

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOETH MAKE MANIFEST IS LIGHT.—Paul.

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CONTENTS.

The Magnetism of Evil	423	Spiritism	429
On Magnetic Healing, I.	425	Some Odd "Fads" and Fancies; their Rationale and Explanation	432
Records of Psychical Phenomena	426	The Spiritual Outlook. XLI.	433
The Unconscious Secondary Self..	427	The Independent Voice	434
The Problem of the Age.....	428		

[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.]

THE MAGNETISM OF EVIL.

The aura, or magnetism of an evil action, hangs about the place where it was committed for an indefinite period, affecting individuals who may be in a condition to receive it, with a desire to repeat the action, or commit some similar crime. It is an astral poison, given out by a perverted Will, and is as tangible, as powerful, and irresistible, as any Od force or magnetism of an opposite character. As bodies which have lost the equilibrium of health succumb to malarial disease, so do minds, or souls, unbalanced, more or less insane or obsessed, fall under the influence of the moral malaria, whose force has been intensified in some particular locality by the perpetration of an evil action. Proofs of this fact are continually cropping up in society, which is devastated at certain periods by epidemics of crime, as well as of disease. At this moment Highgate Archway is the scene of a suicidal epidemic, the fifth suicide *within the year* having occurred upon that spot a short time ago.

The perpetration of suicide in a room endows that room with a sort of spell, beneath which fall the morally weak, until, by some happy concatenation of circumstances, the spell is broken. If a man hurl himself from the parapet of a bridge, it is sure to be followed by a series of actions of the same sort within a short period of each other. It is the same with other crimes, and even less evils of life, which permeate the astral light with a contagion against which only wills *positive in good* are proof.

There seems an impelling, irresistible force at work which those who are already unbalanced, perhaps unconsciously so, are unable to withstand. This force, coming at times with the strength of a personal impetus, frequently takes astral shape to the inner eye; and if the poor victims have ever afterwards the power of describing their sensations at the time of the commission of crime, they generally say "the devil made them do it!" It is indeed that power which alone deserves the name of "devil"—the "Magnetism of Evil"; that blind force which men must learn to conquer if they would liberate themselves from the thralls of earth and flesh, for if the Human Will does not learn to detach itself from that fatal magnetism, it will become swallowed up and absorbed in the current which ends in ruin, and at the end of life, when too late, it may be awakened to gaze horror-stricken into the abyss of its own destruction.

This Odic, or magnetic current, is formed by a chain of perverted Human Wills; it is in fact an "Evil," or the "Evil Spirit," and becomes in very truth an *objectivated person-*

ality for certain minds. It is this force—which the Gospels call "Legion,"—which precipitated the swine into the sea, by *command* of One in Whom dwelt the God-like power of mastering it; legions of *forces* or "elementals," which had attained certain diabolical shapes from brooding in the human perversions which afforded them a home, and gave to them power, being, *substance*, of a certain attenuation, that is, substance invisible to the grosser sight.

This allegory is a representation of the manner in which persons of *low instincts* are dragged to destruction, when once they enter within the Odic current of blind forces, which may have been set in motion by even *one* perverted Will,—by its error—its sin. Like the avalanche toppling from the mountain heights, nothing can stay the downward impulse, which gathers momentum as it goes, and drags down everything in its way; or like a herd filled with brutish instincts,—even if in human forms,—swayed by some insane passion, linked together in a deadly chain of evil intentions, like one vast body moved by one monstrous will, which dashes unreasoning into a whirlpool of destruction.

It is from the contagion of evil magnetisms permeating the astral light, which frequently operates by secret thought alone, that a certain evil of life will sometimes overspread the social fabric like a mantle of moral rottenness; altering the mental complexion from spiritual fairness to gross material blackness, and transforming the inner man, who should be of proportions god-like, and of beauty angelic, into a "devil" of hideous deformity and ugliness, whose aura is a baleful poison, and who can only inspire disgust and horror. When the tenebrous illusions of the astral earth-born fog rise from minds in this condition, and gradually spread from mind to mind *on the same level*, but never touch those who live upon the mountain heights of spiritual wisdom, where the air is pure, it becomes at length impossible to perceive what is fair and good; the dark and evil become alone possible, and man is then insane—a devil. Good seems to him a folly, the false dream of fools; and he alone is wise according to nature and her laws, which he perverts, and reads the wrong way. Hence he becomes the enemy of God, man, and nature; he preys upon his kind with the insatiate voracity of a demon, poisons himself, and at length is overwhelmed in the vortex of destruction.

The horrible diseases which afflict the body, and which originate in the astral light,—for material excesses alter the organisation of the astral or sidereal body, and the physical body suffers, in its turn, from the failures of the soul, let them be great or small—present in some degree the outward similitude of the ravaging horrors which infest human souls, and which they contract from each other, thereby helping to spread the infection of evil. The pent-up forces which find their way through the earth's crust in the form of explosions, volcanic disturbances, and earthquakes, correspond to the moral convulsions which break up society, root and branch; hurling helpless innocent myriads beneath the rampant demoniac wills of insane revolutionists, despoilers, and murderers; leaving the ruins of fair homes, and minds stunned and paralysed by fright and horror. These convulsions have their origin in some secret evil which is hidden over and concealed, until by propagation from mind to mind, it gains an enormous explosive power which it is impossible to control, and which,

ere long, hurls ruin upon all sides. This is because of the rottenness of society, which seeks enjoyment, and only enjoyment, beneath the reign of the insatiate "Mother of Desire"—*Lust* in its multifarious forms,—for money, for power, for fame, for applause, for animal pleasures, &c., &c.

The only way to overcome the "Magnetism of Evil" is by opposing to it the "Magnetism of Good." Since evil exists from the perversion of man's will, it is necessary that his will should be reconstituted and rehabilitated in good. Then should we see "Satan fall like lightning from Heaven," the Heaven of the regenerated, redeemed mind. "The Kingdom of Heaven is within you," said the Lord Jesus: nor is Heaven an objective locality; it is the home of each spirit, formed in the purity of its own thought-world—the outcome of the Divine *inner* self, which is evolved through purifying sufferings, by which it becomes *One with God*, and thus alone becomes entitled to be called "a spirit," having been before only animal-human, with a human soul *unspiritualised*.

Each man by making himself pure can help to make the world pure; by learning of good, can teach it, and help to spread it, and thus save more and more of the human family. The Divine ones who become "one with God," who have perceived within themselves the birth of the Spirit, or who feel, and thrill to its Divine overshadowing, have need to come out, perhaps more than ever, in the strength and might of a regenerated Will to fight against some of the evils of life which are ravaging and undermining the healthy constitution of human society. We need troops and armies of "Sir Galahads" to set forth in quest of that "Holy Grail" of a pure life, which can alone prove we retain "God with us," and from whose holy fulness may be poured streams of saving grace for myriads of the infected, diseased, and starving. From such a white-robed army of the Sons of Faith, a powerful current of good magnetism would flow with beneficent healing power through the astral atmospheres, reviving with a supernal strength souls now fainting in the mephitic exhalations from surrounding diseased minds.

To attain to the knowledge of spirituality and truth entails the *duty* to teach it, to spread it. No man should hide his light under a bushel, but, setting it on high, suffer it to radiate through the darkness as far as it can reach. By speech, by writings, by example, those who possess truth, which is the knowledge of good, have the means of pouring forth, each one, a stream of good magnetism, which must, sooner or later, find affinities subjects, and thus extend the good. A powerful chain is thus formed for an Odic current opposed to the "Magnetism of Evil." It is an endless fight between the "Angels of Light" and the "Angels of Darkness," and the victory is ever to the side which gains the greatest number of adherents. All the more needful then is it for the Sons of Faith, or the Enlightened, to be earnest in teaching. The greater the number of those who lead lives of grace, from a knowledge of what is best for the soul, and a reformed Will which determines to *live* that best, the greater will become the force of moral suasion over the children of the world, who seek only transitory enjoyment in sensual pleasures, to whom life is nought but the gratification of desire. A sort of universal education is thus finally set up,—a certain standard becomes "the fashion," and no man or woman can be considered *comme il faut* who does not conform to what then becomes the fiat of good society, in the way of morals, thought, and life. Society thus becomes its own regenerator, its own saviour, acting out the inspirations it has put itself in the way of receiving from the highest sources, by turning its Will to *good* instead of to *evil*.

The best means to this end is to teach children, and the ignorant, the power of the human Will; that it is the determining element under all circumstances for, or against; and danger alone lies in its weakness, its passivity, its

negativity. "He who listens is lost"; he who vacillates, or hesitates when it is a question of right or wrong; he who tampers, or would wear two faces, is also equally lost. The Will cannot be too strong, too positive in good; it is the loose, negative, lukewarm, divided Will which permits the extension of evil, thus forming the rotten link in the chain by which the current of good is broken, and evil enters in its place. Activity of Will is the one essential motive-power of human existence: makes it active in good, and for good alone, and the individual is set on the right road, and will continue to evolve untold benefits to himself and others so long as the Will continues to be exercised in good. But if he be negative, indifferent, lukewarm; he becomes a dolt, a fool, a lump of inanity, and is only fit to be spewed out of the mouth. He is just as likely to soak up, like a sponge, filthy water as pure, and if he soaks up the one, he is only fit to be cast out.

The Will is the armour of Faith; by which Faith may perform miracles. Belief and Will should form one; apart they accomplish nothing. Peter hesitated on the waves, and began to sink; his Master reproached him with a want of faith, because his faith and will were divided from an infirmity of will; the same infirmity made him deny his Lord.

Those who commit crimes are insane; they possess perverted Wills, or Wills weakened from misuse, and they are powerless to resist the force of evil. Teach a child from its infancy to oppose evil with a determined Will, and we shall not find it sink beneath temptation, which is the fate of the weak and vacillating. It happens that the Human Will never receives training; it is left to a chance growth, and is powerfully or weakly exercised as the individual may be of a positive or negative nature. A strong-willed man is usually a stubborn man, in whom the Will becomes too frequently asinine, stupidly intent upon what concerns self alone; unreasoning, but determined to have its own way. When united with courage a stubborn Will is a useful characteristic, especially if its object by chance be a good one; but it is oftener than not the fruitful source of misery to hundreds, and may be the cause of widespread calamity.

There is nothing comparable to the power of the Human Will; by it, forces may be set in motion which would overwhelm the world; and by its exercise in beneficence, the whole human race may be uplifted into the health and beauty of heavenliness, and a new race of Divine men come at length to people the earth, men incapable of evil because desiring and Will-ing only good. From the lives these would lead of co-operation with God in nature's laws for the good of the whole, the earth would become a heavenly condition of existence; selfishness would be extinguished, for each man would live for the good of the whole of mankind; the astral light would become purified, and clear, from the regenerated will-forces brought to bear upon it, in altered and improved thought, mental impulse, and decision; disease would become an impossibility, and every force in nature would be held in a Divine equilibrium from human harmony of Will to produce only good.

Such a state of society is not an impossibility. The good on the earth already produce it partially; it extends around them so far as the perverted Wills of others will permit. It is the perversion of Will which liberates the chaotic, destructive forces, and causes the disorders, malaria, moral and physical, crime, sufferings, and wretchedness of humanity.

The man who begins to reform himself begins to change his magnetism from evil to good. The purer he becomes in will, thought, and life, the less vitiated will be the Od force, or astral fluid, or magnetism, he gives out, which is the invisible but most potent emanation of the astral, or inner man—the *soul*—which thus radiates forth its intangible substances, as the outer vehicle or casing of flesh emits breath, heat, per-

spiration, odour, exhalations &c The inner man is perfectly a man : he is the astral, or psychical man, and may, if he wills, be animated by Divine spirit ; but if he wills the contrary, he makes himself a devil—the opposite to God. It is the inner or astral man who does all the willing and thinking ; it is he who puts forth all the power for good or evil on the earth. From him flows, through his material covering, that wonderful Od force, or astral fluid, which may be poison or health to his neighbours, exactly according to the habits of thought and impulses of Will which infuse wholesomeness or disease into the magnetism. It is he who may, demon-like, contaminate other minds, giving forth that powerful current of delusion, of perversion, which may entangle minds incapable of reasoning ; luring them by the fascinations of the senses, and dragging them to destruction. It is he who diseases his own body from exercising a vitiated or infirm Will, thereby setting up contagion in society. It is he who, by yielding to the lower bestial principles which he should resist and conquer, breeds, nay creates, new, horrible diseases, which at length devastate the whole of mankind. The perverted astral man, the deformed, diseased soul, is a "devil," from whom proceeds the "Magnetism of Evil."

Had this power not gained so great a strength amongst us, we should have none of those mad crimes committed, whose tragic horrors culminate in the execution of the criminal. Society would not so frequently stand aghast at the appalling revelations of vicious propensities prevailing in its lower strata, which, like volcanic perturbations, threaten to burst upwards in some overwhelming catastrophe ; nor would society find itself turned into a species of Lazaretto, wherein, on the one side, means are employed to mitigate a moral leprosy, from which, on the other side, through the infatuation of insane passion, contamination is sought and perpetuated. We should have no inebriates, no lunatics, no minds suffering under religious or any other delusions, driving them to commit suicide ; nor would any harmless structure, like Highgate Archway, designed for comfort, convenience, or ornament, become transformed into a spot dangerous to affinitised lunatics from the spell put upon it by the "Magnetism of Evil."

VERA.

WHAT MIGHT BE DONE.

BY CHARLES MACKAY, Esq., LL.D.

What might be done if men were wise—
 What glorious deeds, my suffering brother,
 Would they unite,
 In love and right,
 And cease their scorn of one another ?

Oppression's heart might be imbued
 With kindling drops of loving-kindness,
 And knowledge pour,
 From shore to shore,
 Light on the eyes of mental blindness.

All slavery, warfare, lies, and wrongs,—
 All vice and crime might die together ;
 And milk and corn,
 To each man born,
 Be free as warmth in summer weather.

The meanest wretch that ever trod—
 The deepest sunk in guilt and sorrow,
 Might stand erect
 In self-respect,
 And share the teeming world to-morrow.

What might be done ? *This* might be done,
 And more than *this*, my suffering brother—
 More than the tongue
 Ere said or sung,—
 If men were wise and loved each other.

ON MAGNETIC HEALING,

BY BERNARD RAGAZZI.

(Editor of *Le Journal du Magnetism*, Geneva.)

I.

There is in human beings a force which can be projected by those in whom it is positive and directed upon those in whom it is negative, inducing in them modifications of their state. Such a force could not have escaped recognition by thinkers in ancient times ; we learn from history that it was studied in the temples of India, Egypt and Greece. Ancient priesthoods ruled the masses by the power they derived from their knowledge ; but they themselves being under the sway of egöism, led them in the dark according to their own selfish ends.

Jesus Christ, sent of God, came to enlighten mankind : in testimony of His mission He performed works, the like of which had never been done by man, and He proclaimed that all who would be His disciples might do the same. A few understood and followed Him, and—moved by the same spirit—performed similar works.

The lovers of darkness struggled against the light ; but the light went on shining ; sometimes in obscure retreats, sometimes held aloft by brave descendants of the disciples, although many were martyred by the descendants of those who had sacrificed their Divine Master.

The light shone fitfully through the dark ages of Europe. At length, towards the close of the last century, the fires of the Inquisition becoming extinguished, another light-bearer appeared in Anton Mesmer. Born in Switzerland, he studied the healing art and graduated as a physician at Vienna. Dissatisfied with the theories and practices of the schools of his day, and urged forward by his genius and fine intelligence, he persevered in the study he had already begun of the works of predecessors—philosophical physicians of kindred minds—Paracelsus, Van Helmont, and others, who had descanted upon a vital force in man exhibiting properties analogous to those of the loadstone (*Magnes*), and which vital force they characterised as Animal Magnetism. By numerous experiments Mesmer established in his own mind the reality of this force and its analogy with that of the mineral, and in his disquisitions upon it, designated it the animal magnetic fluid. He employed it therapeutically in the disorders to which he had chiefly devoted his studies. By extraordinary cures he attained the conviction of its superiority as a therapeutic agent.

He transmitted his experiments and his conclusions to the leading learned bodies in Europe, but they disregarded them. He imparted them, and the doctrine he deduced from them, to the public.

Like every truth it was subjected, at its first publication, to detraction and repulsion by men who, brought up in old errors, had no room in their minds for a new truth. Becoming the object of orthodox persecutions, he removed to Paris. There he was well received by many influential persons, among whom was Dr. Deslon, physician to the King's brother the Comte d'Artois, and by other physicians.

But before his doctrine could gain general acceptance in France, political troubles began. Foreseeing revolution, he withdrew to Spa, where he practised healing upon all who came to him, and there died at an advanced age.

The light of Animal Magnetism was then maintained in France by the Marquis de Puységur and his brother ; others succeeded : among them, Deleuze, Teste, and notably the Baron Dupötet, all, especially the last, worthy contributors to the literature of the subject. It was Dupötet who, in 1846, founded the *Société Magnetique* in Paris, which still flourishes. He was a potent magnetiser.

It was in his time that another gifted magnetiser, the Commandant Laforgué, performed wonderful cures. On his leaving the army at sixty, he devoted the rest of his days to healing the diseases of his fellow-creatures by magnetism ; up to eighty-four years of age he received the sick in the hermitage, where his career of charity and benevolence closed with his earthly life.

(To be continued.)

RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 415.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions. (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

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| A.—Mesmerism. | K.—Spirit Identity. |
| B.—Trance. | L.—Materialised Spirit Forms. |
| C.—Clairvoyance. | M.—The Spirit Rap. |
| D.—Thought-reading. | N.—The Spirit Voice. |
| E.—Previsional and Coincidental Dreams. | O.—Psychography. |
| F.—Apparitions. | P.—Automatic Writing. |
| G.—The Human "Double." | Q.—Movement of Material Objects without Physical Contact. |
| H.—Presence at a Distance. | R.—Miscellaneous Phenomena. |
| I.—Haunted Houses. | |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASS F.—APPARITIONS.

The two following narratives were given me by a brother and sister, children of a country rector forty or fifty miles from London. The gentleman is a solicitor in London, and it so happened that he paid his first visit to his father's rectory last Easter. He arrived early on the 8th April; dined in the middle of the day; had a light supper with a glass and a-half of claret at nine o'clock. He then proceeds as follows:—"Went to bed at eleven; asleep at once; room comfortable; fire burning in the grate, and one candle left alight; doors carefully closed before going to bed, but not fastened. In the middle of the night woke up without any apparent cause (I suppose about two o'clock) and saw the figure of a man dressed in a black frock coat of clerical cut, tightly buttoned up, standing motionless and silent at the foot of the bed, who, after a short pause, moved slowly to the door and disappeared. Could not next day remember who the figure was like. Have thought since that it was more like that of Mr. H., some time curate of A., than of anyone else. Thought nothing of it; but on sitting up in bed saw that the door was open, say three inches ajar, so got out of bed and closed it again carefully. Soon after went to sleep again and slept till 8 a.m., and told them the story at breakfast."

This account of his night's adventure was written by Mr. W. for his sister, within a few days, while the particulars were fresh in his memory. Subsequently, on a second visit about two months afterwards, he recognised his nocturnal visitor in a gentleman whom he had never seen at the date of his vision, and who was destined to succeed his father in the living. In answer to a letter of mine he says: "The remainder of the story, as told to you, is quite correct, viz: that on a second visit some two months after the first, as I was strolling in the garden alone, I met and instantly recognised as an old acquaintance my spiritual visitor at Easter, who now stood before me in the flesh. I shook hands with him, and was on the point of saying, 'When did we meet last?' but checked myself in time, as it instantly flashed across my mind that it was my spiritual visitor at Easter who now stood before me in the flesh. In the course of conversation I ascertained that he was coming to dine at the rectory, and from my sister I learnt his name, and the position he held with respect to my father, viz., his being at present his curate, with the right to presentation to the rectory at the next vacancy. I forget whether in the written statement I made at Easter I mentioned that I did not look upon my visitor as one who was visiting me personally, as he appeared scarcely to notice me, while he regarded the premises with the critical eye of a surveyor."—H. WEDGWOOD, 31, Queen Anne-street, W.

The second story I had from the sister, an instance of the frequency with which this liability to abnormal experiences is found to run in families.

"The occurrence to which you refer happened as long ago as twelve years back, but was so impressed upon my memory that I am not likely to forget it. We were then living in an adjoining parish to this, of which my father was vicar, and at that time there was no one in the house but my father and myself and the servants. We had all gone to our rooms at the usual time, and according to my custom I had locked my room door, and had gone to sleep. I was suddenly awakened with a distinct impression there was somebody present in the room standing by the side of my bed, close by. Such an indescribable horror came over me that I remember shutting my eyes and covering up my face, lest I should see what I felt was in the room. While I was lying like this in the dark, too much frightened to light a candle, I heard the clock strike three. I don't know how long I remained in this state of terror, but I never moved, and at last fell asleep. As soon as I went downstairs I immediately told my father what a fright I had had at three o'clock. He said, 'This is very strange, for I have just been hearing the very same thing from Mr. K.' (the churchwarden, living close by) 'how he had been alarmed in the same way by thinking someone was standing by his bed, and how he had awakened his wife, and told her to look at the clock, for he knew that they should hear of something in the morning.' He brought the news to my father that Mr. W., the other churchwarden, also a farmer in the parish, had died unexpectedly at 3 a.m."

It will be observed that the departing churchwarden stood in some sort of relation to the daughter of his rector, and to his fellow churchwarden.—H. WEDGWOOD, 31, Queen Anne-street, W.

THE MUSIC OF THE SPHERES.

I had read in ancient story how the starry worlds on high
Ring like magic golden circlets with eternal harmony,
And to pure souls and noble God had in mercy given,
To hear the mystic glories of those sparkling hosts of Heaven.

Was it a dream? I know not! But methought I stood one
night

On some lone mountain, drinking in a vision of delight.
All around me, all beneath me, did the heavenly music roll,
And with soft and soothing influence crept deep into my soul.

As I listened, lost in rapture, with my inmost soul laid bare,
Floating slowly, lightly, round me rose that music thro' the air,
Rose up quivering to the stars, and from those radiant orbs of
light

Drew down an answering harmony that filled the silent night.

I know not how long thus I stood, for listening to that chime
In reverent, glad adoring, I lost all note of time,
But it ceased, and left my spirit too full of awe for fears,
Too glad for exultation, too solemn far for tears.

The music of those Heaven spheres I have never heard again,
But its echo lives within me, turning life's discordant pain
Into anthems pure and holy; and with fervent, child-like love
I bless the great God-Father for that music from above.

And if sometimes life's dark passions make my pulse beat fierce
and high,

Or my heart grows chill and weary with life's depths of mystery,
In my spirit's deepest cloisters sound those bell-like numbers
pure,

And a fresh strength rises in my soul to strive and to endure.

MILDRED KENT.

A MATERIALISATION SEANCE.—We have had at Boston Mrs. Carrie W. Sawyer. She has been a guest of Mrs. W. S. Butler for some weeks, and the manifestations through her at that lady's house gave great satisfaction. She has now taken the house formerly owned by the late Mary Hardy, one of our best test mediums; that departed lady has already put in an appearance, and one of her controls, Big Dick, has also made his presence known. I was at the séance last Sunday evening, with many Spiritualists, mediums, and some sceptics. Mrs. Sawyer sat at one end of the cabinet, constructed by friend W. S. Butler, with a bandage round her neck, the ends were then brought out and tied outside without any slack. Under this test condition, two forms, sometimes three, came out into the room. Once there came out a man, then a woman, and then another man; and while all three were out and active, another, Maudie, showed herself at the aperture and talked with several in the circle.—From a Note by JOHN WETHERBEE.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Unconscious Secondary Self.
To the Editor of "LIGHT."

SIR,—Thank you for inserting my last letter, but I really think your printer's "unconscious self" must have had a hand in it, so many and so curious were its mistakes! one, at least, of them making my meaning quite as obscure as were any of "Clelia's" anagrams! and as some of the paragraphs were shortened at both ends (making what was left sound a little disconnected) I will act upon your gentle hint and make this letter shorter, which, indeed, will be easy as I have less to say.

For writing at all, I have had two motives. I not only wished to add my protest to that of others against the theory of any "second" self, but I find in all the Spiritualistic literature I ever see so few accounts of *personal* experiences (is it that there are few who can give them or that they withhold them?) that it seemed to me almost selfish to say nothing of my own. Nothing will tend so much to make converts to our faith as experiences of the kind. No "dark séances," where guitars float round the room, or tables rise into the air; and no séances in the light, where the "materialised forms" that come from a cabinet, decline to be *followed back into it*, or to be investigated in any way, could have with those anxious to believe in the subject, half the weight of even simpler manifestations, that always court investigation, and where there is no darkness because there is nothing to conceal. If I add that before the experiences to which I have alluded, I was a "sceptic of the sceptics," scarcely daring to believe in any future life at all, and much less in the possibility of having *proof* of it, and that now I am not less certain of a future life than I am of this present one, my testimony to the truth of Spiritualism may have more weight than if I had given too ready credence, as I must think some have done, to everything that has been done in its name.

In the second object I had in writing—the annihilation of that "second" self, to which is ascribed so much that we believe can only be explained by "external" or "spirit agency," I have kept in reserve my strongest weapon. From my own "automatic writing" I showed the difficulty of believing in any such explanation, but through Mr. Eglinton's wonderful "slate writing" (as it is called) it seems to me that "external" and intelligent agency can be absolutely proved; and if so, it will surely be admitted that the "second" self may go; that the theory that will not cover all the different manifestations of the phenomenon of "automatic writing" need not be accepted as the explanation of *any* of them. I do not say it *could* not be, if it were not open to other and very serious objections.

For some time past I have been anxious to see something of the "slate writing," of which I had heard and read so much; so being in London a few weeks ago, I arranged for a séance with Mr. Eglinton. I was accompanied by a friend, and we intended on the way to provide ourselves with slates, but did not see any—and I do not think it could have made the slightest difference, especially as the instance of the writing of which I thought most occurred upon a slate that closed and locked, and a slate of this kind it is scarcely likely we should have found. This is the only instance of which I will give particulars, as it seemed to us the most interesting and the most *impossible* of all. I sat at some distance from Mr. Eglinton, the lady who was with me being next to him. After we had seen some instances of writing upon the single slate (which indeed was generally doubled by another slate being placed upon it), Mr. Eglinton requested me to write a question upon the slate that closed and locked, and when I had written the question, that no one but myself could possibly have seen, putting inside the slate a scrap of red slate pencil, I closed and locked it, and passed it to Mr. Eglinton. He and my friend (who, by the way, I have always considered very "mediumistic") held it together, sometimes upon the table and sometimes just under the edge of it, and in about two minutes we all distinctly heard the writing being done inside the slate, with the three little taps that announce that it is finished. Then the slate was passed to me (I had kept possession of the key), to be unlocked; and on the side of the slate opposite my question, and written with the red pencil (the pencil lying upon

the last stroke of the last word) was a perfectly correct answer, consisting of about half-a-dozen words, to the question I had written!

Now, if this account is correct—and in every particular it is *absolutely* correct—will anyone suggest where trickery was possible; and failing trickery as the explanation, must it not be admitted that intelligence was shown and writing was done without either the conscious or the "unconscious" help of any of those who were present? The theory of a "second" self must be given up here, or I think we must give up, and confess that life is too hard for us! For where might *not* that "secondary" self of ours be quite at home, and of what might it not be capable if a locked-up slate presents no obstacles either to its presence or its activity?

But to conclude, seriously. What earnest Spiritualist does not believe that members of the Psychical Society have only to continue fearlessly their researches to be convinced that in Spiritualism they will find a truer solution of some of the many difficulties that will confront them than in any "unconscious or secondary self," which, after all, is but a development of Dr. Carpenter's "Unconscious Cerebration!"—I am, sir, yours, &c.,

August 18th.

S. W.

EVIL SPIRITS.—Spirits are disembodied human beings, and as some of these are bad there must be bad spirits; the selfish and sordid wake up in the next state as they were; whatever of "evil" is in them now was developed in them while here. There are many social inducements to continuing in "evil" while here in the body, but I do not see inducements for continuing in it in the other state. There are, certainly, foolish, frolicsome spirits, but I am not one to call these "evil." What "evil" is intrinsically, I do not know. I know that murder is called "evil," and that wholesale murders are committed on battlefields and scaffolds without being so called. Arson is called "evil,"—a crime; but cities, ships, and dwellings are burnt without being so called; and our Christian forefathers burnt the most precious corporeal habitations of human souls, without its being considered "evil."—*From a Note by WARREN CHASE.*

A DREAM.—"In your twenty-third number I read an interesting account of Lord Brougham and the ghost which reminded me of a dream I had a few years ago. I was living with a sister and her husband in Wilts; and, as he was elderly, he constituted me his amanuensis. I was accustomed to go every day to his study, to write letters, &c. I had a dear brother in the Brazils, and one night I dreamt that I was with him, and that he put my hand on his heart and fell dead in my arms. This so affected me that I awoke, jumped up, and prayed that it might not be true. After breakfast, when I tried to be cheerful on account of my sister, who was not in good health, my brother-in-law asked me to follow him to his study. He then said, 'I have had a letter from your brother-in-law.' I said, 'Do not say another word; I know that it tells the death of my brother,' and told him my dream. He said, 'It is true. This letter is from a friend in Brazil, and contains an account of his death from heart-disease. I would not disclose it to your sister fearing the result in her present nervous state.'"—M. A. C., in "*Cassell's Saturday Journal*."

For the last two months, Mrs. Elsie Reynolds has visited our "garden city," and given two séances a week, light and dark. At the dark, spirit forms are visible even to their lineaments, by their own light. Their luminosity is inodorous and smokeless. At our last séance, at Professor Holmes' in Seventh-street, the medium sat before the curtain of the cabinet until entranced; then she passed within it, and instantaneously the curtains reopened, revealing a form in drapery completely star-spangled. In the course of the séance an arm was projected from between the curtains with a scroll of some velvet-like material on which were inscribed the words, "Friends, we come to bring proofs of immortality," in raised whitish letters. The hand turned the scroll about that all might read it. I have attended all the séances. Some of the forms have resembled the medium, others have been many inches taller or shorter. Some reveal their countenances, others are veiled. One of the medium's controls, who gives the name of Gruff, speaks by the independent voice, which sounds from all parts, sometimes from the floor, sometimes from overhead. In answer to questions, he says that some of the forms we have seen were transfigurations of the medium, that others were materialisations of the spirit; but that the medium is always entranced, and therefore quite unconscious.—T. B. T., San José, Cal.—*Spiritual Offering.*

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Light :

SATURDAY, SEPTEMBER 5TH, 1885.

THE PROBLEM OF THE AGE.

The greatest and most solemn problem waiting for solution in the present age is the continuity of man hereafter.

Positivists affirm the generic continuity of man here; Spiritualists the lengthened continuance, if not the immortality of man hereafter; among theologians, orthodox, or otherwise, there are various opinions, many believing in the essential immortality of the race; others, a very limited number, defending eternal life through belief in Christ alone; many, a large proportion of whom are men and women, who, more or less, deeply and sorrowfully doubt the continuance of life; while many firmly disbelieve the generally prevalent theory. Frivolous sections of the race are indifferent to life in the future. They receive it as a theological dogma without realising its momentousness, and a large proportion of the most educated and, in many cases, most moral men and women, not only doubt, but disbelieve.

All the ordinary appeals from the analogy of Nature fail to carry conviction to the sceptical scientific mind; the spiritual records of past ages are, to large sections of the highly-trained, invalid; and the feelings respecting the future life, which more or less beset most average minds, are not sufficiently powerful to produce a practical, living, fully assured belief in a conscious future.

The truly transitory nature of terrestrial life and mundane works cannot be more vividly seen than in the study of the imperfect records of the historical past.

With the exception of a few hundreds of men who lived in the typical eras of Moses, Homer, Alexander, Plato, Aristotle, Cæsar, Christ, Paul, Ptolemy, Copernicus, and others, all are personally forgotten. Of the majority of those named, only a few tenth or twentieth-hand transcriptions of fragments of their writings have been preserved, more or less accurately, in newer records that have come down to us.

The best known and most generally preserved and revered books in the world are perhaps the Old and New Testaments, and yet not a single scrap or letter of the original writings of either has reached us. All the records of the past are little more than a dream, or vision, and all the great men of past ages are but apparitions, ideal figures which each man portrays according to his own conception, and none of whom are to any of us either mentally or bodily alike.

The material universe is to us little more than a dream—a passing show. We can in thought travel backwards in time for millions of millions of years; we can in thought

recognise diffused gaseous world-stuff gradually and slowly through millions of ages occupied in the act of condensing into spheres; we can portray this condensing fire-mist casting off innumerable rings which become equally innumerable planets. We trace the consolidation of planets into approximately solid spheres; we perceive millions of years pass away in which water deposits the detritus of worlds on their surfaces. We see in those orders of aqueous strata the introduction, by some as yet inexplicable law, of the lower forms of animal life. We perceive that by a process of evolution animal and vegetable forms increase in number and complexity. And now we perceive the world as it is, peopled by myriads of living creatures in air, in sea, on land, the last and greatest being man, who is earth's only spiritual inhabitant, and who is now eagerly searching for satisfactory evidence of future existence. Life, death, and apparent extinction have been on earth since Paleozoic times,—does this process of birth, life, and death now change? And have we evidence that the flower of the race, man, that for which Nature has laboured for uncounted millions of years, will continue to exist, when, like the reptiles of the coal period, and the animals of all intermediate periods, his body has been laid in the earth? Our answer is, We have.

Mysterious as is the progress of earth and its living freight, obscure as is man's history on it, inconclusive as is the evidence of man's continued existence from analogy in a world in which all, from the first Protamœba till erect man, have died, decayed and changed to unconscious dust, yet there is evidence for a reasonable certainty of life for individual man in the future.

Theologians wring their hands in hopeless despair in the presence of sceptical scientific dialecticians; all their stock-arguments are but reeds broken at the first shock of real encounter. Our despised series of facts will alone break in pieces the image of clay which Materialism has set up to expound the enigma of man's being, and the real exposition shows that besides the transcendent powers man possesses here, and the long roll of progressive ancestry he has had in the millions of æons passed, he yet has within him a life vaster, nobler, and more continuous than the life-history of his race on earth.

As certainly as the prism divides the solar rays, so certainly do the established facts of modern Spiritualism prove a future life for individual man, and they are, possibly, the only invulnerable bow of promise in the stormy sky of prevailing scepticism.

"SPIRIT TEACHINGS," by "M. A. (OXON)" are in the course of translation into German, by Herr G. Lieberknecht.

NOTICE TO CORRESPONDENTS.—For the next few weeks "LIGHT" will be printed a day earlier than usual. Communications intended for insertion in each current number must, therefore, reach us not later than the Monday morning's post.

LAYING ON OF HANDS.—"My daughter has been, for several years, under the care of physicians, without good result, for a paralytic state of one side, and frequent fainting fits. Mrs. Burbank of Clara-street, South Yarra, who has the gift of healing by laying on of hands, has acted upon her three times, at short intervals; she has recovered and is now in good health. I cannot sufficiently express my gratitude to Mrs. Burbank and her loving family on all occasions."—H. ROBERTSON, in *Harbinger of Light*.

THE INTERNATIONAL INVENTIONS EXHIBITION.—The Executive Council of this Exhibition have completed arrangements with the whole of the Railway Companies of the United Kingdom whereby parties numbering twenty-five and upwards can from the present time and until the close of the Exhibition, obtain at greatly reduced rates through tickets, combining the journey to London, carriage over the Underground Railways, passage through the South Kensington Subway, and admission to the Exhibition and back. Application for these facilities should be made to any station master in the country.

SPIRITISM.

BY EDUARD VON HARTMANN.

(Continued from p. 421.)

As the basic phenomenon of this department I consider the following. Out of two balls of limewood, of about 7cm. diameter, a thin wand of 30cm. length, and a horse-hair, Dr. R. Friese, of Breslau, constructed a horizontal torsion balance. If a strong physical medium approaches the tips of the fingers of one hand to one of the two balls, a repulsion, though certainly an excessively slight one, takes place. But if the medium has clasped this ball in his hand a minute before, or only breathed upon it, there is now an attraction between the ball and the hand, much stronger than the previous repulsion, so that the ball can easily be drawn slowly round in a circle. (*Ps. St. VIII. 381.*) This experiment must first be repeated and extended by others, with especial observation of the mutual behaviour of two balls of different torsion balances after being held in the hand. The signification of the experiments can only be, that the medium's hand is charged with a force repellant of the neutral, *i.e.*, uncharged wooden ball, but is in a far higher degree attractive to the charged ball of the same name. This behaviour is reversely analogous to the case of frictional electricity and magnetism.

The relation of the force in question to that of frictional electricity shows itself, among other respects, also in its dependence on the degree of atmospheric moisture, and in the faculty, established by Reichenbach, Fechner,* Zöllner, and many others, which mediums have of violently disturbing the enclosed magnetic needle without contact. A magnetiser possesses the faculty of so charging a person that between him and the metal bedstead, from which he is isolated by a woollen covering, a strong discharge of sparks takes place on accidental approximation of a part of the body; this I have proved in myself after careful investigation of the magnetiser and his surroundings,† and I leave it undecided whether this is a case of explosive equilibration of the mediumistic nerve force itself, or of a previous conversion of this force into electricity. Electrical crepitation is one of the most ordinary and frequent phenomena at mediumistic sittings. The next investigation must be into the behaviour of the force in question, first to the poles of large, freely-suspended bar magnets, secondly to the electro-scope, thirdly to freely suspended wires with galvanic currents, and fourthly to the strength of galvanic currents in fixed conductors. It is incomprehensible, and of the worst significance for the scientific interests of Spiritists, that no one has yet made even an attempt to approach these questions.

A large number of the mediumistic phenomena are confined to the sliding up of objects to the medium. The repulsion of objects seems also to occur, but is much less frequent. Cox never saw the one, but very often the other, and has described it very graphically. He compares the nature of the motion with that of steel filings attracted by a magnet on a level surface. "They first rise a little, fall down, move forward, pause, till they are within the influence of the magnetic force, when they leap to the magnet (medium) with a sudden spring" (*Ps. St. X., 127, 128.*) He saw chairs slide up to the medium in this way from a distance of from six to ten feet, armchairs and sofas advance two to three feet; he once saw a heavy armchair, fourteen feet away, come up to the medium.‡ The stronger a medium is, the larger is the

* "Erinnerungen an die letzten Tage der Odlehre und ihres Urhebers" ("Recollection of the last days of Od and its author"). Leipzig: Breitkopf and Hartel, 1874. [See "Transcendental Physics," c. 2.]

† "Phil. d. Unb." [The author's "Philosophy of the Unconscious." The English reader will find the passages referred to in Mr. Coupland's translation, of the 9th edition, vol. II., p. 176.—Tr.]

‡ Presuming that the author will not object to an additional fact, in two important respects in advance of the above, being here adduced, the translator cites a statement of his own in the *Spiritualist* of November 26th, 1876, repeated by him on oath as a witness in the Slade case, when he was cross-examined upon it by the solicitor for the prosecution. "A chair at my side of the table was

sphere of his efficacy, but it is always limited, and the difficulties to be overcome are not proportional to the size, but to the weight of the objects. The question here is, how a medium begins to charge a particular object with his force; what course does the force take in transmission, and by what means is it conducted? Here also experimental results might be obtained (by isolating the medium from the floor, interposition of different materials between the medium and the object attracted, &c.).

It is clear that there is here no question, either of muscular action, or of immediate mental influence of the medium on the material objects, but only of a physical force produced under psychical excitation by the medium's nervous system. It seems unintelligible, therefore, why Cox should have given to this force the misleading appellation "Psychic" instead of "Nerve" force, since he himself expressly describes it as *physical* (thus not psychical), distinguishing it only from *muscular* force. (*Ps. St. X., 213, 214.*)

An influence surpassing mere repulsion and attraction between medium and objects is manifested by nerve force when it changes the dynamical relation between objects and the earth. As before the torsion balance, so here the scales have to establish the ground phenomenon, Crookes and most other experimenters having made use of the spring balance. It is a question whether for free experiments the scale or lever balance should not be preferred, in order first to ascertain if and in what degree small wooden balls might vary in weight by being charged with mediumistic nerve force. The application, as by Crookes, of a self-registering apparatus to the balances is to be recommended in all experiments, because only the permanent mechanical indication of the apparatus itself secures from the suspicion that the person reading off the record was under the influence of an hallucination implanted in him by the medium. To exclude involuntary muscular action, Crookes placed two vessels of water, one within the other, over the fixed fulcrum of the board, which was suspended at the end by a spring balance, and made the medium dip his hand into the water of the upper, fixed vessel.* Others have attached a table to the torsion balance, the medium or mediums kneeling on revolving stools, with hands at some distance from the table. Cox thus saw the weight of an 8lb. table vary between 5lb. and 85lb., according to wish that it should be heavy or light. (*Ps. St., X. 127.*) Chambers and Owen saw a table of 121lb. under similar conditions vary to between 60lb. and 144lb.† Of Indian fakirs the following performance is reported: earth is thrown into a flowerpot, and small sticks are set upright in it; on these are thrust perforated sheets of paper; after some minutes the sheets begin slowly and tremulously to rise up and down, the fakir standing several feet off. The objects are neither brought nor touched by the fakir. It is a very common phenomenon at mediumistic sittings for the table, with everything on it, to rise of itself, or for a chair with someone on it to be slightly raised, either without contact by the medium, or with his contact in a

flung down. I produced a tape measure, and took the nearest distance between the medium and the chair, as the latter lay upon the floor; it was five feet, and I could see a good clear space between the table and the prostrate chair. I requested Slade not to stir, and asked that the chair, which lay on my right, and which I could watch, as Colonel Olcott sat on my other side, might be picked up and placed by me. In a few minutes, during which time the medium never moved, the chair was drawn a few inches towards me, and as I watched it and the open space between it and the table, medium, and everything else, it was suddenly jumped upon its legs and deposited at my side." This was on the 14th October, 1875, in New York, and at Slade's (the medium's) own lodgings. But besides that the room (carpeted) and furniture had been more than once examined by me for attachments, &c. The test here being impromptu, and suggested by myself on the spur of the moment, the genuine character of the phenomenon can hardly be doubted, with the supposition, of course, of my veracity and accuracy. The two circumstances which make the case worth quoting in relation to Dr. v. Hartmann's explanations are (1) that the chair approached me, who am not in the least mediumistic, and was not in a line with Slade (though I was with Colonel Olcott, who may have been a medium), and (2) that besides the force, there was an evident intelligence giving it a new direction and an extraordinary impulse in compliance with my wish. (To this note, as to a former one, I have to add that it will not appear in the reprint, except with Dr. v. Hartmann's authority.)

* Crookes. (A full description of this contrivance and of the experiment, with illustrations, will be found in Crookes' "Researches into the Phenomena of Spiritualism." Burns, 15, Southampton Row. 1874.)

† Owen: "The Debateable Land." *Ps. St., II. 113.*

position and attitude excluding the supposition of muscular action.* Somnambules in the bath show sometimes a diminution of their normal weight, sufficing to keep them floating with immersion of but a small part of the body, and the obstinacy with which whole centuries adhered to the water proof of witches suggests that the latter, falling into reflex-hypnotism through fear, sometimes experienced a diminution of weight. On this same reduction of weight in the ecstatic condition rests also the direct proof of weight by the "witch-scales." Lastly, we hear of mediums being raised in the air, sometimes in dark sittings, when they write something on the ceiling, sometimes also by subdued gas-light. (*Ps. St. VI., 566.*) This flying is also reported of Jamblichus, Faust, of various witches and saints, the testimony being especially strong in the case of Joseph of Copertinus, pronounced a saint two years after his death, who is even said twice to have raised another in the air with him. (*Ps. St. IV., 241 et seq.*) The condition of the levitation seems always to be the completely somnambule state of the medium; but since this is likewise most adapted to the transmission of hallucinations to the spectators, and it is usually after a number of sittings with the same circle—and then at the close of the sitting, when those present have become susceptible to the implantation of hallucinations—that this phenomenon occurs, it is here particularly necessary to confirm its objective reality by durable proofs.†

The phenomena in question are only explicable by a polarity of nerve force in analogy with frictional electricity. Were it a case of repulsion only of charged bodies from the earth in opposition to gravitation, a simple force would do; but as the dynamical relations of bodies charged with nerve force to the earth are sometimes conformable and sometimes opposed to gravitation, apparently a double sort of charging, dependent on the somnambule will of the medium, must be admitted. And this is inferable back also to the attraction and repulsion of objects by the medium, as his repulsion to all neutral bodies must be the same. The explanation by a polaric force had been already advanced by the old Indians, who asserted that the force of gravity is suppressed and transformed into its opposite by conversion of the polarity of the body. It may here be remembered that Zöllner has attempted to explain universal gravitation from the statical effects of electricity,‡ and that with all difference of different natural forces they are undoubtedly but derivatives from the same primitive forces. If Zöllner's view is granted, and the supposition is made that the nerve force alters the statical-electrical condition of the body, on which its gravitation depends, we should in fact have to do with only one force, which not merely neutralises or outweighs the action of the force of gravity, but augments, reduces, or negatives the force of gravity itself, without it being permissible on that account to speak of a suspension or breach of the laws of nature.

The behaviour of floating objects is similar, according to Cox, to that of a small air balloon; their weight is never changed suddenly, but gradually; they ascend gently and without jerk, coming down in the same way, but always with light pendulous oscillations. No harm has ever been done when tables, with lighted petroleum lamps on them, have risen, the quietness of the motion, and the slowness and slightness of the oscillations not occasioning overthrow of the lamps. Besides the oscillations, the floating objects exhibit tremors, such as may be most clearly seen from the automatic curves of Crookes' experiments,

* [I was sitting once with Slade, in New York, by bright daylight, when his chair was forced back from the table. My own chair being clear from the table, so that I commanded a full view of Slade's legs and feet, I asked that the chair on which I was sitting might also be pushed back with me on it. This was immediately done, two or three inches, the motion being at right angles to the medium.—Tr.]

† It is quite easy to excite in a somnambule the hallucination that the magnetiser is flying round the room. (*Psych. Stud. III., 630, 637.*)

‡ Zöllner's "Erklärung der universellen Gravitation aus den statischen Wirkungen der Electricität und die allgemeine Bedeutung des Weberschen Gesetzes." (Leipzig: Stackmann, 1832.) Cf. his "Wiss. Abh.," p. 1, No. 3.

and which are unmistakably connected with the simultaneous pulse-curves of the medium, as the sphygmograph would show them. This is the most distinct proof that the force really proceeds from the medium, and from the medium alone. All mediumistic phenomena are, moreover, not constant, but fluctuate continually in irregular waves, in correspondence with the innervation waves streaming from the medium's middle brain into his organism.

The results usually gain in strength when the medium is not alone, but in a small circle of both sexes. It seems as if a medium has the power of making those present more or less mediums also, that is, of occasioning them unconsciously to develop nerve force, and that he is further able definitely to influence the distribution and application of the general nerve force thus developed. It takes a period of from a few minutes to several quarters-of-an-hour to charge the place and the medium sufficiently for the production of extraordinary effects. These, therefore, happen mostly at the close of sittings, or at least in the latter half of them, and they are more intense the more mediums—that is, persons developing nerve force—there are present, by whose unconscious co-operation the principal medium is supported. For weak mediums, therefore, a "circle" is strictly indispensable, and only strong mediums can elicit important effects also alone; regard should be had to this in experiments with inexperienced or moderately qualified mediums.

From the combination of the action of attraction and repulsion with that which alters the weight of objects already result the most manifold phenomena. The floating objects can advance to and retreat from the medium through the air as well as by horizontal motion. The same object (as a small table) can for instance slide along the floor from the medium, rise in the remotest corner of the room, and then hover down or fall obliquely on the séance table. Water rises unseen from a can standing apart, and descends in a drizzle on the spectators. It happens again and again that bells ring in a house at certain hours for days or weeks together, and go on ringing, or are torn down, notwithstanding all fastening and muffling,* or that premises are regularly bombarded with stones, coals, or other things lying about, without the police or those privately posted for observation being able to discover a trace of the originator of the mischief.† Usually there turns out to be a servant-maid, or an hysterical female, or a child in the years of development, by whose presence in the place the phenomenon is conditioned, and in whose proximity the projectiles fall. The officials and private people have seldom any suspicion of such connection, and rather believe in ghost pranks than that it is a medium unconsciously perpetrating the mischief.

Considering that the different objects in the sitting-room and the different persons present are in different degrees charged, partly through distribution by the medium of the collective force, partly through active co-operation, it is intelligible that the lighter objects, especially when floating, are subject simultaneously to very different attractions and repulsions, and follow the most tortuous paths. If the medium directs, by repulsion, an object to where the attractive sphere of one of the party predominates, the object glides or floats to that person, and to that part of the body, it may be a hand, which is most charged. Thus is to be explained, for instance, Hellenbach's experience of a slate creeping up his body to the hand.

The mediumistic nerve force can further variously combine with involuntary muscular activity, which at sitting round a table is usually the first thing developed, the charging with nerve force gradually increasing till that alone suffices; so that the objects at first only move by contact, but afterwards without.

* Owen: "The Debateable Land."

† Wallace: "Defence of Modern Spiritualism." *Ps. St. VII., 237, 562; VIII., 5, 81-108, 188, 238, 471; IX., 6-15, 39-40, 94-96.*

Nor do the above phenomena exhaust the effects of mediumistic nerve force. Especially noticeable is its expansive counteraction of the cohesion of material particles, expressed by sudden discharges in the nature of electrical reports. When the explosive discharge, which always occurs in a closely circumscribed spot, and indeed usually in the interior of bodies, does not overcome the material cohesion, it announces itself to the sense of touch as a tremulous concussion, and is perceptible to hearing by a stronger or weaker crackling or rapping sound. When it overcomes cohesion, there is besides a tearing to pieces or shattering of the object. (Zöllner's bed-screen* and tumbler.) The rap sounds begin with the faintest crepitations (as with an electrical machine), sometimes increasing to uproarious din and clatter; † they resound sometimes from tables, chairs, partitions, walls; sometimes from small utensils, sometimes from massive rocks; ‡ and it seems that the louder can be localised as well by vibrations sensible to touch as by the ear. Observation by the microtelephone from a great distance and registration by the phonograph are always to be desired, in order to distinguish possibly transferred hallucinations of hearing and touch from objective occurrences.

Similar sounds constantly occur in the most different places, with or without the movement of utensils and furniture, no one in the house or the neighbourhood being in the least able to trace the cause. As with the stone-throwing mentioned above, there is always a medium, usually of the female sex, who is, at first quite unconsciously, the cause. Should the neighbourhood come to suspect this causal connection, there is generally a combination of the brutality of the lower police with the narrow and zealous superstition of parsondom and populace to drive the poor nervous patient quite distracted, instead of her being placed under medical treatment, or of her mediumistic aptitudes being systematically utilised for experiment.

We encounter a specially improbable class of phenomena in reports relating to the penetration of matter. The Indian reports regard them as indisputable facts, and explain them by the dissipation and re-condensation of the elementary constituents of the material object. A wrought-iron ring shall get upon the arm of the medium while the latter's hand or finger is grasped by one of the party; Reimers and Aksakow have seen the experiment succeed when the hand of the holder was bound to the medium's arm (*Ps. St. I.*, 544; *III.*, 52-54); and Olcott even asserts that he observed the side of the ring, applied to the medium's arm, dissolve as it were into a vapour, thus permitting penetration of the arm. (*Ps. St. III.*, 56.) § Zöllner's observations of similar occurrences are numerous, the passing of coins, slate-pencils, &c., through closed boxes and table surfaces, placing a ring round the leg of a table, tying of knots in sealed strings and strips, and so on; || and a great part of these phenomena have been repeated by private mediums. (*Ps. St. VII.*, 390, 392.) According to Hare, two balls of platinum were conveyed into a sealed glass tube. ¶ Even with presupposition of the greatest expertness in untying and retying knots, and in stripping off and on of nooses and fastenings, there remain a multitude of accounts in which the mode of applying and sealing the fastenings, and the inviolableness of the seals after the processes, appear as exclusive of this obvious explanation as is the briefness of

the interval available for such manipulations. It is therefore generally accepted among the Spiritists that a medium in the somnambulant state is able, by the penetration of matter, to get free from and to resume every sort of fastening.

The mediumistic stone-throwing, by which window panes, &c., are usually broken, often happens also when the medium is in a closed room, the stones coming from outside, and being visible first in the room when five or six feet from the floor. (*Ps. St. VIII.*, 5-12.) Water sprinkling happens, no water having been before in the room, though with Zöllner's experiences of this there was a can of water in the next room. The "apport" of objects from other rooms or houses, or of flowers which were growing in the open air, into the séance room, is one of the commonest of mediumistic phenomena, but the earthly origin of the objects introduced can always be proved. The stones are dry or wet, warm or cold, according to the weather, and marked stones, after being put out of doors, have often fallen a second time in the house. Were these phenomena connected with a fourth dimension of real space, as Zöllner thought, we should expect that material objects not belonging to our three-dimensional world would be introduced; from the contrary it must be concluded that Zöllner's explanation is not the right one, but that the entire course of the phenomena belongs as much to our three-dimensional world as does the material employed in them. The occasional incalcescence, or traces of it, which Zöllner says he observed, likewise points rather to molecular disturbances of material cohesion than to motions and oscillations beyond three-dimensional space, which would not occasion molecular disturbances and changes of temperature.

Also to be noticed are the phenomena of lights, which almost never wholly fail at sittings with powerful mediums. They are usually so weak as only to be observed in the dark, and even then only by a sensitive sight. Exceptionally, however, they attain greater strength, so that all see them. It seems still questionable whether the appearance of light observed by Zöllner on the wall, and which was broken by the shadows of the feet of the table, really signified a source of light beyond the table, or whether it was not formed direct; as also it remains in the first case doubtful, whether the parallel beams of light really proceeded from an infinitely remote source, or whether these transverse ether vibrations in parallel directions were not occasioned by wholly different means and in a wholly different way than by illuminating material (light vibrations of particular material particles at a particular place).* Sensitives and somnambules often see luminous phenomena which appear to them to come from an infinite distance, but the involuntary conclusion of sense, founded on the ordinary originating causes of ether vibrations, need not correspond with the facts.

For the study of these questions we must decidedly revert to the experiences of Reichenbach, who asserts the odic diaphaneity of many substances which for ordinary rays of light are impenetrable. It seems that we have here in many cases to do with ether vibrations of higher frangibility and of another kind, which are first converted into light vibrations in the eye of the sensitive (or of one made temporarily sensitive by the medium). This is confirmed by experiments of the photographer Beattie, who obtained on the plates different appearances of lights which were invisible to him and his companions, but the photographic forms of which agreed with the descriptions given by mediums, of lights seen by them at different spots during the exposure. (*Ps. St. V.*, 339; *VIII.*, 257.) These photographic experiments must be extensively followed up, for the safe distinction between what in these luminous phenomena are implanted hallucination, and what objective

* "Transcendental Physics." Translation, c. 2.—Tr.

† Owen: "Debateable Land." ‡ Id.

§ Olcott's "People from the Other World." (Hartford, Conn., U.S.A.: American Publishing Company, 1875.) Page 280 (with illustration): "There was just distance enough between our arms for the large ring to touch both his (medium's) and mine, and at the moment of the shock, it seemed to me that the side of the ring next to Horatio's (medium's) dissolved into a vapour, while the one next to mine remained solid, for it moved away from my skin directly through his arm, or else opened so as to permit his to pass through its own substance, and the next instant it dangled upon my wrist."—Tr.

|| "Transcendental Physics," *passim*.—Tr.

¶ Robert Hare, M.D., Professor of Chemistry at the University of Pennsylvania, and author of many chemical and physical treatises, inventor of the contrivance known in textbooks of physics as "Hare's Spiral," &c. An account of the experiment referred to in the text will be found in "Transcendental Physics," p. 151, *et seq.*—Tr.

* See "Transcendental Physics," c. 12 for Zöllner's account of this phenomenon and his inferences.—Tr.

vibration processes. So far as it is a case of true ether vibrations of high frangibility, we may speculate on forms of conversion of the mediumistic nerve force, analogous to the conversion of electricity into light of high frangibility. On the other hand, these phenomena must first be investigated with complete exactitude, and all attempts at a three-dimensional explanation must be entirely exhausted before approaching one from the hypothetical fourth dimension, as Zöllner, it is evident, too hastily did.

If the mediumistic nerve force can, on the one hand, be converted into phenomena of light and heat, and on the other, has the property of accumulating at limited points in a degree of intensity leading to explosive discharge, it is scarcely surprising if such discharges, like electric sparks, are able to kindle combustible substances, for instance, the new wick of a stearine candle, as reported by Zöllner* (Vol. III).

(To be continued.)

ERRATUM.—Page 420, 16th line from bottom, for "physical phenomena, which require" read "physical phenomena requiring" (or omit comma after "physical phenomena").

"DER SPIRITISMUS."

In my preliminary note to the translation of the above, in "LIGHT" of August 22nd, I observed, "We see no difference in principle between the *à priori* negation of facts, so well condemned by the author of this pamphlet, and the *à priori* negation of hypotheses which contain no logical contradiction." And further on "From the standpoint of von Hartmann's philosophy, the agency of spirits is an inadmissible hypothesis and personal immortality is a delusion." I have received a letter from Dr. von Hartmann calling my attention to these two passages, which he objects to as misrepresenting his position. He says (I translate his words): "You seem to attribute to me the rejection of the hypothesis of the co-operation of surviving deceased persons as one *à priori* inadmissible because not reconcilable with my metaphysical system. This, however, is not the case. Certainly I hold the survival of the personally conscious spirit after death to be very improbable according to the whole state of our present knowledge (because without the Meta-organism of Hellenbach and Du Prel—a very improbable hypothesis—it seems unthinkable), but by no means impossible; if the proof of it were adduced, my metaphysics would offer no greater difficulty than any other to the acceptance of this doctrine." (There is then a reference to the "Philosophy of the Unconscious," with the remark: "As soon as it could be shown that with the dissolution of the cellular body the 'Meta-organism' is not dissolved also, the fasciculus of actions of the unconscious would have in the latter a continuing object and support.") He continues: "I hold every hypothesis to be inadmissible only for so long as it is superfluous, carries us no further, and is not properly legitimated. The contest turns upon the legitimization of the hypothesis by facts, not upon *à priori* possibility or impossibility. My methodological principle that the causes of phenomena are to be sought as long as possible in the natural sphere, and, indeed, first in that part of it with which we are empirically familiar, and that this should not be overstepped till all its means of research and possibilities of explanation are thoroughly exhausted, will be disputed by no prudent investigator. Many go further, and assert that at this frontier the *non liquet* begins. I am not one of these, as my essay at a supernatural explanation of Prevision shows. Just as little do I belong to those who confound the [whole] phenomenal natural province with the part of it which is known and familiar to us. I only mean that the burden of proof is upon him who asserts; that not the slightest proof of the spirit-hypothesis has been adduced; and that therefore it is for me, at least provisionally, 'temporarily inadmissible.' I hold this standpoint to be methodologically absolutely unassailable; the dispute can only be whether with the common recognition of this methodological principle, there are already facts utterly inexplicable by all other hypotheses (not merely by that preferred by me), yet which are really intelligible upon the spirit-hypothesis. To this discussion I look with interest." The letter concludes with references to the author's writings throwing light on his position in regard to the belief in immortality, re-incarnation, &c.

Whether my remarks were or were not apparently justified by the general tenor of this pamphlet, I can hardly regret them, since they have elicited from the distinguished author so interesting a statement of his position.

C. C. MASSEY.

* "Transcendental Physics," c. 12.—Fr.

† I insert this word for clearer English apprehension of the writer's meaning.

SOME ODD "FADS" AND FANCIES; THEIR RATIONALE AND EXPLANATION.

By S. EADON, M.D.

IV.

In mining districts a superstition prevails that some are born with an occult power of detecting metallic lodes and underground currents of water, and some of even telling how far from the surface. In Cornwall about one in every forty persons is thought to be thus endowed, i.e., according to Reichenbach, there is a real sensitive born in every forty. The divining rod is the means made use of to detect these underground marvels. But what is a divining rod? Dr. Herbert Mayo, formerly professor of anatomy and physiology, Kings' College, London, thus describes it:—"They cut a hazel twig, just below where it forks. Having stripped the leaves off, they cut each branch to a little more than a foot in length, leaving the stump three inches long, in shape like the letter Y. The hazel is selected for the purpose because it branches more symmetrically than its neighbours." Dr. Mayo then gives the following directions how it is to be used in the search of water or of metals. "The hazel fork is to be held by the two branches, one in each hand, the stump or point projecting straight forward. The arms of the experimenter hang by his side, but the elbows being bent at a right angle; the fore-arms are advanced horizontally, the hands being held seven or eight inches apart; the knuckles down and the thumb outwards. The ends of the branches of the divining fork appear between the roots of the thumb and the forefingers." Thus armed the seer walks over the ground he intends to explore and, if he possesses the mystic gift, as soon as he passes over either a seam of metal or a natural spring of water, the hazel fork will at once begin to move. Count de Tristram details its motion thus:—"When two or three steps have been made upon the existing tract of ground, the fork, which, at starting, is held horizontally, with the point forwards, begins gently to ascend; it gradually attains a perpendicular or vertical position; sometimes it passes beyond that, and lowering itself, with its point to the chest of the operator, it becomes again horizontal. If the motion continues, the rod ascending becomes vertical with the point downwards. Finally, the rod may again ascend and resume its first position. When the action is very lively the rod immediately commences a second revolution, and so it goes on as long as the operator continues to walk over the existing surface of ground." With this hazel fork metallic lodes and currents of water underground have been discovered; and Saucier, the celebrated finder of water, made so many discoveries of this kind as to gain the wonder and gratitude of half the people of France. To Saucier himself the power was a mystery, but the discovery of OD tears away the veil, and makes the divining rod the common property of the world. These uncommon people are seers or sensitives, and the divining rod, or hazel fork, or white thorn, is only an outward symbol that a relationship is existing and taking place at the time between them and a vein of metal, or a current of water, beneath their feet, as the case may be. The practice of finding out a metallic lode, or a subterranean current, or a hidden treasure, has been followed, time out of mind, by the people in the counties of Devon, Cornwall, and Somerset, and is known by the name of *Dousing*.

Amongst other proofs of this sort of relationship Reichenbach one day took Miss Zinkel, a sensitive, into the park which surrounds his country house. He knew the direction of a water-pipe which was under a large wooded meadow. He let her go across the meadow, but as she approached the pipe she hesitated, stepped to go back, and then stood still. She had no divining rod in her hand, but she felt in her left foot, up to the knee, a peculiar lukewarm

sensation, which she had not felt before in any other part of the meadow. The fact was she was then standing over the water-pipe. This experiment was tried with many other sensitives, and the result was the same. With the divining rod in hand, its motions, more or less, would have told the same story, viz., that it was the influence of OD developed by the running of water through the pipe producing a certain physical effect on the nervous system.

In his work "On the Truths contained in Popular Superstitions," Dr. Herbert Mayo says: "There must be a real foundation for the belief of ages"; and also, that "There can be no prevalent delusion without a correspondent truth." Although unmerciful contempt has been poured by certain cultivators of science, upon the "Virgula divina," the "baguette" divinatoire, the "Baculus divinatorius," or the divining rod, yet there are facts innumerable upon record to prove that it is something more than a mere wild fancy, as its indications have led to many useful applications; its unmistakable influence on certain persons of exalted sensitiveness shows that it has its origin in Nature; and the experiments of Reichenbach prove that the phenomenon can be satisfactorily and scientifically accounted for.

In a translation by Dr. Charles Hutton, of Montuclu's improvement of Ozanam's *Mathematical Recreations*, the "divining rod" is ridiculed by Dr. Hutton in such a style as to lead to the Doctor's receiving a note of remonstrance from a lady, who informed him that she would come to Woolwich Common (the residence of the Doctor) and demonstrate to him and his friends, that his remarks were unfounded and in direct opposition to facts. The lady on her return from the Continent, called and gave her proofs. Conviction took the place of disbelief, and Dr. Hutton in the next edition of the book, had the candour to acknowledge his error, and stated, moreover, that there was clearly an innate foundation in Nature for the phenomena manifested. This individual was no other than the Honourable Lady Milbank, the mother of Lady Byron, the wife of the great Poet, Lord Byron.

Thouvenal, a celebrated physician of France, fell in with a man named Bleton, a discoverer (by trade) of springs, by means of the divining rod. Thouvenal, to see if there was any truth in it, tried this man more than 600 times, and in the presence of 150 persons of all ranks and grades, amongst whom was Jaclot, professor of physic, at Nancy. This seer, like Lady Milbank, knew when water was beneath his feet by the rise of a peculiar internal feeling about the region of the diaphragm which was always coincident with the movements of the hazel-rod; the feelings being more or less strong according to the volume and depth of the water. Bleton was not a sick sensitive; for, during an illness, the power left him, and it was three months after he got well before the former condition returned. Whilst this man was walking, trying to discover lodes or seams of metal, or springs of water, Thouvenal counted the motions of the divining rod which he held in his hands, and observed that it made from thirty-five to eighty revolutions per minute. Another case. Mrs. G. had heard of the practice of dousing for water. She had a servant susceptible to magnetic influence. They had bad water on the premises, and Mr. G. had tried again and again to find a fresh spring, but without success. It was proposed that the servant should be magnetised, and see what she could do. Harriet was operated upon, the divining rod put into her hand, and she was allowed to walk over the grounds, taking her own way. She went on for about twenty yards, when she suddenly stopped, as if she had been shot. No one spoke, but all kept their eyes on the divining rod, which twisted so far back, as if it were giving her pain to hold it. She at length cried out, "Don't you see the stick?—here it is—the water is here, under my very feet—I see it—I see it—let me look—don't speak—I like to look at it," and she sank down on the

grass, and seemed more like a little witch than anything else. The spot was specially marked. Mr. G. caused a hole to be dug, and at the depth of three feet water was found. The well was bricked round, and a constant supply of excellent water was the result of this exploit with the divining rod in the hand of this mesmerised girl.

If we remember correctly, the artesian well which supplies the city of Chicago, in America, with thousands of gallons of water per day, was first pointed out by a sensitive of that city.

(To be continued.)

THE SPIRITUAL OUTLOOK.

XLI.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

Facts: Yes, I am always proclaiming the necessity of facts to any real philosophy. We cannot prize them too highly. We cannot labour for any better object than to make them known. The one important thing is truth, which rests on observation. The one longing of the mind is for truth, as the one longing of the heart is for love.

* * *

I have just spent many hours in reading "Force and Matter: Empirico-philosophical studies, intelligibly rendered;" by Dr. Louis Büchner, President of the Medical Association of Hesse-Darmstadt, &c. Well, "Kraft und Stoff" is an able and learned book of the most ultra-Materialism which never could have been written had the author known one fact such as we have by hundreds in spiritual manifestations.

* * *

One fact—the commonest, the most familiar—a rap, a writing upon slate or paper—a materialisation—any of the scores of facts witnessed and recorded by Professor Zöllner, would have prevented Dr. Büchner from writing "Force and Matter," and saved me the trouble of reading its constant assertions of what I know to be untrue; and also saved the readers of these notes some bits of time and trouble.

* * *

Of course the book has its value, because it is full of facts—but all its reasoning is as false, as wrong, as bad and mischievous as it can be, because the most important facts, which ought to be, which must be, the basis of any true philosophy of humanity, are wanting.

* * *

The Materialists are right as far as they go. Their facts are interesting. I do not undervalue matter, or its forces, and their operations, but the reality of the spirit of man, and its survival of the failure and destruction of the material body, is a fact of transcendent interest and importance.

* * *

"But we believe that already," say some of my friends; "what need of facts to prove it?" Is your faith so strong that you would not care for certainty? Suppose it be "sure and certain" to you; what of this Dr. Büchner? What of the thousands of Materialists, without hope, without the solace of faith? What they need is knowledge—and all real knowledge must rest upon the solid basis of facts.

* * *

I hope I do not undervalue any form of mediumship, but it seems to me that in our fight with Materialism and its logical and inevitable results, we need first and above all, the most simple, primitive, material manifestations—the solid, hard facts that no truly scientific mind can reject or undervalue.

* * *

Of course I am quite aware that truly scientific minds are not over-plentiful. A man in a pulpit is professionally unscientific. So is a man who has written a book to advocate some theory of philosophy or religion. People who run in grooves are necessarily and often hopelessly unscientific. The mind that can examine and accept a new truth—one which dissipates old opinions, prejudices, professions, is a treasure—splendid, but rare.

* * *

Great crowds at the "Inventions" have been entertained—more surprised than delighted—with the music (according to

Oriental tastes) of the Royal Band of the King of Siam. But the far East also sends us accounts of extraordinary ascetics. Here is an account of one copied from a Bombay newspaper: "Syed Noorool Hoodah, known as a pir (saint), from Bombay, has been entertained in Howrah by Baboo Baney Madhub Mookerjee, an interpreter of the High Court, Calcutta, for some six or seven months. He has the power to effect miraculous cures of incurable diseases. 'During the last cold weather he passed fifty-one days in a tank by keeping nearly the whole of his body under water, and now he has been living for nearly a fortnight inside a pucca grave, six feet deep, which has been wholly covered over with masonry, keeping only a small hole (the diameter of which is about two inches) in order to serve him with his daily food, which simply consists of an orange or pomegranate juice, with one almond only. In this state he will remain for fifty-one consecutive days; and through the hole a string has been passed into the grave, one end of it being tied to a bell suspended on a bamboo post near the grave, to enable him to give the alarm in case he encountered any danger or mishap, by pulling the string and ringing the bell, also to respond to calls inquiring after his health in like manner, signifying thereby that he was all right. The pir entered the grave with his bedding, some holy books, two or three bottles of rose-water, and one or two phials of otto of roses, after which the opening over the grave was blocked up, barring the hole, and then, levelling the place with earth, some greens were sown, which, being regularly watered, are thriving nicely all over the grave. The pir has taken the rose-water with him, it is said, in lieu of plain water to wash his face, hands, and feet before saying his daily prayers. A money order came to his address from Bombay five or six days ago, which was rolled up and dropped into the grave through the hole, and it was soon after returned through the hole duly signed by the pir.'"

ANSWERS TO CORRESPONDENTS.

- F. F. COOK.—Received. Will appear.
 H. W. HARRISON.—Will receive attention.
 S. EADON.—We shall adopt your suggestion.
 MR. BURCHETT.—"LIGHT" shall be kept for you as you request.
 A. E. JONES.—Thanks for the cutting enclosed. Your order with reference to "LIGHT" is receiving attention.
 A. FAIRLEY.—MS. received. Will receive due attention. We are glad you approve of the lines on which "LIGHT" is conducted. Our only desire is to arrive at truth, whether coincident or otherwise with the present views either of ourselves or those who write for its columns.
 "LILY."—Will write shortly. We think events will justify the course taken with reference to the series of papers you mention, if for no other reason than that it is well at times to know and discuss the views held by our opponents. Mr. Eglinton is now out of town for rest, but he will return on or about September 12th.
 G. D. HAUGHTON.—The copies of "LIGHT" were duly sent to the address given, viz., High View, Bevois Hill, Southampton. Upon receipt of your card of complaint also bearing the same address, we sent duplicates. The next day the packet first sent was returned, the reason given by the Post Office officials for non-delivery being that you were not known at the address given, nor at Bognor to which town it had also travelled. The second bundle of duplicates has also been returned to us with the same inscription. Now we get another card from you with an exactly similar address. There is some mistake at your end. If you will look into it and let us know we will send the papers, but it is no use wasting stamps, time, and labour in sending the papers to an address from which they are constantly returned.

"THE GOLDEN GATE."—The four first numbers of this new Spiritualist paper have been forwarded to us. It is handsomely got up, of the size of the *Spiritual Offering*, and promises to be an able advocate of the cause. "While we shall aim," says the editor, "to present the best thoughts of the day on the philosophy of Modern Spiritualism, make our paper a faithful medium for the reports of spiritual meetings and lectures, the movements and methods of psychics, &c., we shall hold ourselves open to publish whatever may interest and benefit humanity. We shall endeavour to make the *Golden Gate* broad, liberal, charitable; guarding against the utterance of words calculated to wound the feelings of others. In this spirit we invite the co-operation of writers: no good comes of bitterness and uncharitableness." If the *Golden Gate* is conducted in this spirit it ought to be, and our hope is that it will be, well sustained. The editor informs us that there are several mediums in San Francisco for the independent slate-writing; through one, Mrs. Clara S. Reid, writings come in languages unknown to her, without the medium even touching the slates; through another, Mrs. Francis, the pencil is seen to write across the slate moved by unseen power,

THE "INDEPENDENT VOICE."

(From *The Spiritual Offering*.)

This is the title of a pamphlet of thirty-seven pages, by H. W. Boozer, of Grand Rapids, Mich., whom we have known as an earnest investigator for a quarter of a century. The medium of whom he writes has lived a considerable time at Grand Rapids, where her husband is a prosperous and respected citizen. She has an objection to her name being made public. She is approaching middle age, of medium height, rather stout, of a nervo-sanguine temperament. Until two years ago she was sceptical as to Spiritualism. Visiting then some friends, the amusement of table-turning was proposed, when they found they could get no turning without her hand being on the table. Subsequently it was found that it would move with only her hand being pointed at it; then that other objects in the room would move at her only pointing towards them. One evening, before lighting up, hands and arms were seen. The medium became interested, circles met at her house, and as time went on other manifestations occurred; at one, a year and-a-half ago, a large vase of flowers was carried, without bodily hands, to each member of a large circle for its perfume to be inhaled.

The medium, fatigued with frequent sittings, retired to the East for four months. On returning to Grand Rapids they took a smaller house, intentionally, to avoid séances. But friends importuned her to meet them at their own houses, and she has been kept exercising her mediumship ever since. The manifestations have been varied, but the most prominent one now is that of the "Independent Voice."

One of her controls is the spirit of an Aborigine, of whom the writer says, "The Indian seems to come to prepare the way for other spirits to communicate or prepare for fresh phenomena; that being done he takes leave of us." "The Aborigines," continues the author, "seem, by their constitution and habitudes in earthly life, to have become capable of imparting vital force to mediums, who recognise their influence as strengthening, healing, and helping."

The "Independent Voice" is heard in circles of any number under the conditions of absence of physical light; sometimes fifty are present, including sceptical inquirers. The medium takes a seat in the centre of the circle, which latter engages in singing until the voice is heard. This comes in front of one or other of the circle, two or three feet above the level of the floor. Some voices speak whisperingly, some with difficulty, others distinctly, loudly, and continuously, sometimes for half-an-hour. They are generally recognised by the names they use, their tones, and by what they say, which relates generally to what interested them when in the body; but they answer questions upon all subjects.

In this way an only child, a daughter, of Mr. and Mrs. Boozer, has frequently communicated with them, which seems to have added to Mr. Boozer's general interest in the mediumship of this lady.

He gives instances in his pamphlet of communications through the "Independent Voice."

"THE CARRIER DOVE," published at Oakland, California, has completed its second volume. From small beginnings the paper has become a large, twelve-page monthly, with a circulation that makes it self-sustaining. It is a welcome visitor to many a Spiritualist home.—*The Golden Gate*.

"THE Gnostic".—We have received the first number of this magazine from Oakland, California. It is edited and published by Mr. George Chainey, late secularist lecturer, assisted by Mrs. Anna Kimball. It proposes to discuss Spiritual and Occult topics. It is elegantly presented, with excellent typography. The first article is an eloquent lecture on "Walt Whitman," by the editor, who declares his sympathy with that remarkable poet in prose, backing his own by the published approbation of eminent thinkers in England and America. He claims Walt Whitman as a Spiritualist, giving quotations in proof from his "Leaves of Grass."