sound from the Genesee Waterfalls, some short distance from the place. He added that they must have been very loud to have traversed the Atlantic Ocean, and to break the silence of Great Britain; to swell over the American Continent, sweep over the Indian and Pacific Oceans, till they caught the ears of Australia's populace, and enveloped the entire civilised globe in their mysterious tones. This explanation illustrates to what straits sceptics with foregone conclusions were forced to. Having prejudged the whole thing to be fraud, they will adopt any statement, however absurd, rather than admit the truth.

Boston might be called the headquarters of American Spiritualism. It is there the *Banner of Light* is published. Here they had made such

progress that they had a hall erected to the memory of Theodore Parker. For years past he had read that great man's works, and from them he had gathered some insight into his towering genius, candid liberality, and intense humanity.

His *séance* at the Holmes's was extremely satisfactory. He saw spirit forms under conditions which convinced him that they could not be simulations. At Mrs. Thayer's, the flower medium, the manifestations were of a marvellous character. With closed rooms, "the doors being locked," the windows fastened, and every possible means of egress closed, they had flowers brought to them. One plant was over five feet long, so that it could not possibly have been concealed about the person of the medium, especially when it was remembered that the precaution of weighing her at the commencement had been taken. A beautiful white dove was brought in and presented to him. An orange was dropped on his head, and then fell on the table, showing that it came *down*, as it might be, from the ceiling. All this time the medium's hands were firmly held, part of the time by Mr. Tyerman himself.

He met with a cordial reception in New York, and lectured to crowded audiences. Amongst some of the most wonderful phenomena he witnessed whilst abroad might justly be classed those produced through the mediumship of Dr. Mansfield. He had several tests from Mansfield in his own rooms, getting correct answers to questions which he had written upon paper, and then sealed in an envelope, which was not opened. One day he wrote a letter to his mother-in-law in the spirit-world, and another letter to Theodore Parker. He then folded these up several times, put them in thick envelopes, sealed the envelopes, and carried them about in his pocket all day. That evening he crossed the river and lectured in Brooklyn. After the lecture, Mansfield was giving tests to the audience, and after he had given several he requested him to make another experiment. Mansfield consented, so Mr. Tyerman handed him the letters which he had carried about with him all day. Mansfield knew no more about them, he was convinced, than the Man-in-the-Moon, if there be such a mythological personage. He took one of the letters between his finger and thumb, and at once dictated, as it were, an answer to it, concluding with—"Your affectionate mother-in-law." Mr. Tyerman was asked if the information contained in the answer was correct. He could not tell until he had opened the envelope, and then he found that the answer in every point was perfectly relevant to his letter, which was the one addressed to his mother-in-law. The other answer was equally relevant, and concluded—"From yours fraternally, Theodore Parker."

He left New York for Great Britain, and at Glasgow met the celebrated medium, Mr. Duguid, through whom was written the work, *Hafed, Prince of Persia*. He went to his circle, and on that occasion obtained three pictures, which he believed to have been painted by spirit power. The first one the medium was entranced to paint, his eyes being closed all the time. The other two were obtained under such conditions as absolutely precluded the possibility of fraud being employed. The medium was firmly

tied in his chair—still entranced—and was then placed a distance of four or five feet from the table. Mr. Tyerman took two cards from his pocket, tore a piece from each, marked the cards, and put the pieces in his pocket. The lights were then lowered, and those present sat in circle. Through the glass doors opposite which Mr. Duguid sat, Mr. Tyerman would have been able to observe the slightest movement, had there been any, but the medium never moved during the time. In the space of eight minutes two very beautiful landscapes were painted in oils. The cards were examined, and found to be the same, the pieces Mr. Tyerman had in his pocket completing them. These little pictures were really pretty, and wonderful from an artistic point of view (they were passed round in the audience), and he defied any artist, not assisted by spirit friends, to produce such under the same conditions. Even granting, he said, for the sake of argument, that Mr. Duguid was capable of moving from the position in which he was tied, and could find his way to the table and painting materials without being detected, even then he defied any artist to paint such pictures in the dark. It sounded very well to talk about conjurers imitating the spiritual phenomena, but they had never yet imitated them under the same conditions. No artist ever yet painted such pictures under the same conditions. Mr. Duguid also gave them an exhibition of the fire-test, by taking some burning coals from the grate, and playing with them as if they had been marbles.

He only spent a few weeks in England, but his stay was exceedingly interesting and pleasant. At Newcastle-upon-Tyne he had a *séance* with the "materialising medium," Miss Philipps. The phenomena exhibited through her are perfectly astounding. The forms appeared and disappeared whilst the medium was sitting *outside* the improvised cabinet. The spirit forms and the medium were therefore seen simultaneously, thus excluding even the possibility of doubt as to the genuineness of the phenomenon.

RELIGION AND SCIENCE.

LAST Sunday morning the Archbishop of York preached to the members of the British Association at the Parish Church, Sheffield. Towards the close of his discourse he said:—

Let us compare moral with intellectual things. One of our friends reads every book that comes out upon almost any subject, and can give out in agreeable language the different views of various parties on some matter of policy or social interest. It is a common type in a time when men run to and fro and knowledge is increased—the well-informed man. Another has been drawn to some one subject, loves it, lives in it. All the powers of his mind are bent towards it. At last the fire kindles and he speaks, and a great poem or historical study or scientific discovery is added to the world. That is the man of genius. No one now believes in careless genius or supposes that a hasty impulse, disdaining trouble, could throw off a *Hamlet* or a *Paradise Lost*, or solve with Kepler or Newton the laws of the heavenly motions. A modern writer of no mean

genius has said that genius is the power of taking a good deal of pains. At least genius supposes great power of concentration, even if it is not the power of concentration. Now compare these two with their moral counterparts. Nothing is more common than interest in religious discussions; true faith is as rare as ever. Men know that a good deal may be said for the immortality of the soul, and for the power of the soul to know God; but on the other hand a good deal has been said on the other side, and this or that eminent believer has been brilliant, even jocular, on the weakness of those who believe them. He thinks that in point of party rancour there is little to choose between the great religious parties, but that true toleration teaches us not to be hot or cold about anything. He measures in the right historic spirit the worth of any opinion by the ground that it is gaining or losing in the popular mind. Nothing is so absolutely true but that something may be said on the other side; nothing is so utterly false but that some day it may find a champion. This is the well-informed religion of the time. That such a faith will not move mountains need cause us no surprise. But true faith, which has been called the genius of the soul, is of a different kind. It is not divided; it has given itself wholly to one thing. It knows that to love Christ and to deny itself, and to come after Him is the way to live and to die, and it is trying to do it. It has a measure of the truth better than popular votes or the impulse of the hour. It lives in the truth, and it knows that it will do to live on. When the divine germ of Christianity was planted in the fermenting shrine of the world, there was every chance that it would perish, but Peter and Paul were not students of the doctrine of chance. They were bound to serve a Master to whom they had given themselves. The Master was with them, and His strength was theirs, and they prevailed. Such then are the contrasts between the sphere of faith and that of science. Science aims at generalisation; faith seeks the perfection of the individual. Science seeks to know; faith strives to do. Science is intellectual; faith is ethical. Science throws light on the world's history, and upon the arts of life and the wonders of creation. Science is now and must long continue to be the possession of the few: for nothing is more remarkable than the feeble interest of the masses in the world which is their home. Religion is universal. If there are exceptions, as some contend, they are such as by their degradation furnish the best comment on the rule; and in every nation he that fears God can come to Him and serve Him. Science makes no pretence to supply those motives which religion has furnished through all the ages for devotion of life and high endeavour. "All epochs" in which faith has prevailed, says Goethe—and this is remarkable coming from such a source—"All epochs in which faith has prevailed have been the most heart-stirring and fruitful, both as regards contemporaries and posterity; whereas, on the other hand, all epochs in which unbelief has obtained its miserable triumphs, even when they boast of some seeming brilliance, are not less surely doomed to speedy oblivion." Can either of these two agents of progress dispense with the other? I think not.

And if that be so, the misunderstanding that exists between them, and that seems to be a gulf widening daily, is to be deplored. The aspiration of science, or as some at least interpret it, is all that men may bask in—a sunshine of knowledge, with no mist of prejudice or feeling to tint its dry light with illusive hues, no cloud of personal hopes and longings to soften its vivid beam. Vain hope! Be the light as pure as it may, all that I can receive of it is that which is glassed in the mirror of my own mind; and the colour of the mirror—its situations, its narrowness, its false curves—will all affect the image that it renders back. What we have a right to complain of is that so many persons say that religion may now be dispensed with, pointing to the very safeguards which religion has wrought for society as a proof that order is so firmly rooted that science needs no help. We read the signs of the times differently. If you could persuade men that they are the children and heirs of a strife for existence; if you could prove—as you cannot—that love of kindred and country, and that remorse for sin and hopes for the future are but modified reminiscences of the time when we were represented by some soulless, speechless, unconscious tribe of animals—is there not cause to dread the result? Nay, do you not see something of the danger round about? In one country girls of fifteen and youths with down upon their chin dragged into exile or to death for trying to overturn society by flame and blade! In another a fair city given over to the lowest of the people to waste with fire; in another a hideous creed of pessimism. It is a bad world, and the more we avoid its concerns, and the less we have to do with them the better for us, creeping like a mildew over the minds and will of a people, and in the country where materialism has most strongly established itself. These are what you find. Are you not afraid to remind man of his low origin—of his schooling of strife for existence—at the same time that you tell him that no master's eye is upon him, and no care is felt anywhere for what he shall do? Will not the answer be, "If I am a child of strife let me strive; if I am descended from the brutes, brute passions are my oldest inheritance!" When trouble comes upon him, and you have taken from him those high motives for patience and submission which at present are powerful, thanks be to God for it, to soothe a thousand beds of pain, and to speak hope in a thousand dark and starving homes, and when the struggle for existence has been made and has failed, you must expect despair, for there is nothing else.

"Twere best at once to sink to peace
Like birds the charming serpent draws,
To drop headforemost in the jaws
Of vacant darkness, and to cease.

We are bound before we deprive man of the motives which come from above to see what we can give in exchange. There is nothing. We discourse of hereditary social instincts which have come to us from the ant, the swallow, and the beaver, but if man is a bundle of inherited instincts he is not at all responsible for the richness or the poverty of his inheritance. He is not free; he is what these instincts make him. As for the future, a writer tells us that in the progress of civilisation the store of good

will increase, and that as the race improves in education, sin and evil will fall off and wither away. "But our life is new," replies the patient to whom this medicine is offered, and now we are imperfect and unhappy, and if progress meets some of our wants, it increases the number of them in a greater degree, and the more it has given us the greater the surface it offers to pain and to loss; the more joys we indulge in the more clear it becomes that such joys will never fill and satisfy a soul. Is this all that utilitarian morality can do to meet the cry of a great sorrow? It is dealing with Samson, and it binds him with these green withes; they will break "as a thread of tow when it touches the fire." Oh! at this point let religion speak, for the words you bring to a crying trouble are not understood by most of those whom you address, and are ridiculous where they are understood. Religion can supply hopes and motives, as thousands of lives devoted to God bear witness in the present and in the past. It can mould a life anew and make it strong and consistent. It has turned submission into contentment; it has invented resignation. It is no mere test of the power of believing hard propositions; it is a returning of the soul to God, with a recognition that God is its author, its hope, its home. It is a purifying of the soul that it may be like its Lord, for He is pure. It is a devotion of the life to love and to duty, even as Jesus wrought the works of Him that sent Him. It is a message from ineffable love to our profound sorrow. It is no credulous acceptance of paradoxes, no surrender of the intellect to ecstatic emotions; it is a consecration of the soul and will to its highest duty. Shall religion survive the shocks that it daily sustains? The suffering heart makes answer, "Lord, to whom shall we go? Thou hast the words of eternal life." The thinker may adopt the conclusion of a French writer who has studied the modern substitutes for Christianity—"Religion, the contemporary of pain and sorrow, will last as long as these; to cease to believe in God, man must have ceased to be man, and have become a god to himself." To you, men of science, belong the secret harmonies of the world, its immense history, its wealth of wonder and beauty; to us man's sorrows and aspirations. There is room for both. Both represent a real need. Sometimes in the flush of your success, in the triumph of a new discovery, when you are tempted to think that the satisfying light and sweetness of scientific truth should now be all in all, remember that your word of scorn for religious work might happen to spill the cup of consolation from the very lips of one to whom it has hitherto been sweet, or quench the light in some much-afflicted home which may hear of your sneer and will never master your discovery. There is room for both and a call for both. To you belong the wonders of the heavens, of moon and stars, of sun and earth; to us it belongs to convince each man that he is not lost and forgotten in a universe that widens as we gaze. Yes, God is mindful of you, too, counts your sorrows, compassionates your sins, wakes up your love for Him, bids you work for Him, calls you home to Him.

MR. JOSEPH P. HAZARD has reached Boston, U.S.A., after travelling round the world, and making observations in various lands as to the progress of Modern Spiritualism.

SUPERSTITIONS RESPECTING BELLS.

THE baptism of church bells, which dates from the tenth century, probably first gave them superstitious import; they were exorcised, the bishop blessed them, baptised them, and gave them the name of some saint. When these ceremonies were performed it was verily believed that they had the power to drive the devil out of the air—to make him quake and tremble—to make him fly at the sound thereof (*Tanquam ante crucis vexillum*): that they had power to calm storms and tempests—to make fair weather—to extinguish fires—to recreate the dead—to restrain the power of the devil over the corpse whilst they rung, which was the reason of ringing bells at funerals.* The dislike of spirits to bells is thus mentioned in the golden legend of Wynken de Worde:—"It is said the evil spirytes, that been in the regon of thayre, dowl much when they hear the bells rongen, an this is the cause why the bells ben rongen when it thondreth, and whanne great tempests and outrages of wether happen, to the ende that the feinds and wyched spirytes shod be abashed, and flee, and cease of the movynge of tempeste."

Yet Thomas Fuller, over two centuries ago, quaintly impugned these properties of bells. "They are," he says, "no effectual charm against lightning; the frequent firing of abbey churches by lightning, confuteth the proud motto, commonly written on the bells in their steeples, wherein each bell entitles itself to a six-fold efficacy, viz. :—

Men's death I tell by doleful knell;
Lightning and thunder I break asunder;
On Sabbath, all to church I call;
The sleepy head I raise from bed;
The winds so fierce I do disperse;
Men's cruel rage I do assuage."

—*Diprose's Superstitious Omens.*

MANUFACTURED OMENS.—The introduction of a dove, which perched at the elevation on a gilded eagle at the St. Augustine mass in Paris for the Prince Imperial, proved a lit. The bird, which is tame, and had three days' lessons, was attracted to the eagle by grain thrown on its back. It looked charming gyrating above the incense.—*Truth.*

A PRIMITIVE SOCIETY.—Lucifer began, mythologically, as a heavenly detective. He was the lawyer retained by the gods for the suppression of vice, and, from long engaging in that business, he came to love it. When he had nobody to accuse he was in distress, and went about accusing innocent people. So he was called the accuser. And then he fell lower still, and went about tempting people to sin, in order that he might prosecute them; and then he was called Satan. This was, of course, the first vice society, and the end of its attorney.—*M. D. Conway.*

TO CORRESPONDENTS.

SEVERAL interesting communications are kept over for a week in consequence of the absence from London of the editor of *The Spiritualist*, who is at the British Association at Sheffield.

* The *Passing Bell* was so named from being tolled when any one was passing from life. Hence it was sometimes called the *Soul Bell*, and was rung that those who heard it might pray for the person dying, and who was not yet dead. We have a remarkable mention of the practice in the narrative of the last moments of the Lady Katherine (sister of Lady Jane) Grey, who died a prisoner in the Tower of London, in 1567. Sir Owen Hopton, Constable of the Tower, "perceiving her to draw towards her end, said to Mr. Bockeham, 'Were it not best to send to the church that the bell may be rung?' and she herself hearing him said, 'Good Sir Owen, be it so,' and almost immediately died."—*Ellis's Original Letters.*

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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INFORMATION FOR INQUIRERS.

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

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

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

HOW TO FORM SPIRIT CIRCLES AT HOME.

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

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

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

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

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

3. Belief or unbelief has no influence on the manifestations, but an 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 messages than they are forced to do by undeniable proof.

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

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

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

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