

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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## NOTES BY THE WAY.

San Francisco seems to have just now a marvellous medium. His name is F. W. Tabor, and the materialisations given through him are certainly astonishing. We hope the test conditions are as good as the phenomena. One of the latest reports says:—

The light in the rooms is good; and the spirits themselves by their actions seem to invite the closest scrutiny. . . . The forms presented vary in size from the toddling little infant to the towering Indian of six feet and over, and come with astonishing rapidity. We feel that the beauty of phenomena, the ease with which faces may be recognised, and the freedom with which sitters are invited to and into the cabinet have but to be known to Spiritualists and investigators to insure him crowded sances. Other phenomena, among them the passing of matter through matter, are often witnessed at his circles, and at one held a few nights since no less than thirty-four forms were presented in an hour, all of which were recognised. Mr. Tabor is one of the mediums who gave sittings to the noted reformer and journalist, Mr. Stead, with entire satisfaction to that gentleman.

The "Progressive Thinker" gives some interesting communications obtained through "The Ouija Board." The following brief conversation is provocative of very serious thought:—

Is it proper for the embodied and the disembodied to fear God?

Yes; as we fear to destroy our relations to the eternal right. Are there souls who do destroy these relations?

Yes; by disobeying their own inner light.

What is the ultimate fate of such souls?

They go into darkness, and lose identity.

Is there no salvation for such souls?

Perhaps, at some very future period.

Are they conscious of suffering?

One who has not suffered cannot measure the suffering of those who are in darkness.

Of course, opinions from the spirit-world must be taken for what they are worth in themselves: and yet it is reasonable to assume that such statements as the above, so gravely and clearly given, would hardly be made unless they had some foundation in fact. The gospel of universal restoration may be quite true, and we hope it is, but it is by no means certain that every spirit will enter into life. Some profoundly serious sayings in the New Testament seem to suggest that. If the inner light is neglected beyond a certain point, may it not go out? What is the truth underlying the parable of the virgins? The phrase "lose identity" seems intensely reasonable. Identity turns upon rationality, surely; or, let us say, upon the inner light. But the inner light of spirit-life must be that of the mind, the conscience, the affections. The spirit can

have only what it is. So, then, there may be a deep truth in the phrase "a lost soul," after all.

Of course, few things would delight us more than the arrival of a few mediums for well tested spirit-photographs. We want them badly. But we have to be first careful, and then jubilant. We believe that genuine spirit-photographs have been obtained, that they will probably be obtained in the future more readily than now, and that their evidential value will be very great; but all this only points to the supreme need of caution. Untested "spirit-photographs" are simply useless. In fact, there should be no flinching from the severest tests. We cannot afford to be loose in this matter, or good-natured; and for this reason, if for no other, that we cannot afford to be taken in.

On this subject, it is well to bear in mind the warning given by one of our watch dogs as follows:—

Mr. Gladstone, in a speech four years ago, stated that a certain clergyman in Ireland had been shadowed by a couple of police officers, dressed in uniform, which fact, he said, "stands in evidence because it has been made the subject of a photograph." To show that Mr. Gladstone's conclusion was unwarranted, a skilful photographer made a number of photographic pictures depicting events which had not and could not have occurred. One of these photographs represents the Premier lounging before the door of one of the most disreputable dens of the roughest locality in London, and another represents Irving, the stern tragedian, engaged in a dance with Miss Lottie Collins, which accompanies the singing of "Ta-ra-ra Boom-de-ay."

The following description of the trick was given:—

The plate on which a photograph is taken is acted on by light. Consequently, if one part of the plate is covered up while the rest is exposed, the part that is covered up will receive no impression, and hence will be capable of being acted upon by a subsequent exposure. In other words, the events, or situations, shown in a photograph have not necessarily occurred at the same time. Thus, in the photograph of Mr. Gladstone, the part where the head and body are to appear is covered up at the first exposure and the rest of the photograph is taken. Then all except the space which was covered up before is covered up and on the reserved space the head and body of the eminent statesman are photographed. The only difficulty is in making the joining of the two parts of the photograph so neatly that the fraud will not be detected. The joining must not be a straight line, but a jagged one, which is far less easily observed. The diaphanous appearance of the ghost is due to the fact that the lady who assumes that character retires quickly before the exposure is complete, but the rest of the picture comes out in a normal way.

These exposures of real or possible frauds must not be taken as unfriendly to spirit-photography. They may be, and, in our case, are, very much the reverse.

What connection is there between Spiritualism and short hours of labour? A very vital one indeed. Spiritualism is not only concerned with manifestations of the spirit in and from the unseen: it is really as much concerned with manifestations of the spirit in and from



the seen. It believes in will, in the power of conscience, in the creative value of thought, in the value of goodwill as a well of water springing up into life. It says to the master and mistress, If you want to get the best and the most out of a horse even, love it, make it trust you, be on personal, friendly terms with it. If you want to get the most and the best out of a "hand," follow the same line of policy. Merely as an investment, goodwill and humanity pay. There are spiritual values and assets even in rough working-men that are cruelly wasted.

Here is a proof of it. The instance is fairly well known, and, so fast do we move now, that it is already a trifle out of date, though it is still precious news. Mr. William Mather, M.P., thought that a trial of the eight hours' system on a bold scale would be more useful than any amount of talking about it. In his works about 1,200 "hands" are employed. More than a year ago he began his plan of forty-eight hours' work a week. What is the result? At the end of a year it was actually found that the men had produced more under the short-hour system: and three other firms, having tried the experiment, report to the same effect.

It is odd that in a country where the Sovereign is a woman it would be impossible to get a woman appointed as a magistrate. What a sham loyalty is this! Could anything better show the unreality of our effusive toasting of "The Queen"? The following paragraph is responsible for this reflection:—

Mrs. Yates, who has been elected to the chief magistracy of Onehunga, in New Zealand, has the distinction of being the first woman mayor in the British Empire, and, says a writer in an Australian review, "on the occasion of her installation she bore herself with great dignity."

It certainly could not have occurred in England: and yet, we repeat, with a woman on the throne, it is not easy to say why it could not. We feel strongly moved to say that we are entering into a new era in relation to this very matter. Woman will have a hitherto unimagined part to play in the national life of the future. The animal side of life exalts mere masculinity, mere strength, the ability to fight: the spiritual side will increasingly exalt sentiment, sympathy, instinct, the sense of justice, affection,—the really mightiest forces of all.

It is not generally known that the Jews are singularly free from religious bigotry, and that in this respect they have much to teach the majority of Christians. They have nothing in any way resembling the Athanasian Creed, for instance, and pass no judgment on believers in the Christian creeds. At an interview with Dr. Hermann Adler, the famous Rabbi, he is reported to have said, quoting one of his sermons:—

Judaism has never held that the salvation of other nations is dependent upon their becoming Jews. It cannot bring itself to believe that the God of Mercy has opened the gates of Heaven to us alone. Our faith teaches that the so-called Mosaic law, with its various rites and ordinances, is incumbent upon us Jews only, and that the non-Israelite need but observe the high ethical precepts there inculcated, and that if he keep these faithfully he may hope to win eternal bliss."

Spiritualism ought to mean purity; and it must mean it if we are to get its most interior results. The Spiritualist ought to be the enemy of intemperance in every form; not foolishly ascetic nor attempting to brush all nature's demands away, but standing guard over the senses—master and not slave. But, in guarding against the gross vices, it is necessary to remember that some so-called "small" vices may be the worst, because the most continually practised. In fact, the "small" vice, continually practised, may lower the general spiritual standard and tone more effectually than an occasional outbreak of what might be regarded as

grossness, just as a perpetual habit of nagging may drag down the whole nature more completely than an occasional outbreak of violent temper. The minor vices or uncleanesses of life, then, need special attention.

Take one, though a very disputed point. It seems, and is, a ridiculous thing to suggest that a pipe or cigar or cigarette is in itself vicious, just as it is ridiculous to say that a hand at cards is sinful, or a game of billiards. But carry on cards to gambling; think of the young man fooling even his business time away at billiards; or think of the perpetual smoking on tramway cars and busses, in the streets, on the seaside promenade (to neutralise the sea breeze!), even the country lane, with the breath of a May morning welcoming one; think of women (ladies!) smoking; think of boys of fourteen catching the trick of it and learning how to spit! Is there no room for suggesting vice?

#### LONDON SPIRITUALIST ALLIANCE.

Mr. J. J. Morse will attend a meeting of the members and friends of the Alliance, at seven o'clock, on the evening of Tuesday, the 29th inst., and will, while entranced, give replies to questions put by the audience. Friends who have questions to ask would do well to submit them in writing.

#### THE CONDUCT OF CIRCLES.

We have printed, in a convenient form, suitable for enclosure in letters or for distribution at public meetings, "M.A.(Oxon's.)" "Advice to Inquirers, for the Conduct of Circles." We shall be pleased to supply copies free to all friends who will undertake to make good use of them. The only charge will be for postage—25, 1d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d.; &c.

#### THE POWER OF FAITH OVER DISEASE.

In consideration of the fact that there is a good deal of interest, both within and without the ranks of Spiritualists, in psychical methods of treating disease, a lady friend has kindly undertaken to supply us, for publication in "LIGHT," with a translation of Baron du Prel's pamphlet, "Ueber den Einfluss psychischer Factoren im Okkultismus." As the Baron therein deals, among other allied topics, with the power of faith in curing the sick, we accept our friend's kindly offer; and shall give the translation in weekly instalments.

#### THE MYSTERIES OF MEDIUMSHIP.

Under this title we shall shortly commence the publication of a series of articles in the form of conversations with mediums, and with some who, though not mediums themselves, have had experiences with those who are. Our purpose will be as far as possible, in each case, to trace the beginning and the growth of psychical gifts; to describe their character, the circumstances under which they have been observed, and the conditions which have been found most conducive to success; and to note the effect which the phenomena have had on the medium's health, or the medium's health on the production and the quality of the phenomena. We shall begin our series with reports, by our special Representative, of his interviews with Mr. and Mrs. Everitt. Mrs. Everitt's mediumship has extended over several years, and has been accompanied by varied and deeply interesting experiences, many of which have never yet been published.

THERE will be freer scope for the light-heartedness of many in heavenly worlds than ever they have had on earth. Yet in the daily life of those who have seemed, in solemn massiveness of character, like frowning rocks, there have been, seen only by God and the few who loved them, graces, gentleness, and hilarity abundant and beautiful; even as among the dark rocks are sheltered recesses, in which are found delicate ferns and flowers of beautiful growth and rare fragrance.



## ANOTHER DISTINGUISHED CONVERT.

There are few chemical students—even first year students—in this country who have not heard of Professor Mendeléïeff, of St. Petersburg. He is one of those notable workers who, by means of a kind of genius for discovery, add materially to the sum of human knowledge. He has foretold the existence of substances, from certain relations of periodicity in chemical series, in as accurate a fashion as when Le Verrier led to the discovery of Neptune by his observations of Uranus and the disturbances in that region of interplanetary space. He has hitherto been an uncompromising opponent of those who maintain that the phenomena usually associated with Spiritualism actually occur. He denied their existence emphatically, and published a book in which he believed that he had thoroughly refuted them all. If we remember rightly, he was president of the committee of Russian scientists appointed to test in St. Petersburg the manifestations which attended the mediumship of the famous D. D. Home, and which turned out a failure in some measure, partly because of Mr. Home's bad health, and partly as a consequence of the committee's bad manners. A few lustres have passed since that committee issued its report, and time has at last brought its president the opportunity of testing the matter for himself in the simplest possible manner, and he now admits the existence of phenomena which he formerly persistently denied. There is some uncertainty as to the precise date of these convincing experiments, but the editor of the Russian Spiritualistic paper, "The Rebus," recently had a conversation with Professor Mendeléïeff on the subject, and asked him the following question: "Do you now admit the possibility of the phenomena referred to?" To this the Professor replied: "There are some; I have seen some of them, but they are rare. One must not attribute to them too great an importance. A serious man ought not to occupy himself with them." In drawing attention to the preceding, "The Revue Spirite" gives an article by M. Aksakof, in which he asks: "What are the phenomena which Professor Mendeléïeff has witnessed? We must believe that he has seen something very conclusive to produce this avowal after so many categorical denials." Drawing upon the resources of his own memory, M. Aksakof then relates the following incident, which he has at first hand:—

In 1876 Professor Mendeléïeff went on a journey to Orel, and there made the acquaintance of a young lady named Matzneff (now Madame Ekrenoff) who took an interest in Spiritualism, as also did her sister, since dead. The conversation naturally turned on the subject with which both young ladies were then so deeply engrossed, and all the more naturally, seeing that the Professor had just then emerged, apparently victorious, from a discussion in which he had been engaged with the partisans of Spiritualism in Russia. This conversation did not modify the opinions either of the ladies or of the Professor; but some time afterwards, when the latter returned to Orel, he presented the ladies with a copy of the book which he had then just published, and in which he categorically denied every mediumistic fact advanced on the part of the Spiritualists. The ladies then proposed to organise a séance in order to show him the manifestations which they had in their own home, inviting him at the same time to prove wherein the fraud consisted, or else to explain the phenomena to them. Professor Mendeléïeff consented to this arrangement on condition that he was permitted to take every precautionary measure that he judged necessary. The séance was held in the presence of several family friends and the mother of the two young ladies—who were themselves the mediums. Their usual method of procedure was to write the alphabet on a sheet of paper and place on it an inverted saucer with a black mark as indicator. The two mediums then put their hands on the saucer, which moved, and indicated, by means of the black mark, the letter desired. The precautions adopted by Mendeléïeff were as follow: He first of all placed over each eye a piece of wadding, and then over that a copper coin. Above the coin he fixed another piece of wadding,

and secured the whole by means of a white handkerchief. Afterwards he shrouded the mediums from head to foot in linen cloaks, and, having muffled them up in this fashion, he led them into the séance-room and placed them, facing each other, at a little table. He wrote the letters of the alphabet, without observing any order, and prepared the saucer. Having once more assured himself that the bandages were properly secured, he gently disengaged the ladies' hands from under the cloaks and placed them on the saucer. He then went, pencil in hand, to a large table—the mediums, never having been submitted to similar conditions, being doubtful of success in the circumstances. As had been agreed, the Professor put a mental question, and in two minutes the saucer began to move. "Is there anything?" asked one of the mediums, and the Professor replied in the affirmative. In silence he wrote the letters before which the saucer stopped. This process lasted for about twenty minutes, when, suddenly, Professor Mendeléïeff rose excitedly from his seat and cried: "That's enough. I see there is no deceit. But I comprehend nothing. There exist things inexplicable to us; as for you, ladies, you might lose your reason. I advise you to abandon such occupations."

The Professor has never revealed the nature of the mysterious communication, but it is evident that he has been the subject of an experience so striking as to triumph over his inveterate scepticism. What will probably impress the readers of "LIGHT" most forcibly with regard to the Professor's mental attitude will be the circumstance that, after his first successful experiment, and while he as yet confessedly understood nothing, he felt in a position to inform the ladies as to what might happen to them if they continued their own observations. It is difficult to resist the belief that, if any person equally ignorant of some subject which the Professor might be bringing to his notice had offered the distinguished chemist similar counsel, that light of science would have sought solace for his wounded feelings in language of a kind more emotional than scientific.

## A VISIT FROM THE DEAD.

Señor Lopez de Briñas, the Editor of a political daily paper in Cuba, has written the following narrative in the columns of an illustrated periodical called "El Figaro." We take the story from the Spanish paper, "Constancia," and may premise that not the least curious aspect of the subject is that the writer is of the opinion that all phenomena connected with Spiritualism are simple puerilities. The circumstance which he relates appears to have no mystery for him, as he tells it quite naturally, and, seemingly, without any feeling of surprise. Evidently he is a gentleman who is easily satisfied. The substance of his story is as follows:—

A young man with his wife and two daughters came to live in a house adjoining that of the narrator's parents. These children were aged respectively five and three years, and there was, besides, a black servant in the family, making in all five persons. The members of the two households became intimate, and when the new neighbour, who was a medical man, arranged to finish his studies in Paris, he left his wife and children in the care of the other family. About a year after his departure, an experiment in clairvoyance was in progress one night in the house of Señor de Briñas, when suddenly the absent doctor's black servant appeared at the window grating, calling on the narrator's father. "Come at once," she cried, "something has happened to the mistress." The head of the household rushed off, accompanied by four other gentlemen who happened to be with him, and the ladies, who took their scent bottles with them. They found the doctor's wife frightened almost out of her wits, and when they had succeeded in calming her, she explained that as she was about to lift the younger child from her cot she saw her husband enter by the street door. He was clothed in black, and hatless. After kissing his wife and the younger child, he had gone into the other apartments. All this passed in a few minutes, and they were about to search the premises when the other child appeared with a frightened aspect and cried, "Mamma! Mamma! Papa has just awakened me! He kissed me, and then hid behind the drawers." The



mother screamed and fainted. They searched the whole house in vain, and one of the gentlemen present made a note of the day and hour. A month later they received by the English mail a letter written in Paris four hours before the apparition was seen in Cuba. In this communication the writer—the young doctor—bade his wife farewell, and intimated that he had been insulted, and was about to fight a duel. His seconds explained in another note that they were carrying out deceased's instructions in sending the letter to the narrator's father instead of to the doctor's own wife.

### ON THE TRAIL OF A GHOST.

Under this heading, the "Eastern Daily Press" of the 11th inst., gives the following circumstantial account by its "own representative," of his investigations in regard to a case of reported haunting on a farm in the neighbourhood of Norwich:—

I am not permitted to disclose the identity of the farm in question, or even the names of the persons concerned. The story is so rapidly gaining currency, however, that reserve on those points will soon be no longer necessary. The farm lies by the side of a turnpike, at a point not far from Norwich. Grouped about with substantial modern farm buildings, and fronted by tastefully kept gardens, the homestead is a picture of order and prosperity. Four years ago the house was occupied by a steward, his wife, and two or three members of their family. Then a young farmer and his wife, both of whom are still on the youthful side of thirty, leased the premises, and extended and re-arranged them on a liberal and expensive scale. The doors, sashes, and flooring being substantial and up-to-date are not of the kind that would create ghostly rappings on their own account. Nor are the occupiers persons who would be likely to evolve such troubles from their own imagination. Two or three months after their occupation had begun, some unexplainable sounds were heard. Sometimes there were noises as if the furniture were being moved about, a sound as of someone banging on the stairs would be noticed, and the doors would slam and clatter in a fashion that the wind could hardly explain. All this was to be borne without much difficulty by a full-blooded young farmer, whose nerves had never before been shaken by psychical perplexities. But the matter assumed a more acute phase when the servants refused to stay, and when several of them came forward with apparent good faith and unmistakable distress of mind, to complain of a mysterious figure that was wont to frequent the stairways and the sleeping apartments.

The most remarkable feature of the case is that the evidence is singularly corroborative. There are about half-a-dozen persons who solemnly affirm, not merely that other people have seen the mysterious visitant, but that they have themselves seen it. There is at present living at the farm a stout-hearted, capable-looking woman, who is nurse to the three children of her employer, and who has refused so far to yield to her fears and fly. She seems to be a person of honesty and intelligence. She has no romantic tendencies. She assures me that hearing a noise one night at the top of the main staircase, she opened her bedroom door and looked out. A lamp standing on her dressing table cast a faint light along the corridor, and she was thus able to see some strangely clad figure crossing the corridor, apparently on its way to one of the back bedrooms. It had the form of a man, she thinks. It seemed to wear a white robe or night-dress, and there was something white upon its head. On various occasions the ghost—so perhaps I may call it for convenience sake—has been seen in the corridors and on the stairs; but the most painful experience of all seems to have fallen to a servant who has since thrown up her situation and left the house. She was sent by her mistress to sit with one of the children in the best bedroom, and see him safely off to sleep. As she watched by the bedside in the dark a strange figure, enveloped in a soft light, suddenly appeared before her. She describes it as a man of average height, with dark eyes, and it was clad in white, or greyish garments. The figure stood gazing at her for a time, and then disappeared.

Here comes corroboration from another source. The occupier of the farm has three children, the two elder being boys of three and four years of age respectively, from whom, it need hardly be said, every care has been taken to withhold the story of the ghost. The younger child has lately been heard to inquire who was the tall old lady with a white thing on her

head who came to his cot at night and stretched out a hand towards his face. So recently as last Tuesday week he made a complaint of this kind. His four-year-old brother has also had some uncanny experiences in the night. On one occasion, wearing his little dressing gown and carrying his socks and shoes in his hand, he ran excitedly out of his bedroom into the nursery, crying out that "Old Fadanny" was after him. His description of "Old Fadanny" tallied in the main with that of the other people who profess to have seen the ghost. The theory that some reckless practical joker has been playing pranks is somewhat discounted by the fact that long before the present occupier went to reside at the farm, inexplicable sounds were heard, and there were those who complained of some unknown and mysterious visitor. A girl of weak intellect who lived in the house at the time when the steward occupied it, used frequently to ask who was the person who came and gazed into her face at night, and extended a hand towards her with a curious clawing movement.

The present occupier and his wife have themselves seen nothing of an unaccountable sort, and probably they would put up with the curious noises inflicted upon them if only they could induce the servants to stay. So serious was their difficulty in this respect that a week or two ago they were driven to import a couple of girls from a distant part of the country. One of the girls slept alone on the first night of her arrival, and was troubled with nothing. On the next night she was joined by her fellow servant, and they slept together. On the following morning they came down very late. Being called to account for their negligence they complained that they could get no sleep till half-past four in the morning by reason of having been troubled with the banging of things in their room. At times sounds proceeded from the wash-house beneath, as of a horse stamping about, and once the apartment was filled with some curious light, though there was no illuminant in the room.

The most prompt and vigorous efforts of the farmer to discover the perpetrator of these outrages have been so far without avail. On hearing the noises at night the farmer has dashed out of his room revolver in hand, but there has been no one to shoot, and the noises have instantly ceased, or receded to some distant part of the house. A gentleman who resides in the village, and who has for years been a student of Spiritualism and occult things, has taken immense interest in the subject, and he, in company with the farmer and one or two others, has been sitting up night after night in the hope of solving the mystery. On one of these occasions, as I learned from the lips of the Spiritualist himself, a servant had swooned in her room on account of something or other she had seen or heard, and the Spiritualist took up a position at the foot of the main staircase while the farmer watched the back staircase. A tremendous banging was then heard, such as might have been caused with a stout oak stick, and the Spiritualist, instantly bounding up the stairs, was positive no human agency could have caused the manifestation. No one was visible; the servants' doors were closed.

Matters have already reached such a point that a remedy must be found, or the tenant is sadly afraid that, no matter what the cost, he will have to abandon the advantages of a well appointed and most desirable holding. The Spiritualist wants the farmer to employ the services of a professional medium from London. A ghostly "intelligence," he says, is haunting the house, and the evil will not be overcome till someone has succeeded in getting into communication with this "intelligence." Lest it should be thought that the Spiritualist himself has been up to a few Maskelyne and Cooke experiments, let me say in justice to that gentleman that the trouble began before he visited the house, and that he was only called in with a view to a solution of the difficulty. I may here express my indebtedness to a well-known Norwich gentleman, one who has held high civic office in the city, and who stands in the relation of father to the tenant of the farm. By his courtesy I have been enabled to visit the farm and examine the servants. Should he consent to the names of persons and places being disclosed, the subject may come in for further notice in these columns.

A correspondent writing to "LIGHT" from Norwich, on Wednesday, says:—

The manifestations so far have not been periodic. Indeed they have been so irregular that systematic investigation has been almost impossible. Months have gone by without the apparition being seen or any unusual noises heard, and then all these effects have suddenly recurred. It has proved exceed-



ingly difficult to obtain from the servants any exact description of the visitant. They speak of it as a man, while the younger of the two children, as well as the idiot girl who formerly lived in the house, have always referred to it as a woman. So far as I can learn, no article of furniture has ever been *seen* to move; but the sounds most commonly heard were as if chairs and tables were being impatiently and roughly handled. The history of the house and of its previous tenants discloses nothing to account for the manifestations. In the hope that an elucidatory something or other might turn up, the proprietor has been searching the premises, and one rather curious discovery has already been made. In a cellar, and at the base of one of the walls, an urn built solidly into the masonry has been found. It is of earthenware, and would be very difficult to remove without almost disturbing the foundations of the house. At the bottom of it were found some lumps of cobbler's wax, and a quantity of common earth. At the time of my visit, the investigation had been carried no further. From my own inquiries, I should be loth to believe that the tenant has been subject to trickery. There is only one servant who has remained in the house during the whole time that the present tenant has been in occupation, nearly four years, and she is a person whom one could not readily suspect. Mr. and Mrs. — are hospitable people. They take a serious view of the troubles which have overtaken them, and they would welcome the investigation of any competent observer.

### MATERIALISATIONS IN A PRIVATE CIRCLE.

FROM THE "HARBINGER OF LIGHT."

Having seen and heard many things that proved to me what comfort Spiritualism could give, I determined to investigate it thoroughly in all its phases. After twelve months' patient investigation, I can in truth and sincerity say in the words of Robert Dale Owen, "In strictness there is no death. Life continues from the life which now is into that which is to come, even as it continues from one day to another; the sleep which goes by the name of death being but a brief transition—slumber from which, for the good, the awakening is immeasurably more glorious than is the dawn of earthly morning, the brightest that ever shone. In all cases in which life is well spent, the change which men are wont to call death is God's last and best gift to His creatures here."

I have proved beyond doubt that the earth-phase of life is an essential preparation for the life which is to come. Its appropriate duties cannot be neglected without injury to human welfare and development, both in this world and in the next. Our state here determines our initial state there. The habitual promptings, the pervading impulses, the life-long yearnings, in a word, moving spirit, or what Swedenborg calls the "ruling loves" of man—these decide his condition on entering the next world, not the written articles of his creed. The sufferings there, natural sequents of evil-doing and evil-thinking here, are as various in character and in degree as the enjoyments; but they are mental, not bodily. There is no escape from them except only, as on earth, by the door of repentance. There, as here, sorrow for sin committed, and desire for an amended life, are the indispensable conditions precedent of an advancement to a better state of being.

For more than eight months I have held twice weekly a séance in my own house; the members consist of my wife and self, a son and daughter, and a lady and her husband. The lady, Mrs. P., is a highly-gifted medium, and as the members of my own family are sensitives, the results have been very satisfactory. For the present, strangers have not been admitted, for we found that they interfered with the harmony of the circle. Very often spirits have come and implored us to send messages to their friends, sometimes on business matters, at other times a loving message, or a request or entreaty to a friend or relative to give up some sin or doubtful pleasure that will wreck their soul's happiness.

In all cases, where I have thought advisable, I have taken the message, or written it, and but with one exception have been warmly thanked, and had the truth of the communication confirmed.

A most remarkable case occurred at our circle on Monday, February 19th. After sitting for about ten minutes, Mrs. P. said she felt a strange influence, that it was the spirit of a man who seemed in trouble about some relative on earth. We invited the spirit to come near, assuring him of our sympathy

and desire to help him. After a short time Mrs. P. exclaimed, "I know the spirit; he used to come to me when I sat with Mrs. N." (mentioning a well-known and highly-respected medium, residing in Carlton), "and once he gave me a long message for a brother in Tasmania. He is accompanied by a young girl just entering womanhood; she is a very bright spirit, and seems to have helped the male spirit to rise."

Mrs. P. then became entranced, and the spirit spoke: "Yes, I am Charles F., and have come to speak about my unfortunate brother, who will soon leave earth. He received my former message, but it has not softened his heart; his grasping love of money is influencing him to act in a cruel, dishonourable, untruthful manner. His money will not ease the pain in his crippled back and limbs, but some of it put to a good use would ease his conscience. The woman who should have been his first care, he has left penniless, and unable to fight life's battle. When he passes over here he will have to suffer doubly and trebly for all the trials and misery that the poor woman he ruined has had to bear through his selfishness. I am accompanied by their daughter, who has brought me into light out of the great darkness by which I was surrounded. I would save my brother, if possible, from the long years of misery borne by me as punishment for a misspent life on earth. Will you tell him to provide for E. L.; to do what his conscience tells him is right, before it is too late? his time on earth is short; I implore him not to leave with this duty unfulfilled."

The spirit left, but Mrs. P. remained entranced; the lamp was turned low, so that the room was almost in darkness; a luminous mist appeared between Mrs. P. and my son, who we found was also entranced. This grew larger and brighter until, within two yards of where we were sitting, two distinct figures came out of this luminous mist.

I cannot state how long the materialisation took, for we were spell-bound, fearing almost to draw our breath. One was the figure of a man in the prime of life, very tall and big—I should think over six feet—fairish hair; the expression of his face was sad, but not unhappy. The other was a young girl, about nineteen; her face and figure were dazzlingly bright; she held the man by the hand, and seemed to throw a protecting power over him. For more than a minute—as far as we could judge—they stood there, and then vanished. It was a beautiful vision. As they faded from our view, a soft and lovely voice seemed to breathe the words, "Help my dear mother."

Mrs. P. and my son awoke from their trance in a state of exhaustion, but before breaking up the circle, we knelt and prayed fervently to God, beseeching Him to open up a way to enable us to help this poor woman and the erring man who will so soon have to bear the punishment of his selfishness and wrong-doing, if he leaves the earth without making reparation.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY. —Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—Africa, Mr. B. Stead, care of Hazell, Ballan & Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr Don A. Ugarte, President "Fraternal Society," Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-Liège; Brazil, Sr. Don A. C. Munhoz, Director de "A Luz," Curitiba; France, P. G. Leymarie, 1, Rue Chabanaïs, Paris; Germany, E. Schlochauer, 1, Monbijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn, Middellaan, 682; India, Mr. T. Hutton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Terzano; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torstenson, "Advocate," Christiania; Russia, M. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcí, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 13, Berkeley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.

RIGHT ACTION.—A right act strikes a chord that extends through the whole universe, touches all moral intelligence, visits every world, vibrates along its whole extent, and conveys its vibrations to the very bosom of God! Pray learn to understand how all work has in it a spiritual element; how the meanest thing on earth has a divine side; how all temporary forms include essences that are to be eternal. Whatever be the meanness of a man's occupation, he may discharge and prosecute it on principles common to him with Michael or Gabriel, or any of the highest spirits of heaven.—T. BINNEY.



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## Light :

SATURDAY, MAY 19th, 1894.

**TO CONTRIBUTORS.**—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi, London, W.C. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, London, W.C., and not to the Editor.

## HYPNOTISM—A REVIEW OF THE PAST.

Dr. Kingsbury's lecture on "Hypnotism, and Some of its Opponents" (published in the "Humanitarian") is all essence. It deals with the employment of Hypnotism in therapeutics, and carries us back, not, as some would suppose, to a few modern English and American cranks, but to ancient Egypt, Persia, Greece, and Rome, for its parents and sponsors. Hippocrates, four hundred years before Christ, mentions the power of the human hand to remove pain. Coming to later times, Mesmer was genuine enough, but he had some of the characteristics of the charlatan. He must have been wonderfully successful as a healer, but "The Faculty" in Paris in the end beat him. Later on, and very much owing to his influence, curative mesmerism had a remarkable run in Prussia; so much so that the Government was induced to restrict its use to doctors. In 1820 the French Academy appointed a Commission to investigate the subject, whose report was very favourable, to the extent of saying: "Considered as the agent of physiological phenomena, or as a therapeutic expedient, magnetism must take its place in the scheme of medical science."

Then came the experiments and propaganda of Elliotson and Braid, who paid dearly for their love of truth, but who will be remembered and honoured long after their pompous and orthodox detractors are forgotten. Even the "Lancet" said of magnetism: "We regard its abettors as quacks and impostors. They ought to be hooted out of professional society." So much for fashionable and orthodox scientific Yahoos! It was James Braid, a Manchester surgeon, who struck out the word "hypnotism," about the year 1841; and it was Braid's book which started Dr. Liébeault, of Nancy, on his valuable experiments, which, in their turn, re-acted upon England when Dr. Lloyd Tuckey took up the subject, advocated the Nancy treatment, and published his "Psycho-Therapeutics." And yet, in 1889, Dr. Voisin's report of cases of cure by hypnotic suggestion was treated with contempt by the British Association. But in 1890, the members of the same Association were simply compelled to open their eyes, and one whole day and a-half were given to the subject. Dr. Kingsbury says: "As a result, the most powerful medical Association in the world declared hypnotism to be 'worthy of investigation,' and appointed a Committee to report on the subject, which Committee has reported that 'as a therapeutic agent hypnotism is frequently effective in relieving pain, procuring sleep, and alleviating many functional ailments.'"

Dr. Kingsbury dwells with nice humour upon the rather widespread feeling that somehow or another these occult or subtle things are wrong or even demoniacal. As in the days of Jesus Christ, when his critics said, "This fellow casts out demons only by the prince of the demons," so now. Burton, in his old book, "The Anatomy of Melancholy," said: "The divell can penetrate through all parts of our bodies, and cure such maladies by means to us

unknown . . . the divell is an expert physitian . . . it is better to die than be so cured"; and there are plenty of people now who more or less agree with him. How strange it is that in all ages even religious people have been ready to attribute to the devil some of life's best and brightest blessings! The strangeness of this is equalled only by the strange readiness with which the same people put down catastrophes to God. The Rev. Hugh McNeile, of Liverpool, said that mesmerism was Satanic, and that if his faith had been strong enough he would have gone to its manifestations and bidden the devil to depart; but he comically admitted that he had seen nothing of it. How like "the cloth"!—and, in relation to Spiritualism, how like the world!

Dr. Kingsbury grapples with the stereotyped assertion that hypnotism does harm and is, anyhow, liable to grave abuse, and therefore ought to be given up. In the first place, he denies the harm and the abuse; and, in the second place, asks the very pertinent question, Why not give up alcohol, morphia, ether, bromides, chloral, cocaine, &c., seeing that all of these may do harm and may be abused? His own testimony is very emphatic. He says:—

Personally, I have no hesitation in saying that, though I have induced hypnosis hundreds of times, I have never seen any injurious consequences—moral, intellectual, or physical—follow; on the contrary, I can conscientiously say that in most cases I have observed signs of improvement, even if only temporary. I do not mean that every case was successful in being followed by relief of the malady for which the aid of hypnotism was invoked—far from it; but in the very least successful cases, where no amelioration of the ailment ensued, there has been a feeling of composure and comfort. In other instances, equally unsatisfactory as far as the primary object of the hypnosis was concerned, there has followed a general improvement in health. In many cases hypnosis has been followed by a complete cessation of the pain or other affection for which help was desired. As to the "intense languor," "neurasthenic collapse," "disturbed nerve equilibrium," "upset nerve balance," "dissipated nerve energy," "physical decadence," and "moral perversion," all I can say is that though these terms may seem alarming, they do not correspond with any phenomena observed during or after hypnosis.

I have never seen a single patient who showed the slightest sign of moral deterioration, but I have more than once seen most remarkable moral elevation follow hypnotic treatment—the inebriate become sober; the untruthful, veracious; the dishonest, upright.

It is said that the intelligence is weakened. This I have not been able to verify. I have not yet seen the faintest suspicion of mental confusion follow hypnosis; but I have seen again and again the clouded brain of the overworked clergyman, stockbroker, or merchant, become clear and active after hypnosis had been resorted to. Those opponents who put forward these objections have not shown that they have any personal knowledge of hypnotism.

And this seems to be the experience of most of those who have devoted themselves practically to the subject. He says:—

And lastly, but most important of all, we have the deliberate statement of Dr. Liébeault, who, after thirty years' incessant practice of hypnotism, cannot recall a single occasion on which he had any ground to regret having adopted hypnotic suggestion.

The gravest objection to hypnotism, or dread of it, is only lightly touched by Dr. Kingsbury—that it may be used to gain absolute control over, and possession of, those who are the subjects of it. He makes rather light of this, and seems to hold that this is not possible. He goes so far as to say: "The general public may disabuse their minds of this dread, for, unless they are willing, the ablest hypnotist will fail utterly in any attempt to affect them." This is hardly our own experience, and we doubt its accuracy; but what if the public are right in its fear? All kinds of forces in this world have their perils, and some of the most precious are the most dangerous—electricity, for instance—but we do not discard them on



that account; we rather, all the more on that account, study and conform our conduct to them.

We have freely used Dr. Kingsbury's remarks in this study of a profoundly interesting subject; and we have done so because we urgently need the discussion of it by courageous and serious-minded seekers after the truth, and not by alarmed professionals or over-ready quacks.

### MR. SHEPARD AT THE CUMBERLAND PALACE.

Our readers will be interested to know the circumstances under which Mr. Shepard's inspirational concerts are given to crowned heads and members of royalty. We translate the following from "*L'Union Artistique et Littéraire*" of Nice:—

It was recently my good fortune to be present at a royal family reunion, when three Courts assembled at the Cumberland Palace, in Gmunden, Austria, to do honour to the musical genius of Jesse Francis Shepard, who was invited by H.R.H. the Duchess of Cumberland to pass an evening in strict intimacy among her relatives.

The palace at Gmunden was built by the present Duke of Cumberland, head of the House of Hanover, whose colossal fortune permits the greatest luxury and munificence. The palace is built in the old feudal style, and lies on a hill overlooking the mountains and the beautiful Traunsee. It is surrounded by a vast forest and park connecting with the grounds of the summer villa of the Queen of Hanover, mother of the Duke of Cumberland.

As we entered the park the whole structure, with its turrets and towers, was a blaze of light, and, as we approached, the sight grew more and more imposing and romantic. But once inside one was impressed by other sensations. Instead of a cold and conventional palace, the eye everywhere met with elegance, beauty, novelty, and luxury. There was no mistaking the home-like air of the interior, although one was not for a moment permitted to forget that one was at Court, for signs of royalty were everywhere visible. The halberdiers were all in their places, clad in the livery of the House of Hanover—scarlet with massive gold trimmings, veritable giant beef-eaters, fat and impassive under their white wigs and three-cornered hats. Arrived at the top of the stairs an elderly man in deep black livery, with knee breeches and silk stockings, conducted us into the reception-room; he was the confidential valet of the Duchess of Cumberland, and looked like an English clergyman of olden times. Her Royal Highness immediately entered, and, after welcoming us to the palace, said to Mr. Shepard: "I think I have selected a sympathetic company to meet you this evening." An animated and intimate conversation on music and art followed, and, turning to me, the Duchess said, in Danish: "I have never heard of such exceptional gifts in music and literature; I believe Mr. Shepard is the only one." The Duchess also alluded to Mr. Shepard's visit and reception at the Imperial palace at Gatchina, the residence of her sister. It will be remembered that her Royal Highness is sister of the Empress of Russia as well as of the Princess of Wales and the King of Greece. The Duchess, who has a beautiful face and a charming figure, was dressed in a simple robe of grey cashmere, without ornaments of any kind. She is a brilliant conversationalist, and, like her mother, the Queen of Denmark, and her husband, the Duke of Cumberland, is a fine musician.

Mr. Shepard expressed his admiration for the music-room, the walls and ceiling of which are in different woods. On the walls hung several life-size family portraits, and the Duchess, turning to the most beautiful, said: "This is my sister-in-law, Princess Marie of Hanover, an accomplished pianist; you will meet her this evening." After a long conversation with her Royal Highness, the Duke entered and shook hands cordially. He is a tall man of about forty, with a fine military bearing. Suddenly the Duchess said: "The Queen is coming," and all passed into an adjoining room to receive the Queen of Denmark, with her court. A few minutes later her Majesty walked up to Mr. Shepard and began a conversation in excellent English. Her Majesty wore a delicate heliotrope silk, with a short train, her bosom being covered with old lace, diamonds, and pear-shaped pearls.

Shortly after the Queen of Hanover arrived accompanied by her daughter, Princess Marie, and her court, and immediately

followed by H.R.H. Ernst, reigning Duke of Saxe-Altenburg. The Queen of Hanover was dressed in black, without jewels, never having left off mourning for the late King. Princess Marie, however, wore a superb robe of mauve brocade, her wrists, neck, and bosom being covered with sapphires and diamonds. Her Royal Highness is extremely tall, has a classical face, and converses and moves about with an air of great dignity. Her conversation is slow, methodical; every word is weighed, every gesture betokens the cultured aristocrat.

About 9.30 o'clock tea and coffee were served in the banqueting-hall, which is connected with the music-hall by large double doors. Several lackeys passed about among the brilliant assemblage, bearing huge silver trays. The effect produced by their scarlet and gold liveries, under the mediæval-looking chandeliers filled with coloured tapers, made me think of one of Watteau's exquisite pictures turned into a *tableau vivant*. Etiquette permitted no one to be seated, as their Majesties continually stood or walked about, conversing with Mr. Shepard and the different members of their courts.

In my intercourse with great people I have often noticed that the higher they stand in the social scale the more simple are their manners.

It was nearly ten o'clock when the Duchess of Cumberland went to the piano and raised the lid herself. Her Royal Highness asked Mr. Shepard where he would like his audience to be seated; just then the Queen of Hanover took a seat near the piano, to the right, but immediately rose again, saying: "Perhaps Mr. Shepard will not like me to sit here." Mr. Shepard replied that her Majesty, being a sympathetic auditor, could sit where she pleased. Right behind the musician sat the Queen of Denmark, with her daughter and the Princess Marie. H.R.H. the Duke of Altenburg took a seat beside his cousin, the Queen of Hanover. Immediately behind their Majesties and Royal Highnesses stood the ladies and gentlemen of the different households, conspicuous among them being the two marshals of the Duke of Cumberland's court, his Excellency General Count Kielmansegg, whose breast was covered with orders, and General von Klenck.

Mr. Shepard played and sang with his accustomed ease and brilliancy, everyone listening to the music with profound attention; but when his voice reached the highest notes the Queen of Hanover, no longer able to control her emotion, rose from her seat and exclaimed:—

"I never in my life heard anything like it."

After the music all were anxious to tell their impressions, the Queen of Denmark declaring that Mr. Shepard's playing had the richness and power of four hands instead of two, and for the rest of the evening he was kept busy answering questions *apropos* of his marvellous artistic gifts. When their Majesties or Royal Highnesses were conversing with him the other members of the courts did not approach, but, by turns, small groups would form around him, all anxious to know more about the wonderful musician. Princess Marie returned several times, and during the conversation remarked to Mr. Shepard that her father, the late King of Hanover, was not only a good musician, but was a musical authority who wrote on music. In fact, the royal families of Denmark and Hanover are known to be the most critical in music of any of the royal families of Europe. Under such congenial and sympathetic conditions Mr. Shepard felt himself thoroughly at home, and was probably never heard to better advantage.

Soon after the music had ceased, refreshments were served in the armorial-hall, where everyone remained, standing or walked about at pleasure. Wines were served that are only to be obtained from vineyards under royal control, such as the Austrian Toquay, and, as we were enjoying the privilege of a family reunion, the gentlemen were now permitted to smoke. The Duke of Cumberland offered me a cigar, and I noticed that the Duke of Altenburg smoked freely while conversing with the Queen of Denmark.

The armorial-hall, with its vaulted ceiling, its high and massive fireplace, its carved woods, and chandeliers made of elk horns, made one think of feudal times and the poetry of the troubadours; and the Cumberland Palace, the only one of its kind in the world, sumptuous, varied and homelike, was of all places the most fitting for such an occasion.

Several days later H.R.H. the Duchess of Cumberland sent Mr. Shepard a graceful letter, with a superb sapphire surrounded by diamonds, fresh from the Court jeweller at Vienna, as a souvenir of this memorable evening.

L. WALDEMAR TONNER.



# REMARKABLE EXPERIENCES OF JOHN BROWN, THE GREAT MEDIUM OF THE SIERRA NEVADA ROCKIES.

Compiled by Mrs. Hardinge Britten for the "Spiritualists' Encyclopedia."

The power to perceive spirit presences, and to comprehend spirit impressions, is a gift of nature—a sixth sense—which may be called the spiritual sense. The subject of this sketch has possessed the gift from childhood. Soon after his birth, in 1817 he was taken by his parents from Massachusetts to Missouri, where, being left an orphan at an early age, he was cared for by strangers but was essentially alone in the world. He had no playmates. Nature was his only teacher. Listening to her voice and solacing his lonely soul with her beauty, it is not strange that he heard spirit voices coming as if from the air when he was alone in the fields.

In giving an account of his experience, John Brown used to say:—

At times these voices seemed to be close to me, but I could not see the speakers. When I related the facts to the people I lived with, they said I had eaten too much, and sent me to bed without my supper. I was so often deprived of food after telling what I had heard, that I finally kept such things secret. One day, when about seven years of age, I was in the field alone, when I suddenly became aware of the presence of a large number of people. As I did not see from whence they came I was somewhat startled. Most of them were children; they talked to me and wanted me to play with them, but seeing some of them disappear, and then appear again close to me, I became so frightened that I ran away, although they seemed very friendly. The family I lived with were absent, but in my fright I ran into the log cabin and closed and locked the door. It soon opened of itself, and a pleasant-looking man, with a rod in his hand, about two feet long, entered, and said he had come to remove all fear of my visitors. He requested me to take the rod he carried in my hands, which I did and at once felt strongly attracted to him. He said the rod was a symbol of truth. After assuring me that he would watch over me, protect me, and be my teacher and friend, he took the rod again, bade me farewell, and walked out. I ran to the door to call him back, but found it locked. On opening it, no one was to be seen. This spirit has ever since been my near and dear friend, my guardian angel, teacher, and guide. He has saved me from drowning, has preserved me from the fangs of wild beasts, and has protected me from the scalping knife and tomahawk of wild Indians.

When men scornfully ask me, What good has Spiritualism done? I say from the depths of my soul, "It has been my preserver and teacher in my youth, my counsellor in doubt, my comfort in affliction, my guide and protector ever, and now that the end of earth-life draws nigh, it is my guarantee of life immortal."

John Brown did not lose his spiritual gifts with his advancing years. On the contrary, they strengthened to the most marvellous powers of prevision, as well as healing. On one occasion, when he went to the Rocky Mountains in the employ of a trapping party of twenty whites and Indians, his spirit friend came to his lodge at night, and, by clairvoyance, pointed out to him all the occurrences of the next day. He saw the trail his company would travel, the beaver they would trap, the animals they would kill, and the locality of their next camping ground. The occupants of other lodges would, according to custom, gather around Brown to learn what he had seen and heard in his "dreams," as his comrades called his visions, and though many efforts were made by doubters to change the course of the events he predicted, scores of witnesses have testified that every iota of his prophecies invariably worked out exactly as he had said. One illustration alone of those facts must suffice:—

The party were camped some distance south of Pike's Peak, when John Brown's "guide" one night took him to the Pueblo, thirty miles distant, and showed him the ox teams of James Waters, a trader well-known to the company, who had gone east for supplies and was not expected to return for several months. Brown saw a waggon of peculiar construction, with a crooked bed and box painted red. He saw the trader's goods, including tobacco, powder, clothes, bedding, and what had never been seen in that part of the country before, a box of white clay pipes. He particularly noticed an iron-grey mare which his "guide" told him Waters had bought for Timothy Goodale, one of Brown's party. The mare had never been shod, but was in excellent condition for an animal that had been travelling a thousand miles. He noticed inside the fort a white woman and two children, dressed in checked aprons and sun bonnets. On

relating this experience to his companions the next day they thought it could not be true, because the time set for Waters' return lacked two months of expiration, and besides, it was highly improbable that any white woman would come into that Indian country. However, to test the matter they immediately sent a messenger to the Pueblo, and on the following morning Brown told them that the messenger, Goodale, had started on his return, and would be in camp at sundown, leading the grey mare. At that exact hour he returned with the mare, and smoking one of the white clay pipes. When asked for the news, he repeated all that Brown had told them, stating that the woman was the wife of a Mr. Washburn, one of Waters' party, who, with his family, was on his way to California.

It is a remarkable fact that although John Brown's visions took place at night, the scenes he beheld always appeared in broad daylight. That this was not owing to the spirit's power to see in earthly darkness is evident from the fact that the persons seen, instead of being found asleep were always engaged in the employments of the day. Usually they were doing just what they were found employed in on the ensuing day. In case the incidents thus predicted were deemed undesirable, Brown and his party tried again and again to do or say something to change the occurrences, but they one and all declared that somehow, just before the time set for the predicted events to happen, they were either suddenly called away or invariably forgot all about the warning, and the events were sure to take place exactly as predicted.

After the fulfilment of many such predictions members of the party began to bet on the happening of events foretold. Brown protested against it, but they continued to bet, and the gift of prophecy left him for several years.

During the Mexican war it became unsafe for whites to remain in the country, and in 1849 Brown and his party started for California, and while on the way were overtaken by gold-seekers who had heard of the discoveries on that coast. Brown went to San Juan, about thirty miles from Monterey, and while there one night his guide told him that a steamer would arrive at Monterey the next day with news of the admission of California to the Union. Brown announced the fact to W. J. Shaw and others, and the vessel came in with the news as predicted.

After some trading ventures in the mines, Mr. Brown settled in San Bernardino, where he has since resided. Here he was endowed with additional powers of mediumship, being granted the gift of healing; yet he frequently foretold the death or recovery of the sick, and on one occasion described a mysterious murder which occurred forty miles distant, and named the murderers. Rush Dickey, the County Assessor, suddenly disappeared while travelling alone on business to Fort Yuma. No trace of him could be found, but Mr. Brown, on being applied to, said to a circle of friends: "Go forty miles out on the Yuma road; two miles after passing an Indian village, turn from the trail to the right and go to some oak trees where a part of Dickey's body will be found." The father of Rush Dickey then had an interview with Mr. Brown, who said to him: "Your son stopped at an Indian village to rest his horse, and was accosted by two Indians, one named Serape, the other Jose, who asked him where he was going. They then went out on the road two miles and waited until he came along, when one of them shot him with a rifle and the other with arrows. They cut up his saddle, and you will find pieces of it in their camp." A sheriff's posse immediately went to the place, found mutilated remains under the oak trees, found the pieces of saddle in the Indians' camp, and arrested Jose, but Serape escaped. The confession of Jose confirmed Mr. Brown's statement to the letter, and the murderer was executed.

Among the cures performed by aid of Mr. Brown was that of Mr. N. Williamson, who was accidentally shot, and pronounced by physicians to be incurable. By request of friends, Mr. Brown paid the dying man a visit at Los Angeles, and was shown by his spirit guide the exact location, in the man's body, of a strip of cotton cloth and two pieces of bone, and pointed out the spot where the incision must be made to take them out. He also made a drawing of the pieces of bone, and informed the wounded man that he could be successfully operated upon, and that in a few weeks he would be able to visit his family in Texas, who, Mr. Brown's guide stated, were homeless, their house having been burned. The Los Angeles physicians refused to attempt the operation, but Mr. Williamson went to San Francisco, where he was operated upon by Dr. Stout, who extracted the cotton cloth and the two pieces of bone, and the



letter on comparison were found to be of the exact size and shape represented in the drawings. Mr. Williamson went to Texas, found his family homeless from the cause described, and returned with them to Los Angeles, and is still residing at Anna, in that country.

One day Mr. Brown was compelled, without knowing why, to go to the house of James Waters, who met him at the door and said: "John, you have come too late; our little girl has just died." Mr. Brown went in and found the child apparently lifeless, in the arms of a neighbour, while the mother was in another room preparing its burial clothes. Mr. Brown placed his hand on the child's head, to which the hand adhered for a short time. He then told Mr. Waters that his child would be well in fifteen minutes. In a few minutes the child began to gasp, then looked in Mr. Brown's face and smiled. It was well. That was twenty years ago. The child who was dead has grown to womanhood, and now fills the place in the household made vacant by the departure of her angel mother.

Mr. Brown himself once apparently died, without previous sickness, and his conscious spirit stood near the body the physicians pronounced dead. The people in the room seemed to pass through him, as they walked back and forth, and he tried to take hold of them and make them know that he was not dead. He appeared to be dressed and was examining the clothing he had on, when his guide, who stood beside him, showed him another dress he would eventually wear, "but not yet," he said. Then Mr. Brown felt himself raised by an unseen power and placed horizontally over his body, into which he was absorbed, and immediately awoke. The doctors, who had retired, were recalled, but said they could do nothing. "He was dead, now he is alive; we do not understand the case; let nature cure him."

One instance of the appearance to Mr. Brown of the so-called dead may be of interest. O. H. Carter, an old friend, came to his bedside at night, and Mr. Brown got up and gave him a cordial greeting, taking him by the hand as in life. Mr. Carter stated that he "died" three hours before at Santa Barbara (two hundred miles distant) while returning in his own conveyance, with his family from Utah. After begging Mr. Brown to assist his family, he said: "Good-bye; I must go back and try to comfort my wife." In a few days the widow arrived in San Bernardino and confirmed the statement as to the time and place of death. She also said she had seen her husband twice since his spirit left his body.

During the last eight years still another phase of mediumship has come to Mr. Brown, that of writing in a half-conscious state. He has burned the larger portion of the writings, but still has enough to prove that the spirit who dictates was a person of culture, which Mr. Brown is not, as far as book knowledge is concerned. J. S. Loveland, in an article on John Brown, says:—

John Brown is a born medium. He is no product of any developing process. Before he left Missouri for the Rocky Mountains, which was when he was a mere boy, he was a seer. . . . Years before the Fox family at Hydesville ever heard the "mystic rap" John Brown, in the weird fastnesses of the Rocky Mountains, was almost nightly visited by his spirit teacher and informed of the more important events to transpire the ensuing day. Without exception the predictions were fulfilled. No effort on the part of himself and companions availed to defeat the predictions of the spirit. The reader might think that the details of how a bear or a deer would be captured, or the arrival of a trader, &c., are things unworthy the attention of a spirit. If that were all, we might agree to it; but when we find the lives and property of the company saved from the savages by this same power it assumes another aspect. But there is a higher view in which to estimate these strange occurrences. Slowly, yet surely, the conviction was being forced upon these sturdy men of a spirit power, neither God nor devil. For a long time they thought it the latter. . . . Let no one suppose that simply telling John Brown what would occur on the following day was the main object of his spirit attendant. One of his first propositions was that he had come to show him "how people lived after they were dead."

The sketch which I have given of this truly extraordinary man does not tell one tithe of the marvels recorded of him. I am in possession of his book, indited from scores of reliable sources without one attempt to impose upon the reader with impersonal witnesses, in the initial style of "Mr. A." or "Mrs. B.," but with good, honest names attached, such as the most critical readers cannot doubt. Besides his wonderful powers of clairvoyance, healing, and prevision, Mr. Brown on many occasions visited the spirits' homes in the spheres, and beheld the various

conditions in which good and evil lives placed the souls of humanity in the hereafter. Like Paul of old; John Brown beheld scenes of which it is not lawful to speak, or rather, which our poor mortal language cannot describe.

In Professor J. S. Loveland's introductory chapter to the remarkable book from which I am now about to give the closing quotation, the writer says:—

We are prone to refer to the rappings at Hydesville as the origin, or first beginning, of Modern Spiritualism. Nothing can be said to depreciate the grandeur of the events which then and there transpired. Nor are the statements to follow made with any such purpose; but simply to show that a Congress of spirits had selected several centres of intended manifestation, differing somewhat in form, but intended to coalesce in the grand movement. One would not have been perfect without the other. A few years before the Fox family were visited by spirits, Swedenborg and Galen appeared to A. J. Davis, and "took him up into an exceeding high mountain," [the Catskills,] "and showed him," not "all the kingdoms of the world," but things of vastly greater importance to man. The career of Davis, as a seer, begins with that visitation from the invisible world. "Nature's Divine Revelations" never would have seen the light but for that. "The Harmonial Philosophy" is essentially the Philosophy of Spiritualism. But, before Davis grasped the "Magic Staff," before the Fox girls had heard the "mystic rap," John Brown had wandered from the "rock-bound shores" of "old New England," to the wild fastnesses of the Rocky Mountains; and, amid a company of adventurous trappers and traders, was manifesting the strange facts connected with the spirit side of our complex life.

Here are three distinct centres of manifestation instituted by a "Spiritual Congress." Each is distinct in the phase of manifestation, and yet there is no disagreement or clashing between them. At the commencement of the careers of Brown, Davis, and the Fox girls none of them knew of the others. The fact of unity in fundamental principles between them is certainly the strongest presumption possible that their teachings emanated from the same source, and evince a common purpose.

In the experiences herein related we have the most profound problems which have ever engaged the thought of man. Years before the "mystic rap" was heard at Hydesville, John Brown in the weird fastnesses of the Rocky Mountains, living in a lodge, built like the Indians', was nightly visited by his spirit teacher, and by him was inspired and taught the actualities of the life beyond the grave, through visits to the spheres, only second in interest to those of Swedenborg himself. Above all, John Brown, by his noble character, inviolable truthfulness, pure life, and practical Spiritualism has done, and is still doing, a grand work in pointing out to immortal souls the true path to Heaven.

I have only to add that the sketch I have here compiled I have not only drawn from the Rev. J. S. Loveland's published life of John Brown, and the dear old gentleman's letters, addressed to me (for he is still living at San Bernardino, California), but his wonderful history is testified to by many reliable witnesses, in whose opinion, as well as in my own, John Brown of the Rockies is one of the modern voices crying in the wilderness, "The Kingdom of Heaven is at hand."

EMMA H. BRITTEN.

CLAIRVOYANCE.—One night, about eleven o'clock, in the summer of 1883, while sitting with a number of my friends, one of the lady members of the circle, who, by the way, is now my wife, saw clairvoyantly a man riding along a country road and finally saw him alight and enter a house and immediately commence playing on a violin. After some questioning on the part of the sitters we ascertained that this man was an itinerant fiddler of the name of Joe Simpkins, living at Reading, Pa. None of the sitters knew or had ever heard of such a person. With a view of obtaining information in regard to what had been given, I wrote a letter to the postmaster at Reading, Pa., without stating any of the circumstances. I simply asked if Joe Simpkins, the itinerant fiddler, was still living at Reading, Pa., and the following is a copy of the letter received from the postmaster at Reading: "Reading, Pa., June 9th, 1883. Sir,—Old Joe Simpkins, whose occupation is that of a fiddler, was in this city a few days back, but left for Schuylkill county, Pa. No doubt will return soon." Whether this information was obtained through the operation of one mind on another on this plane of being, or whether it was conveyed by the mind of some being possessing the knowledge on the next plane, is a question which it is difficult to solve. Possibility favours both sides of the question, but in my mind probability favours the spirit side of the problem, inasmuch as the exercise of one mind on another on this plane is not as highly developed as on the next.

—C. O. STODDARD, in the "Religio-Philosophical Journal."



## PUBLIC CLAIRVOYANCE.

On Sunday evening last, at the Spiritual Hall, High-street, Marylebone, Miss McCreadie gave clairvoyant and psychometric delineations to a large audience, Mr. Andrew Glendinning presiding.

The Chairman, in introducing the medium to those present, gave some interesting reminiscences of his experience in connection with supernormal manifestations, drawing a parallel between the miraculous occurrences recorded in Scripture and the facts of Spiritualism as exemplified to-day. The phenomena of transfiguration and the Pentecostal wind had, in particular, been duplicated in modern times. Generally speaking, he was opposed to public demonstrations of clairvoyance and similar mediumistic powers. Such demonstrations were very trying to the sensitive organism of a medium, and were a great drain on the vital force. Moreover, the influences were frequently so mixed that inaccurate delineations resulted, and these tended to prejudice inquirers against the subject. However, he (the chairman) was not absolute in his condemnation of such public gatherings for clairvoyance, since he had, on several occasions, known great good to result to persons who could not have been reached by private circles. Dealing with the difficulties experienced by operators on the spirit side, he narrated an instance where a circle for physical manifestations, at which several powerful mediums were present, was unable to elicit any evidences of spirit power. On inquiring of a controlling intelligence as to the reason for this apparent failure, the reply was given that the invisible operators were unable to blend the magnetisms of the sitters present, and hence failed to produce the phenomena desired. He alluded to the adverse effect which an attitude of expectancy has upon the conditions required for spirit operation upon the physical side. Spontaneous manifestations were almost invariably better than those anxiously looked for and invoked. In the words of a Scottish poet (the brother of a pioneer Spiritualist who died some years ago), it might almost be said :—

They will not come to watchers; Nature gives  
To the unconscious only things divine.

Miss McCreadie, under the influence of her guide, "Sunshine" (after a few remarks in the broken English characteristic of the spirit), then proceeded to give clairvoyant delineations. Of these, it is sufficient to say that the great majority were recognised by persons amongst the audience, and appeared to be surprisingly accurate. In several instances names of spirit relatives were given, and incidents in their lives while on earth. In a few cases the descriptions were accompanied by messages from the departed friends described. At times the details given were so vivid and minute that, when declared correct, the result evoked general applause. At the conclusion of the clairvoyance a young man handed up a small article for psychometric delineation. Here again the result was strikingly successful. The person submitting the article, who declared himself to be a non-Spiritualist, was allowed to ask several test questions, which were correctly answered. Taken altogether, the general results could hardly have failed to awaken inquiry, if not conviction, in the minds of strangers present.—D. G.

## LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

## Animals and the Future Life.

SIR,—My sister and I (who are only beginning to know anything of Spiritualism) have just been reading "Spirit Teachings," and are deeply struck by all that is said of the results of our treatment of our criminals. If all Spiritualists really believe that the "undeveloped" can exercise such a powerful and baneful influence on our world, it seems to us that they should be the pioneers in a reform of our methods of dealing with criminals, and the determined opponents of capital punishment, and that they should openly assign the grounds which compel them to take this course. Has any combined action been taken by Spiritualists here or in America in this sense?

Can you inform me whether amongst the higher mediums anyone has thrown light on the future in store for animals, especially those who are brought into connection with man? Or do you know any medium, controlled by some high intelligence, from whom information on this point could be sought?

There is nothing in the arrangements of this world that seems to us to cast such doubt upon the existence of a God at once all-powerful, all-just, and all-loving, as the enormous mass of misery endured by the domesticated animals as a consequence either of man's brutality or his neglect; and only another life for them, as for us, can remove this dark shadow on the ways of Providence. No one who has ever stood in intimate relations with any animals can doubt their possession of memory, reason, and affection amounting in some cases to absolute devotion; and if these qualities do not, in them, inevitably inherit eternal life, why should they do so in men, seeing that many men are far below the brutes in all that constitutes a moral and spiritual being? H.

## Troubles with "Planchette."

SIR,—I shall be much obliged if you, or any of your readers, can tell me how to get "Planchette" free from the control of a most persistent and objectionable spirit. We have used "Planchette" for some time and had very useful and valuable communications through it. But, some months ago, the control who had always written through it, and had given many proofs of his identity, informed us that he should have to cease writing, as he was "going to a higher plane." He advised us to continue "Planchette," in hope of communications from others. After he ceased, we waited a little, and then again tried it regularly. At first there was no result, but in December (I think) writing began again, by someone who gave his name as "Ernest —." He always announced his presence by writing in large and clear letters "Ernest." He wrote a great deal, and told us a long story of some quarrel going on among his family on earth, which grieved him, and asked us to write to a given address, and send a message (also fully given). We did. The letter came back, as there were no such people, no such road, and no such number in the place, and never had been. After this, he wrote a great deal, all of which we found to be *absolutely untrue*.

My sister and I are the ones who use "Planchette"; and after this we let it alone, after telling "Ernest" to go, as we did not want to have anything more to do with him. Then I went away for three weeks, and on my return, we tried again. But it only wrote "Ernest" all over the paper, and kept telling us all sorts of untruths. Again we waited, for nearly two months. Then we tried again last night, and again "Ernest" came! He actually says he "cannot speak truth," and has "nothing to communicate," yet he *will* not go. What are we to do? We have asked him to go, we have told him we don't want him, and don't believe him; but all is no use.

So I thought I would write to "LIGHT" for counsel, as to whether "Ernest" will *always* stay with us?

May 9th, 1894.

ELSIE HILDA TIPPLE.

## Spirits in China.

SIR,—I am sending you a copy of our morning "Daily" in which I have marked a curious paragraph, which shows how perfectly familiar the people of this land are with spirits. Spirits in China are just as much recognised, and almost as well looked after, as human beings. Western unbelief in spirits they attribute to something wrong with our religion, and they treat our ignorance of the unseen world with the same contempt as they do a good deal of our superior knowledge in which they disbelieve. For instance: to-day, there was a partial eclipse of the sun, so the district magistrate issued instructions to the people to make as much noise as possible in order to frighten away the sun-eating monster. The popular idea of the cause of an earthquake is also that the dragon is rather excited in the bowels of the earth. Attempts to ridicule and explain the fallacy of these notions is usually met with silent contempt or a distinctly dubious "So?"

"Mediums," "automatic writing," &c., &c., are quite common amongst the Chinese, and I have been gathering a lot of interesting information from these "poor deluded heathen," as the missionaries usually term them. Alas! that our own countrymen, whose notions of eternity don't extend beyond the inexplicable idea of heaven and hell, should be the really deluded beings.

I used to be as bigoted as most people brought up to orthodox Christianity, but about six years ago I witnessed enough in my own house at Canton to set me thinking that there must be something after all in Spiritualism.

My own servant is strongly clairvoyant, and has constant intercourse with those in the unseen world.



If any of your readers care to communicate with me, either through the medium of "LIGHT," or direct, I shall be glad if you will forward their letters to me, and I will try to get the best information I can from native sources to reply to any of their queries.

The neglect of many of our cemeteries is a striking contrast to the Chinese care of and respect for their places of burial. That the spirits resent interference with, or neglect of, the spots where their earthly bodies have been laid to rest, is strongly believed in by the Chinese. How much Western evidence might not be collected also in support of this belief? I know of several cases, some of which have been verified, I believe, by the Psychical Research Society.

I regret that my time is too limited to prolong this communication.—Yours faithfully,  
Shanghai, China, April 6th, 1894. A. D.

[Extract from the "North China Daily News."]

On Thursday there will be a great Buddhist procession, consisting of the tutelary god of the native city and his satellites, in commemoration of the annual festival for dispensing alms and charity to the homeless and wandering spirits of those who have died here and whose coffins have not been taken back to their homes. A Buddhist statistician has somehow or other been able to compute the number of these wandering spirits in Shanghai as approaching a little over four millions.

Chelsea Spiritualism A.D. 1523.

SIR,—I have been reading that quaint old book entitled "The Household of Sir Thomas More," written by his daughter Margaret 370 years ago, every page of which is interesting, and I think the following extracts taken therefrom will interest many of your readers also. I omit the old-fashioned spelling, with its multiplicity of capital letters, and will be as brief as possible, so as not to trespass too much upon your space.

"Erasmus went to Richmond this morning with Polus (for so he latinises Reginald Pole, after his usual fashion), and some other of his friends. On his return he made us laugh at the following.

"They had clomb the hill, and were admiring the prospect, when Pole, casting his eyes aloft, and beginning to make sundry gesticulations, exclaimed, 'What is it I behold? May Heaven avert the omen!' with such like exclamations, which raised the curiosity of all.

"Don't you behold," cries he, 'that enormous dragon flying through the sky? His horns of fire? His curly tail?'

"No," says Erasmus, 'nothing like it. The sky is as clear as unwritten paper.'

"Howbeit he continued to affirm, and to stare, until at length, one after another, by dint of straining their eyes and their imaginations, did admit, first, that they saw something; next, that it might be a dragon; and last, that it was. Of course, on their passage homeward, they could talk of little else—some made serious reflections; others philosophical speculations; and Pole waggishly triumphed in having been the first to discern the spectacle.

"And you truly believe there was a sign in the heavens?" we inquired of Erasmus.

"What know I?" returned he, smiling. "Constantine saw a cross. Why should Polus not see a dragon? We must judge by the event. Perhaps its mission may be to fly away with him. He swore to the curly tail."

"How difficult it is to discern the supernatural from the incredible! We laugh at Gillian's faith in our Latin; Erasmus laughs at Polus his dragon. Have we a right to believe naught but what we can see or prove? Nay, that will never do. Father says a capacity for reasoning increaseth a capacity for believing. He believes there is such a thing as witchcraft, though not that poor old Gammer Gurney is a witch. He believes that saints can work miracles, though not in all the marvels reported of the Canterbury shrine."

Ten years pass over, and her beloved father is a prisoner in the Tower, awaiting his trial, soon to be followed by his execution. In November, 1534, she writes:—

"Parliament will meet to-morrow. 'Tis expected Father and the good Bishop of Rochester will be attainted for misprision of treason by the slavish Members thereof; and though not given hitherto unto much heed of omens and bodements while our hearts were light and our courage high, yet now the coming evil seemeth foreshadowed unto all by I know not how many melancholick pressages, sent, for aught we know, in mercy.

"The round upper half of the cob-loaf rolled off the table this morning, and Rupert, as he picked it up, gave a kind of shudder and muttered somewhat about a head rolling from the scaffold. Worse than this was o' tuesday night. 'Twas bed-time, and yet none were liking to go, when, o' sudden, we

heard a screech that made everybody's heart thrill, followed by one or two hollow groans. Will [her husband] snatches up the lamp and runs forth, I close following, and all the others at our heels; and after looking into sundry deserted cupboards and corners, we descend the broad stone steps of the cellars. Half way down, Will, stumbling over something he sees not, takes a flying leap to clear himself down to the bottom, luckily without extinguishing the lamp. We find Gillian (the maid-servant) on the steps in a swoon; on bringing her to, she exclaims about a Ghost without a head, wrapped in a winding sheet, that confronted her, and then sank to the ground as she entered the vaults. We cast a fearful look about, and descry a tall white sack of flour, recently overturned by the rats, which clears up the mystery, and procures Gillian a little jeering, but we all return to the hall with fluttered spirits."

"Another time, I going up to the nursery in the dark, on hearing baby cry, am passed on the stairs by I know not what, breathing heavily. I reach forth my arm, but pass clear through the spiritual nature, whatever it is, yet distinctly feel my cheek and neck fanned by its breath. I turn very faint, and get nurse to go with me when I return, bearing a light, yet think it as well to say nought to distress the rest."

There is more of a similar character recorded, but I fear to trespass on your space further. It cannot be said of the writer that she was weak-minded and hysterical, and therefore given to fancy these things. A woman who could go at dead of night—as she did—from Chelsea to the Tower, and remove her father's head from the battlements there, at the risk of her life if detected, must have possessed great force of character, I take it. No one can read her Diary without admitting this much; and few will do so, I think, without feeling thankful that those times of blood-shedding and cruel oppression have long since passed away.  
T. L. HENLY.

Spiritualism in York.

SIR.—On the 7th inst. under the auspices of the Theosophical Society, the people of York had an intellectual treat in listening to Mrs. Besant on the question, "Is Man a Soul?" With the exception of several references to Theosophic ideas (which fell flat with the York public) the lecture was really a Spiritualistic one, and at question time the subject took still more practical shape when Mrs. Besant was asked, "Can Theosophy give individual and scientific proof of the existence of the soul after the death of the body?" The reply was in the affirmative with the conditional statement that it had been proved by Spiritualism; but she would not advise investigation in that direction owing to its dangers and injury to nerves and mental conditions. This is somewhat paradoxical, considering her assurance that she attributed her change from Materialism to Theosophy to the absolute demonstrations of the soul's existence which she had received (presumably through mediums) and that this was the reason for her being on the platform on the present occasion. Certainly the investigation does not appear to have injured her, and the advice she gave appears to be wrong and contrary to the spirit of the age. Besides, one out of the three objects of the Society is to investigate the psychic powers latent in man. Where would the world have been to-day had such counsel as hers been followed? None of the blessings that we enjoy to-day would have been known had we been afraid of danger. What should we think now, for instance, of the man who advised us to have nothing to do with electrical research, because of its danger to nerves and lives? No, the truly scientific mind would investigate its dangers also, and by guarding and warning against them, would arrive at results which would bless and uplift humanity at large. The present position of the lecturer is palpably unscientific and unsatisfactory. "A little knowledge is a dangerous thing." Limited experience, as compared with ours, may account for so weak a conclusion. Let us remember the results we are aiming at, viz., to give the death blow to materialism and to answer the most important question in the world: "If a man die shall he live again?" A new world is within our reach and the timorous ones are not going to affright us from its shores. We are not, as the lecturer suggested, dragging down the loved ones from their state of happiness; they are only too pleased to come if we provide the requisite instruments and conditions.

We had quite a little lecture on the need of surrounding mediums with pure and elevated conditions; also on the danger of sitting in public or promiscuous circles. On these points we are at one with the lecturer.

Mrs. Besant is doing good Spiritualistic work in her present sphere, far better than she would if in the ranks of Spiritualism.  
York. J. SLATER.



## In Memoriam

MISS ANNE CULPAN, OF HALIFAX, YORKSHIRE.

It is now only some few years ago since all the speakers on Spiritualism (myself included) who were engaged to lecture at Halifax, found their sweetest, most pleasant, and hospitable home in the family of John Culpan, a gentleman who for some thirty years had been known and esteemed as the founder, father, and untiring friend of modern Spiritualism in Halifax. The Culpans up to the past six years consisted of Mr. John Culpan, named above, a cripple from boyhood, walking with two crutches, but still an active Bradford bank manager; his brother James, totally blind; Miss Anna, his sister, like her brother James, one who had walked in darkness for many years; their nephew, and an elder sister—the only one of the four brothers and sisters not afflicted with loss of sight or limbs. On this blessed elder sister the entire care and comfort of the household depended, and nobly has she devoted a long life to her labour of tender ministrations. As I was a frequent visitor to Halifax, and ever a guest of the beloved Culpan family, I am able to declare that their house was at once the most hospitable to scores of friends, and their home the brightest, most cheerful, nay, even joyous, of any I ever entered in my life.

From the lips of the crippled elder, or those of the blind brother and sister, I never heard a murmur; was ever welcomed with smiles and good cheer, and though I often entered their dwelling, tired in body, mind, and heartsick spirit, I ever left it full of patience, thankfulness, and one step higher on the road of spiritual progression, made so by the noble characters and lives of this estimable family.

On Good Friday of the year 1888, I was called upon, according to a promise demanded by good John Culpan, to conduct his funeral services, when, at the age of seventy-four, his long suffering earthly pilgrimage was ended. Five months later I was again required to perform the same solemn, yet glad service, for the blind brother James. On each occasion immense masses of the best citizens of Halifax assembled spontaneously to do honour, by their presence and heart-filling tears, to the memory of the noble brothers. And now only one fortnight ago the blessed family gathering of the higher life was added to by the presence of the blind sister, Miss Anne Culpan.

Of this sweet lady, now truly "A Saint in Heaven," the "Halifax Courier," of May 12th, gives an obituary notice, from which I take the following extracts:—

**THE LATE MISS ANNE CULPAN.**—In our obituary column last week we announced the death of Miss Anne Culpan, formerly of Union-street, a lady well-known for her kind-hearted, generous disposition. The blind had in her a sincere friend. For years, prior to the establishment of the Blind Society, she was instrumental in raising funds for the needy members of the community thus afflicted. She was a constant visitor amongst the blind of the town, and it is not too much to say that, through the sympathetic interest she displayed in their welfare, she earned not only their gratitude but their esteem. The friends and admirers of the late Miss Anne Culpan will sincerely and deeply regret her loss to the community. She was a lady whose amiable character was fully appreciated by all her friends and acquaintances. The community have lost a very useful member and the indigent blind a sincere and affectionate friend.

The poor, the lame, and the blind were not the only ones who will cherish the memory of dear Anne Culpan with equal love and regret. Her cheerful voice, pleasant smile, and good advice, raised many a sad heart and worn spirit, besides mine; while the deft fingers of the blind lady made beautiful work, no little share of which has eked out my own existence, and is now more to me than aught else I possess. She has gone to where "there is no night" and "darkness and sorrow are unknown."

For the good nephew and the beloved ministering angel-sister left behind I can only say the hours of separation must be short, and when the precious ones are all again re-united in Heaven, as on earth, they will be the witnesses that "of such is the Kingdom of Heaven."

EMMA H. BRITTON.

## TO CORRESPONDENTS.

Several communications are under consideration; others will appear in due course.

## SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible, and by appending their signatures to their communications. Attention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

23, DEVONSHIRE-ROAD, FOREST HILL, LONDON, S.E.—On Sunday last, in the absence of a speaker, Messrs. Vaughan and Bertram succeeded in making the evening pass pleasantly and profitably. On Thursday next we hold our musical evening. Tickets, 6d. On Sunday next, Mr. Reynolds.—J.B.

BURY BEE ASSOCIATION.—Meetings will be held every Thursday, from 2 till 5 p.m., at 27, Vespan-road, Percy-road, Shepherd's Bush, to explain what advantages accrue to associates of this movement—physical, psychical, and spiritual. Mr. J. M. Dale will, as far as practicable, diagnose mediums' powers and explain how to develop them when it is wise to do so.—J. M. D.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—At our service on Sunday last Mr. Norton's controls addressed us upon "The Power of Prayer, the Keynote to all Things Spiritual." Mrs. Mason's controls also addressed us upon the same subject, concluding with very successful clairvoyance. Mr. Chance kindly presided at the organ. Sunday next, at 7 p.m., Mr. Percy Smyth; Tuesday, at 8 p.m., séance, Mrs. Mason; May 27th, Mrs. Spring.—J.H.B., Hon. Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On the day when the Christian Church commemorates the spiritual outpouring on the Day of Pentecost, we met, expecting to receive a Pentecostal blessing; nor were we disappointed. The main features of the meeting were a good audience, earnest prayer, hearty singing, and stirring inspirational speaking. The meeting indeed to be remembered. On Sunday next, at 6.30 p.m., Mr. Long's control "Douglas" has promised to speak on "The Spirit Circle the True Church of God."—C. W. PAYNE, Hon. Sec.

STRATFORD, LONDON, E.—On Sunday last Mr. J. Veitch spoke on "Whitsuntide." The evidences of Spiritualism prove that the outpouring of the Spirit is not confined to one especial day ages ago, but the experiences of to-day demonstrate the fact which history records to be the common property of all God's children, and that by the investigation and study of the laws to which we are subject, we can obtain the evidence for our individual satisfaction. Mrs. Stanley will occupy the platform next Sunday, and we look for a great spiritual blessing from this lady's guides.—J. RAINBOW.

CHEPSTOW HALL, HIGH-STREET, PECKHAM.—On Sunday last the opening service at this hall was a pronounced success, many coming from long distances to assist, and expressing their satisfaction that a regular meeting-place for Sunday evenings was now established. Altogether a most encouraging commencement for the promoters. Mr. J. A. Butcher opened with an inspirational invocation, which made us feel that a good spiritual influence was directing and working with us. This well-known medium was at his best, and ours was the gain in consequence. Mr. J. T. Audy, late President of the South London Spiritual Society, explained the objects of the Association, its principles, and the reasons for calling it into existence. Briefly touching on the necessity of such a place for teaching and explaining the gospel of Spiritualism in a district like Peckham, he explained what Spiritualism was, how it comforted the mourner, and brought the atheist to a different understanding; and he gave some touching incidents which had come within his experience. The secretary, Mr. W. H. Edwards, followed to much the same purpose, and gave the name of a spirit present which was recognised by a lady. Mr. Dale spoke eloquently of the great soul-uplifting he had experienced during his direct trouble. The collection cleared expenses, and after the meeting was concluded the undermentioned were elected, and consented to act as a committee, and who are all well-known Spiritualists: Presidents: Mr. J. T. Audy, 90, Lyndhurst-grove, Peckham; and Mr. J. A. Butcher, 6, Montpelier-road, Peckham; treasurer: Mr. J. Elsom, 31, High-street, Peckham; secretary: Mr. W. H. Edwards, 238, Southampton-street, Camberwell; committee: Dr. Hewer, Peckham-road, Camberwell; Mr. Williamson, 39, Alscott-road, Bermondsey; Mrs. Butcher, 6, Montpelier-road, Peckham; Mr. Dale, Sidney Hill; Mr. William well; Mrs. Wright, 60, Spencer-road, Herne Hill; Mr. Parker, 74, Waters, 155, Grove-street, Deptford; Mr. Parker, Deptford; Mr. Dales, 320, Upland-road, Dulwich; Mrs. Orm, Misses Gambull, 1, Rockbourne-road, Forest Hill; Mr. J. Humphreys, 7, York-grove, Queen's-road, Peckham; Mr. J. Butcher will occupy the platform at 6.30 p.m., assisted by other speakers, soloists, and reciters. On Thursday, at 8.30 p.m., Mr. W. H. Edwards will attend for free magnetic healing. A collection to defray expenses for hire of the hall will be made.—W. H. E.