

# Light:

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

"LIGHT! MORE LIGHT!"—*Goethe.*

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Some correspondents have kindly sent me corroborative facts respecting some parts of my evidence for form-manifestation or materialisation now being printed in "LIGHT." I shall esteem it a favour if my readers will be so kind as to aid me by well-authenticated cases which seem to them either to confirm or to advance the case that I make out. Evidence of a less precise nature than that printed would not help me much. But there are phenomena, *e.g.*, that of the dematerialisation of the form before the eyes of the observers, of which I can hardly have too much first-hand good evidence. Such cases as come to me before my papers are collected in book form I shall hope to embody in an appendix; and, whether I so use them or not, they will be valuable matter for use in these columns, and will materially aid me in the discussion which I am rapidly approaching of the methods by which these complex phenomena are produced, and of the various theories that may be advanced to account for them. The following experience of the double of the medium is one that was familiar to me ten years ago. I have seen myself, and others have related to me the same experience,—*"John King's"* well-known face, minus his beard, floating over Mr. Williams' head. It was palpably his double. I have seen under the drapery that covered the hand and arm that carried the well-known "spirit-lamp,"—the self-luminous cake, as it appeared—the duplication of the black coat-sleeve and white cuff of the medium; and that, when there was no question of his being securely held, and accounted for.

The first letter which I quote is from Mr. J. G. Keulemans, 34, Matilda-street, Barnsbury, and bears date July 13th ult. He is writing respecting the duplication of the body of the medium, and he gives these cases:—

"1. Our medium, Mr. Husk, was seated at the table, hands being linked as usual. Towards the close of the séance—after our familiar 'John King' had left the circle\*—a tremendously powerful light, illuminating the entire room, suddenly appeared over our heads, every one present being visible. I saw the double of the medium standing erect and holding this *spirit light* in his outstretched right hand. Yet, at the same moment, I saw the medium seated in his usual place! There was no one present whom I could possibly have mistaken for the figure representing the medium. It was Mr. Husk without any doubt, and the person sitting behind this figure was also, undoubtedly, Mr. Husk.

\* Several full forms had been maintained—including "John King," whom that evening I measured and found to exceed the medium's length by 6in.

"The light moved forward, and, although rapidly diminishing in power, was even then so intense as to distinctly reflect a phosphorescent glow on the partly uncovered fore-arm of the form holding it. But by this time the form was *draped*, and it spoke in the familiar voice of 'Irresistible' (the sailor-spirit)! Of the medium or his double nothing could now be discovered.

"2. On last Sunday, July 6th, a somewhat similar manifestation took place. As on the previous occasion, 'John King' had left, leaving, this time, the power to a familiar spirit known as 'Ebenezer.'

"The latter shewed himself as a bust, moving in front of the medium. A strange irregularity in the arrangement of the drapery disclosed an inter-space of black material between the hand and shoulder.

"As the black material had all the appearance of a coat-sleeve, I requested 'Ebenezer' to exhibit his arm. This he did by stretching it out full length, shewing the unmistakable *coat-sleeve* and a separate piece of coarser drapery concealing the hand. Not being altogether satisfied, I again requested to have also this loose piece of drapery shewn to me, my object being, not to pay much attention to this particular part, but to try and discover the whereabouts of the medium. I was certain he would be firmly held by his nearest sitters, one of whom happened to be a lady friend of mine, far from being convinced as yet!

"When the arm, covered with the loose piece of drapery, was approaching me, and the luminous slate shewed the coat-sleeve also, I managed to peep underneath it, and I saw the medium in his usual place at the table!

"I must remark here that the luminous slate, used by the forms to exhibit themselves, was exceedingly powerful that evening, on account of having, during these present long days, been exposed to the light from early morning. Also, that on the previous occasion when the *double* was seen, an extraordinarily powerful light was present.

"3. I find in Dr. Nichols' 'Biography of the Davenports' that a hand was seen in the cabinet, partly covered by a coat-sleeve and a wristband—just as those worn by the mediums.

"4. On another occasion, *i.e.*, with Eglinton as medium, I noticed a similar strange incident. A full form appeared, which was described (by 'Joey') as being a negro king. The face was perfectly black, though the hands were white, and the left one, being plainly visible to several persons, was partly covered by a white cuff, the links being also discernible, and both cuff and links were like those worn by the medium before and after the séance. Unfortunately the medium had retired into an adjacent room, and the whereabouts of his real person could not be accounted for. Yet I am prepared to believe now (I was not then) that, notwithstanding the discrepancy, the medium was then actually wearing the identical cuffs and links of which we saw the counterpart on the form. I have no doubt that these different manifestations I have quoted, *i.e.*, of the *double*, belong to the same category, and have also reasons to surmise that the so-called *transformation* belongs to it also. It may be true that a strong light will prevent the materialisations altogether; yet it may be possible for some more 'advanced' spirits to obtain and exhibit the *modus operandi* of these form-productions in a subdued light—I mean a tolerably good light—not the mere glimmer (often called 'full light'), which merely shews the darkness of the surroundings."

Again, respecting the shadowy forms of which I wrote, especially that recorded by Dale Owen in his "Debateable Land"\* of one that appeared in the presence of Leah Fox, the same correspondent writes as follows:—

"I have seen such forms as those described by Dale Owen, and on two occasions I witnessed a very strange phenomenon which seems to belong to a somewhat different class of materialisation,

\* "LIGHT," July 26th ult., p. 310.

*i.e.*, the form being sufficiently substantial to move objects, and at the same time 'thin' enough to pass *through* human bodies sitting round the table. I will describe to you what took place, as I think it may throw a light on some of these mysterious manifestations.

"In February last I was present at a séance with Mr. Eglinton. We had arranged with the medium that he should remain seated with the circle, and that a subdued light should remain throughout the séance. This light was a mere glimmer, but there was enough of it to see the crystal ornaments of the gaselier. I could also distinguish white from black in the clothing of those present. After some moments' silence and expectation, a cloudy mass was noticed over the table, which contracted and rose to the height of the gaselier. It was very difficult to detect any form or outline. Though it seemed to gradually grow denser and more symmetrical in its shape, it wanted the peculiar 'rounding'; it did not look like a human form, but appeared flat, like a kite. It remained moving upwards and downwards, and each time the upper portion approached the light its substance seemed to have increased (after one or two slow movements in a sideward direction, when the light fell more clearly on it, there was drapery visible). After some seconds, it rose again, this time right underneath the gaselier, which it touched, causing the crystal pendants to swing and tinkle. We all saw the form, saw the crystals swing, and we all heard the tinkling noise. Yet, this strange, white mass, moving over the table, did not present any resemblance to a human form—it was too flat. When the upper portion of it touched the gaselier, it made a sudden downward movement, as though to avoid collision, which induces me to believe in its reality as an intelligent being. Drapery was now plainly visible, although it looked far more ethereal ('moonbeamy,' as a lady remarked) than I found it on other previous occasions with other forms. If it was not material drapery, it certainly represented something suggesting drapery, for there were broad folds and pleats, especially over the head or rather over that part where the head should have been. Whilst I fixedly gazed at this strange being, turning my head a little to the right to follow its movements, it seemed to be annoyed at my searching looks, and it suddenly came down, as I fancied, straight upon my head. So it did; but I could not feel any sensible contact beyond a very strangely disagreeable chill, which shook both my arms convulsively. Then the strange being was seen behind me. I did not recover my senses quick enough to witness its downward flight; but the nearest sitter to my left did follow it with the eye, and, as I saw his head turned towards the floor behind us, looked also in that direction, and just caught the last sight of the spectre. After it had vanished, a glow of phosphorescent light remained visible on the carpet. The gentleman sitting next to me also felt a chill when the 'form' came down. It must have passed *through* him as well; there was no room to pass *between* us, as we were closely packed together round the table.

"If this were a shadowy form, how could it produce the derangement in the crystal pendants? Yet it was visible to all of us (nine persons) and visible by the *gaslight*, not self-luminous. If visibility implies substance, I ought to have felt something more solid than a disagreeable sensation when it came in contact with my own person.

"A somewhat similar occurrence was witnessed at one of Husk's séances; but on this occasion the light which enabled me to see the sudden disappearance was a mere patch of luminous paper attached to the underside of the instrument called fairy bells. The form carried the instrument, then held it stationary above my head, and while the form's substance diminished into 'smoke,' the instrument fell somewhat roughly upon my hands, light downwards, which precluded further observation.

"What I wish to point out to you is that, on both occasions, there was sufficient light to see with our mortal eyes something looking like a form. I am certain that if dark séances (which are not necessary for all manifestations) were abolished, if not altogether, at least on certain evenings devoted to investigation, we might know a good deal more about materialisation and its *modus operandi*. Perhaps I did only witness (on both occasions) the mere incipient stage of a materialisation. The strange, shapeless mass on the table might have gradually developed itself into the full form. It should be tried again and again. If I can see a cloud turn into a 'something' solid enough to make the gaselier swing, more might be expected, unless the light present during this particular séance *actually prevented*

successful form-attainment, and hence the rapid disintegration of the substance out of which the spirit built itself into that strange shape."

Mr. Keulemans was so obliging as to refer me to a gentleman, Mr. T. A. Masey, who had taken notes of the séances in question. This gentleman writes me as follows, on August 11th inst., from 36, Russell-square, Brighton, corroborating what Mr. Keulemans narrated, and adding some fresh matter of interest:—

"On the 21st February last, eight gentlemen and two ladies assembled at 12, Old Quebec-street, the residence of Mr. Eglinton, and formed a circle of inquiry. The gas was lowered, leaving only one burner alight, but turned down to give sufficient light to see every object in the room, which was not large. The furniture was of an ordinary kind, and free from suspicion of contributing in any way to the results by any peculiarity of construction. The hands of the sitters and the medium were all interlocked and placed on a large round table in the centre of the room, the hands of Mr. Eglinton being held by two persons, strangers to him. Raps were soon heard, requesting an alteration in the position of some of the sitters. This being effected, the circle was again completed. Various subjects were discussed, when the persons sitting on each side of the medium stated he was being moved, and he was again, as at a previous séance, lifted above the heads of the sitters, compelling those who held his hands to stand up. Fear was entertained that the medium would come in contact with the lighted gas, but he was slowly and safely deposited in his chair.

"Soon after, a luminous mist formed in the centre of the table, which gradually rose, and as it ascended took the form of a draped figure, but without any features being visible, merely the form of a head and shoulders. It slowly ascended until striking the glass lustres pendent from the chandelier, making them clash together. The form appeared to float downward, across the table, and pass through two of the sitters, Mr. Keulemans and Mr. Hayne, and dissolve. The gas was then turned completely out. The medium shortly afterwards asked for the gas to be lighted, stating he felt a powerful influence, and walked about the room for a short time.

"The gas being put out, the medium withdrew from the circle, seating himself in an armchair a little way from the table, and became entranced. Brilliant lights were frequently seen, and a similar luminous mist, as before described, appeared close to the medium with a particular bright light, which advanced towards Mr. Keulemans, shewing that the light was held breast high by a dark-bearded, short figure. On Mr. Keulemans speaking to the figure, it momentarily stopped and allowed him to see the features distinctly, and then glided past, turned and went back to the medium, the light it carried growing less and less, until it vanished on reaching the medium. Soon after a similar light appeared, advancing from the medium in the same direction as before, revealing the same figure again. After it had disappeared another light was observed, carried in a similar manner, shewing the figure of an elderly female. Soon after, another light was seen emanating from the same quarter, carried by a draped female figure, which glided towards Mr. Gledstanes and then vanished."

These shadowy and shapeless formations were, in all probability, the incipient stages of materialisation. They were much akin to the shadowy forms that the normal vision cannot detect, but which are able to act upon the sensitised photographic plate. By the careful observation of these incipient stages we should learn, I believe, more respecting the methods employed by the invisible operators than by any other means. And it is in that confirmed belief, and in the interests of scientific observation, by which alone our store of knowledge can be materially advanced, that I have long and earnestly begged for opportunity for watching these processes in sufficient light and in the presence of the medium. I would be content with such opportunities in circles specially set apart for the purpose, and carefully guarded from the intrusion of the merely curious, the antipathetic, and the man whose methods of investigation are confined to attempts to explode what he has already decided to be fraud. I would willingly guard the medium with the most jealous care and with all precautions that can be devised. And these things being done, I earnestly beg for long, systematic, exhaustive investigation into the mystery of mysteries, the key to which can be had, I believe, in no other way.

"M. A. (Oxon)."

## E. VON HARTMANN ON PSYCHICAL PHENOMENA.

After an explicit recognition of many facts of clairvoyance and prevision, Von Hartmann, in his "Philosophy of the Unconscious,"\* says: "It is true the prevailing rationalistic and materialistic tendency of our time finds it convenient to deny or to ignore all facts of this class, because they cannot be comprehended from a materialistic point of view, and cannot be brought to the test of experience according to the inductive method of difference; as if the latter were not just as inapplicable in ethics, social science, and politics! But for impartial judges the absolute denial of all such phenomena is consistent only with ignorance of the accounts, which, again, arises from the not wishing to become acquainted with them. I am convinced that many impugnors of all human divination would judge differently, or at least more cautiously, if they thought it worth their while to make themselves acquainted with the reports of the more striking facts; and I am of opinion that nobody at the present day need be ashamed of adopting a view which all great minds of antiquity (Epicurus excepted) have acknowledged, whose possibility hardly any great modern philosopher has ventured to dispute, and which the champions of German 'enlightenment' were so little inclined to relegate to the province of old wives' fables, that Goethe has even related an example of second sight in his own life, which was confirmed even to the smallest detail.

"Ill-adapted as I should think this class of phenomena for forming the sole *foundation* of a scientific belief, I nevertheless think them highly worthy of mention as a *complementary extension* of the series of phenomena presented to our view in the clairvoyance of animal and human instincts. And, precisely because they form a continuation of this series (the reverberation in consciousness merely being stronger), do they lend support to the testimony of instinctive action to its own character, as their probability is itself strengthened by analogy with the clairvoyance of instinct. This, and the wish not to have missed an opportunity of lifting my voice against a fashionable prejudice, is the reason why I have allowed myself, in a scientific work, to make mention, if only incidentally, of matters so little credited at the present day."

Epes Sargent, in his "Scientific Basis of Spiritualism," says: "Edouard Von Hartmann, author of 'The Philosophy of the Unconscious,' was ill at the time of the Berlin experiments with Slade, and could not witness them; but he accepts Zöllner's account of their occurrence, and attempts to reconcile the phenomena with his Sadducean philosophy which may be summed up thus: There is no future for man, and the cosmos had better not have been." Mr. Sargent adds elsewhere: "Haeckel ridicules the manifestations through Slade, and sneers at Hartmann for believing in Zöllner's experiments confirming the fact of independent writing and other phenomena. It is from his *a priori* assumptions that Haeckel passes judgment on those facts of experience which he presumes to deny; and yet he would have the world think that he is faithful to the experimental method. It would seem that when his theory is interfered with, a great physicist may fall back on his 'intuitions' as confidently as any seer." Whereas Hartmann, "recognising the facts of Spiritualism, does not abandon the hope of making them fit into his Sadducean and pessimistic system."

It is the duty of every lover of truth and of science to protest energetically against the system of reckless accusations preferred against persons of blameless character, because their statements appear at first incredible, or simply because such accusers are unable, from want of special knowledge, to form a correct judgment upon the question before them.—Dr. Gregory.

## OUTLINE OF REICHENBACH'S EXPERIMENTS.

## II.

By a series of ingenious experiments Reichenbach, with magnets, sensitives, dark chamber, and artificial globe, demonstrated that this round earth itself is magnetic. The magnetism of the earth affects sensitives; they do not sleep well except with their heads to the north.

The moon reacts upon the earth by means of the same force, and therefore upon sensitives. People are met with everywhere who suffer from nervous disorders and disturbed sleep by the influence of the moon. Such people experience a peculiar excitation by passing a magnet, without contact, down before their bodies. Numerous persons, healthy as well as weakly, also feel this magnetic pass; the greater number of persons, however, do not feel it. Reichenbach estimates the number of those who do feel it at a third or fourth of the human race.

Sensitives also perceive odic effluence manifesting itself with light, heat, electricity, solar and stellar rays; with the vital forces of plants and animals, of man the most strongly. The odic force distinguishes itself from the *magnetic by its not attracting iron*.

In the preceding part of this outline ("LIGHT," August 16th) it was said that Reichenbach had, by physical demonstrations, placed the fundamental doctrines of animal magnetism beyond doubt.

One of these doctrines is that an imponderable fluid passes from individuals, who are in a positive condition, to others who are in a negative, or sensitive, condition.

Having demonstrated that by holding successively a magnet or crystal in his hand, and applying them in succession to a sensitive, both induced similar reactions, he then discovered that his hand alone, without magnet or crystal, caused the same reactions. He repeated this experiment with various sensitives and operators to his complete satisfaction; and he rationally inferred that the force resident in magnets and crystals resided also in man, and passed through his hand; he found that the force through the fingers acted exactly like that from a moderately strong magnet or crystal; that it was capable, in like manner, of being conducted and accumulated; that the force from the hand of a man in strong health had the quality, like that of the magnet and crystal, of attracting the hands of a cataleptic patient; that brushes of light were visible to sensitives from the fingers just as from magnets and crystals; in short, that the force in each acted in the same manner.

But another doctrine of animal magnetism is that this imponderable fluid, in man, is under the direction of his *will*. Hence a difference is to be discriminated. The effects of animal magnetism, or mesmerism, are observed mainly in association with the action of the *will*. It is imperative to remember that they are found to depend, for *character and efficiency*, greatly upon the action of the benevolent *will*.

The exercise of what is called *will-power* has been much written about of late, and it may be well to direct attention to it here. The medium through which magnetic operations are performed, being identical with the odic effluence from every substance in nature, in the interaction of the *human will* with it—with this odic element—we find a link of communication between mind and matter. If this odic element, everywhere present, is the medium through which mind can, under certain conditions and circumstances, act upon matter, without physical contact, then numerous verified accounts of *apports*, conveyance of objects, by *will-power* are brought within the province of intelligibility. These accounts certainly should not be held, by inquirers, to be more incredible than the statement would have been, half a century ago, that the imponderable electricity would come to be used for transmitting thoughts from one side of the earth to the other.—J.D.



## CORRESPONDENCE.

Mr. Eglinton's Mediumship.

To the Editor of "LIGHT."

SIR,—There have been so many testimonies on the subject of direct writing through Mr. Eglinton's mediumship that I have been unwilling to trouble you with what might seem a superfluous communication; but still there were one or two incidents in my interview with him last month that you might think would advance the cause to make known.

My previous acquaintance with Mr. Eglinton was of the slightest. After a recommendation from a personal friend, some letters as to an appointment passed, and one interview of five minutes to arrange such appointment. A lady slightly known to him, a friend of mine, was to meet me there but could not come at the last moment, and, therefore, we were alone.

The communications were immediate and unusually direct, according to Mr. Eglinton's statement; and answers came, and information was given, that satisfied me at once that we were in communication with departed friends. A long letter signed with initials came from a relative (inquired for), with a Greek quotation. He had been devoted to Greek literature and art while on earth, and was a clergyman of the Church of England. The quotation was from Cor. xii. 1. "Concerning spiritual things, brethren, I would not have you ignorant." The Greek was very plainly and beautifully written and the accents were given. Mr. Eglinton is not, I believe, a Greek scholar, but no mortal hand could have written the communication in the time occupied, let alone the Greek. He has allowed me to retain the slate, which I have now.

On a second visit, a few days after, I brought a lady, who had been asked for—a very dear friend of a relation, with whom communication had been established. When by two or three questions (of no general interest) she satisfied herself of the reality of the communication with her departed friend, she was deeply affected, having never known of these possibilities. She is not a young or excitable person, but deeply religious, and the effect of this short half-hour has been a new revelation and an intense satisfaction to her.

The mode of communication was similar to that described by other correspondents, namely, on a slate placed under and against a table. As I am personally known to you, I prefer to preserve an anonymous signature, and remain, yours faithfully,

L.

P.S.—I should be much obliged if any of your readers can inform me of any cases where music has been obtained by direct writing—that is, the notes on music paper; and whether there are cases of music that has been heard having been written down immediately afterwards or at the time, by an adept musician. I have special reasons for obtaining this information, which I could explain privately to any correspondent with whom you could put me in communication.

Thoughts on "The Masters"—Christian and Theosophist.

To the Editor of "LIGHT."

SIR,—Will you kindly allow me space in your valuable journal for the expression of some thoughts on the above subject, it being, I think you will agree with me, one of great importance in the present day?

In asking this favour of you let me express my earnest wish to be thoroughly catholic, giving to every one the same credit for sincerity that I claim for myself, and which, carried out into action in daily life (the only valid test of sincerity), forms its acceptability before God, even though the foundation be erroneous.

Happily for us poor mortals HE SEES THE HEART, and if that is right with Him, we are safe in His loving bosom, and can rest in it, with the peaceful assurance that light will be given us, as we can bear it, and that, too, with more than the tenderness and sympathy of the most loving mother.

Oh, how often do I long to throw the mantle of our Father's catholic love over the jarring elements of religious differences, and to say to each and all, "Let us try to study towards each other that charity that He so tenderly dispenses to us, and without which where should we be, any one of us?"

With this little preamble, I will now enter upon the subject of my letter—viz., the respective "Masters" of the Christian and the Theosophist, in view of their comparative value to the world as teachers and exemplars; and when I say Christian, I include in that term the Spiritualist, as I think all will acknowledge the Christian's "Master" to have been on earth the highest type of the true Spiritualist.

Let us, then, first consider the life of the Christian's "Master," and in so doing, I think no one can read the touching records of that life without feeling that true Divinity of spirit shone forth in every phase of His glorious character.

Self had no being there. He came to earth to do His Father's work; that of regenerating our natures, and drawing us Heavenward by the beautiful example of His own life of purity, charity, and gentle, active sympathy with the sorrows of others. And though Himself "despised and rejected of men, a man of sorrows, and acquainted with grief," yet where sorrow was there was He; where sin was there was that sinless Being, doing His Father's loving and lovely work for the uplift-

ing of the sinner—never making him to feel "Stand off, for I am holier than thou," but recognising as the law of His own life, the law of His God, "who maketh His sun to shine alike on the evil and the good."

Thus whenever and wherever the sunshine of His healing and sympathising presence was needed, there was He, and as His life was characterised by continual, active benevolence, seen and known of all men, so were His teachings by that beautiful simplicity that all could understand.

Read His "Sermon on the Mount," which, while it gives an epitome of the whole of God's laws requisite for our full guidance in the earth-life, is at the same time couched in such simple language that the merest child can run and read, and understand.

Verily has the Christian's "Master" shewn that truth needs no mysticism to enhance its value, and is never so telling and beautiful as when it is presented to the world as Jesus presented it—in the grandeur of its own inherent simplicity!

And now compare with this beautiful life of the Christian's "Master" the life of rigid seclusion and solitude of the Mahatma of the Theosophist.

Shut up, with rare exceptions, in the fastnesses of the mountains of Thibet; inaccessible to the most earnest seekers after those truths of which he declares himself to have the key; surrounding those truths with a mysticism that requires a life-long initiation of the most painful kind, to master even the outermost of them; how cheerless is the aspect, how impassable the barrier placed before the attainment of that which yet the aspiring Theosophist is taught to believe is the "*summum bonum*" of everything to be desired in earth or Heaven.

Therefore his soul craves for it, his nature thirsts for it, but it is practically denied to him!

No loving "Come unto Me, all ye that labour and are heavy laden, and I will refresh you."

No taking of the weary lambs into the Mahatma's bosom!

No shewing forth the beautiful, simple innocence of the little child, as the type of those who would enter the Mahatma's heaven. No feeding of the hungry multitude! no compassionate mingling with them—to teach them or to heal their sufferings, and soothe their sorrows—but a cold, dark, dreary seclusion, and a mysticism avowedly unfathomable to all but a specially initiated very few; and a general avoidance of contact with even those few, lest, perchance, pollution to the holy man should follow.

My friends, have I painted too strongly the comparison between the "Masters" of the Christian and the Theosophist?

I think and hope not, for I would fain mete equal justice to each, and sure am I that the same earnest sincerity marks the followers of the one and the other, and in that lies their acceptance with the Father, as I began my letter by saying.

But in these days of rush after the sensational, it is as well, before we move in a fresh line, to consider and carefully weigh in the balance of common-sense, the characteristics of that line, especially if it be one of mystery and darkness, and if for it we are leaving a pathway clear and bright as the noon-day sun.

I grant that if at the end of this new and mystic pathway there is a result of joy and happiness, so far exceeding that attainable by the clearly seen old pathway as to compensate the traveller for all the murky terrors attendant upon its passage, then by all means brave them, for the end justifies the means.

But, is it so? WEIGH THIS WELL BEFORE TAKING THE PLUNGE!

Is the Mahatma's heaven so superior to the Heaven of the Christian's "Master" as to make the fearful mysticism of the journey to it worth the braving?

Study well the explanation of the Mahatma's heaven in the Theosophical literature, and you will find it as mystic, unsatisfying and unsatisfactory as the life leading to it. For all is correspondent in this as in everything.

Then let us look back for a moment to what we are exchanging for it—for although, if sincere in our change of path, we shall be accepted by the Father, yet we must ever remember that "in the Father's house are many mansions," many different degrees of Heaven and happiness; and if from undue haste, and want of well weighing the consequences of our steps in the earth-life, we plunge into a pathway inimical to the development of the soul in its highest phases of active charity, active sympathy, and of that fitting humility towards its God that thankfully gives to Him all the praise and honour of its (at the best) poor little infinitesimal attainments in the flesh; then most assuredly will the plane of our happiness be only in accordance therewith, and ere we can attain to that beatific happiness of the Heaven of the Christian's "Master," for which we have exchanged it, we shall have to begin over again, and relearn all we have forgotten, when we strayed from the pathway of light and simplicity, into murky windings of mysticism and mystery.

I fear, sir, I have already made too large a demand on your space, but hoping the vital importance of the subject may be allowed to plead my excuse,—I beg to remain, sincerely yours,

Woodlands,

August 12th, 1884.

S. BREWERTON.

[As it may not be generally known that Mrs. Brewerton has ceased to be a Member of the Theosophical Society, she requests us to state that she sent in her resignation to the secretary on August 12th.—ED. "LIGHT."]

## A Few Days at Onset Bay Camp Meeting.

To the Editor of "LIGHT."

SIR,—Your readers have more than once had an American camp meeting described, but I feel that some of them may like to hear a little more about what is becoming every year an increasingly marked feature of American spiritualistic life.

So far back as February 14th, I applied to the president, Dr. Storer, to place me among the list of lecturers this season, but the matter almost passed out of my mind, and until I saw the *Banner of Light*, and the programme, I was not aware the request had been granted, or what date had been fixed for me to speak. I found my band of spirits had chosen for me to be there during the illumination of the grounds; and thus after the fatigue of the afternoon's work, I had a complete reaction in the pleasure of witnessing one of the prettiest sights I have ever seen. The cottages are little wooden houses in among the trees, most of them with little gardens and flowers, and verandahs with seats or hammocks, and the camp, as it is called, borders on an inlet of the sea, which reminded me very much of Windermere, in England, without the mountains. It is dotted with islands, and on a still morning the white sails of the numerous boats on its blue surface look charming, and tempt one to make an excursion.

On the evening of August the 2nd, the day of the illumination, every cottage was decorated with Chinese lanterns, which were also suspended in festoons or other devices across the roads, while coloured lime-lights and fireworks on the water, and a band of music, made the scene one which had to be seen to be appreciated. An immense crowd of people had collected to witness the sight, and remain over Sunday, and I have no doubt in this way that many who "came to scoff remained to pray;" for if they heard the assaults on orthodoxy on the following day it would be hard for any minds not steeped in bigotry to resist arguments that were unanswerable. Everything and everybody was orderly; I overheard no ridicule of Spiritualists or Spiritualism, and I began to wish that some similar meeting place of mediums and lecturers could be established in England, where spiritual forces could be concentrated, and those who had worked hard in the cause amid the uncongenial influences of cities and towns could recuperate under more pleasant conditions. There are many charming spots in England and Wales where the beauties of sea and shore would lend their aid to such a work, where land is not yet at a prohibitory price, and where those who have to go from place to place speaking the truth, and too often, alas! meeting with insult in return for their labours, might win strength at some common centre. At Onset Bay the auditorium is connected with a prettily decorated building for the officers of the association, where books and papers are on sale, and information is given, and the seats facing the platform are ranged on a gentle slope under the trees, and are capable of accommodating upwards of 2,000 persons. There is also a hall for lectures in bad weather, or concerts, a skating-rink, and an excellent band which played every day, although a special quartette performed previously to the lectures. Steamboat excursions, hotels, restaurants, and several stores left nothing to be desired for the comfort of the visitors, while the pretty walks in every direction made one feel that a summer might be very pleasantly spent there. I much regretted not having brought my sketch-book.

Of the kindness I met with I shall ever speak with gratitude, and I was strongly impressed with the harmonious and truly spiritual influence exercised in public and private by the deservedly-respected president, Dr. H. B. Storer, of Boston. He seemed to have nothing but noble feeling and charity for all. My kind friends made their cottage quite like a home to me, and one of the first things that greeted my eyes on entering was a portrait of William Lloyd Garrison, which seemed like a welcome also from the other side. I have read his life, and often thought of him. How little do the outward features shew a soul on fire with truth, yet filled with the noblest feelings even to his enemies! What he was on earth he is still, and no statue that Boston may ever raise to him can ever equal the immortal strength which dwells within his spirit. "Lynch him!" was the popular cry here in these very streets. "We hold that man cannot hold property in man," was Garrison's unyielding declaration.

The Boston temple is a fine public building, and is now nearly ready for roofing. It has "First Spiritual Temple" beautifully carved in stone over a huge arched entrance, and the cost is said to be £45,000. This is an individual effort, although the spirits, I am told, beautifully say—"This is *our* work." To them, all work for good, whether individual or collective, is sacred, and rightly so.

When shall we have such a building in London, in, for instance, such a part as Cromwell-road? Are none willing to sacrifice, at all events, a part of their fortune for the people, and to give lecturers a noble hall consecrated to the spirits, and free from mixed influences, with a fine organ, and a good library? Many persons of wealth have found a deep consolation in communications from spirits, but spirits ask for opportunities to give light to the people in return, and as freely as is possible. I trust such halls as the one erected here will stand in every large city, for they are more needed than is thought, by spirits and by mortals.—I remain, sir, yours faithfully,

Boston, U.S.A.

SUSAN E. GAY.

August 11th.

## Hearing Voices.—Alleged Insanity.

To the Editor of "LIGHT."

SIR,—I have been sent for my perusal a letter thus headed in your issue of the 26th July, 1884, and beg you will contradict, or allow me to contradict, the writer's statement, that "he—like Mrs. Weldon—heard voices." Mrs. Weldon is not a medium of any description, and it was from Mr. W. H. Harrison suppressing in the statement I wrote for the *Spiritualist* in 1878, my explanation of what I meant as "a voice" that I have, in great measure, been subjected to all this trouble. (A good lesson to editors not to "edit" their correspondents' "copy"!)

If I were a *clairaudient* or a medium of any description, I should be only too pleased and proud to say so, but it is not the case.

This unexplained "voice" which I appeared to write myself down as having "heard," I have, at length, discovered is the excuse behind which the doctors who certified me insane have sheltered themselves to judges and magistrates (behind my back for years).

So I shall be much obliged to you if you, through your columns, would let Spiritualists (of which I am as ardent a one as ever) know that I am not a *clairaudient* medium, and that I never "heard voices."—Yours faithfully,

GEORGINA WELDON.

9, Red Lion-court, Fleet-street, E.C.

## ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

E. L. S.—Parcel safely to hand. Thanks.

H. A. N.—Book returned; came to hand all right. "Spirit Identity" is quite out of print.

E. C. (Bolton).—A statement on the subject of your letter will shortly appear in these columns.

J. W. J.—Came too late for insertion, and is now unfortunately out of date. Will you send again when occasion offers?

W. T. B. (Adyar).—Received with thanks. There would, however, be little point in one, at least, of your articles to an English reader.

E. K. BUSBY (Kimberley).—We have no funds in hand to make free grants of "LIGHT," &amp;c., for distribution. We regret, however, losing the excellent opportunity you point out.

"BIOGEN" BY PROFESSOR COUES.—We are asked to state in answer to many inquiries, that an English Edition is now being prepared, and will shortly be ready. Full particulars will be given in these columns. Meanwhile, the orders for copies already to hand have been booked by the manager of the Psychological Press, and when ready the books will be sent out as requested.

"M.A. (OXON.'S)" WORKS.—In answer to inquiries, we are requested by the Psychological Press to state that "Spirit Identity" is absolutely out of print. Of "Psychography" there is a second edition, which is available, and of the original edition of "Higher Aspects" a certain number remain. When these are cleared, it is the intention of the author to recast all three books in a single volume, uniform with "Spirit Teachings."

DR. BUCHANAN, of Cincinnati, proved that some medicines held in the hand of a patient, even when wrapped in paper, so as to guard against the possible effect of imagination, can, in sensitive subjects, produce the same effects as when taken internally. In such cases it is to be inferred that the aura of the medicine is absorbed and diffused through the nervous system, and thus acts upon the vital forces controlling the functions of the physical organisation.—*Fiskbough*.

THE brain in some people seems, speaking phrenologically, to be wanting in some portion necessary for the complete and normal performance of its functions. When you think you have encountered a man with such a brain, abandon any intention of bringing a newly discovered fact before him, or of clearing up a debated point concerning it; for he will only, can only, answer all you say by reverting with stolid tenacity to his own immovable notions.—*Ashburner*.

THE *Morning Post*, noticing Mr. Hall's recently issued "Use of Spiritualism," speaks of it as "a comprehensive summary of the religious arguments in favour of Spiritualism, together with an account of phenomena which he states that he has witnessed in company with many well-known persons. Not the least interesting portion of the pamphlet is his account of his more recent experiences, especially of his visits and letters from Mrs. S. C. Hall, who departed this life more than three years since. Those who take an interest in Spiritualism will find this pamphlet both useful and instructive." The tone and temper of this contrasts vividly with our remembrance of what was customary in the past. Surely a sign of the times and of quiet progress.

All communications to be addressed to:—

THE EDITOR OF "LIGHT,"  
4, AVE MARIA LANE,  
LONDON, E.C.

#### TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return Postage.

#### SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

#### ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Half-column, £1. Whole Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Orders for Papers and Advertisements may be addressed to the Editor of "LIGHT," 4, Ave Maria-lane, E.C.

Cheques and Post Office Orders may be made payable to HENRY BARNES, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

#### NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

## Light:

SATURDAY, AUGUST 30TH, 1884.

### "THE BAPTIST" AND "THE ROCK" ON SPIRITUALISM.

In our last issue we had occasion to expose the biassed, intolerant, and unscientific attitude of Mr. R. A. Proctor, the editor of *Knowledge*, as regards Spiritualism in general, and this journal in particular. This week the *Baptist* and the *Rock* demand our attention, and, although the utterances of these journals run on somewhat different lines, yet we regret to say they exhibit ignorance almost as unique and dense with reference to the nature and tendency of Spiritualism as that shewn by the editor of *Knowledge*.

Mr. Hall's recently issued "Use of Spiritualism" constitutes the peg upon which is hung the *Baptist's* diatribe against Spiritualism, a pronouncement as absurd as it is false and misleading.

It runs on the old lines of unreasoning faith *versus* proven facts. It shews an insane dread of new truth, and fears fresh light on the old foundations. Its "sense of propriety" is shocked because Spiritualism is claimed as an aid to Scripture truth, and then it sneeringly winds up with this passage:—

"Fancy being told that it 'enhances a thousandfold the joy that is given by the Christian dispensation; that it removes all doubts of hereafter'—words which apparently infer that the words of our Lord needed some kind of corroboration in the modern world."

Surely the lack of common-sense, even from the *Baptist's* point of view, could go no further. In the name of all that is good and true, what higher mission could Spiritualism have than this? That Spiritualism does corroborate the words and acts of Jesus is surely to its honour and glory, inasmuch as it brings home with practical force to the hearts and minds of men to-day the power and beauty of His life, thus accomplishing what the Churches have failed to do. The need, if any, of corroboration, has nothing to do with Spiritualism. It did not create it. That is the result of nineteen centuries of perversion and distortion of the Master's teaching.

Equally beyond criticism are the very funny remarks of the *Rock*. But they are more than that: they are false and vicious. Surely the height of absurdity is reached when it can be gravely asserted that people rush into Spiritualism because they

"are never happy unless they can be speaking from a public platform. They are so much more desirous of teaching than of learning that they will sacrifice much for the gratification of addressing their fellows."

That is sheer drivelling nonsense, and is fitly capped by the statement that "as much can be gained from their platform oratory on Sunday evenings as will keep them in indolence for the rest of the week." Our critic then gets somewhat mixed in his remarks:—

"But, as there are 'scientific' materialists, so are there 'scientific' Spiritualists. It is so impossible to disprove the existence around us of spiritualistic agencies that these men assume that their existence is proved, and the assumption vitiates all their conduct and reasoning. Because matter had always been subject to the laws of magnetism and electricity long before those forces were known to exist, it is assumed that matter is and always has been subject to 'spirit force.' It does not count for much with them that of recent years these material forces have been proved to exist, and have been reduced to law—and that this is not the case with Spiritualism. The *may be* is taken for the *is*, with a credulity that would be ludicrous if it were not so mischievous. And yet the exhibitions offered to outsiders are more crazy and puerile than have ever before, perhaps, gulled the foolish. Nothing beneficial, nothing even useful, has ever been even attempted by the disciples of the new school. Granted that the manifestations were true, yet they are utterly inane. We need no ghost to tell us what Spiritualists tell us, because it is not worth our hearing."

In the first place there is no "assumption" that "matter is and always has been subject to 'spirit force.'" The testimony of the ages, of Hebrew and Christian revelation and of modern facts, proves that as conclusively as anything can be proved; and a direct denial of the last clause is given by the whole history of what has been vaguely called Modern Thought.

We have neither the space nor the inclination to follow this critic clause by clause, but when the *Rock* expresses thankfulness for the supposed fact that—

"Up to the present, these people have not succeeded in making much impression here—and that their disciples, in most towns, are confined to very small numbers meeting in obscure corners up back streets"—

we are bound to disillusionise it by saying it is not true; that the believers in Spiritualism in this country are to be found among all classes; that society from the highest to the lowest grade is honeycombed by it; and that its influence, unseen and unrecognised, has permeated all the churches. Even, however, were the disciples of Spiritualism confined to small numbers, meeting in obscure corners, a grain of comfort might be found in recalling the past, when all that constituted Christianity might have been found in an obscure upper room in the Jewish capital.

Such effusions as this we are glad to say do no harm. They bear upon their face their own refutation to those who know; to those who don't care to know it does not signify. For the rest, the editor of the *Rock* apparently has learnt only too well to know and appreciate and practise for himself the Jesuit mode of warfare he is so fond of condemning in other quarters, which need not be particularised here.

*Society*, for August 23rd, though not altogether well informed when speaking of the nature and methods of Spiritualism, is doubtless more so when it speaks of the interest exhibited in Spiritualism by those belonging to or connected with the highest circles in the land. It is certainly wrong in details, though correct as to the general statement.

THE CIRCULATION OF "PSYCHOGRAPHY," AND "BRINGING IT TO BOOK."—Already the few packets containing these works, which it will be remembered were sent to various newspapers, have produced good results. We shall publish, in due course, a special article giving a few of the comments elicited, and we expect even the most sanguine Spiritualists will be surprised at the remarkable change which has come over the public expression of opinion. In our view this is one of the best and most legitimate methods of bringing the facts and philosophy of Spiritualism to notice in likely quarters. Unfortunately, however, like other channels of usefulness, very little use is made of it. Out of nearly 2,000 principal newspapers in the United Kingdom to which these books could be usefully sent, upwards of 60 only have received them. Meanwhile, the generous donor, who enabled the London Spiritualist Alliance to begin the work, deserves the best thanks and recognition of all Spiritualists.



## OUR EXCHANGES.

## AMERICA.

The limited space at our command prevents anything like a free quotation of the many good things contained in our contemporaries. Our columns are overtaxed by home matter; and, indeed, our usefulness is crippled by the narrow limits to which our available space is confined. When we are enabled to develop, as we trust we shall be, to double our present size, we shall quadruple our present usefulness.

## CAMP-MEETINGS.

But, taking a general look round, we propose to give our readers in this issue the benefit of a peep at what is doing in various parts of the world. In the United States it is the time of camp-meetings. All the world of Spiritualism has gathered itself at one of the many temporary resorts, where a kind of gigantic conference is held for a month or thereabouts. The well-known speakers are engaged long before, and a constant succession of addresses is provided, and eagerly listened to by thousands. The best mediums are on the spot, and séances are held almost without cessation. The editor of the *Banner of Light* is (or was) at Onset Bay. The editor of the *Religio-Philosophical Journal* has gone to a rival camp. At Lake Pleasant Koot Hoomi may be listening again to another Kiddle, and muddling up that eloquent gentleman's utterances by faulty precipitation. At Onset Bay, John Wetherbee is meditating with his usual quaint suggestiveness. L. L. Whitock is securing "Facts" for his magazine, so named; and holding "Facts-meetings," modelled on the experience-meetings of the Methodists, which have been addressed by a very imposing list of well-known names—among them Professor Phelps, of California; Professor Hare, of Philadelphia; Dr. Mansfield, of New York; Colonel Van Horn, Dr. Ditson, Dr. Rothermel, Dr. Severance, Hon. Warren Chase, the oldest and still one of the most vigorous speakers on the platform of Spiritualism. His addresses on evolution, "Out of Darkness into Light," seem to have been somewhat on the lines of Miss Phelps's "Struggle for Immortality," recently noticed in these columns. His second and farewell lecture was on "Spiritualism proved by the Science of Evolution." This line of thought is engaging deserved attention.

At Lake Pleasant, presided over by Joseph Beals, the eleventh annual meeting is in full swing in what the President called "the heart of one of the most Conservative counties of the old Commonwealth of Massachusetts." There, as he proudly boasted, are to be found on the register "names of persons from nearly every State in the Union, from Maine to Texas, and from the Atlantic to the Pacific Oceans, from Canada, from Europe, and from Australia." We cannot attempt any rivalry in England. We have not the space: we have not the people who would spend a holiday in a way so strange to them: and above all we have not the climate, such poor apology for a climate as we can boast of being far too uncertain in temper to be trusted.

Here is a picture in words of Onset Bay:—

We drove over a bridge which spans a lovely sheet of water, and dashing into camp, a delightful feeling of rest, comfort and coolness came over us as our eyes were greeted with the lovely vision of clean, shaded grounds, rows of beautiful cottages, with their little gardens and nicely-trimmed trees, while hammocks swinging here and there, and people dressed in light summer costumes, added greatly to the lively beauty of the scene. At either side of a large square are ranged stores—grocery, drug-store, dry goods, post-office, photograph gallery and livery stables. Near the centre of the grounds, and directly in front of the auditorium and rostrum, stands the picturesque building known as Headquarters, decorated with the national colours, in which the colour representing the life-principle predominates, the whole fitly representing the grand mind of the genial spirit

of the man who first greets you on entering, and who does so much to make all feel at home.

Stopping at Hotel Onset, we were greeted by the proprietors, Messrs. Neal and Dunham, who, with their wives, make the hotel a nice home, omitting nothing in their power to add to the comfort of their guests; everything had an air of cleanliness, and the table was all that could be desired. From the front piazza is a view of unrivalled loveliness—the sparkling waters of the bay, dotted with yachts and boats of every description, and lovely Wicket's Island, made famous by the exertions of Dr. Abby Cutter. After lunch we started out to find the mediums.

## SOME EXPERIENCES OF A MESMERIST.

For a long time past Mr. J. W. Caldwell has been detailing in the *Banner of Light* certain of his experiences on Spiritualism. From one of his recent letters we select a narrative of what he saw at Onset Bay camp, in the presence of the medium, Mrs. Allen. Omitting detail of other form-manifestations at the same séance, this seems good evidence.

The cabinet of Mrs. Allen is in one of the front corners of the front parlour, with Washington-street on one side and an alley or pathway on the other, making it impossible for any confederate to gain admission unobserved, unless through the floor; and permission was given me to examine the carpet, and the floor above and below. I attended four or five of Mrs. Allen's séances, and I know that only herself entered the cabinet, which consisted of two curtains across one corner of the parlour, with the plastered walls behind them. During one of those séances, a girl, apparently about fifteen years of age, came out of the cabinet, and a gentleman well known as one of the most successful manufacturers of that city, asked if she would put on a pair of slippers which he had brought for her, he having measured one of her feet on a previous occasion for the purpose of comparing the size with those of the medium. Thinking that this would be a good opportunity for me to learn something about it, I at once asked the girl if she would allow my wife and me to put them on for her. She willingly consented, and after my wife put on one of those slippers on one of the girl's feet, I put the other one on the other. I asked my wife to clasp her hand tightly around the heel and pull off the slipper and replace it, that she might feel the heel of the girl slip out and into the slipper again. We both did so, and became fully satisfied of the solidity and size of the feet. With the childish and merry laugh of a school-girl ringing from her lips, she kicked off both slippers and put her feet back into them several times. It was not Mrs. Allen, but a live girl not half the size of the medium. She came out as far as the middle of the parlour and danced as gracefully as anyone I ever saw.

## AN IMPRESSIVE INCIDENT

is recorded in the *Banner* by Joseph D. Hull, who dates from 3, Copeland-place, Boston. After premising that a personal friend of his, whom he calls Mrs. K., is a good psychographic medium, he narrates the incident which we here quote. Mr. G. W. Pearce, "a well-known and much esteemed citizen of Chelsea, Mass.," visited Mrs. K. and received some affectionate messages from his wife, addressed to him by his first name, and signed correctly "Louisa." A second and a third interview, equally satisfactory, followed; and the impression made on his mind was strong. He expressed himself as weary of the world, and anxious to be at rest. He said this while the writing was audibly going on. It was found to be a comment on his remarks, coupled with a caution to "moderate his devotion to business, or he would come to her some day suddenly." The narrative proceeds:—

He then arranged for a fourth visit to Mrs. K. at the same hour that day week, February 6th. This engagement he, however, found the next day that he could not keep, and sent her a note, requesting the time to be changed to February 13th. "The same hour," he wrote, "and I hope I shall be able to come."

But the event proved otherwise. Monday, February 11th, Mr. C. G. Sargent, one of Chelsea's most respected citizens, called on Mrs. K. for a séance. The first writing given him was simply the name "Louisa." He did not recognise the writer, and asked for further information. Then was written:

"My husband, George W. Pearce, came to my spirit-home

very suddenly last Saturday, from Martha's Vineyard, and wished me to come here and say to Mrs. K. he could not keep his engagement for Wednesday, the 13th inst.—Mrs. PEARCE."

"*Delighted to be free.*"

Mrs. K. of course was thunderstruck; "quite overpowered," as she expressed it. So soon as she could recover herself sufficiently, she asked Mr. S. if he had heard of Mr. P.'s death. "Yes," he said, "as I was leaving Chelsea, an hour or so ago, I learned that a telegram had been received this morning announcing his death suddenly of paralysis, at Martha's Vineyard, where he had gone on business. He died on Saturday, the 9th."

May I venture to suggest that we have in such an incident as this not only—

I. An indubitable case of spirit-writing, as all done in this way *must* be, but,

II. High evidence to the *identity* of the communicating spirit. This appears in the characteristic quality of the messages; on the one hand the affectionate solicitude of the wife for her husband, and, on the other, his scrupulous regard for his engagements which even death did not permit him to forget. Perhaps I should also add,

III. We have something that looks much like a speedy answer to earnest prayer—a prayer, to be sure, in which "the appropriate means" were not disregarded, whatever opinion *we* may incline to entertain respecting the wisdom of offering such a prayer or pursuing such means. This may involve considerations too difficult for us. And,

IV. There appears here, also, a warning from the spirit-world so definite as to suggest prophetic knowledge.

At any rate, I believe the story, as told me, is true in its every detail. And every one is at liberty to draw his own inferences or lessons from it.

3, Copeland-place, Boston.

JOSEPH D. HULL.

#### SPIRIT MANIFESTATIONS IN THE HOME OF A METHODIST MINISTER.

A correspondent of the *Religio-Philosophical Journal* gives a narrative of phenomena spontaneously occurring in the home of a Methodist minister in 1852. The writer, D. Bruce, of Brooklyn, New York, tells how he called upon the Messrs. Harper, the well-known publishers, who were school-fellows of his, and told them of these new things. They scoffed, but an old minister, who was in the office, took him aside, and anxiously inquired what opinion he had formed on the subject of Spiritualism, giving as his reason for the inquiry the fact that the phenomena had broken out in his own home in a way that will interest Mr. Morell Theobald. He then told his story:—

"I had the misfortune about six months since to lose by death an estimable wife. She was endeared to myself and my two daughters by the practice of every Christian virtue. About a month, or perhaps less, after her death, my daughters while attending to their domestic duties, or sitting quietly alone, would at times distinctly hear their names called in a voice and tone identically like their mother's. They, of course, at first regarded these strange occurrences as the effect of highly intensified grief; but their natural brooding over their maternal loss continuing, they would occasionally hear in their quietude the distinct rustling of a lady's dress, as it were, passing and repassing before and around them. These strange occurrences could not but attract our attention. But we were prudent, and kept the knowledge of these mystic events from becoming common talk among our friends. At last a most remarkable event occurred which absolutely, as it were, compelled me to seek the services of a medium.

"Recently one morning my two daughters after unlocking the basement dining-room, to their astonishment found the cloth spread, and the breakfast dishes, knives, and forks in their orderly, methodical position, as in the days of their mother. Now, sir, what do you honestly and conscientiously think of the portent of these so-called spirit manifestations? Is it really of God, or the evil one? or, what is it?"

I saw that the gentleman was deeply in earnest, and that I must be prudent in my remarks. After a little calm in his anxious face, I remarked that the occurrences of which he had spoken were very singular, but that I had heard of similar ones, and I suggested that he had better seek the services of some reliable

medium. "Stop!" said the old gentleman laying his hand upon my arm, and in an undertone said: "I have been to one and here is an additional wonder! He was called a writing, tipping and test medium; one who could not possibly know me, an obscure, rustic stranger. To this written message, my wife affectionately signs her name; she says that she impressed me to seek a medium, and confesses that she made the various attempts before mentioned to make herself known, and now she had the opportunity she wished to enforce the truth upon me, that there is 'no death;' to be prudent in my religious teachings and by no means oppose this growing light; that she was ever near us and ever prompting us for our good."

#### ANOTHER MAGNETIC GIRL.

It is interesting to find that the Georgian girl, Lulu Hurst, is not singular in the possession of her remarkable powers. These are familiar to our readers by repeated citation from American papers, and it is enough to say now that the psychic force evolved from her hands when in a state of passivity is sufficient to overcome the resistance of strong men, struggle as they will. For instance, here is an account, which we extract from the *Journal*, of one of her performances.

Major Pond, a prominent lecture agent, tested her marvellous powers. The *New York Sun* says: "He tried to hold a chair while she laid one hand lightly on it. He could do nothing with it, though he is an immense and powerful man. He got red and excited over the effort, and she purred like a kitten as she followed his genuflexions. The spectators roared at him for remarks.

"'What did you feel?' a reporter inquired.

"'Oh, 'tis most wonderful,' said the Major. 'I can't describe it. The pressure is very great. It's like an immense weight equally distributed over the chair. There is no magnetic or electrical effect, but the chair becomes absolutely uncontrollable.' Lulu says she feels no magnetic influence, does not get tired after a night's exertions, and has no idea what it is that is making such a fortune for herself and family. She notices that the longer she practises each night the stronger the force grows."

Miss Hurst has been thoroughly tested in different parts of the country by those who cannot be easily deceived, and the verdict has almost invariably been that she possesses remarkable powers.

The same phenomena of strong physical mediumship have been recorded in New Zealand as occurring in the presence of Bertha, daughter of Mr. W. C. Nation, proprietor of the *Wairarapa Standard*. Other daughters of his, and a friend (Miss C.) seem also to possess the power; but Mr. Nation believes that Bertha, a child of eleven, was the origin of the development of spiritualistic phenomena in his house. The facts recorded are the familiar phenomena of powerful physical mediumship. On one occasion some Maori chiefs were present at a séance. They were much interested, and recalled facts familiar to them in their early days. "Before the missionaries came they always had communications with departed spirits: the missionaries, however, forbade it." Here is an instance of the exercise of the force through Miss C.'s mediumship, quite parallel with the records of what occurs with Lulu Hurst.

The visitor (Miss C.) then placed the tips of her right hand fingers on the top of the back of a chair. The chair moved rapidly round the room, the young lady simply touching it lightly in the manner mentioned, and using no force to cause motion. I said, "The chair will not move if I hold it." "Try," she replied. I knelt down and grasped the chair firmly by its two legs. I found that, although I possess considerable muscular power, I could not hold the chair still; it wriggled and jerked with great force. Then I sat down on the floor with my back against the wall, and in that posture grasped two legs of the chair. The attempt to hold it still was useless. Gradually the chair pressed toward me, until the top of it pressed my face and head against the wall. All the time the young lady was only touching the chair with the tip of one finger.

#### THE DIVINING ROD.

The following narrative may, perhaps, be of interest to the Committee of the Society for Psychical Research to



whose department the subject belongs. We have never been able to frame an intelligent theory to account for facts which, nevertheless, seem well established by evidence. If we are right, however, in this belief we can afford to wait for the theory. Mr. Giles B. Stebbing is a very well-known and trustworthy Spiritualist.

To the Editor of the *Religio-Philosophical Journal*.

Looking over the *Journal* of May 24th, I find this paragraph: "After driving a well to the depth of 179ft. at Trent, England, without getting water, a firm of artesian well engineers was consulted. A spot only a short distance from the old hole was located, and an immense vein of water was found at a depth of 114ft." Now, I can beat that here. I was invited by the Michigan Central officials to try my luck for them at Esse Centre, fifteen miles south of Detroit. They had bored down nearly 1,500ft. without avail. A stake was stuck at my suggestion, and water was obtained at 110ft., furnishing a three-inch pump, and the water soft and pure.

At the county house at Wayne, eighteen miles west of Detroit, I was invited to try my skill after the officials had spent considerable money in boring, without accomplishing anything. I selected a spot, and the water was obtained at the depth of 137ft. This was, perhaps, seven years ago. So much water was used that it became riled. I was invited to go there again last winter. I located another; this time water was obtained at the depth of 147ft., it rising within three feet of the top of the ground. The engineer told me that from 150 to 200 barrels were used per day.

I will mention another case, one near Northville, this county. Wm. Foy dug and bored to the depth of 97ft., and got no water. He spent 200dol. in the effort. I located him a well, a little distance from the other. He obtained water at 20ft. from the surface, as good water as any man need to ask for. I have located as near as I can estimate between 150 and 200 wells. All who have put down these wells, at my suggestion, have obtained water.

My method of locating is what is termed by Webster, "Bletonism, or the Divining rod." If you have the curiosity to know who I am, inquire of Giles B. Stebbins of Detroit; our acquaintance has been of thirty years' standing. I am now nearly seventy-four years of age, and still people ask me to locate wells for them when the dry times come.

Livonia, Mich.

CYRUS FULLER.

#### MRS. HARDINGE BRITTEN ON SPIRITUALISM.

What can be done with our Spiritualism? is a question that Mrs. Hardinge Britten set herself to answer on June 29th at New York. The lecturer is somewhat of a pessimist, and avows broadly that Spiritualism "has within the last few years manifestly and injuriously deteriorated in its beneficent influence on public opinion." We, on the contrary, should maintain that within the last few years that deterioration which previously existed has been markedly diminished. But, not to insist on this, what is to be done to improve the Spiritualism which we all agree is susceptible of development and organisation? First, she thinks that the phenomena presented through public mediumship are "so thoroughly honey-combed with shams and frauds" that honest investigation is repelled, and good mediums suffer the sins of fraudulent imitators. Then she condemns the apathy and meanness of so many Spiritualists, who refuse to maintain the means of preaching and disseminating the philosophy which Spiritualism teaches. She is incisively true in what she says on this head. Almost any little Bethel with its poverty-stricken congregation can do for its grotesque faith what Spiritualists do not dream of beginning to do for that which they are accustomed to speak of with epithets of grandiloquent praise.

And thus it is said, that though the Spiritualists have the noblest doctrines that were ever preached, and are the only set of people on earth who have the means of practically demonstrating the truth of what they preach, yet are they also the only set of people holding religious views, who allow their workers to scramble for a living as best they can, who make no provision for those who are worn out in their service, who have no scientific organisations for the investigation of the wonderful

phenomena in their midst, and who trust wholly to the single-handed efforts of a few brave and noble men and women, here and there scattered through the land, to uphold a cause which it should be the personal interest, honour, and glory of every believer in Spiritualism throughout the world to help support, strengthen and advance the interests of.

When Mrs. Hardinge Britten becomes constructive, she advocates forcibly "a widespread and national organisation"—"Nature's law, as disorganisation is the Spiritualists' failure." There we are with her again. She hits the nail on the head; and if she can influence America to do heartily and broadly what England is engaged in doing, she will have done some good service. It is at any rate a hopeful sign that the subject should be engaging popular attention all over the world.

#### ORGANISATION.

This same subject of organisation, now commanding so much attention, is excellently advocated in a leader in the *Journal*. Both in this country and in America intelligent Spiritualists are arriving at the conclusions set forth by the President at the last meeting of the London Spiritualist Alliance. They are becoming convinced that mere wonder-hunting is idle waste of time, and that the time has come for a constructive Spiritualism, such as is set forth in the following words, with which, without pinning ourselves down to details of plan, we are in substantial agreement.

One great matter for Spiritualists to impress on their own minds, and then to stamp strongly on the minds of inquirers, is that our aim and effort is not merely to demonstrate the truth and reality of certain alleged spirit phenomena, and then stop. These phenomena are of exceeding value, as means to a great end. They not only lift the veil between this and a higher stage of immortal existence, but they point to a new Philosophy of Life; to a comprehension of our spiritual faculties here, as well as to the great hereafter; to a finer knowledge of the psychological laws by which we influence and control each other, for good or ill, every hour; to the keeping a due balance between the outer and inner life—the culture of all faculties and powers of body, mind, and spirit; to the natural, free and harmonious use of reason, judgment, and intuition in the discovery of truth—a Harmonial Philosophy; to the wonderful power of will, guided by wisdom and vitalised by love, in making the rough places smooth, and opening an upward path; to the blessed ministrations of healthful magnetism, in healing the sick and giving surcease of pain to the suffering; to the wonders of clairvoyance—our own spiritual sight; to the great truth that we are built to last, our personality to endure, and to be still more distinct beyond the grave; to the death of all superstition, miraculous supernaturalism, and dwarfing dogmatism; to hopeful effort in the light of larger knowledge, for righteous daily living, understanding righteousness to mean righteousness—being right, and wise enough to live rightly.

The world must understand that Spiritualism—in this high and inclusive sense—is a revolutionary movement; not through blood or violence; not by brute force or bigoted persecution, but by giving deeper insight, and calling our whole being into new and harmonious life and liberty, giving us something better than the outworn dogmas and unphilosophical errors that the world is leaving behind.

#### HYPNOTISM AND SUGGESTION.

The *Journal* (August 2nd inst.) quotes from the *New York Home Journal* an account of some mesmeric experiments contributed by J. B. Correa, of Paris. These are conducted by members of the faculty of established repute, and are free from every suspicion of charlatany. The subject of the following experiment is a gendarme, "a solid fellow in good health." The mesmeriser puts him to sleep and suggests to him thus:—

"When you wake, seize the wooden spatula lying on this table. It is a dagger. Go into the garden of the hospital, and stop before the fourth lime tree of the central alley, which is the gardener of the establishment. Get into a passion and plunge the weapon into his heart. When the drama is over return to tell me about it." The gendarme awakes and hesitates; he stops to think a moment, goes toward the table, seizes precipitately upon the spatula, and gives a pretext for withdrawing. We

feign not to observe his acts and gestures; but we follow him with our eyes from an open window, and see him advancing unconsciously toward the tree indicated.

He seems the victim of a painful obsession, looks right and left, makes sure he is not watched, and suddenly, with a violent movement, breaks the spatula against the trunk of the lime-tree. He returns into the operating room in great haste, pale, trembling, and beside himself. "Arrest me!" he cries. "I am a coward and a murderer! I have soiled an unspotted life by an odious and stupid crime! I have killed a man!" "Why?" "I don't know. I didn't know him. He looked at me with a defiant air. I held a knife in my hand, and drove it into his heart; I heard the blade scrape against his ribs! Mercy! mercy!" and he faints. He recovers his senses; they blow on his forehead; he is led before the lime-tree; they shew him the pieces of the spatula and its bark hardly touched. They assure him he has been the sport of a hallucination; he is convinced at last, and breathes like a feverish patient coming out of a nightmare.

Several other remarkable experiments are described which are worthy of the attention of those who are experimenting (as the S. P. R. is) in this subject. The Paris experiments, unless grossly exaggerated, have evidently attained a high degree of success.

#### AUSTRALIA.

MR. C. REIMERS, MRS. HOLLIS-BILLING, AND MADAME BLAVATSKY.

The *Harbinger of Light* (Melbourne) continues to devote a large share of space to Mr. Reimers' reminiscences. One interesting point, which we have already referred to as occurring at Mrs. Billing's house, is mentioned in the following extract from Mr. Reimers (*Harbinger*, May 1st ult.).

When Mrs. Hollis-Billing was in London (three years ago), I was a constant visitor, and enjoyed the amiable hospitality of this most remarkable and refined medium.

After thus nourishing my own sympathies for Spiritualism by her sincere devotion, how could I but partake in the mental shock she evinced, coming from that séance with Madame Blavatsky and Colonel Olcott, at which *I was not present*? I don't undertake to repeat her words, but they amounted to this, recollecting the appropriate expression of features: one does not know what to think, what to believe, in this perplexing problem! Madame Blavatsky assigns the phenomena to will-power only, and sure enough, when I asked for an old china teapot to match my set, she bade me put my hand under the table, and the teapot longed for glided into my hand! Then Mr. C. C. Massey desired a note-book with a particular *carte-de-visite* in it, and "go to the lobby and find it in your overcoat," resulted likewise in the gift.

Now, Mrs. Hollis added with increased bewilderment, this was all in the course of an ordinary conversation, without a formal séance, together with my implicit faith in Madame Blavatsky, and knowledge that she was *not prepared* for my desire nor of that of Mr. Massey—we meeting the *first time* there—it is overwhelming!

That Mr. Massey returned home a Theosophist may be a mis-construction in my memory, or Mrs. Hollis' allusion; but there are the main facts, which will be endorsed by that unique medium, Mrs. Hollis-Billing.

It may be well to give the exact facts, which do not differ very materially, so far as they interest Spiritualists, except in detail from what has got into print. We have had no opportunity of communicating with Mrs. Billing, but Mr. C. C. Massey narrates from memory his own part in the séance as follows:—

It was one evening in January, 1879, when the incident alluded to occurred. I had come down to Norwood by train, and found a company of, I think, some half-dozen persons assembled in the dining-room of Dr. and Mrs. Billing's house. Madame Blavatsky was not in the room when I entered, but joined us very shortly afterwards. I had hung up my overcoat in the hall outside. I have a very faint recollection of what occurred until Madame Blavatsky turned to me, and asked if I would like to name some article for myself to be produced then and there. I think it was to be brought from India. Having for some time been in want of a card-case—a want I had certainly not mentioned to any one present, or, I believe, to anyone at all,

—I named that article—not "a note-book with a particular *carte-de-visite* in it," as stated by Mr. Reimers.

I cannot at all remember now why I should have been immediately afterwards dissatisfied with that particular article I had named, as a test, but I suppose I had some reason, for I recollect that I wished to substitute another choice, but was told I was too late. I was to go into the hall, and put my hand in the pocket of my overcoat. Be it observed—and this I can state most positively—that *no one* but myself left the room after I had asked for the card-case, and I went out into the hall as directed, unaccompanied by anyone. The hall was just outside the room, which had no other door than the one I went out at. I at once put my hand into the pocket of my overcoat, and there, sure enough, was an ivory card-case, which I still have. It was a large, square, lady's card-case, not the small oblong one used by men. And it was such as would quite easily be procured at any of the shops in London where those articles are sold. The card-case was not in my pocket when I entered the house. And that is all I know about the matter. I believe Mr. Reimers is right in saying that Madame Blavatsky was "not prepared" for my desire, and at the time I was considerably astonished. So I suppose that, notwithstanding the wish I certainly had had to alter my choice, the test would not have seemed to me defective. I have long regarded the incident as inexplicable (except by occult power) on the facts present to my recollection.

#### SPIRIT RETURN AND IDENTITY.

The *Harbinger of Light* (July) gives details of a case of identity which is interesting. Writing from Melbourne, Mr. A. J. Smart records that in the month of February he lost his mother, at the age of 70, in England. On 27th March, Mr. Spriggs (the well-known medium) and Mr. Smart returned late to the lodgings which they occupy together. The bedroom, which they had in common, was separated from the sitting-room by large, folding doors, which were open. Mr. Spriggs was entranced as he lay in bed, and soon gave evidence of being under the control of those who guide him habitually. These guides asserted that they were helping Mrs. Smart to write a message; and it was further said, as Mr. Smart records in the narrative subjoined:—

"Look in ten minutes." On asking, "Where shall I look?" I at once heard raps upon a small table about two feet high, standing three or four feet away from the left-hand side of the bed, and from this I concluded that it was there I was to look. Immediately after the knocks, Mr. Spriggs regained consciousness, and half jumped up in a nervous state, exclaiming that he felt sure someone was in the room. I explained a little to him, and we then talked of other matters. In a few minutes I rose, obtained a light (Mr. Spriggs wondering what I was about), and walked towards the little table. The surface of this had been a blank when we retired to rest, but now, to my astonishment, I saw on one side my own inkstand of violet ink, on the other my ivory-handled pen (both of which it was my habit to keep always in a particular place on the cheffonier in the sitting-room), while between the two lay a sheet of writing paper, clean and free from crease. It was with mingled feelings of surprise and delight that I discovered on this sheet of paper a communication addressed to myself, in what I instantly recognised as my mother's familiar handwriting. It was as follows:—

"Dear Alfred,—Harriet wrote to you, and told you I had left the earth. I was glad to go. I am happy. I shall speak soon. Tell Harriet I have been. God bless you.—Your ever Affectionate Mother."

The words, "I am happy," were underlined.

I have since carefully compared the handwriting of the communication thus received with that of letters written by my mother during her earth-life, letter by letter, and word by word. The result is that in addition to the general similarity, which is palpable to anyone at the first glance, there is, in the formation and style of similar letters, words, and phrases occurring in the two, complete identity. There is the same use throughout each of the old-fashioned form of the letter "r"; the same habit (an uncommon one) of commencing the word "affectionate" with a capital "A."; of forming the first "f" in the same word with the lower loop turned to the left instead of to the right; and, what is strikingly evident, there is the same familiar habit (acquired in earth-life, through a weakness of the

right hand caused by its muscles having been sprained) of writing almost every letter separately, instead of, in accordance with our usual practice, running off words and phrases without once lifting the pen; besides many other similarities patent to the eye, but which verbal description would fail to convey. With regard to the composition of the communication also, there is exhibited the same habit which characterised her in her letters of coming at once to the point.

I have shewn these letters to many friends, that they too might compare the writing with that of the communication, and they declare them to be identical. Indeed, any expert would testify in a court of law that the handwriting of the letters and that of the communication were done by the same person. Yet the former were written 14,000 miles away on the other side of the world, whilst the latter, I know, was executed here in Melbourne a few weeks ago, after my mother's death, in the privacy of my bedroom, and in the stillness and silence of midnight.

[We have seen the letter referred to and carefully compared it with several letters written by Mrs. Smart prior to her decease. The writing is identical, and every peculiarity of style in the letter appears in the *post mortem* communication. The incident is one more proof added to the innumerable ones already recorded that our deceased friends can, under favourable conditions, hold intelligent and affectionate intercourse with those still in the body—Ed. H. of L.]

## FRANCE AND BELGIUM.

### THE GENERAL OUTLOOK.

In France and Belgium the cause of Spiritualism is extending and strengthening. The populous centres of Belgium are now included in the itineraries of the lecturers on mission from the Spiritist Society in existence in the Rue des Petits-champs, Paris, since 1858. The societies of the two countries meet now in congress under the designation of La Fédération Spirite Franco-Belge. It is even in contemplation to admit into it the Spiritists of Italy, Spain and Portugal, to form a Confédération Spirite Franco-Belge et Latine. An active missionary of Spiritism is M. Guerin, a citizen of Marseilles, who is, in the journals of the two countries, spoken of at one time as attending conferences at Brussels, at others in Paris, then at Marseilles. In that city he erected last year, and furnished, at his own cost, a hall capable of accommodating 2,000, to be used especially by Spiritists, as well as by any other societies whose objects are elevating and not discordant with those of Spiritists. The same M. Guerin placed, a few years ago, a large sum at the disposal of the Spiritist Society, at Paris, for prizes for good works on the evidences of spirit communication, past and present. Two of the essays sent in were judged of equal excellence, and the sum was equally divided between the authors; one of these was Professor Giustiani, of Smyrna, and the other the historian Bonnemère. The enthusiasm of M. Guerin is quite refreshing in these days, when apathy is not unfrequent among some confirmed Spiritualists who are not wanting in this world's goods. In his enthusiasm he took the wide extension of the doctrines as the ground for another proposition, that for a general congress of delegates from all Spiritists and Spiritualists in Europe and America. His proposition was responded to, but not numerous enough to warrant present action. Part of the business of the Congress should, he suggested, be the inviting of authors to write prize essays on the leading points of Spiritualism, intimating his readiness to help in furnishing a fund for prizes, as well as to help in meeting the expenses of the Congress.

With the evidence of the extension of the doctrines in society at large, a corresponding extension in the Press ought to be expected. The *Revue Spirite*, founded by Allan Kardec in 1858, stood alone in France until of late years, but now there are numerous Spiritist journals there and in Belgium, from which we have often quoted. They all agree as to fundamental doctrine, but differ on minor points, important enough in the estimation of their editors to warrant separate organs of opinion. One thinks that the

facts have been demonstrated sufficiently to satisfy all, except those whom nothing will satisfy, and gives most attention, like the *Revue Spirite*, to philosophical discussion upon them and collateral subjects; another thinks that the world cannot have too many facts, and would go on accumulating more; another gives attention to mediumship and its various shades; another to spirits and their characteristics; but all uphold the doctrine taught by Allan Kardec. Some, again, are bent upon converting, if possible, clericals; others, opposing savants: but all are in accord to clear up misrepresentation, which is as common in France and Belgium as it is among us. The Press generally, in both countries, when not opposed, seems indifferent to Spiritism, but there are signs of veering round. A writer in the *Revue Spirite*, just to hand, says: "Our doctrines are beginning to tell upon the prejudices of society: and consequently, our political and society journals are beginning to open their columns to the ventilation of Spiritist topics. We have seen this latterly in the *Rappel*, the *Temps*, the *Evénement*, in *Figaro*, and in *Gil-Blas*; this, and the fact that Magnetism and Hypnotism are now being studied by men of mark and authority, are indicative of a change coming over public opinion, the effect of which must declare itself strongly before we enter upon the next century."

## GERMANY.

(*Psychische Studien* for August.)

In an article entitled "Professor (*sic*) W. Crookes' True Position in Relation to Simple Spiritualism" ("zum naiven Geisterglauben)," Herr Wittig continues his translation of Mr. Crookes' "Psychic Force and Modern Spiritualism: a Reply to the *Quarterly Review*." The exposure in that able "Reply" of the gross inaccuracies (to use a really mild term) of Dr. W. B. Carpenter is one among not a few justifications of what was recently said in this paper with reference to a similar offence of Mr. Proctor; *i.e.*, that "we have had occasion to observe only too frequently that there is among some men of science, who arrogate to themselves a monopoly of exact thought, a disgraceful looseness of expression when they attempt to deal with Spiritualism."

### PSYCHICAL PHENOMENA AND THOUGHT-READING IN GERMANY.

"Spiritualistic Experiments in Thought-reading and Related Phenomena" is rather a misnomer for an article containing six pages of psychical phenomena in dark séance to half a page of "thought-reading." The former manifestations presented few novel features, but were powerful, and in a circle exclusively composed of a private family of rank. It is worth noting that an article which had been "dematerialised" during the trance of the medium could not be recovered without replacing him in that condition. Also that at one of the séances the spirit ("Mariander," a pagan of the 2nd century) was disturbed by the singing of some villagers outside. A change of room was proposed, and accepted by the spirit. But this did not succeed, as mischievous spirits intruded, who shewed a disposition to fling table and box at the heads of the investigators.

The "thought-reading" experiments consisted of the "willing game" (but apparently without contact), and were very successful. One feature of special interest is recorded. A young lady had to move a match-box, and "as she held her hand over it, without bending her fingers, it adhered to the inner surface of her outstretched hand as if drawn by magnetic attraction, and was thus conveyed to the other table." This was in the light, the "subject" being blindfolded.

### THE LATEST ASPECT OF THE BASTIAN EPISODE. T

More "Contributions to the Vienna Exposure," which have occupied an undue amount of space in *Psychische Studien* for some months past, are given in this number. We have a long article copied from the *Neue Freie*



*Presse* on the subject, under the title "Episodes from Bastian's Life," and referring to Hellenbach's two pamphlets, "The Latest Information of the Intelligible World," and his "Logic of Facts: a Reply to 'A Glance into Spiritualism.'" An editorial note points out that the whole question remains problematical, owing to the refusal of the Archduke and his friends to search Bastian for the several different costumes seen upon the figures—doubtless himself in every case—which emerged from the cabinet. The same remark is applicable to other séances to which the newspaper writer refers as unsatisfactory. Hellenbach had distinctly pointed out to the investigators, beforehand, that true materialisation was a rare phenomenon, and that the issue of the medium's imposture could not be decided on that sole alternative. But he blames Bastian for not insisting on the search.

Professor Dr. Oskar Simony, of Vienna, describes an experiment of his own with Bastian in 1881, which led him to an unfavourable conclusion. It having been reported to him that knots of a character impossible to produce without mechanical appliances had been tried at one of the séances at Hellenbach's house, the professor brought some string some days before a séance at which he was to be present, and desired to have similar knots formed in it. This was done, but as they "smelt of Bastian's coat-pocket," he suspected a previous preparation by mechanical means. Accordingly he provided himself with some leather strips, and put them in the cabinet, with the same request, just before the next séance. The result was that the knots then produced were quite different, and, moreover, were wet at the ends, and bore the marks of teeth, and had not the peculiar odour before remarked. When at a later date Professor Simony pointed out these facts to Bastian, the latter remarked that "the spirits often did stupid things, and he should not come again to Vienna."

#### ABNORMAL SENSE-IMPRESSIONS.

The "Theoretical and Critical" part of *Psychische Studien* contains the conclusion of a critique by the principal physician of the Royal Hungarian Institution for the care of lunatics at Buda-Pest, upon a book of high importance to psychology. This is Edward Jankowski's "Phenomenology and Metaphysics of Abnormal Sense-impressions." The author having been subject to auditory and visual hallucinations ever since the occurrence of severe illness, gives a history of these experiences. The value of such a personal record by an educated man of sound intellect to all who are interested in the pathology of the mental and nervous system cannot fail to be perceived, and the expert who reviews the book fully appreciates its importance. Herr Jankowski himself republishes the review, with notes of his own, in the July and August numbers of *Psychische Studien*.

#### AN ALARM IN GERMANY.

A recent number of *Spiritualistische Blätter* contains an alarmist article under the heading "Der Kampf" ("The Struggle"): The forces of prejudice arrayed against Spiritualism, and which become more virulent as the subject emerges, have now, it seems, been greatly stimulated by "the trumpet-blast from Vienna" (the Archduke's pamphlet), and "a whole army of the worshippers of authority have loudly echoed the cry, 'Down with the Spiritualist!'" These incitements to intolerance are compared with those which provoked the anti-Semitic agitation, as well as earlier historical exhibitions of the same spirit, and "the cry is not from priests, Conservatives, and Reactionists, but from those who pride themselves on their scientific spirit, their love of freedom, their free-thought, their rationalism," &c.

"Since the appearance of the pamphlet 'A Glance into Spiritualism,' the opposition to us has become violently inflamed, till it has attained a bitterness converting long-standing friendships into open enmity." A calm, but firm

and united attitude is recommended in face of this opposition; "but that we may defend our position with confidence, we must remember to live according to our beliefs, flinging from us all untruth, all that is false or not genuine, or ambiguous, and only maintaining that which we can prove." The article concludes with an impressive reference to the moral tendency of the belief in our communion (however little we may be constantly sensible of it) with spiritual intelligences.

#### DEVONPORT.

On Sunday morning last the guides of Mr. Paynter were to have given an address upon "The Rich Man and Lazarus." Indisposition on the part of the medium obliged them to postpone the same to a future Sunday morning. In lieu of the discourse, Mr. Paynter gave to the audience his "Experiences in Spiritualism," confessing how at the commencement he ridiculed the idea of spirit-communion, but was induced to investigate at the instance of a brother preacher (Rev. Charles Ware), resulting almost immediately in conviction. Like unto his reverend brother, he suffered persecution for the Master in having to be expelled the company of so-called Christians. Alas! that such should be the lot of those who are striving faithfully to do the work of the Blessed Jesus, the Lord of Heaven and earth! When will the eyes and ears of these men be opened to the reality of our glorious faith? We must bear and forbear for the love of our Redeemer God, praying fervently for the spread of this invincible truth.

In the afternoon the guides of Miss Bond gave a most eloquent and powerful address upon "God in Nature," which was listened to with rapt attention by a large assembly. I glean from the report of the president that the controls spoke very ably indeed, and, at the close of the address, they asked for two words to be given by non-Spiritualists, when the subjects "Love," and the "Pre-Existence of Man" were chosen, upon which two poems were improvised. In the evening, as usual, the guides of Mr. Burt gave their promised address upon "The True Universalism," and, although at the opening they felt they were unable to do justice to so all-comprehensive a subject, by reason of the health of their medium being somewhat impaired the last two days, as they proceeded, gaining strength in the warmth and love of their work, they must almost have electrified some of their hearers (non-Spiritualists) by the startling revelations given from the spirit world. Suffice it here to say, the enunciations made were to the effect that all the "isms" throughout the world—Buddhism, Mahomedanism, &c., and others—were in themselves much greater than the aggregate of Christians; that "True Universalism" must embrace all these, or it could never be true. Secularists were entirely wrong to believe that when they lowered their brethren into the grave, death ended all, for true Universalism, through the blessed and holy teachings of Spiritualism, proved by demonstration that "The Life Beyond" was a glorious and immortal truth. Spiritualism *professed only* was totally different to Spiritualism *practised*. It teaches us the whole manner of salvation, i.e., "Christian Spiritualism"; following out all the precepts of the Heavenly Father; loving and acknowledging God as the Supreme Sustainer of all things, throughout all stages, and the universal brotherhood of all mankind. True Universalism is not to be found in the faith only of any one sect. Much stress was laid upon the fact that Spiritualism was as yet in its infancy—that the human flesh is the great barrier to spirit progress. The time is fast approaching when doctors from the spirit world will heal the people through their mediums to such an extent that all shall rejoice and praise God for His marvellous goodness to the children of men. The "leaves from the tree" are being given for the healing of the nations. By the aid of Spiritualism cures will be the rule everywhere. The religion of Jesus proclaims this. The Church has unhappily lost spiritual power, having let go the spirit of Christianity, and there is no system in existence so calculated as Spiritualism for the requirements of the nations in all worlds.

Our lady medium (Miss Bond) gave an inspirational invocation most truly impressive, from its solemnity and devotional expression. Thus ended our evening's meditation and service, for which we all rendered hearty thanks to the Divine Inspirer of all good.—PRESIDENT.

*La Lumière* reports two private séances given by the medium, J. Shepard, in the house of Madame Grange, the directress of that journal.

*Le Messager* (Liège) quotes an article affirming the true scientific method of Spiritualists, from the *Echo*, Otago, New Zealand.

The Minister of Public Instruction of France has sent the decoration of *Officier d'Académie* to Madame Camille Flammarion, the astronomer (and Spiritist), who is her husband's secretary in all his works.—*Le Messager*.