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Contents.

The Materialisation of Sprits	253
The Supernatural. By Henry G. Atkinson, F.G.S.	253
The Divine Afflatus of the Hindoos	253
Ancient and Modern Spiritual Manifestations. By Joseph Beals	256
A Psychological Phenomenon	257
A Letter to a Visitor	257
A Good Test <i>Seance</i> . By C. C. Massey	258
A Remarkable Dream. By Henry G. Atkinson, F.G.S.	258
Weighing Machine Experiments	259
Mental Phenomena and Consciousness. By Henry G. Atkinson, F.G.S.	259
Mr. Charles H. Foster's Mediumship	259
What is Anthropology? By W. Hitchman, M.R.C.S.	261
Correspondence—Spiritualism on the Public Platform, 262; Spiritualism in Glasgow	262
Biographical Sketch of Mr. W. H. Terry, of Melbourne. By Hudson Tuttle	263
Paragaphs—Mesmerism, 255; The last Witch-Burning in Europe	26

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The Spiritualist Newspaper,

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

No. 353.—VOLUME FOURTEEN; NUMBER TWENTY-TWO.

LONDON, FRIDAY, MAY 30th, 1879.

THE MATERIALISATION OF SPIRITS.

AN interesting article by Mr. C. C. Massey, in another column, describes a good test materialisation *séance* with Mrs. Elgie Corner (Florence Cook).

From evidence which has long been accumulating, there is reason for supposing that what takes place at such *séances* is this:—A phantom form, the duplicate of the medium and her clothes, comes off from the medium, and is at first not visible to normal eyesight. It gradually clothes itself with more matter from the medium, until a solid head, shoulders, arms, and hands are formed, and at this stage we have the living half-length forms which sometimes show themselves at dark circles, while the hands of the mediums are held. They are covered with common-place drapery, as at the Amsterdam *séance*. By a continuation of the process a duplication of the full-length form of the medium is produced; both forms are solid to the touch, and both, we think, half the normal weight of the human instrument. The process may then go on, until most of the weight is in the spirit form, and the medium gradually becomes more ethereal, then invisible, and finally is altogether amalgamated with the materialised spirit, which at this stage is but the entranced medium. This accounts for the occasional freeing of mediums from bonds, without the cutting of the knots or ligatures. The whole process sometimes goes on with such rapidity that the observers consider the manifestation to be merely the freeing of the medium from bonds in the twinkling of an eye. In the case of death-bed apparitions, probably the same changes take place. The spirit, in a distant house, draws enough materiality from its dying body to make itself visible.

THE SUPERNATURAL.

BY HENRY G. ATKINSON, F.G.S.

I THINK that the general idea that Spiritism is supernatural is a great mistake. If men have souls, and these souls are the real men, and can exist independently, and prove the fact that they do exist after the body is dead and is lost in the elements, feeding the grass or cast about by the winds as the case may be, surely we have a fact in nature recognized by the senses and not a supernatural exhibition. It may be a puzzle beyond our comprehension, but what of that? Conceivability is not the criterion of truth. I cannot account for instinct, for the sense of distance, for the light passing through the window on to this paper, for the feeling of the pen as in the hand when we know that it is no such thing, but a sensation of the brain: yet without the illusion I could not write these lines; it is all illusion and incomprehensible, yet not supernatural. If I possess or am a living, independent, and immortal soul, be it so; and if it can appear in our rooms and materialize itself (or rather, as in life, envelope itself in matter even to the clothing) the wonder is but in the novelty, for the growth of a blade of grass is just as much a puzzle. It is rather that the facts of Spiritualism go to show that that is perfectly natural which has all along been referred to the supernatural, and, in fact, that the idea of the supernatural is but superstitious nonsense.

JOHN was a nice boy. He practiced self-de-ni-al. Do you know what it is to practice self-de-ni-al? No, you say. Well, I will tell you. John and his kind aunt went to church one day. Aunt Jane gave John a dime to put in a box for the hea-then. She also gave John a loz-enge. John liked loz-enges. Some boys would have ea-ten the loz-enge right up. But John did not. He practiced self-de-ni-al. He put the loz-enge in the box. He kept the dime in his pock-et. So you see, by practicing self-de-ni-al and going with-out his loz-enge that day, John could buy all the loz-enges he wanted the next day. He could buy a top and some mar-bles also. Now you know what self-de-ni-al is.—*Boston Transcript*.

THE DIVINE AFFLATUS OF THE HINDOOS.

THE following interesting narrative is from the *Dublin University Magazine* of December, 1849:—

THE ORACLE OF RAMESHWURU.

From the established village oracles we advance, by an easy gradation, to another development of the same system, where, conducted with more order, and clothed with more dignity, it exerts a proportionate influence on the middle and higher orders. This development is to be found in temples of a superior order, which have attained a celebrity for the oracular or sanatory afflatus supposed to be locally confined to their precincts. They are visited by many from afar, have, in consequence, grown rich, and are conducted with a certain degree of regularity and pomp.

Of these temples, boasting a permanent Waren, there are, as before hinted, several in the Conkan, where the whole system of Waren is perhaps more prevalent than in any other part of India. The Waren at each of these shrines has generally a distinct character, in some being purely oracular, in others chiefly sanatory. The shrine of Rameshwuru, at Malwun, in the Southern Conkan, is the most celebrated as an oracle; that of Hur-hureshwuru, which lies nearer to Bombay, is the most famous for its cures. A short description of these two will serve to give a general idea of all the rest.

The temple of Rameshwuru is of considerable size. In the inner sanctuary is a raised pediment of masonry, in the centre of which is a rude, uncut stone; a portion of this is embedded in the ground, and a portion emerges above the surrounding masonry. This stone is reported to have been cast up, or arisen spontaneously, from the earth some ages ago, and is the object of worship. It is, in fact, a Lingum, the phallic emblem of the god Shivu; and to him this temple was dedicated under the title of Rameshwuru, or Lord of Ramu, from a tradition that this stone was installed there by Rumu during his sojourn in the forests of the south, on his way to Lunka or Ceylon. Whether any hollow exists under the stone, the Bramhins of the temple alone can tell—whether the tradition of its strange origin may have been derived from some real natural fact, such as partial earthquake, or the fall of an aerolite, must equally remain a matter of mere conjecture. The temple has a regular and rather numerous establishment of Bramhins, one of whom is the habitual recipient of the afflatus. It has an endowment of land attached to it, and is under the superintendence of the Patell or headman of the township, whose ancestors had some connection with founding or enlarging it. When any party is desirous of having an answer from the oracle, he must first obtain the sanction of the Patell, who proceeds with him to the temple, and tells the head priest that the stranger is desirous of consulting the god. The arrangements are then made, and a day and hour appointed for his attendance; for it is only on certain days of the week or month, and at certain times of the day, that he can be consulted. During one month in the year, indeed, that of Poushu(a), corresponding with our January and February, the oracle is wholly dumb:—no afflatus can then be obtained, because, as the priests state, the gods are not at home in that month. There are certain conditions in the way of preparation which must be complied with, both by the Bhuktu or priest who is to be the recipient of the afflatus, and the party consulting: these, according to the general analogy of the Waren system in other parts, consist chiefly in ablutions, fasting or abstinence from certain kinds of food, continence, and, on the part of the questioner, the offering of a cocoa-nut, besides such additional free-will offering of money, &c., as he may choose. On the appointed day, at noon, all the parties, who have to consult the oracle, repair to the temple. Fresh lustrations take place there under the direction of the chief Bramhin. The ceremony then begins. The Bramhins and the Patell stand

within the sanctuary and supplicate the presence of the Deity. The concurrence of the Patell would appear to be very necessary on these occasions; for, according to some of our informants, the Waren will never come, unless the Patell, who is the temporal lord or lay patron of the establishment, has first given his sanction, and joined in the general invocation. The consultants, meanwhile, stand outside the sanctuary, in the vestibule of the temple, whence they can dimly see what passes. The first preliminaries having been gone through, as above, the Bramhin who is the recipient of the Waren, having bathed his body afresh, sits down before the idol upon a sort of tripod, unties his hair, and fixes his eyes in contemplation upon the image. The other Bramhins commence a song of praise or invocation, to the accompaniment of a small mellow-toned drum. Flowers are spread between the idol and the contemplating Bhuktu, and a chafing-dish with some live embers is placed among them. On this the head Bramhin casts from time to time, while he chaunts, frankincense and camphor, the fumes of which ascend in thick clouds around the head of the contemplative Bhuktu. In a short time the right arm of the latter is observed to move up and down by a slow, involuntary movement: the Waren is then established in his person, and he gives the responses of the god to all questioners. According to all our informants, the above is the only convulsive motion which takes place in the Rameshwuru Waren. Its peculiarity in this respect distinguishes it from most other Warens, and may depend on some vapour, or other natural cause, peculiar to the locality. For ourselves, we would refer it rather to the particular physical constitution of the Bhuktu himself; for although under certain circumstances strangers are permitted by the Patell and Bramhins to take his place on the tripod, and the same result, a convulsive movement of one arm only, is said invariably to follow, we are inclined to doubt the accuracy of this report, knowing, as we do, that convulsive movements of one arm or leg are the special symptom of a particular form of disease.

In a great majority of cases, the health of the parties is the subject of the consultation. The following is a brief example:—

Questioner.—"Oh god! I am sore unwell: make thou me well. What have I done? what must I do?"

Oracle.—"Thou hast done so and so. I will heal thee in eight days: for seven days thou must abstain from such and such food; twice must thou bathe in the sacred water from my feet; on this day and the third day hence: on the eighth day thou shalt be cured."

Water is poured down the feet of the god (*i.e.*, of the man who has the Waren on him), and this water, esteemed holy as the Ganges, is preserved for the purpose above specified. The directions are all rigidly obeyed, the promise implicitly trusted; and, as we are informed, a cure generally follows. So omnipotent is faith!

The Bramhins are peculiarly jealous of the entrance of any stranger into this temple. Two or three years ago a Government officer, travelling with his family through the district, wished to put up during the night in the vestibule, as is very usually done at other places without offence. Both the Bramhins of the temple and the Peons in his own suite besought him not to do so, on account of the great sanctity of the shrine. He, perhaps inconsiderately, disregarded their entreaties and warnings, and occupied the forbidden precincts. His lady was then *enceinte*. On the same night, she was prematurely delivered of a still-born child. This, though a very natural result of the fatigue endured in travelling on the previous day, was immediately set down as a retribution for having violated the temple, and is now quoted in the country in proof of the divinity of the place: so that an injudicious act, on the part of a Christian traveller, has thus had the unintentional effect of strengthening the popular superstition.

Although this is designated the oracle of Rameshwuru, *i.e.*, of Shivu, yet, according to the theory of some of the learned, noticed in a former note, the afflatus should, perhaps, properly be regarded not as that of the great Shivu himself, but of one of his attendant demi-gods or spirits, commissioned by him to enter the frame of the Bhuktu (*a b*).

Notes by Professor Bal Gungadgur Shastree.

(a) ["During the month of Poush, the Waren is dumb."]

This period of temporary cession of the Waren is common to most of the oracles. In some places the Devee is said to retire to her Maher, or father's house, during the period.

(b) ["Nature of the afflatus."]

The Uvurusu is ascribed to Rameshwuru or Shivu, but it should be regarded as that of some one of the thousands of demons and spirits, of which he is the lord, according to our mythology.

THE SANATORY WAREN OF BHUIROBA AT HUR-HURESHWURU.

The temple of Hur-hureshwuru gives its own name to the town which has sprung up around it, situated on the coast of the Southern Conkan, close to the sea, and not more than one or two days' sail from Bombay. It is a distinguished Siddhu-sthanu, *i.e.*, a perfect or holy place. There are abundance of these minor sacred places in India, most of which, in addition to their religious character, have the medical reputation of effecting miraculous cures on those who visit them.

Many of these, no doubt, rose into reputation, from having been formerly the places of sojourn of persons of great reputed sanctity; and the cures, which are accomplished at such, may be imputed, partly to the operation of faith, partly to the effects which change of air, exercise, novelty, and freedom from the daily routine of wearisome toil and depressing cares, in which most men are compelled to pass their monotonous existence, are known to produce all the world over; and now and then, perhaps, to the real salubrity of the situation; for, in the choice of their dwellings, the solitary and contemplative devotees, as well as the learned men who gathered disciples around them for instruction in such secluded spots, generally exhibited excellent taste and judgment. There are, however, many others, the secret of whose miraculous powers has been penetrated, by Europeans having discovered, either in the vicinity, or within the precincts of the temple or shrine which forms the religious centre of attraction, hot wells, or springs impregnated with sulphur and other mineral substances. Of this kind is a celebrated spot within thirty miles of Bombay, known to the natives as the holy shrine and miraculous water of "The Diamond Goddess" (*i.e.*, Devee under that title), but more familiar to Europeans as the Hot Wells of Vujra Bae.*

In this double origin, the one spiritual, the other physical, these Siddhu-sthanus of India bear a very close resemblance to the holy wells, which, a few centuries ago, were so celebrated in Roman Catholic Britain, such as St. Winifred's, St. Ronan's Holy Well, &c., and which have now either lost their reputation altogether, or subsided into mere mineral waters. The knowledge of the real secret of such places as Vujra-bae, may lead us to suspect that similiar natural causes, though of a less obvious character, may be in operation at many other of these sanatory shrines.

Hur-hureshwuru, as the name implies, is a temple dedicated to Hurhuru or Shivu, and the Lingum is the emblem there worshipped; but the Sanatory Waren, or afflatus, which renders the place so famous, is attributed to Bhuiroba, a sort of minor incarnation of Shivu, who is generally represented as accompanied with a dog, and to whom there is a separate shrine adjoining that of the Lingum.

Hard by the temple is a sacred Peepul tree, or Ficus Religiosa, round which, as well as the Lingum, the patients must once or twice daily perform the ceremony of Prudukshina, which consists in going round and round it one hundred and eight times, pausing once during each circumambulation, to worship it with joined hands.†

There is also a sort of reservoir on the beach, which is filled with the salt water when the tide is in, and in this all the patients are obliged to bathe daily, before presenting themselves at the temple. These facts should not be overlooked, in estimating the sanatory influences of the locality. What with the short sea voyage to the place, the prescribed fasts there, the change of air, the exercise enforced in circumambulating the Sacred Peepul one hundred and eight

* Lit. Adamantaea mater—*i.e.*, the fountain considered as a personification of Devee. The meaning and probable elemental origin of this title will be understood by remembering the lines of Horace to the deified fountain of Bandusia—

"O Fons Bandusia, splendidior vitro,
Dulci digne mero, non sine floribus,
Cras donaberis hedo."

But, as the word *Vujra* signifies a thunderbolt as well as a diamond, the title may also be rendered "Our Lady of the Thunderbolt," *Bae* being equivalent to lady or mother. In accordance with this second application, and with the destructive power assigned to this goddess in the mythology and the popular ideas, her image is represented as bearing this emblem.

† Vide note on the ceremony of Prudukshina in the article "Theory and Phenomena of Possession among the Hindoos," published in the *Dublin University Magazine* for March, 1848, p. 328.

times, morning and evening, and daily bathing in sea water, a broad foundation for the cure seems to be laid in nature, before the supernatural is called in to crown the work with faith and complete the miracle.

It is chiefly in those cases which are classed under the general head of "Pishachu-oo-pudruvu," or devil-injury, that a pilgrimage to Hur-hureshwuru is considered efficacious: under this head are to be classed all those states, which have been formerly noticed under the section on demoniacal possession—epilepsy, catalepsy, many cases of mental derangement, and all shades of hysteria, chorea saltatoria, and similar nervous affections to which females are so subject.

After a residence on the spot of some days, they are subjected to the ceremonial routine, which, commencing in exercise and salt bathing, terminates in an administration of the usual stimulants to excite the imagination and overcome the nerves: the dazzling glare of flaming camphor—the scent of sickly flowers—overpowering clouds of stupefying incense, and the maddening dissonance of bells and cymbals, gongs, drums, and conch shells, all jangling, clashing, clattering, booming, blaring together, with intense rapidity and deafening loudness. The epileptic or hysteric patient succumbs under the influence, and a state of artificial epilepsy or hysteria is established, which is considered as the presence of the afflicting demon, summoned by the authority of the priest, who, invested with the commanding afflatus of Bhuiroba, now commences the task of the exorcist. He questions the evil spirit and commands its exit. The latter cowers under his authoritative voice and glance—answers his questions according to impressions imbibed from infancy—prays perhaps for some favour—stipulates to be allowed to quit his citadel with the honours of war—some ritual observance—but eventually promises to depart; and the patient falls senseless on the ground, and rises, apparently unconscious of the late scene, and, in many cases at least, completely cured.

The following narrative will give a general idea of the scenes which occur at Hur-hureshwuru. It is drawn up by a young Hindoo friend, who holds a responsible office under our Government, and whom an English education has raised far above the popular superstition and demonology of his fellow-countrymen. As it gives a very curious insight into facts as well as opinions, we give it in his own words: the lady who is the subject of the narrative is a near relation of his own:—

"CASE OF CURE AT HUR-HURESHWURU.

"A Hindoo girl was married to a widower, who had lost his first wife in the prime of her youth. When she came to be about fourteen years old she became subject to fits, which gradually increased in their severity and duration; she fell senseless on the ground, foam issued from her mouth, and the joints of her limbs became stiff. While suffering from these fits, whose duration varied from twelve hours to two or three days, she neither ate nor drank anything. One of the most remarkable things about her when in this state was that she then always imagined herself to be the former wife of her husband, spoke of matters which occurred in her time, and complained of the present wife (*i.e.*, of her real self) as having supplanted her. Several Bhuktus (exorcists) were called; but none succeeded in curing her. She suffered from these attacks for about six or seven years, during which period she was in a very sickly state of health, and bore no child to her husband. At the end of this period she was taken by her friends to Hur-hureshwuru, a place celebrated for curing patients of her description. On her arrival at that place a day was fixed by the priest for consulting the oracle. On the appointed day she was made to bathe herself in a Koondu, or small tank, which is so near the sea that at high tide it is covered with salt water. She was then taken to the temple and made to stand in front of the image. The knot of her hair was then untied; some buds of flowers, taken from the image, were placed on her head; ungaru, or ashes, were rubbed by the priest, with his thumb, upon her forehead, *between the eyebrows*; as also upon her hands and feet, commencing at the shoulders and ending at the soles of her feet; while some of the ashes were blown over her. She was then directed to fix her eyes and attention on the image, and stand still, without allowing her mind to wander from it. All this time frankincense was burnt before her, emitting volumes of smoke that perfumed the whole of the temple; a very large

nugara (big drum) was beaten louder and louder at every call of the priest. This process was repeated day after day: on the fifth day her whole body became tremulous, and her breathing hurried. She bent herself backwards and forwards, and sat down upon the floor, just in the same way as a person under the influence of a Waren would. The priest then addressed her, or rather the evil spirit in her, and the following dialogue took place:—

"*Question.*—'Who are you? what is your name? why do you annoy this lady?'

"*Answer.*—'I am her (meaning the girl's) Suwutu or co-wife (*i.e.*, her husband's former wife); I was cut off from my husband in the prime of my youth; and, not having enjoyed all the pleasures and comforts of this life, my soul was entangled in them, and I have consequently remained here, and entered her (the girl's) body, whom I envied very much; for she enjoyed all the pleasures which had been destined for me, and from which I was suddenly cut off. I am, however, quite tired of this life now, and would rather have Gutee (or departure), if you will please to help me, by performing the necessary ceremonies.'

"*Q.*—'Do you require anything?' (Such as a cocoanut, or other offering or bribe, usual in such cases.)

"*A.*—'No, I require nothing.'

"*Q.*—'What should be given to the Bramhins to eat?'

"*A.*—'Nothing.' (This answer was very unusual, and surprised every one.) 'I go voluntarily: only perform the ceremonies of Gutee.'

"The friends of the girl said, 'Well, if you leave this girl we shall perform all the ceremonies of Gutee.' She replied, 'Very well, I go,' and instantly fell senseless on the ground. She recovered after a few seconds, and seemed to be greatly exhausted, and was quite unconscious of what had passed. She was taken home, and, after two or three days, brought back to Bombay. From the day of leaving Hur-hureshwuru up to this time, now nearly five years, she has had none of her former attacks, has been quite healthy, and has borne two or three children to her husband."*

Notes by Professor Bal Gangadhar Shastree.

Among the Sanatory Warens may be mentioned Nursobachee Wadec, on the banks of the Krishna, near Kooroondvudu, the fame of which exceeds that of any place I know of. The chief temple is that of Shreepudu Swamee, supposed to be an incarnation of Duttatrayu, the son of Uttri, himself a manifestation of the three principal objects of Hindoo worship. The regimen prescribed is—bathing in the river, perambulating round the temple, and thirdly, reading, hearing, and believing the Gooroo-churitra, a book containing an account of the miracles performed by Shreepudu Swamee. The spirits manifest themselves in the evening, at the time of the Dhooparutee, or burning incense and beating drums. The whole I consider as another clear illustration of the principles attempted to be established.

The possessed female becomes so excited and insensible that she does not cease blowing and waving her hands until others hold her down by force, in order to bring her to a state in which she can be consulted. A great deal no doubt depends upon the peculiarity of her constitution, for only particular females are possessed, and those who are disposed to the afflatus are said to have a visitation of some sort on that night, if they have no opportunity of attending the party.

MESMERISM.—Mr. D. Younger, of 1, Sandy Hill, Woolwich, in the course of a letter, says:—"In reply to your quotation from the *Medical Press and Circular*, headed 'Spiritualistic Quackery,' I beg you will grant the privilege of being heard to one who has made mesmerism his study for thirty years. During that time I have become acquainted with, and through mesmeric agency performed, many astounding cures of the most obstinate and complicated diseases, some of them after being pronounced incurable by what the *Medical Press* calls 'the profession.' For these cures I never received any payment, but the satisfaction of doing good. I have cases in hand at the present time, and have just finished with a case of long-standing ague, thoroughly cured by four treatments. Such, sir, has been my success, that it inspires me with confidence sufficient to ask any of 'the profession' to put their powers to the test in parallel cases with their most celebrated remedies. I will volunteer to substantiate the superiority of mesmerism."

* The singular imagination which possesses Hindoo women, under the influence of a Hedulee or female devil, that they are the deceased wives of their husbands, and the vindictive and angry feelings which their words manifest towards the living wives (that is, towards their own sane, healthy selves), have been already noticed in our introductory paper. The foregoing narrative offers an instance of this peculiarity. A much stronger and more singular example of the same anomaly is exhibited by a Hindoo lady in Bombay at the present time (1-49). This lady has for some time past been in the last stage of decline, given over by her physicians and friends, and unable to leave her bed, or speak above a few words at a time. She is subject, however, to periodical visitations of a Hedulee, and while this possessing *daemon* is upon her she rises and walks about, and talks for hours with the greatest energy, and without exhibiting the slightest sense of weakness or fatigue: mentioning past events and family matters which occurred during the first wife's lifetime, and could, it is supposed, only be known to her; and denouncing the present wife (that is, her own sane self), and the present wife's (that is, her own) child and her husband for ill-treating and not protecting what, imagining herself to be the spirit of the deceased wife, she calls her little one—that is, the child left by the former wife! Is this mere madness, or the parrot-like repetition of ideas with which, from infancy, she was familiar, or is it an avenging Nemesis within the conscience itself?

ANCIENT AND MODERN SPIRITUAL MANIFESTATIONS.*

BY JOSEPH BEALS.

WHO now heal the sick by the laying on of hands, or in other words, by mesmeric treatment? Surely there are none in the churches, where, according to the Bible, we should expect and ought to find them. But we find many among the Spiritualists, who not only profess to cure disease in this manner, but who actually do it. And we have examples of this power with us to-day—persons who have been raised to health by the laying on of hands, and by mesmerised paper, after they have been given up to die by the regular physicians.

There are many accounts in the Bible of what are called miraculous healing. In the fourteenth chapter of Acts we read:—

“8. And there sat a certain man of Lystra, impotent in his feet, being a cripple from his mother’s womb, who never had walked.

“9. The same heard Paul speak, who, steadfastly beholding him, and perceiving that he had faith to be healed,

“10. Said with a loud voice, stand upright on thy feet. And he leaped and walked.”

In the nineteenth chapter we read:—

“11. And God wrought special miracles by the hand of Paul:

“12. So that from his body were brought unto the sick handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them.”

I am well acquainted with a young lady who, for fourteen months, was confined to her bed with what doctors called “spinal disease.” During all this time she had not been able to walk a step, or even bear her weight upon her feet, and the last five months had not been able to move herself at all. Her limbs had been gradually drawn up, so that her knees were as high as her hips, and she could not straighten them. The mother, who was a widow, had spent all she had in employing the best physicians that could be obtained, but without any good results, and they pronounced the disease incurable. At this time a mesmeric healer heard of the case, and as he was passing through Northfield, where she resided at that time, felt impressed to call and see her, and after conversing a few moments, placed his hand upon the bottom of her feet, and in a short time her limbs were partially straightened. After two or three treatments in this manner, at intervals of a few days, her limbs became straight. He then advised her to write to Dr. J. R. Newton, who was at that time in California, and state her case to him, and see if he could not help her, but as they had no money she delayed writing for a few weeks, hoping in some way to obtain some, but did not succeed, and finally wrote without a remittance. Dr. Newton, always ready, Christ-like, to perform a good act, immediately replied, and told her he could help her, and that upon reading his letter she would feel an impulse to get up and walk, and enjoined her to do so. She read the letter aloud to her mother.

Now she had made great efforts to get up and stand upon her feet previous to the time when she could not move herself in bed, and it had always made her worse for several days. So she said, “Now, mother, if I do try and it makes me worse, shall you blame me?” “No.” “Then I shall try.” She got off the bed without help, but could not stand erect. However, she walked a few steps, and returned to the bed. After lying a few moments she said, “Mother, I can do better than that.” She got up, stood erect, and walked across the room and back to the bed without help. And from that day to this, now some three years, has been steadily improving in health and strength, and is at this time apparently as well as anyone. I should state that Dr. Newton sent her two mesmerised letters.

We recollect the account as recorded in Luke, where Jesus took “Peter and John and James, and went up in a mountain to pray. And as he prayed the fashion of his countenance was altered, and his raiment was white and glistening.” “And, behold, there talked with him two men, which were Moses and Elias.” And the three disciples saw them. After Jesus was put to death He appeared many times to His disciples and others.

I will mention three instances: the first is found in the last chapter of Luke, when he appeared to two of his disciples as they were on their way to Emmaus.

“16. But their eyes were holden that they should not know him.”

And he walked and talked with them.

“30. And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them.

“31. And their eyes were opened and they knew Him; and He vanished out of their sight.”

J. Frank Baxter told me that a few years ago Mrs. Nellie J. T. Brigham lectured in Chelsea, and he was engaged to sing. After the lecture had commenced he, feeling somewhat chilly, as it was a cold night, went into the ante-room, where there was a register, to warm himself. While sitting there a door from the vestibule opened, and a man came in, and requested him to give a test after the lecture. This man told him he was a spirit, told how long he had been in spirit life, and wanted the test given for the benefit of a lady in the audience. He also described a pin, in the form of a lyre, which she had presented him, he having given her lessons upon the guitar, and refused any remuneration; then went out through the door. Baxter said he saw this spirit as plainly as he ever saw anyone in the mortal, and after he left it seemed so real he thought it must be some one who desired to play a practical joke upon him. As soon as he had come to this conclusion the door opened again, and in came the spirit, and said, “You think I am trying to deceive you; will you step to the door and lock it?” Baxter said he began to be a little frightened; he went to the door, keeping his eyes continually upon this form, and took hold of the knob ready to open the door and pass out if occasion required, and while he was intently watching it the spirit vanished out of sight; soon it gradually re-formed, and then asked, “Are you now satisfied that I am a spirit?” Baxter said he was; whereupon the spirit vanished again. After the lecture he went upon the platform and gave the test, giving name, occupation, date of death, age, and place of burial, described the pin; also, giving other particulars, and then pointed in the direction of the person for whom the test was intended. It was acknowledged to be correct in every particular.

Again, we read in the Gospel according to John, 20th chapter, 19th verse,

“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and said unto them, ‘Peace be unto you.’

“20. And when He had so said, He showed unto them His hands and His side. Then were the disciples glad when they saw the Lord.

“24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

“25. The other disciples therefore said unto him, ‘We have seen the Lord.’ But he said unto them, ‘Except I shall see in His hands the print of the nails, and put my fingers into the print of the nails, and thrust my hand into His side, I will not believe.’

“26. And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, ‘Peace be unto you.’

“27. Then saith He to Thomas, ‘Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless but believing.’”

The old saying that “seeing is believing” was exemplified in this case, for Thomas was immediately convinced that he had seen Jesus. Now if there is any reliance to be placed upon this record, and I have great confidence in it, here is proof of materialization. There are several points here to which I wish to call your attention. In the first place Jesus, after walking and talking with the two disciples, sat down to the table with them, and, to their utter astonishment, vanished out of sight, or, in other words, de-materialized. In the second place, it distinctly states that it was in the evening, and “the doors were shut where the disciples were assembled for fear of the Jews, and Jesus came and stood in their midst.”

Now here are the exact conditions that are observed in the séances, or circles, that are held to-day. The doors are shut and fastened upon the inside to prevent intrusion, for others coming in or going out after the circle is formed make a disturbance, breaks conditions. But some may say there is nothing said about the door being fastened. Very true, but would it not be ridiculous to say the door was simply shut, without fastening, if they were really afraid of a disturbance from the Jews or anyone else? Most assuredly it would. Here, then, is a clear case of materialization, and we have abundant evidence of such manifestations taking place all around us to-day. I have been told by dozens of my friends

* From *Spirit Manifestations of Ancient and Modern Times Compared* (Field and Hall, Greenfield, Mass.; 1879).

that they have seen the materialized forms of their spirit friends, whom they fully recognized and talked with, and then have seen them vanish, or de-materialize, before their eyes. I will mention only one case. A friend of mine, in whom I have great confidence, told me that in 1874 he had a sitting with Dr. Henry Slade. He examined the room carefully, then locked the door and put the key in his pocket, no one there but himself and Dr. Slade. They hung a piece of black cloth across one part of the room, sat down a few feet in front of it, he taking hold of both of Dr. Slade's hands. Soon his attention was called to a spirit light which moved around the room, and then passed behind this cloth. There was in this cloth a hole cut on three sides, hanging from the top. Soon this was rolled up, and the face of his father appeared. Soon the curtain dropped, and his father stepped out in front of it, and conversed with him a while, then vanished out of sight; he did not go behind the curtain, but de-materialized in full view. I am entirely satisfied of the fact that hands are materialized, for I have seen and felt them under such test conditions as to entirely preclude the idea of fraud.

For instance, at a circle I attended in August, 1875, I strapped the hands of the medium together with two long strips of sticking plaster. The doors and windows were then shut and fastened under my supervision. There were none but adults in the room. We then sat down in a circle, the chairs touching each other all the way round, the medium in the centre. The entire circle joined hands. Soon what appeared to be a child's hand touched mine two or three times. I made the request that the hand be placed in mine, and allowed to remain there a moment, at the same time saying I would not attempt to grasp it. Soon it was laid in my hand, and after a moment I closed my hand carefully, just to feel the size of it, instantly opening it again. This I did two or three times, until I was thoroughly satisfied it was a child's hand. It was then moved along through my hand, I continually feeling of it all the way to the elbow. It was a soft, smooth, plump child's hand and arm. I should say it would belong to a child of about eight or ten years of age. Then, again, I have seen hands under such test conditions in other circles and with other mediums, that there was no possible chance of deception.

There are, however, many doubting Thomases in the world. I am one of them. These things must be witnessed before one can be satisfied of their reality. No one can fully accept them as facts on the testimony of others.

A PSYCHOLOGICAL PHENOMENON.

THE San Francisco *Chronicle* publishes an interview with a noted physician of that city, who relates the following peculiar experience:—

"It was in the fall of '51, in the days of primitive morality and laxer justice in San Francisco. I had been but a few months in the city, and had become moderately established in my practice. Early one morning I was called to attend a man who had attained some prominence as a speculator and operator in real estate. He had been discovered lying on the floor of his lodgings in a dying condition from half a dozen knife wounds, the horrible instrument of his death still remaining where it had last been thrust into his body to the hilt, penetrating through the right lung. There were evidences of a desperate struggle having occurred before the unfortunate man yielded to his fate. He was entirely unconscious in the spasmodic gasps of death, and he breathed his last in a very few moments after I reached the spot. As his last breath went out I became conscious of a new and mysterious presence, and my mind seemed to pass under the control of a superior mental power. I yielded a passive obedience to the influence, and immediately the scene of a death-struggle passed before my mental view. It seemed for an instant as if I was myself endeavouring to ward off a murderous attack. With one hand my assailant held a suffocating grip upon my throat, while with the other he plunged the deadly knife again and again into my body. I saw his clenched teeth, and his fierce, cruel eyes gleaming into mine with the malignancy of a demon. Such was the force and horror of the impression that I staggered and fell as if in a

faint. The bystanders, who were inured to sanguinary scenes, supposed that I had been overcome by the spectacle of the murdered man, and their comments were anything but complimentary to my nerve and experience as a physician. But the cool and careful manner in which I subsequently performed the autopsy dissipated what might have been a fatal suspicion cast upon my professional capacity. I found the marks of clenched fingers upon the throat of the murdered man. I knew that I had beheld and experienced the incidents of his death-struggle precisely as they were impressed upon his own mind. The stout, burly man of my vision, full-whiskered, with a red shirt, slouched hat, and a black kerchief tied loosely about his neck, and that fierce, fiendish glow of countenance, I could never forget. But I did not recognize the man, and in those days suspicion was not safe, based even upon better foundation than the pretensions of a soothsayer. I did not care to hazard either my life or my professional reputation in a manner that could accomplish no good purpose.

"Years after the occurrence, in the early part of the '60's, I was returning from a trip to the east, when I met a gentleman on the steamer on the way up from Panama. He came aboard at one of the Mexican ports, accompanied by one or two others. Acquaintances were speedily made, and the usual sociality on shipboard was cultivated. One evening we were seated at a game of whist, and the gentleman I specially refer to had taken a hand as my partner. I was leading out a suit, and incidentally glanced across the table to catch an inspiration from the countenance of my partner. Instantly a strange spell came upon me. The features of the gentleman assumed a malignant expression; his full grey beard was restored to a sable hue; he had on a slouch hat, a black kerchief, a red shirt—it was the horrible incarnation of my vision standing beside the murdered man. The shock overcame me, and I reeled, limp and helpless, from my chair. A glass of brandy and water revived me, and a disposition to sudden attacks of vertigo was the explanation I gave to the sympathizing group.

"The following morning the gentleman approached me while leaning on the rail, and accosted me with a cordial salutation, 'Have we not met before?' he inquired. 'Just as you were taken ill last evening I seemed to catch a sudden glimpse of familiarity in your countenance.' 'I do not know,' I replied; 'were you in San Francisco in '51?' 'Yes—no, as I recollect,' he again stammered. I was looking in his face again; his features seemed again to gather that horrible distortion of malignity; it held me as the fascination of a serpent, and with a desperate effort I turned away and hurried from his presence. No explanation was made or asked on either side. I have met the gentleman often since—a wealthy and respected person—but there seems to be a repulsive force between us, and of mutual accord we keep aloof. Do we know each other's minds? I cannot tell."

A LETTER TO A VISITOR.

(To the Editor of "The Spiritualist.")

SIR,—I should be glad if you would find space in your next number for the enclosed reply to the "Letter to a Visitor" which appears in your present issue.

EDWARD T. BENNETT.

The Mansion, Richmond-hill, May 24th, 1879.

28, East-street, Queen's-square, W.C., April 25th, 1879.

MY DEAR MR. BENNETT,—To-night's post has brought me letters from yourself and Mr. Calder, of which I understand the meaning, and of which also I recognise the friendly intentions (at least in your case).

As a matter of fact, I have rarely entered the rooms of the B.N.A.S. since Feb. 22nd, nor do I intend to do so at all in future. I have ceased to feel interest in its proceedings since so many of my personal friends have ceased to be members.

But I am not the less interested in the cause of Spiritualism; and I think that it would be logical if some of the persons who are interested in my past and future career were to formally rescind (or at least bring forward a motion for the final rescension of) the vote of thanks passed to me by the Council on the occasion of my retirement from membership.

As you *personally* have been always so friendly, sincere, and respect-inducing, I cannot close this letter without some expression of my desire that no controversy may mar the feelings I entertain. Perhaps we should have understood each other better.—Yours very truly,

C. CARTER BLAKE.

E. Bennett, Esq.

Mr. W. EGLINTON has returned to London from Cape Town.

MR. DESMOND FITZ-GERALD, M.S.Tel.E., read a paper last week before the National Association of Spiritualists, in which he went into the details of the Williams-Rita *séance* at Amsterdam.

A GOOD TEST SEANCE.

BY C. C. MASSEY.

ALLOW me to report a very satisfactory *séance*, under strict test conditions, with Mrs. Elgie Corner, at the Dalston Association Rooms, on the afternoon of Friday last, the 23rd. A friend of my own profession, who is as rationally exacting in the matter of evidence as any one I know, and who concurs with me in this account, and in entire satisfaction with the results, was the only other sitter besides myself. We arranged for a series of *séances*, but I confine myself to the latest as yet held, because the remarkable results were obtained under conditions which, in our opinion, left nothing to be desired. Your readers may judge. We placed the medium in a chair in the back room, at such a distance from the curtain, dividing it from that in which we sat, that she could not reach the curtain without moving some distance towards it. She sat sideways to the curtain, the back of her chair to the locked door leading into the passage, and about four and a half feet from it. We passed a strong piece of tape tightly round her waist, knotting it with the utmost care and security behind her. As the test entirely depended for its efficacy on the inability of the medium to slip through this band, I must ask your readers to understand that we took care that the tightening should be as much as could be borne without extreme discomfort; and in fact we afterwards ascertained by measurement that it was greater by about an inch and a half than would be the case with ordinary consideration for comfort. (To exclude obvious suggestions, and with a view to this report, but certainly not for the satisfaction of any doubts of our own, I yesterday called unexpectedly on the medium, and being allowed to take the measurement as I then found her, I ascertained it to be exactly the same as when it was taken after the *séance*.) Having tested the security of the knot, which we did not seal because from the tightness of the tape round the waist we could not do so without burning the dress, or spilling the wax over it, we passed one of the tapes which came from the knot (it was all one piece) several times tightly round the side bar of the chair back, carrying the end to the handle of the locked door behind the chair. We found this to be quite firm and irremovable, and wound the tape two or three times tightly round it, then knotted it, and sealed the knot securely upon paper, impressing one of our signets upon the wax, so that it could not possibly be removed without breaking the seal and untying or cutting the knot. (All our knots we had afterwards to cut.) The other end of the tape we carried and made fast in like manner with knot and seal to the brass bracket which supported the window curtain at the opposite angle of the room, nearly eleven feet distant, having ascertained this also to be a firm fixture. (I should add that though for the reason above stated we could not seal the knot at the medium's waist, we did in fact impress a seal on the tape about an inch and an half from the knot, so that no loosening was possible without mutilating the impression.) The effect of these arrangements was that the medium could not move at all laterally without breaking one or other of the lines extending from her, while in a forward or rather oblique direction towards the curtain there was, as we found by trial, only slack enough for an advance of a few inches, leaving her quite unable to reach the curtain with hand or foot, without getting free from the tape. The curtain had no opening in the middle, and had to be drawn away at either of the sides for anything to be visible. From the side of the curtained doorway nearest her the medium was more than three feet distant, from the other side more than five feet, after allowing for the nearest advance. (I should mention that the exact measurements of these distances I took myself, not at the time, but subsequently, from accurate recollection of relative positions.)

We then left her in the darkened room and took our seats, one on each side of the curtain in the front room. On no other occasion in my experience, except on one, a few days before, with this medium, has anything like the degree of light we sat in been permitted for a (so-called) materialisation *séance*. It was perfectly sufficient for accurate observation, being daylight, that we neither could nor were very solicitous to shut out. We conversed for a short time with the medium quietly, without singing or music, till her voice was changed

for that of "Marie." This was quickly followed by a hand and forearm extended through the doorway, and plainly visible, with flexible fingers, which rapped the wood, first on the side of my companion and then on mine. We asked for an arm at full length, and one was put out, bare, and nearly up to where it would join the shoulder if there were one. Next the curtain was drawn away on one side and the other, showing at each successively a full-length figure, enveloped in ample masses of white drapery, and which spoke to us (the voice being "Marie's") from the places at which it appeared, moved, and gave undoubted evidence that it was not a "dummy." But as it was within the shade of the dark room we could not distinguish features, so we asked it to come out to us. It promised that the attempt should be made, and professed to retire to the medium "to gather power." We heard Marie tell the medium she was "going out." But the latter partially awoke, asked for water, and complained of fatigue; so we agreed to put an end to this *séance* on this occasion, being well content with the results we had obtained for the present, and to defer even greater successes to another day, when Mrs. Corner (who had passed a sleepless night with a sick child) might be better able to endure the possible strain upon her system without injurious effects. On re-entering the room, where we found her seated on the chair in the same position as before, we first ascertained that the tape was fast knotted round the waist, and then cut it, releasing her, while we, having lit the gas, examined everything at leisure. Knots and seals were all intact. We went carefully over every inch of the tape, to be sure that it had not been anywhere cut and re-joined. Nothing had been tampered with, all odious possibilities were excluded, and we were left, not being quite orthodox Spiritualists, in doubt between the several hypotheses which seem debateable. Certainly "Marie" has never, in my experience of her, made any claim to represent a departed spirit, perhaps because she despairs of convincing me.

One word about these trying tests. I think there are investigators who would on no account inflict physical pain on a medium, who do not consider sufficiently the irritability and discomfort which may be generated by certain modes of trying not in reality one whit more secure than that above described. These feelings, if excited, have usually been found to hinder manifestations. The very time occupied, and the fuss of elaborate precautions, are probably prejudicial. The medium knows that any expressed objection will be secretly set down to a dishonest cause, and submits with annoyance more or less suppressed. Consistently with security, the utmost liberty of movement should be allowed. I can myself conceive few positions more irritating than the consciousness that one cannot move head, hand, or limb without danger of rupturing some ligature, on the safety of which one's character for good faith depends.

In the case of a lady medium, I would commend to investigators, who will only just consider the human figure, our simple tie round the waist, with a good knot, the ends out of reach, and *without slack*, as combining the advantages of simplicity, facility, rapidity, comfort to the medium (who usually hates to be much meddled with), and absolute security.

Temple, May 26th.

A REMARKABLE DREAM.

BY HENRY G. ATKINSON, F.G.S.

MR. JOHN DE LA MONTAGNE, late American Consul here at Boulogne, told me yesterday that on the third and fourth of this month he had a fearful dream, which was repeated, that a friend in New York was in great trouble; that he was pursued by a man (a judge) with the determination to kill him; and that he received a letter, dated the 22nd May, from his friend, relating his anxiety and other circumstances precisely as in his dream.

Boulogne, France, May 24th, 1879.

LAST Tuesday, at the annual general meeting of the National Association of Spiritualists, thirty-three persons were present, many of them members of the Council. Personal attacks were made by several speakers upon the editor of *The Spiritualist*; but nobody dealt with the point at issue, that the actions of the Council over fourteen official motions entered on its books, sacrificed the public interests in every one of the fourteen cases. The resolutions were printed in *The Spiritualist* of May 9th, for the examination of disinterested readers.

WEIGHING MACHINE EXPERIMENTS.

WE have received the following letter:—

“Spiers & Pond’s Holborn Viaduct Hotel, London, May 27th, 1879.

(To the Editor of ‘The Spiritualist.’)

“DEAR SIR,—I think that as I have waited six months for my weighing machine gift to the British National Association of Spiritualists to come into life by the using of it for testing materialization mediums, and as no application of it has yet resulted, it is high time I steered my plans of investigation into another atmosphere. I shall take a room of my own, and with the kind assistance of a few private friends who are anxious to attain a deeper knowledge in Spiritualism than we at present possess, will begin afresh. I will shortly provide a similar weighing machine to test the powers of Miss K. S. Cook, or others, in proof of what I have lately written, and any other medium who likes to call can be tested and possibly engaged. I wish you also to make known it is to be no association; it will have no name, nor will there be payment for admission, but the *séances* will be purely conducted by a dozen gentlemen of high respectability, our purpose being deeper research. The new experiences will, through you, I trust, be faithfully reported weekly.

“CHAS. BLACKBURN.

“Parkfield, Didsbury, nr. Manchester.”

Nearly all the physical mediums refuse to sit for the National Association of Spiritualists, which is the reason why the valuable apparatus there is lying idle. Mr. Blackburn has already taken a room for experimental purposes, and has issued his invitations to those friends he wishes to join him in research. The new apparatus is now in course of construction by Messrs. Varley Brothers, and will soon be ready for use. In various points of detail the new machinery will present improvements upon that hitherto employed for the purpose of weighing mediums during the evolution of manifestations.

MENTAL PHENOMENA AND CONSCIOUSNESS.

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

I AM glad to read some close and very true remarks by Mr. Francis Galton on the nature of consciousness and independent cerebral action; but the meaning of the heading “inner consciousness”—a term also used by Mrs. Louisa Andrews (p. 248)—one does not see. Consciousness means the mental phenomena, and is simply perceiving, or rather the perceptions, which with Berkeley were the things themselves. But a perception is neither an entity nor a power in itself, but the sense accompaniment of a cerebral action, and ever in relation to a will or effort; but whether the physical action as well as the sense accompaniment is to be included as mind is a matter of agreement. The most important and primary need is to analyse perception, to attain a clear understanding as to the actual nature of our knowledge, its extent, and the illusions or sources of error, which, strange to say, has never yet been done. Bacon refers to the necessity as the primary need, “first and before all;” but wrote his *Novum Organum* without attempting what he has justly asserted to be of the first importance—an omission referred to by Professor Fowler in his new work on *Bacon’s Novum Organum*—an idealist could not analyse perception, or must cease to be an idealist. I have given this analysis as an example of the inductive method, and will hereafter repeat it in *The Spiritualist*.

Perhaps I might remark here how we ought all to be more careful and exact in the use of metaphorical expressions—such as inner and outer, higher and lower, deep and shallow—all well enough in conversation, but in scientific exposition very misleading. There is a good deal of conventional physiology which science has not yet rubbed out, as when a speaker says that he feels the kindness of his reception to the very bottom of his heart—about as true as that truth lies at the bottom of the well—and actors still do what is quite unnatural, place the two hands over the heart to express the warmth of their feelings. Even Professor Tyndall uses misleading metaphorical expressions, calling attraction and repulsion a push and a pull, and referring to a chasm between the brain and its perceptions that we cannot bridge over; and Darwin out-herods Herod in this respect. Of course without similitudes we could hardly have a language, and would lose the very elements of poetry, as Mr. Harrison best knows; but now that the study of mind is becoming a science we should be more exact in our illustrations and in the terms we use.

MR. CHARLES H. FOSTER’S MEDIUMSHIP.

MR. C. H. FOSTER has long been noted as one of the best test mediums in the United States. All his *séances* are held in a strong light, and his powers are great enough to overcome some of the strongest antagonistic influences. A few particulars about his *séances* are appended. The first is extracted from *The New York Era*.

MR. CHARLES FOSTER AND THE LATE LORD LYTTON—A DESCRIPTION OF A SEANCE.

Mr. Foster is the most unspiritual-looking personage imaginable; there is nothing at all ascetic or æsthetic about him. He is of this world, worldly, and is full-formed, full-faced, muscular, handsome—a good-looking blonde-brunette of the order that takes life easily. He loves wine and tobacco, horses and social excitements, and vehemently insists that a man’s “spiritual” gifts have nothing to do with a man’s “spiritual” character, but are essentially fortuitous and accidental. Pope “lisped in numbers, for the numbers came;” and so Foster became a medium simply because, as he phrases it, “the spirits came to him;” he did not go out of his way or change his habits to seek them.

He is a Yankee by birth, having seen the light first in Salem, Mass. He is about thirty-five years of age, and has been a clairvoyant and a medium since his tenth year. His “spiritual gifts” attracted some attention in New England, and subsequently visiting London, he became quite a lion. During this portion of his career he became quite intimate with the great novelist and romancist, Bulwer, and this episode in his life is worthy of attention.

He was introduced to Bulwer, then Sir Edward only, in London, by Mrs. Frederick Barnes, an intimate friend and warm admirer of the distinguished author. Bulwer at that time was undertaking a new novel, and was likewise investigating “Spiritualism,” and thus meeting Foster at such a period, his mind was still more strongly directed to this subject. He invited Mr. Foster to call and see him at Knebworth, an invitation of which Mr. Foster availed himself on several occasions, and for several days at a time. His reminiscences of Bulwer at his ancestral home are decidedly interesting, and throw considerable light upon the character of that prince of letters.

According to Foster, Bulwer was a man very haughty and self-assertive in the company of his equals or his rivals in rank or literature. He was reserved with Lord Palmerston, on his guard with Mr. Disraeli, and rather unfriendly with Earl Russell; but to those who did not come into competition with him in any sense he was courteous and affable. To Foster he was the pink of politeness, a perfect host; and he was beloved by all the servants of his elegant establishment. He was given to hospitality, and was in the habit of entertaining the best men in the kingdom. He was a great worker, also a great dandy, full of affectations—a mixture of Beau Brummell and N. P. Willis. He was not a man of sincere convictions, and devoutly believed in only one thing—himself.

As for Spiritualism, he studied its phenomena, and never suffered himself or others to rail at it. Yet he was not a convert to Spiritualism, as then (or now) understood. He had trained himself always to look at both sides of every question, so that when others attacked Spiritualism, he would guardedly defend it; and when others enthusiastically supported it, he would attack its abuses; so that neither side could fairly claim him.

During Foster’s visits to Bulwer the latter was engaged in constructing that wonderful novel called *A Strange Story*, in which certain spiritual phenomena are discussed and illustrated in a manner as yet unsurpassed for originality and interest. Certain points in the hero of this novel were taken from the *personnel* and history of Foster, and Bulwer often alluded to the fact that Foster was the model upon which he had based his Margrave.

On several occasions Bulwer, who evidently regarded *A Strange Story* as his greatest book, would read passages from it to Foster. The two, author and medium, would sit in the library at Knebworth, side by side; and there, after the reading, the author would become a disciple, and Foster would hold a *séance*.

On one occasion Bulwer advised Foster confidentially not

to call himself a "Spiritualist," so that the name should not excite popular prejudice against him, but to give his "exhibitions" merely as "scientific phenomena;" but this advice was unpalatable to Foster, and Bulwer taking some offence that it was not adopted, a coolness arose between the two men.

Remaining for some time in London, and then travelling through Europe, Foster returned to this country, and has now temporarily located himself at No. 19, West Twenty-second Street, *en route* for Australia.

And now the questions naturally arise, What does this man Foster do? And how does he do it?

With regard to the second question with reference to the "*how*"—the *modus operandi* of the phenomena—nothing can be definitely known. Mr. Foster says unhesitatingly that they all take place through spirit agency, of which agency he is a mere instrument, and that he does not cause the phenomena any more than he could prevent them. He says candidly that the spirits come to him, and take possession of him, and communicate with him, and that all he can do is to submit to their influences, to do as he is told, and to tell others what *they* tell him. He certainly *seems* to be sincere in what he says, and resorts to no clap-trap whatever. There are no trances, no darkened rooms, no spirit faces, no music in the air, no feeling of hands and legs, etc., no charlatanism or trickery of any *visible* kind. He sits during a *séance* in a well-lighted room, beside a small table with no apparatus upon it and extremely simple; he holds nothing in his hands, smokes a cigar, and converses on the ordinary subjects of the day at intervals. He claims that the spirits appear to him, or else whisper in his ear, and that their communications to him are all "external"—made from without—entirely independent of his own volition or mentality. It may be that all this is not true; it may be that there *is* some trickery in the matter; but, if so, from the very nature of the case, it is so skillfully done as to amount to a positive miracle of skill; and certainly no one, as yet, has been able either to expose the trickery or to explain the phenomena.

What he does is simple, yet wonderful enough, and can best be illustrated by a literal, plain, unvarnished narrative of a visit paid by the writer to the rooms of Mr. Foster, 19, West Twenty-second Street, on the afternoon of May 28th, in company with an artist and a merchant of this city, each of whom can substantiate this narrative in every particular.

First, Mr. Foster requested us to write on a slip of paper the names of some twenty or thirty people, men and women, having among them a certain name of "a departed spirit" with whom we specially desired to "communicate." This slip of paper we afterwards cut into separate slips, each containing a separate name, and of each slip we made a ball, or pellet, and then shook them together, so mingling them that, to save our lives, we could not tell which from which. Yet, by taking these pellets, or balls, or slips in his hand, and applying them rapidly to his forehead, he was able to feel at once which pellet, or slip, or ball contained the particular name with which we wished to "communicate." Grant that this was a trick; yet it was so astonishingly, cleverly managed that it alone would constitute "a whole evening's entertainment." And if it was a trick, how was it done?

Second, in answer to Mr. Foster's summons there were all sorts of raps, although Mr. Foster himself was not at the time near the table. There was also writing done *under the table*, and writing, too, of names which, from the very nature of the case, must have been wholly unknown to Mr. Foster, unless, indeed, he was in the possession of the secrets of all our life almost from our cradle, which was impossible, as we had never laid eyes on him until that day. Grant that all this was trickery, too; what is the explanation? How was it done?

Third, at Mr. Foster's request we thought of the name of a deceased lady friend, a girl who had been dead for years; and lo! on, or rather under Mr. Foster's arm, on the surface, there appeared in pink, or blood, the letters of that dead one's name. We then thought of a male friend, deceased; and lo! his name appeared on the back of Mr. Foster's hand in blood-red letters. "Trick," you say again; but how were the letters made? and how on earth did the names HAPPEN to be correct each time? One thing is certain, there was no optical delusion about the matter; for this writing in blood-red letters was seen and read by the artist and the merchant accompanying us, as well as by our eyes.

But thus far, in all this series of phenomena, there has been a material basis; there have been papers, and writings, and rappings, and blood, etc., *i.e.*, things more or less material. We now proceed to subject Mr. Foster to the *experimentum crucis*, to remove all material base of operations, and to make him deal with mentality alone. Casting our thoughts back upon the past—the long forgotten, or, at least, seldom-thought-of past—we carefully invoked the image of a beautiful girl, upon whom we had wasted any amount of sentiment, but who, alas! had been sleeping in the churchyard for fifteen years. We thought upon her, and asked Mr. Foster to communicate with her, though without mentioning any of these particulars to him or telling him her name. Handing us a card with the letters of the alphabet inscribed upon it, he requested us to touch the letters in any order we chose, assuring us that whenever we touched any of the various letters which composed this once dear and dead one's name, there would be a rap heard on the table; so that by putting down the letters which, when touched with our pencil, were followed by raps, in their order, the full name of the lady would be given. We took the card and touched the letters at random, but the moment we touched the first letter of her name, there was a distinct rap. Our friend the artist, who himself had never heard of the young lady, noted down the letter. Then we touched other letters at random; but the moment we touched the second letter of her name, there was another rap, till, finally, the whole name of the dead girl was spelled out. Now, Foster had never heard of the girl of course; the artist who took down the name had never heard of her; we had not ourselves breathed a syllable of her name; and yet here was the name spelled out correctly and by raps. But more than this, Mr. Foster also rapped out for us the letters of the name of an old maiden aunt, who had been opposed to our attentions to this young lady, and who had herself been dead for over ten years. More than this even, Foster rapped, or caused to be rapped out for us, the names of *three* sisters with whom the writer had been on friendly terms twenty years ago, in Philadelphia; he also told us ("through spirit agency," he said) various particulars about these sisters which were only known to their immediate and humble circle, and which we had ourselves almost forgotten. He also rapped out the name of a well-known dramatist, recently deceased, a friend of ours; and, putting himself into communication with the spirit of one of his dramatic pupils, rapped out the name and gave us various interesting facts in the history of a popular actress, likewise recently departed. In brief, Mr. Foster gave us the names of the persons we were *thinking of*—names which we had never uttered; names utterly unknown to him; names the majority of them utterly unknown to the parties accompanying us; names shrouded, so we thought, in the recesses of our memory exclusively; and not only did Mr. Foster give us the names of these departed personages, but he evidently obtained *from some source* particulars concerning them, which enabled him to talk understandingly about them. How he did it God knows, we don't; but all this he did do. It may be all trickery, all psychology, all what you will, but, at least, it was all *done*; and he does similar things every day; and, as Bulwer himself said of these phenomena, "No man knows *how* they are, nor denies that they are."

THE LAST WITCH-BURNING IN EUROPE.—It is generally stated that the last witch was burned in Europe in 1793, in Prussian Poland. But this has now become a mistake. She was burned Feb. 26th, 1879, in Vratshevo, in the government of Novgorod, Russia. Her name was Agrafena Ignatieva. She was a soldier's widow, and seemed early in life to have acquired fame for her skill in various secret arts. The name once acquired, she profited by it. Without working, she had plenty of good things, for the peasants of the neighbourhood stood in great awe of her, and sent to her house the best of their harvests. But at last Nemesis overtook her. Fits of epilepsy became uncommonly frequent in that part of the country, and they were invariably attributed to Agrafena's evil eye. In the beginning they increased her reputation, but finally the fear of her grew into terror, and the instinct of self-defence awakened. One day a young girl in a fit of epilepsy mentioned Agrafena's name, and a few hours later the whole population of the country gathered around her hut, and among them the justice of the peace and two members of the Representative Assembly of the Government. There was a short parley between Agrafena and the crowd, then she was driven into the house; doors and windows were closed, the house was set on fire, while the unhappy woman cried, screamed, and prayed for her life; the crowd stood unmoved, looking on to the last, and sang hymns in praise of the Saviour who had delivered them from Satan.—*New York Times*.

WHAT IS ANTHROPOLOGY?

BY W. MITCHELLMAN, M.R.C.S.

OMITTING rare and questionable exceptions, the whole human race is well-nigh in possession not only of a rational, intellectual, and moral capacity, but something more—that spirituality of soul, which develops a religious sentiment, over and above any other known thought prompted by feeling, whether we believe in special creation by Deity, or the general evolutions of Nature, as seen in the facts of body, soul, and spirit. From what ancestors in this organic life did primitive peoples inherit a system of faith and worship? Is molecule the native source of each mind? Or is spirituality of being older than the vital powers of bioplasm, or forms of outward and visible existence? Do we learn by immediate perception of some unseen spiritual universe, as did the intuition of Wordsworth?—

“Our life’s star
Hath had elsewhere its setting,
And cometh from afar.”

Did a struggle for physical continuity, *alone* throughout past and present ages, eventually culminate in a spiritual sense of duty to God, as well as an acknowledgement of moral responsibility to man? Rather is it not unphilosophical, and likewise unjust, to clinch every nail of the human coffin, and declare that mud is first and manure last, since religious animation is inspired by something which is not religion, or the quality of being spiritual? Quite the contrary; the logical issue of catholic investigation is now demonstrable. Anthropology must kiss Spiritualism, after the manner of peace and piety, the scientific truth being that the deathless star which sung and shone at the birth of religiosity was the human soul enswathed in a spiritual body, destined for heavens and for hells on this planet or elsewhere. All true progress is dependent on freedom of thought, fair discussion, and righteous action; but the practical fruitfulness of facts is mainly due to accurate and repeated experiments, or those scientific illustrations which supersede erroneous theories, and preconceived ideas of what is or is not a reality. Character and interest, however valuable, must give place to a just conception of right and duty on the positive side of human affairs. Heretical strength must ever subdue orthodox weakness.

“Until Perfection lives, alone, and reigns—
In cloudless knowledge, purity, and bliss.”

As President of Liverpool Anthropological Society, I have been frequently asked, “What *is* Anthropology?” not only personally, but in numerous communications from different parts of the country. My invariable answer to the above question is now as ever, Anthropology, in the vernacular tongue, is simply a discourse on man. Indeed, it has no other meaning, etymological, spiritual, physical, theological, political, social, or intellectual. *Pense à bien*. Surely one cannot be held responsible for the perverted applications of scientific nomenclature (Latin and Greek being yet chief languages of the learned, or true symbols of intellectual freemasonry amongst all peoples of civilization and culture) in an unscientific or gratuitous manner, whether for the polemical interests of party warfare, or the distorted misinterpretations of a conventional and fashionable physical science. “Under which king, Bezonian? Speak or die,” is not freedom for a philosopher, and pertains only to the language of spiritual and secular despots, the incurable squinting of whose mental vision results, alas! in the never-ending obfuscation of those abject souls who are doomed to slavery.

“Society is now one polished horde
Formed of two mighty tribes, the Bores and Bored.”

The universal truth of the human faculties throughout the history of all kinds or varieties of our race (not the special exceptions of single brains or minds) must, I submit, be assumed in all logical and philosophic arguments. If this be admitted, I have then precisely the same irrefragable evidence for the facts of Psychology and Spiritualism, as one possesses for the minutest physical demonstrations of histology, or the most absolute maxims in the science of geometry. If any controversialist denies the general trustworthiness of the human faculties in regard to soul and spirit, whilst caring much, if not entirely, for their fidelity or honesty with respect to brain and body, there is an end of *him* so far as I am concerned, inasmuch as there can be no satisfactory or intelligent

argument with a bigot. It would, indeed, be worse than the circular method—like two unproved propositions proving each other. The certain maxims of morals and of mathematics are downright nonsense to a prejudiced sectarian, who obstinately refuses to *analyse* and fairly examine the combined elements of his whole being, whether manifested spiritually or materially.

“*Alterius sic
Altera sic poscit opem vis, et conjurat amice.*”

How stands, for example, the great vexed question in Anthropology and natural history, *origin of species*, according to the latest observations of Haeckel, Wallace, Darwin, Huxley, M. de Quatrefages, Mantegazza, Cart Vogt, Waitz, Ernest Faivre, and other professors in different faculties of science (*Bibliothèque de Philosophie Contemporaine*, 1879). In short, the chief supporters of the absolute fixity of species admit variability to a certain extent; and conversely the warmest upholders of variability are inexorably compelled by recurrent testimony to acknowledge a certain amount of un-deviating fixity, so that, as usual, the truth in the science of Anthropology, as in that of Spiritualism or Materialism generally, seems to lie between two extremes of antagonistic advocacy, the facts of *universal* nature never failing. Under present circumstances I thought one could hardly do better than give the last address for the session to the Liverpool Anthropological Society on “Science revised by Philosophy,” or the march of physics—a true march, but a march backwards when viewed exclusively. J. Stuart Mill bequeathed a philosopher’s legacy in the words, “He who knows only his own side of the case, knows little of that.” O sanctity of reason! Several clergymen, moreover, who have lately honoured me with their scientific lucubrations, protest, *inter alia*, that the term Anthropological should read “Anthropoidological,” since the literary, scientific, and philosophical association I founded more than ten years ago is “only” seeking to prove the Simian origin of man! Verily, “Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny.” What! why the fact is our first president was the Astronomer-Royal for Scotland, and our second, Mr. Thomas Inman, M.D., Consulting Physician to the Liverpool Royal Infirmary, the well-known author of *Ancient Faiths* and kindred works. Thus have we continued from Christian to Atheist, and *vice versa* with Spiritualists, Secularists, Monarchists, and Republicans, for change. Are we not English Catholics?—“By any other name would smell as sweet!” I will only remark that the characteristic horror of free thought evinced by these saintly philosophers of ecclesiastical mould (more especially their hatred of Darwinian conclusions) is about as legitimate or to the point as the arguments for orthodox angels, with which the public were so memorably, if not imperiously, regaled by our versatile Hebrew Premier.

Curiosity, withal, is not restricted to the clergy. Merchants and tradesmen of every social rank have asked me “What *is* Anthropology?” And does the term include the Biblical, the biological, and the geological history of mankind, together with such topics as modern Spiritualism, with regular *séances*, the relative superiority of male and female brains, mesmerism, clairvoyance, the laws of health, the prevention of sickness, therapeutics, or dietetics of body, soul, and spirit, electro-biology, phrenology, the phenomena of second sight, apparitions, cerebral physiology, man’s place in nature, relations to animals, &c. Above all, do I believe that we owe our sole existence to apes or monkeys, by a conflicting process of mere physical selection, and that we attained our psychical construction through gradational evolution of molecular atoms? My reply to these interrogatories is unmistakable.

“*Homo sum, humani nil a me alienum puto.*”

What results Anthropology, or Secularism, can achieve by fair examination of facts will never destroy worthiness of character, or the claims of virtue over vice, for to the pure in heart nothing is clean or unclean, whether created by Deity or evolved by the forces of nature.

Will any person, even now, with the *odium theologicum* strong upon him (in “holy orders”), have the gratuitous hardihood to declare that it was not within the resources of the mighty universe, or co-operative powers of atoms and intelligence, seen and unseen, to have unfolded an intermediate

form between the lowest man and highest ape, and therefore beyond all possibility of discovery by some future philosopher? Such a declaration is beyond the pale of wisdom. Not many years since no intermediate structure was known between *Semnopithecus* and *Macacus*; now there is a whole skeleton. Long within my anatomical experience, fossil monkeys were entirely unknown; at present there are more than a dozen, and perhaps in the next batch will be found the "missing link," in the chain of evolution from *Monad* to *Man*. If, as is proved, the macaci in the Senegal, the baboons on the Gambia, and the gibbons in Borneo, could really develop into man-like apes, why may not American monkeys have given rise to American races of men, African apes to negroes, Asiatic apes to negritos, or human types may have issued from various animal stocks, in different regions of the globe, at vast epochs of time and under multifarious conditions?

To recapitulate: by true Anthropology, I understand not only scientific researches into our physical origin, but our spiritual nature and destiny. Facts indisputable tend to show that the religious sentiment is *evolved* by the human species, and that man's highest and best dignity rests not upon the extent or value of earthly possessions present to-day, absent to-morrow, never to return, but upon the richness and rareness of that spiritual organism, by virtue of whose likeness to God man is an inheritor of the world of angels, in thought, speech, and deed. Psychological investigation teaches that religion began and ended—for the most part—in a crude polytheism, mainly compounded of ignorance, fear, and superstition, or blind faith, expediency, and material worship. Whereas Spiritualism, wisely appreciated and understood, gives us higher and holier conceptions of Deity, whose agents are really his "ministering spirits," ordained and constituted in a natural order, to do service for us in heaven or succour and defend us on earth. ("St. Michael and all Angels.") Adapted is the new knowledge better than the old faith alike to our social status, and those intellectual and moral ideas which govern a righteous, practical, happy life; worthy of the religious brotherhood, or dual souls and kindred spirits—for ever correlated molecularly and etherally.

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.]

SPIRITUALISM ON THE PUBLIC PLATFORM.

SIR,—It must be painfully evident to some of us that our beloved science, Spiritualism, is making only very slow headway, and that unless a definite and organised plan is adopted, it will hold pretty much the same position a hundred years hence as it does to-day—namely, accepted by the few, played with by some, and disregarded by most. I have been thinking what a contrast could be drawn between it and another of our sciences. They are both of about the same age, and each, when it first came under public cognizance, was rejected and despised. The unbelief of the orthodox assailed the geologist with a venom only equalled by that which is now ejected from the same source against the advocate of spirit-intercommunion; but to-day geology stands in the proud position of an admitted science, whilst psychology is scarcely known beyond the precincts of the *séance*-room of a few hundred private families.

The cause of this contrast is self-evident. Geology has won her spurs by a demonstration of facts—facts which are visible to all at any time, and are beyond the region of doubt. So long as the magnificent terrestrial and aquatic monsters of the bygone past were merely described in magazine articles the public paid little attention to them; but when moulds were made from their petrographic forms, and museums began to exhibit the wonders of the Devonian carboniferous, trias, and oolitic ages, then the laugh of the seoffer was turned upon himself; and to-day there is no man with the most rudimentary education but is ready to accept the grand narrative which geology can recite to him. Now it is evident that the appeal to the senses has been sufficient in the one case to earn for it respectful attention, and the same appeal must be made if we are to win over the multitude—both lettered and unlearned—to the Spiritualistic ranks. Was it not as difficult to make mankind, who knew nothing of the earth's history but what the Bible told them, believe in the existence of reptilia and mammalia on the globe's surface long anterior to man's creation, as it is to make them conceive of another world, invisible to the human eye, but from which messengers we know come and go? If we, as Spiritualists, wish to lift our pet science from its present contemptuous condition, we shall have boldly to produce our facts, and in spite of all unbelief, both on the public platform and in the lecture-hall, be prepared to prove our position by showing people that of which we are constantly talking, and sometimes egotistically boasting. The artist who claims merit must hang his pictures for criticism; the scientific professor must make his experiments in the presence of his pupils and visitors; the inventor must display his alleged improvements, or the world will hurry past and ignore them.

This being the case, there are but two issues open—the one to continue

our present method of proselytising, occasionally picking up a scientific doctor, or winning over an evangelical clergyman, but leaving the great mass in ignorance; the other to steadily set to work with one object in view, that object being the giving of practical public proof by ocular demonstration of spirit-power over material things. How patent it must have been to most of us on many occasions that evidence should have been at hand when wanted. Who has not heard the demand made at the close of an eloquent oration by Morse, or some other trance medium—"Show us these things?" and then a long argument has to be entered into, and an explanation made that "conditions" are required. Of course there are "conditions" in everything. If the powder is damp it won't explode even when the light is applied to it. If the piano is out of tune, how can it give forth melody? If the horse is untrained, can he be expected to win the race? What is needed to-day beyond and above everything is a medium who, in the glare of the sun or the gas, can, in the presence of a hostile audience, produce "miracles," and lift himself at once and the cause he represents from a position of indifference into that of absolute and acknowledged truth. Were there a good trance-speaker visiting the large towns, regularly accompanied by a medium, who at the close of the introductory lecture could "do something," it would not be long before Spiritualism would force itself into prominent notice. Much would not be required. What Home once did, namely, turning water into wine, or causing a rod to bud like that of Aaron's, under the inspection of a *bona-fide* committee chosen from the audience, would suffice to make men ponder and inquire. The mad doctors, with their cry of delusion and cerebral failings, would no longer be listened to, because their doctrine would be a libel on the whole community; nor would any other theory than the spiritual one, to the common comprehension, cover the ground satisfactorily. I know what the reader will say. "Ah! it's all very well, but where is there such a medium to be found?" That what is proposed can be effected is proven by the account given in this paper last week, where a lady-medium produced certain flowers at the call of a sceptic in the audience. If once an experiment succeeds it can be repeated, and when the proper "conditions" are understood, it can be repeated with regularity. Is it not worth while, instead of dawdling on year after year, to make some effort to retain a public medium for exhibition purposes? I know the difficulties in the way. The medium would have to devote himself almost exclusively to the one object of procuring reliable phenomena in the light, in the presence of vast audiences. Such phenomena need not be numerous, but they should be certain and startling in their simplicity, so that nothing but the theory of supernal aid could cover the explanation. It might take a long time to bring this about, during which period the medium would have to live; and as living cannot very well be carried on without means, these would have to be supplied. There ought not to be the slightest difficulty in establishing a fund, in trust, for the medium selected during the experimental *séances*, carried on to bring this matter to perfection. That it could be done, if properly taken up, I feel assured; and when accomplished it would be something to be proud of. I, for one, wish to see some practical result in the movement. People are getting tired of reading platitudes by the alleged spirits of Lycurgus, Soerates, Plato, Shakespeare, Romilly, and the rest. If anything could make me believe in "the fall of man," I should be apt to suggest that it has yet to take place, and that it has already begun in the case of the ghosts of the eminent characters I have mentioned, and many more who assume great names, but often betray their individuality sorely. If Spiritualism is to prove to man an after-existence, it should, in its elementary stage, display its facts. Believing that there are beings "behind the veil" who are anxious to extend a knowledge of the hereafter, it is quite evident that to gain their object they would bravely assist in developing a suitable medium for the purpose; and if all would combine and co-operate, it would not be long before "Spiritualism could be demonstrated on the public platform," where certainly it will have to fight out the battle at last.

T. E. J.

Ulverston, May 19th.

SPIRITUALISM IN GLASGOW.

SIR,—The Glasgow Association of Spiritualists is in a better condition as to speakers and public attendance than it has been for some years. It is well able to meet its engagements; each member acts on the principle of true organization by making the Association's interests his own, and supporting the general committee through its short term of office of three months; any officer not doing his or her work is simply thrown out at election. A library committee and a *séance* committee are at work. All this proves that organization is far superior to disorganization, even if we have a little Pope thrown into the bargain. Having secured good speakers, efforts will now be made to find better halls for the public to hear them in. The matter is under consideration. A Children's Lyceum has been started by Mr. Robertson and Mrs. Robertson. Three services are held every Sunday in the Association Rooms. At 11.30 a.m. there is a *séance*, at 2 p.m. the Children's Lyceum, and at 6.30 p.m. a public meeting. On the last Sunday in April, Mr. Wallis, inspirational speaker, late of London, now of Nottingham, officiated twice, morning and evening; there was an excellent attendance on both occasions. In the evening the subject, "The Relation of Sexes Here and Hereafter," was the one selected by the audience, and it was dealt with fluently and successfully by the guides of the speaker. The conventional societary relationship of the sexes here came in for plain speaking, and some painful but truthful word-painting. He (the speaker) contended for equality for the sexes, the right of woman to be the helpmate, companion, and adviser of man; not his chattel, or servant; not to be sold by mothers and bought by brutes. He also claimed woman to be in some respects superior to man, namely, intuitively, sympathetically, and spiritually, and therefore all the more had man need of her assistance as his "guide, philosopher, and friend." Every one was pleased with the able lecture, delivered impromptu. On Monday Mr. Wallis again lectured, answered promptly a number of questions, and in nearly all cases gave satisfaction, although the majority of querists were non-Spiritualists. Mr. Wallis is rapidly improving as a lecturer, and his services have given such satisfaction that he is on the list of the Association's permanent speakers.

During his visit Mr. Wallis gave a number of "Chamber Meetings" and *séances*, and as far as I have been able to ascertain, in every instance both pleasure and profit have been the result.

Mr. A. Duguid, of Kirkealdy, lectured here twice last Sunday week, morning and evening. The lectures were well received and the auditory pretty large.

During my visits to Edinburgh, I found that Spiritualism has taken deep hold there; a large number of the intellectual are busily inquiring whether "these things are so," and many are on the anxious look-out for a return visit from Mr. Morse, his last lecture there having created a very favourable impression. So amid the adverse circumstances of financial crises, hard times, gross materialism, pride, prejudice, and policy, the voice of Spiritualism is heard above these discordant sounds and contending factions, and will be heard.

J. COATES.

65, Jamaica Street, Glasgow.

BIOGRAPHICAL SKETCH OF MR. W. H. TERRY, OF MELBOURNE.

BY HUDSON TUTTLE.

ONE of the strongest evidences of the truth of Spiritualism is the perfect unity of its manifestations, whether given in the medicine lodge of the Red Indian on the bleak shores of Lake Superior; to dreamy hermits under the dark shade of the banyan, or the still darker rock temples of India; to the cobbler's son on the banks of the Hudson, or the philosopher of Germany; to the rude backwoodsman of Michigan, or the trader of the Antipodes. Everywhere, amidst the greatest diversity of phenomena, the philosophy remains the same, and the morality taught is identical, while theological dogmas are everywhere equally condemned.

The biography of Mr. Terry possesses more than usual interest, so far as it is related to Spiritualism, because we learn from it that Spiritualism is not of place or time, but of the race, and a power superior to mortal control. The manifestations, the phenomena of mediumship, and the subject matter communicated, were almost identical in Australia with those in America. Had that remote colony been isolated, I learn that a system of spiritual philosophy would have independently sprung up and gone forward to maturity.

Mr. Terry was born in London in 1836, and in 1857 emigrated to Melbourne, Australia. He was early thrown upon the world, and compelled to labour for a subsistence, and had little opportunity for literary culture. The boy of seventeen buffeted his way in the rough colonial world almost alone and single-handed. After the usual vicissitudes incident to the state of society during the early developments of the gold field, he established, in connection with his brother, a general store at Hemmington, near Melbourne, on the main road to the principal gold diggings. It was here, in the year 1859, that his attention was first drawn to Spiritualism. It is of deep interest to trace his cumulative experience, and the character of the phenomena presented to him, for they are parallel and identical in character with those so widely witnessed in this country, showing a common origin. The reading of the work by Judge Edmonds and Dr. Dexter on "Spiritualism," which chanced to fall into his hand, interested him so much in the subject, that he began to inquire if there were investigators in the colony. Hearing that there were, and that they held *séances* in East Melbourne, he obtained permission to attend. Arriving rather late, he found twelve persons seated around a large table. He took his seat at a small table at the extremity of the apartment, and carefully watched the proceedings. He found the people more than usually intelligent, and after a time the table moved and answered questions. Thus he had at once given him a fact to begin with. He says:—

"A supermundane power acted upon the table. The next thing was to ascertain the origin and nature of that power. With that view I obtained an introduction to a private circle, the members of which consisted of one family. I found them firm believers; their conduct was kindly and straightforward, and whilst offering us every opportunity to investigate, they did not seem anxious to proselyte. When we sat at a low table, it soon began to move and respond to the alphabet, to the questions of our hostess. The spirit purported to be her mother, and the medium seemed satisfied with her identity. . . . The table then began to imitate the motions of a ship at sea, and on inquiring, the name of a friend who had been lost at sea was given. He was asked to point out any passage in the Bible which would indicate the circumstances of his death, and the chapter and verse were indicated. Altogether the manifestations and communications were demonstrative of an unseen intelligence guiding and controlling them. Their respectability and the absence of any motive for deception, forbade the idea of collusion or trickery; moreover our friends were most desirous that we should examine everything for ourselves, and we availed ourselves of the permission."

Mr. Terry thought he was qualified to investigate for himself and admirably succeeded. He says:—

"Never shall I forget the eventful night I realized the grand truth of man's continuous sensuous existence after death. I felt the presence of my brother, and it was indeed a happy reunion. Death had lost its sting, the grave its victory. My soul was filled with inexpressible joy, and as I wended my way homeward to tell the glad tidings, I could scarcely feel the ground under my feet. Shortly after this I was informed by my spirit friends that I should become a writing medium. I accordingly sat alone, and watched events. The first sensation experienced was a numbness of the hand and arm; then a current, as of mild electricity, passed through it, and my hand began to rotate, drawing circles on paper, and after a considerable time the letters S. B. were written. These I recognized as the initials of a spirit who had communicated before with us by means of the table. In a few days the influence increased, and several messages were written and signed by my brother and many others whom we had known and loved while in the body.

"About this time one of our circle received a letter from England, informing him that a ship named the City of York, on which an intimate friend of his was an officer, was long overdue and supposed to be lost. At

our first meeting afterwards, a communication was written through my hand, giving an account of the foundering of the steamship City of Boston, and signed S—s S—n, the name of the friend alluded to. We said it was the City of York that was supposed to be lost, but the spirit adhered to what he had written, and when the next mail arrived from England, the papers contained an account of the loss of the City of Boston. Many similar instances have occurred in my experience, proving the identity and independence of the influence."

Of course great excitement prevailed in the neighbourhood, and the conditions for successful *séances* were disturbed. The masses wanted physical manifestations, and were dissatisfied with mere spirit writing. In 1862 he visited a friend for the purpose of establishing a circle. Six or seven gentlemen met there, and some received manifestations. One who held himself aloof as a spectator became interested, and received a communication from his father, of whom he inquired of his sister in England, and received a very truthful reply, afterwards confirmed by mail. During this time, Mr. C— had been annoyed by the levity of certain members of the circle, and invited Mr. Terry to his house for special investigation of the subject. Here the communications became more elevated, but when questions on theology were asked, the answers were opposed to the received religious notions of the questioners, and although Mr. C— was convinced of the *bona fide* character of the communications, he withdrew from the circle, which from various causes was after a year broken up. Not having any circle, Mr. Terry concluded to sit alone, and trust to his spirit friends to prepare him for the work. He soon began to feel the magnetic influence, and was enabled to carry on a conversation with his guides by means of magnetic shocks on the forehead, and when thoroughly influenced, whole sentences were vividly impressed. He speaks of this early stage in the following words:—

"My inmost thoughts seemed open to their inspection, and were frequently commented upon, often unexpectedly. I well remember on one occasion during business hours my mind reverting to the subject and thinking of the probable effect of the powers that were given (and promised) to me on my worldly position and prospects—I felt the magnetic shock, indicating the desire of the spirits to communicate, when the following was spelled out: 'We see your thoughts. They are not what they should be; you are thinking of the loaves and fishes.' This brief message made a profound impression on me then, and caused me to endeavour to exclude from my mind all selfish and impure thoughts, and everything which might pain my kind preceptors. My great desire was to gain a condition that would enable me to receive communications by writing. I seemed disqualified for purely mechanical writing, and my guides told me not to lay myself open to inferior influences, as my doing so would retard my development to the conditions to which I aspired. I was promised that on a certain day these uncertain influences would leave me, and the good and wise spirits would be enabled to communicate through my brain. On the evening of the day named, a calm soothing influence came over me, and feeling as though I were relieved from a great burden, I sat down and received a most encouraging communication. Every day during the following week the same pleasing sensations came over me, and I was influenced to write instructions and exhortations, of which the following is a specimen:—'Attend to the conditions of your body. It has a great influence on the spirit, and is the spirit's abiding place while in mortal life. Should you not be in health, we will aid you to recover; should you be in trouble, we will assist you; should you want a friend, we are with you; all we ask in return is that you aid us to carry on the good work by assisting your fellow-men, and instructing them in spiritual wisdom. Power will be given you to heal the sick and suffering. Make a proper use of the good gifts bestowed on you, and you will bless the day you began your investigations.'"

After about a fortnight, I was directed to fix upon an hour which would be most convenient for me to devote to the reception of a series of instructive communications, one of which would be daily given. I selected 4 p.m., and punctually at that time, however occupied, the magnetic shock (which served as a signal of their presence) called my attention to the time. . . . It was during the reception of these communications that a new power was developed in me, which has ever since been of great service to myself and many others. A young friend was visiting us. She seemed cheerful and vivacious, and, beyond a more than ordinary paleness, showed no signs of ill health. She had fallen asleep on the sofa when my attention was attracted to her by my spirit friends, and I was informed that she was suffering from an internal complaint, and a prescription was given for her cure. Subsequent inquiry proved the correctness of the diagnosis. Since that time I have been enabled, when in the proper condition, to accurately diagnose the most complicated cases, and as the knowledge of the disease is half its cure, it has been of great service to many who could derive no benefit from ordinary treatment.

"Being unable to procure spiritual literature in Victoria, I sent for a parcel of works to America, thinking at the time I should derive great pleasure from their perusal. In this I was disappointed, as my guides advised me not to read them, as they wished my mind to remain unbiassed on the subjects treated, so that when they wrote through me, I would be more independent. But I found my books good to lend. I have from the first avoided every attempt to proselyte, but whenever persons have applied to me for information I have presented, plainly and impartially, the results of my experiences, and advised them to be guided by their reason in this as well as in other things."

For several years after the development of the power to diagnose and prescribe for disease, the gift was used among relatives and personal friends only, and no fee taken. In 1868 the calls upon his time increased to such an extent as not only to occupy all his leisure, but seriously encroach on his business, and it became evident that he must abandon one or the other. Advised by his guides, he determined to devote himself to the spiritual work, charging a fee when the applicants could afford it, and using all his available means in the diffusion of spiritual literature. About this period Wm. H. Turner, of the Melbourne Eclectic Association, read a paper on Spiritualism, in which he severely criticised and disparaged the writings of A. J. Davis. The paper was so favourably received that it was printed and

circulated, and Mr. Terry felt, as there was no other champion in the field, it was incumbent on him to reply. He had no literary experience, but the consciousness of the truth of his position gave him strength, and his reply was widely circulated, eagerly read, and drew the attention of thinking persons to the subject.

He had an antipathy to advertise himself or his mediumship, and located in a small room over his book-shop in the city, he awaited the coming of the patients who were to supply him with the means of subsistence, for the sale of books was so small it scarcely paid the rent of the premises. The spirits sent them to him, and little by little his practice became established. A diagnosis of a complicated case had, previous to this time, brought him in contact with a liberal-minded medical gentleman, who having had considerable experience in clairvoyance, was somewhat prepared for the reception of Spiritualism. Some *séances* held by Mr. Terry with him and another medical gentleman led to their conversion, and the development of the latter to writing and trance mediumship of an excellent quality. The first of these, Dr. Motherwell, one of the oldest and most respected practitioners, and member of the Council of the University, has been an open and consistent advocate of Spiritualism ever since, and regards but little the social and financial losses incident to such a position in comparison to the mental and spiritual profit.

About 1869 the necessity for a Spiritualistic journal was impressed deeply on the mind of Mr. Terry. He could not cast it off, but certainly pondered over the enterprise. With his deficient literary training and want of means he hesitated, and while he waited, Mr. B. S. Naylor, a recent convert, after giving a series of lectures on "Spiritualism," started a paper called the *Glowworm*, which had a brief career of only five months. At this time, an exceedingly sensitive patient described a spirit holding a scroll on which was written, "*Harbinger of Light*," and the motto, "Dawn approaches, error is passing away; men arising shall hail the day." This influenced him, and in August, 1870, he set to work to prepare the first number, which appeared on the 1st of September of that year, and has continued to be regularly issued to the present.

There was no organization in the Australian colony, and Mr. Terry saw the advantage and necessity of associative movement. He consulted a few friends, and in November, 1870, he organized the first Victoria Association of Spiritualists. A hall was rented, and Sunday services, consisting of essays and readings by members, enlivened by appropriate hymns, were held. In October, 1872, impressed with the desirability of forming a Lyceum, he called together a few willing workers, and held the first session October 20th, 1872. It is, and has been from the first, in a flourishing condition, numbering one hundred and fifty members, with a very handsome and complete outfit, and excellent library. He has remained an officer ever since, and conductor four sessions. He assisted in the establishment of the Spiritualist and Free-thought Association, which succeeded the original one, and was its first president. He has lectured occasionally to appreciative audiences, and his lectures have been widely circulated. His mediumship, which gave such fair promise, both in regard to writing and speaking, became controlled especially for the relief of the sick. Without the assistance of advertising he has acquired a fine practice. With this he combines a trade in Reform and Spiritualistic publications, as extensive as the colony, and the publication of the *Harbinger of Light*, a spiritual journal that is an honour to the cause, and well sustains the grand philosophy of immortality. No man is doing more for the cause, or has done more efficient work. He has been true to the dictates of his guides; he has laboured unselfishly for the good of others; he has kept himself pure and unsullied, and they have never failed him. In all these respects he is a model for mediums everywhere, and his experience is a lesson for the guidance of the conduct of their lives.—*Religio-Philosophical Journal*.

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