

# The Spiritualist,

## AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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## MESMERISM.

Of late, as published in these pages, Mr. S. R. Redman, the mesmerist, has been trying a few experiments for us, in the direction of attempting to solve the philosophy of the relationship between certain phases of Spiritualism and Mesmerism. Accordingly, instead of the usual plan of repeating elementary experiments with ever-changing sensitives drawn for the moment from public audiences, Mr. Redman has been practising with two sensitives only, to strengthen the *rapport* by which he holds them under control. The result of this, short as is the time which has elapsed, has been to develop psychical phenomena of a more advanced mesmeric order.

For instance, last Monday night he accidentally discovered that one of his sensitives, on touching with the fingers of one hand various parts of his (Mr. Redman's) body, was able to see the working of the interior organs.

These experiments were repeated last Tuesday at a private mesmeric *séance* in South Kensington. The sensitive was sent to sleep by passes, and with firmly closed eyes combined with an immovably placid sleeping countenance, he was made to touch several of the observers. He never mistook the right lung from the left, or the lung or heart of one person from that of another submitted to his touch. When the observer before him quietly turned round, he said that his fingers, which a moment before were over the heart, were now over the backbone. He described the motions of the various organs, their state of health and their colour, and when pressed to give the names of some of them he said, "I can't tell, I'm not a doctor," but in a homely manner he clearly described what he saw. Attempts to get him to read closed letters or to tell the contents of packets, were mostly complete failures, agreeing in this respect with the phenomena of clairvoyant mediumship, in which the individual who is developed to see the interior of the living human frame, is usually unable to see external inanimate objects, or to reveal what is taking place in distant localities.

The morality and philosophy of the career

of an individual who submits himself regularly to the powers of an embodied mesmerist, deserves attention, and in the most fully recorded case with which we are acquainted, namely, that of Andrew Jackson Davis, "the Poughkeepsie seer," the prospect is pleasing rather than otherwise. He became a far superior man under mesmeric influence than there is reason to suppose he would have been under ordinary conditions. The character of the mesmerist may or may not have been the greatest factor in the production of the pleasing result. All the details of the effects of prolonged mesmerism upon Andrew Jackson Davis, will be found in his interesting autobiography, *The Magic Staff*. He says that for the first few years he had no recollection of his spiritual experiences while under the mesmeric influence, but that afterwards the memory of them came suddenly into his normal consciousness. The following is a part of his description of his first inspection of the interior mechanism of the human frame:—

I knew then of no language which could describe my perceptions: hence I did not yield the slightest exclamation, nor attempt an utterance; but continued to observe, as one in solitude, with a feeling of unutterable joy and holy reverence. A few moments more, dear reader, and I not only beheld the exteriors of the individuals in that room—clothed with light as it were—but I also as easily perceived their interiors, and then, too, the hidden sources of those luminous mesmeric emanations. In my natural or ordinary state, remember, I had never seen the organs of the human viscera; but now I could see all the organs and their functions—the liver, the spleen, the heart, the lungs, the brain—all with the greatest possible ease. The whole body was transparent as a sheet of glass! It was invested with a strange, rich, spiritual beauty. It looked illuminated as a city. Every separate organ had several centres of light, besides being enveloped by a general sphere peculiar to itself. And I did not see the physical organ only, but its form, aspect, and color also, simply by observing the peculiar emanations surrounding it. For example: I saw the heart—surrounded by one general combination of living colors—with special points of illumination interspersed. The auricles and ventricles, together with their orifices, gave out distinct flames of light; and the pericardium was a garment of mesmeric life, surrounding and protecting the heart while in the performance of its functions. The pulmonary or respiratory department was also illuminated with beautiful flames, but of different magnitude and color. The various air-chambers seemed like so many chemical laboratories. The fire in them wrought instantaneous chemical changes in the blood that flowed through the contiguous membranes; and the great sympathetic nerve, whose roots extend throughout the lower viscera, and whose topmost branches are lost in the superior strata of the sensorium, appeared like a column of life, interwoven and super-blended with a soft and silvery fire.

SPIRITUALISM has been somewhat depressing of late in its public aspects, but making great strides in private.

#### A MAHOGANY "FAMILIAR."

(From "The Daily News," April 16th, 1880.)

AN entirely new view of table-turning by a distinguished French playwright is sure to be amusing, and may be instructive. The fact, therefore, that so eminent a writer as M. Eugène Nus has just come forward as a witness to some phenomena of a novel and remarkable sort will probably again popularise a subject which has hitherto smacked too much of sacrilege on the one hand and of catchpenny on the other to attract attention from many respectable persons. M. Nus narrates with astonishing humour and vivacity how he and the rest of the staff of the Liberal newspaper, being thrown out of employment by the *Coup d'Etat*, were amusing themselves at an old house in the Rue de Baune when the conversation happened to turn upon table-turning, then a new fancy from America, which they considered as vanity. Nevertheless they tried their hands at it for lack of something to do, and a round table at which they were seated almost immediately made signs of animation. M. Nus gives a list of his companions. They are all men who bear well-known names in literature, and who occupy a prominent place in the most sceptical society in the world. This was in 1853. M. Nus was then thirty-seven years of age, in the prime and vigour of his intellect. He is now sixty-four, and he has been studying the truths revealed to him ever since, keeping a faithful record of his experience. The conversations which he has chronicled between the round table and the select party of French gentlemen above-mentioned are extremely entertaining. They had no reverence whatever for the article of furniture which had abruptly manifested such unexpected qualities, and they seem to have treated it throughout their investigations as an intelligent poodle dog. "Allons," they say on one occasion to the table, when it has not made its meaning sufficiently clear, "you have been diddling us." "Not a bit of it," answers the table demurely, and it turns out to be in the right as usual. Another time, when the table has set the celebrated musician Allyre Bureau (who was one of the party) rather too hard a task, that inquirer bids it "Go to the deuce." "Lazybones!" answers the table.

It is obvious that searchers after truth who conduct their operations in this manner cannot be regarded as fanatics; and it is only just to both sides in the discussion to remark that what has been sometimes called Spiritualism

has never been handled in this way before. M. Nus and his friends, however, are perfectly in earnest. They are very droll; but they are never flippant. When they are bored they tell the table very frankly the state of their feelings, and scold it roundly. Sometimes the table scolds back again; sometimes it rebukes them in stern and even awful language. M. Nus relates these occurrences simply as they happened, without exaggeration and without rhodomontade. His logic is inexorable. When the table begins to discourse vaguely he recalls it at once to reason; the mingled humour and sound sense of his deductions are most notable. He does not assert that there is anything at all supernatural in what he has seen and heard; he merely submits to public judgment the question whether mankind is not on the eve of discovering a new and hitherto unsuspected force in nature. He argues with the table, not as a spirit from another world, or an emanation from the Divinity, but as a something, he knows not what, which may be either right or wrong both in its premises and its conclusions. What M. Nus practically says to his readers is merely this: "Here are certain facts; examine them fairly. I merely vouch that they are genuine. I do not say that they are good or bad, because I do not know." "*C'est le plus grand nouveauté de nos jours,*" he observes dispassionately, and he thinks that it invites cooler examination than has yet been accorded to it. His table is also of the same opinion; it has not the least objection to be looked into, and indeed recommends the diligent study of shorthand writing as the most convenient means of preserving the result of any special interrogatories addressed to it. The phenomenon of table-turning also, remarks M. Nus, is interesting, if only because it is strange to us; whether it will turn out to be important is another affair altogether.

In order to facilitate future researches M. Nus candidly asked his mahogany familiar whether it was not prepared to recommend a system of stenography better adapted for this purpose than any at present in use; but the table unfortunately replied that it was not there to work miracles. "No conjuring," were the precise words of its reply. M. Nus had too much experience of its capricious and uncertain temper to press the question: for he relates that when he has previously done so, the wooden oracle has expressed itself in a torrent of rigmarole, even going so far as to break one of its own legs in a fit of nervous irritation when persistently badgered. Never-

theless, at other times it is rather too communicative, repeating the same message a dozen times with a fantastic play upon words. It has then sometimes become the turn of its hearers to be annoyed by an exasperation of the nerves, and M. Nus has found himself constrained to use disrespectful language towards his associate. Other persons also permitted themselves to request the table to "shut up" when it was chattering foolishly; and the oracle, apparently fearful of rude treatment, then cried out in a warning voice, "No larks." Otherwise, and as a general rule, the manners of the mahogany world are courteous and well-bred. It appears, from other portions of M. Nus's narrative, that tables are all accomplished linguists, scholars of far more vast and various reading than those who interrogate them, and that they compose music which has been played with applause before such judges of the fine arts as M. Emile de Girardin. Indeed, M. Nus, whose own testimony is sufficient, supports his statements by witnesses of unquestionable veracity, bearing names which are household words in France. The only problem he leaves unsolved is, "How it all happened?" He is far too matter of fact a person to suppose that the most solemn mysteries of life and eternity have been explained after a grotesque and monstrous fashion by a piece of wood. He has no faith whatever in a new religion expounded by a round table, with raps and knocks for saints and prophets. But he protests that it is vexatious to be constantly called an idiot or a visionary by the beadles of the temple of science for believing in the evidence of his own eyes and ears. In conclusion, he dedicates his delightful volume to all those faculties, academies, corporations, and grave doctors of philosophy who have opposed new discoveries in science since the earliest dawn of civilisation.

#### THE ABBOTSFORD GHOST.

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

I do not find Mr. Morrison referred to in the life of Scott, nor is the name in the very copious index. By the account he was at the time a new acquaintance, and what the degree of intimacy afterwards is of small consequence. Terry was not an "old literary friend" of Scott's as Mr. Campbell supposes; he was not "Terry, the London *litterateur*, living in the midst of a society, &c." but Terry, the celebrated actor. This Terry, of the Adelphi Theatre was, like Charles Matthews, brought up

as an architect, but, as with Matthews, the special turn of his genius would not be suppressed. He was a fellow-student with my father, and they remained friends to the last. The only literary work of Terry that I ever heard of, was the arranging, with assistance, some of Scott's novels for the stage, Scott, as he says, having no talent or special knowledge that way. Scott said "*Avowedly*, I will never write for the stage; if I do 'call me horse.' And indeed I feel severely the want of knowledge of theatrical business and effect." This to be recalled when compared with Shakspeare. Of my godfather, George Bullock, I may have more to say as bearing on the occurrence in question, when I have the pleasure of being acquainted with Mr. Campbell's promised solution, and perhaps Mr. Campbell will turn to the Legend of Montrose, where the redoubted and immortal Dugal figures, and give us the conversation of the two supposed seers, as to how in each the fit came on, no doubt taken from some work or record. The White Lady of Avenal is clearly an extravaganza, and intended to be so, yet, the singing down the stream is charming, but the grave affair is, I fancy, rather beyond the belief of the most advanced Spiritualists. However, no doubt there are still remaining more things than are dreamt of in the philosophic dreams of even Mr. W. H. Harrison, in the highest flights of his excellent fancy.

Boulogne-sur-Mer.

#### ASTROLOGY.

BY C. C. MASSEY.

Those of your readers who are interested in Astrology would do well to peruse an article in the *University Magazine* for March, 1880, entitled "The Soul and the Stars," by Mr. A. G. Trent. I am indebted for the reference to the current number of *Urania*, \* an astrological monthly, recently established. The writer commences with an allusion to a discussion which has been carried on in the pages of that magazine on Traducianism and Metempsychosis. But the chief value of the article appears to consist in the evidence adduced of astral influences, evidence the force of which I think no unprejudiced person will deny. Twenty-three instances are given of notorious persons who have become insane, and in the nativity of each is found the Zodiacal "affliction" of the Moon or Mercury (usually both) which astrologically denotes the danger of mental disease. The aspects to the Moon

are less to be regarded in these cases, as the hour not being given, her Zodiacal position at birth cannot be ascertained within an average of 6°, which would be about the variation in the 12 hours before and after noon. Mercury's motion in the Zodiac during the day would not affect the aspects given for noon, and in 21 of the 23 cases Mercury is "afflicted." Now I imagine that the number of conspicuous persons who have become insane, and whose birthdays are known, would not greatly exceed this list, or leave many cases unaccounted for. An induction must not be founded upon selected instances, leaving non-accordant cases out of sight, but when a particular class of person is exhausted (as in this enumeration, probably, which contains nine instances of sovereigns, and ten of men of genius, who became insane, and whose birthdays are known), the presumption of a connection between the planetary positions and the event is almost as great as that arising from a coincidence universally observed, at least until contradictory instances are adduced. That is to say, in the nativity of any other insane person we should confidently expect to find a similar indication. It may happen that some of your readers are able to supply the time and place of birth of persons thus afflicted, and should it be found on inspection of the nativity in such a case, so produced, as it were, at random, and free from all suspicion of its being adduced just because it was an accordant one, that similar indications are present, this would be a fact in the highest degree corroborative.

Temple, April 17th.

#### THE LIFE OF SELF-SACRIFICE.

Last Sunday night, Dr. George Wyld delivered a deeply religious and high-toned address to the Marylebone Association of Spiritualism, on "The Life of Sister Dora at Walsall Hospital." A charge is sometimes brought against Spiritualism that in its ranks we cannot point to any life of self-abnegation and self-sacrifice, like those which in some instances are to be met with inside some of the orthodox sects, where individuals have been set on fire by coals from the altar of religious enthusiasm. Perhaps the minds of the most religious Spiritualists are too well balanced to go to the extremes displayed by those devotees whose enthusiasm almost accidentally leads them in the one case into the useless laceration of the marvellous mechanism of the human body with saws and knives, or in the

\*Simpkin, Marshall & Co., 4, Stationers' Hall Court, Price 6d.

other into the self-sacrifice of intensely useful and good works, like those of Sister Dora. In the present state of advanced civilisation, there is less rational necessity for extremes in such matters. Dr. Wyld, among other facts, told how Sister Dora would endure for hours, an infectious nauseous atmosphere of disease, which doctors and all others could bear but for a few minutes, and how she seemed endowed with the strength of two or more men, in carrying the bodies of dead patients to the mortuary. From her spiritual nature, she appears thus to have had bodily powers not possessed by other mortals.

Mr. Dale said at the close of Dr. Wyld's address, that the very uphill and difficult work of carrying on the Association in Marylebone occasionally became so oppressive, that he often thought he could perform it no longer, but that the circumstances narrated by Dr. Wyld encouraged him not to give it up just yet.

## Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this Journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

### SPIRITUALISM IN GERMANY.

Sir,—Those Spiritualists who are troubled with fits of indigestion and dangerous crises thereof, may learn with sanitary advantage that a correspondent at Hamburg, where Mrs. and Mr. Herne have been giving *séances*, suggests, that the corpulence (probably increased by good eating in Hamburg) of Mrs. Herne might be artificial, and by secret windpipes admit of her appearing in different dimensions (including I presume, the fourth) according to wont. Of such upsets of reason I hope to learn more. C. REIMERS.

### MR. E. W. WALLIS.

Sir,—Allow me to appeal to your readers on behalf of our friend and brother, E. W. Wallis. I am sorry to say he is so far reduced pecuniarily that he is in need of immediate help. His wife and children have been suffering—all together—from an attack of measles. He has had to neglect his engagements to return home to nurse his family.

In consequence of the long term of bad trade during the winter season, his engagements have not been at all remunerative; at Truro he was money out of pocket besides suffering much persecution from the people while there, and in consequence of Truro being so great a failure, he lost a fortnight's engagement in Cornwall.

With the anxiety of domestic affliction, and the worry because of the failure of his engagements, he is almost broken down in spirit and body. Last Friday evening he left home for Keighley and could scarcely walk: he has sent home saying he is very ill.

Seeing his immediate need of help, and knowing his worthiness, many of his friends are anxious to raise the sum of £50 to present to him as a testimonial. His worth is well known all over the country, and in making this appeal, his friends feel that it will have a hearty and immediate response.

Donations have been already received as follows:

Glasgow Association of Spiritualists, £4; "Philadelphia," £3; A Friend, Glasgow, £3; Three Friends, Newcastle, £2; J. J. Morse, London, £1 10s.; Miss H. Blundell, Manchester, £1; Mr. R. Pitton, £1; I. J. L., £1; Mr. Dale (goods), 15s.; Mr. W. Yates, Nottingham, 10s.; J. A. H. & T. B., Nottingham, 10s.; Mr. J. Hawkins, London, 5s.; "Omega," Devonport, 5s.; Mr. D. Brown, 2s.

Donations will be thankfully received by

W. YATES, *Hon. Sec.*

36, Lower Talbot Street, Nottingham.

### THE DEATH OF MR. ANDREWS.

Sir,—Since I wrote last week I naturally felt inclined to inquire after the state of affairs as regards Mr. Andrews' widow. Although I anticipated distress from a sad confession to me of troubles by the deceased some years ago, as the outcome of constant struggles, the present comparatively limited amount of debts is highly creditable to the carefulness of both Mr. and Mrs. Andrews, but still calls upon us for substantial proof of sympathy. If the duty of relieving the widow from undeserved anxieties will induce only a certain number of personal friends to contribute a share, the preservation of conditions which facilitate the highly useful and important work of one of our most prominent mediums, Mr. Williams, might draw a still larger number of subscribers.

I regret, for my part, not to be able to contribute what I should like, but hope that a favorable change in my material circumstances will enable me to repeat in due time my present donation of £1 1s.

C. REIMERS.

6, Manor Villas, Richmond, Surrey.

### THE MATTHEWS CASE.

Sir,—I quite agree with you that the local Spiritualists at Keighley, if anybody, are to blame rather than Mr. Matthews' friends in other parts of the country, for any dilatoriness which might have been shown in obtaining public men or persons of standing to speak to Mr. Matthews' character, and also as to the conditions appertaining to clairvoyance. Whilst Mr. Matthews is an undoubted clairvoyant of good and even astonishing powers, he sometimes fails entirely. In a stay of two or three days in this town last summer, he did good work. He gave some remarkable tests to persons in my family, and also to others in the town. I for one under the circumstances, if I had known in time, and thought that I could have done poor Matthews any service, would have gone over to Keighley. The first I knew of the matter was however through a paragraph in a newspaper, and the next thing to my surprise and deep regret was to be apprised by a friend in Darlington, who had received a Keighley paper, that Mr. Matthews was incarcerated in prison.

I should be willing, indeed anxious to join in any movement to release Mr. Matthews from duress, but I fear that it would prove of but little avail in the present state of the law. What however should be done is for Spiritualists to endeavour to obtain an alteration of the law bearing on such cases as Slade's and Matthews'. If this cannot be brought about, or pending its accomplishment, legal gentlemen, of whom there are numbers connected with the Spiritual movement, should be induced to consider and formulate a method whereby mediums who give *séances* in return for a money consideration should be protected from the raids of the vicious or ignorant.

MARK FOOKS, *Journalist*.

2, Hume Terrace, Darlington, April 15, 1880.



## A PRIVATE SEANCE.

At a *séance* held on Thursday, last week, at the residence of Captain John James, 129, Gower Street, London, Mr. James Husk was the medium.

At one part of the *séance*, while Captain James and his guests were sitting round a table in the dark, and Mr. Husk's hands were firmly held by the sitters on either side of him, an arm chair floated over his head and then settled gently upon the top of the table. In doing so, there was barely room for it to pass between the glass globes of the chandelier and the top surface of the table. Directly afterwards, Mr. Husk was instantaneously floated into the chair on the table, without striking the chandelier. A light was struck, and he was seen seated in the arm-chair on the top of the table, with his arms bent backwards, and two of Captain James's guests still grasping his hands.

Mr. James Husk, who is well known to the frequenters of Mrs. Woodforde's *séances*, suffers from the affliction of partial blindness to such an extent that he can with difficulty go about by himself in neighbourhoods to which he is unaccustomed.

SPIRITUALISM has been somewhat depressing of late in its public aspects, but making great strides in private.

SPIRITUALISM IN FRANCE.—An important anniversary occurred a few days ago; the disciples and admirers of Allen Kardec paid a visit to his tomb, and had a chat with him on extra-mundane affairs. The odd circumstance is, why they do not rap him up, summon him to attend at an annual meeting of his followers—for the latter, despite all ridicule and exposure, number 15,000 in Paris, so inherent is the thirst for mystery in our nature. The Spiritualists, too, have a publishing office in the Rue de Lille, and a large meeting house near Batignolles, where *séances* take place several times a week. A burning and shining light not long ago died—insane; and the cause felt the death of M. Hennequin severely. Considering the peculiar circumstances connected with his departure for the spirit world, no medium has ever resuscitated him; yet it would be interesting to know the condition of lunatics. The dramatist Nus relates wonderful things about the spirits, and believes them also; thus daisies are often plucked on the floor of the meeting house at Batignolles; spirits plead they have been robbed and turn their pockets inside out to support their assertion; another asserts he is certain he is dead because he has witnessed his own funeral. Mme. Thierret, who made us all laugh so much during her lifetime, appears when called on, and relates to the gaping audience that she "is very happy, and is ever surrounded with angels," friends will please accept this notice. Alexandre Dumas *pere* shakes hands with those present, and then disappears laughing—a fact quite natural—he too ought to be happy, since his son has paid not only his own, but his papa's debts. Luther evidently was wrong when he observed of the tenants of a grave yard, "I envy them, because they repose."—*Nottingham Express*, April 10th, 1880.

THE National Association of Spiritualists having taken up the case of Mr. Matthews, we do not think it necessary, as had been proposed, that a meeting should be called as in the initiation of the Slade defence.

For a long time the more ignorant of the public have been explaining away the phenomena of Spiritualism as "all mesmerism," they having previously as strenuously tabooed mesmerism. Under these circumstances it would be as well now to show them many of those mesmeric phenomena in which they in advance profess such deep faith.

PLUTOCRATIC SUPERSTITION.—One of the little known *figurants* in Parisian life is the hunchback at the Bourse. He may be seen daily shambling his way on crutches through the crowd that haunts the sacred precincts of the Paris Stock Exchange, and as speculators are a superstitious class, one of them at a time may be seen slyly to approach the deformed one, and to rub the palm of his hand over the hump, which, it is said, has the virtue of bringing good luck to the one who touches it after this manner. The poor cripple has, says the *Continental Gazette*, nothing better to do all day than pander to the notions of the fickle crew at the Bourse, and he doubtless makes a good living by it. It is indeed a comical sight to see the lame man, when he eyes an old customer, hobble up on his crutches, and serenely turn his hump round to be stroked by the wealthy financier, who at once makes off and is lost in the surrounding crowd.—*The London Figaro*.

A REMARKABLE PRESENTIMENT.—The following is taken from the Rev. G. R. Gleig's "Sale's Brigade in Afghanistan," in which is described the former massacre of Cabul. The rev. gentleman was stationed at the time with the troops at Jelalabad:—On the 13th January, 1842, one of the sentinels on that part of the wall which faced Gundamuck and the road from Cabul called aloud that he saw a man in the distance. In a moment glasses were levelled in this direction, and there, sure enough, could be distinguished, leaning rather than sitting upon a miserable pony, a European, faint, as it seemed, from travel, if not sick, or perhaps wounded. It is impossible to describe the sort of thrill which ran through the men's veins as they watched the movements of the stranger. Slowly he approached; and, strange as it may appear, it is nevertheless true, that Colonel Dennie foretold the nature of the tidings of which he was the bearer; for it is a fact, which every surviving officer of the 13th will vouch for, that almost from the first Colonel Dennie had boded ill of the force left in Cabul; and that subsequently to the receipt of the earliest intelligence which told of the warfare in which they were engaged and of the disastrous results to which it led, he repeatedly declared his conviction that to a man the army would be destroyed. His words were, "You'll see. Not a soul will escape from Cabul except one man; and he will come to tell us that the rest are destroyed." Under such circumstances it is very little to be wondered at if men's blood curdled while they watched the advance of the solitary horseman; and the voice of Dennie sounded like the response of an oracle when he exclaimed, "Did I not say so? Here comes the messenger." Colonel Dennie spoke the truth. An escort of cavalry being sent out to meet the traveller, he was brought in bleeding and faint, and covered with wounds; grasping in his right hand the hilt and a small fragment of a sword which had broken in the terrible conflict from which he had come. He proved to be Dr. Brydon, whose escape from the scene of slaughter had been marvellous, and who at the moment believed himself to be and was regarded by others, as the sole survivor of General Elphinstone's once magnificent little army.



## NEW PSYCHICAL EXPERIMENTS.

BY ROBERT FRIESE, PH. D.

A wooden ball of six to seven centimeters diameter, attached to a thread or a horse-hair of one meter, and suspended as a pendulum, will follow the hands of a good physical medium, after having been held for about a minute in his grasp. After many experiments, I discovered that one of my mediums, holding her hands at a distance of ten cm. from the ball, was capable of causing the pendulum to follow her hands to an angle of  $35^{\circ}$ .

As I have not yet met with any other person who seemed to exert anything like such an influence on this pendulum, I think I may be justified in attributing this attractive power to her mediumship, and we may be enabled to compare the power of two or more mediums by the number of degrees in the angle of divergence from the perpendicular, supposing the weight of the ball used to be always fifty grammes. I call it a medium-meter.

Second experiment. When this pendulum, after having been charged with power from the medium for one minute, is hanging perpendicularly, a spirit is able to throw it with considerable force out of its position, and cause it to oscillate, if the medium's hands are placed right and left at about 10 cm. distance. He can give it any required direction, except from hand to hand, as the attractive powers seem to be equal; but if both the hands are placed on one side of the ball, the spirit can give it any direction. A pendulum of 176 grammes was thus jerked by mere will-power of a spirit to an angle of  $40^{\circ}$ .

I should feel much obliged to any of your readers who would repeat these experiments, as we in Germany are very much in want of good physical mediums.

Breslau.

## A SEANCE WITH MR. EGLINTON AT LEIPSIK.\*

BY G. C. WITTIG.

On the 19th March, the writer and a party of six other persons (four ladies and two gentlemen) were invited by Baron Oscar Von Hoffman, in Leipsic, to a dark *séance*, in order to witness the phenomena, to be evoked through this medium, who is already known in different parts of Germany. The *séance* was held at half-past ten in the morning in the Baron's residence on the Rossplatz at Leipsic—a house of the first quality, and detached on all sides.

The medium had been already enjoying the

hospitality of our host for a fortnight, and had daily given two, and occasionally even three, *séances* to the family, friends, and acquaintances of Herr Von Hoffman, Professor Zöllner in particular being present at them. We understand that the results had been most highly satisfactory throughout, only confirming earlier statements of a marvellous description.

Of the circle now assembled, besides Baron Von Hoffman and the writer, two were gentlemen of the Spiritualistic persuasion, two of the ladies were themselves mediumistic, another was an investigator, and the fourth was the respected mother of our host. So it was to be expected that with the utmost passivity the first and single sitting of this circle could afford a number of remarkable phenomena, if not those most extraordinary manifestations of the preceding sittings, comprising especially materialisations, levitations, and the display of lights, concerning which information will be given at another time.

The medium, who was introduced to us before the *séance*, was of a middle size, compact, appeared to be well nurtured, and of full face, but betrayed a certain harassed condition (*Angegriffensein*) by his somewhat wan complexion. The arrangements were carried out in the Baron's study, which is a corner room of the house with only one window; a large oblong dinner table was brought in, and we were seated on cane chairs, the medium with his back to the window; the two mediumistic ladies were one on each side of him, holding his hands, then two gentlemen next these ladies, then a lady and again a gentleman *vis-a-vis*, and lastly Baron V. H., with his mother, opposite the medium at the narrow end of the table, which was about two meters long.

Baron V. H. had placed on the middle of the table a musical box of about 22 lbs. weight, locked it, and laid the key on the table in front of me. I proved the weight of the box myself; I could only raise and move it with some exertion. On the box a sheet of paper was laid, the Baron having torn off a corner and put it in his pocket, to prove the identity of the sheet later on; a pencil, three glass tubes, with several undulatory concavities which were partly filled with quicksilver, and then the air being pumped out, were molten to, so that being shaken in the dark they gave light: and a hand-bell were also on the table. Before the beginning of the *séance* Baron V. H. had desired us to search his room closely in every corner to be

\* Translated from *Psychic Studies*, April, 1880.

sure that no confederate was concealed in it, which there certainly was not; he also called attention to the high ceiling of the room, there being only one word written on it in pencil, which had come there at a former *séance*, when the medium was levitated up to the ceiling, and he requested me to secure the doors of the room by pasting on strips of paper. There was a light folding door, which led to the range of other apartments, and near it a lower door of exit on to the front hall. I pasted both with freshly gummed strips, on which I had written my name, so that on the entrance of a strange person these strips must be ruptured; moreover, both doors were locked on the inside. After these precautions were taken, Baron V. H. lit a candle, closed the outer shutters, and so darkened the room. Between shutters and windows he put a large dark cloth, to exclude light from crannies, closed the window, let down the blinds, and further drew the heavy dark curtains from both sides fastened together in the middle of the window, with only a small opening above. At first, when the candle was extinguished, the room seemed almost absolutely dark; only after some time the writer and one of the ladies saw a very faint shimmer of light at the upper part of the window, from the side and upper crevices of the shutter, which were not completely stopped. This sensibility to light of my eye, armed as it was with a sharp concave pair of spectacles (No 8), shows the following phenomena of light, which the writer did *not* himself see, to have been of a nature at least peculiar.

Hereupon the so-called chain of interlinked hands was laid on the table, the hand of each, right and left, completely covering that of his neighbour, or was by his neighbour's covered and in contact. The two ladies sitting at the sides of the medium, one of whom was on my left, held the medium's hands firmly, being instructed under no circumstances to let them loose, so we sat all together with the medium nine persons, and told each other without constraint or embarrassment whatever occurred to or was observed by us.

The writer, notwithstanding the expectation awakened in him that he was about to experience something remarkable, was quite quiet and composed, and perfectly qualified for objective observation. He wished to let these phenomena, of which he had as yet no personal experience, come of themselves, and to observe them in the most deliberate manner.

The *séance* began at eleven o'clock. The medium desired the circle not to be alarmed at anything, and the ladies holding him, in case he should be levitated, to follow him as far as possible by standing on chairs, and only then to let go. Baron Von Hoffmann was the faithful interpreter of this wish, which was expressed in English.

In about five minutes I heard the medium breathing deeply, and almost as if sighing. The company continued talking, but less loudly, and were already observant. At length there began a gentle rapping on the table near the lady sitting on the Baron's right. This signified the beginning of the phenomena. The medium spoke suddenly in trance, with a quite altered voice, and in a high falsetto; "Joey," the supposed controlling spirit said that the company was variously compounded and not quite harmonious in all necessary conditions, yet he and his spirits would try what could be done; all present were to keep themselves quiet and not be afraid that the objects which would soon be moved about them would hurt anyone.

Scarcely had Baron V. H. translated this communication, when suddenly a strange clatter was heard on the table in front of us. It was as if many hands were rummaging about on it. It is impossible to describe quite exactly in their actual sequence the quick succession of phenomena which now ensued. First the bell which stood on the table was taken up, and hovered high up in the air, ringing distinctly. Almost at the same time the glass tubes of quicksilver were raised and floated about, glittering and glistening, over our heads, but also outside the circle, high up to the window. Suddenly we heard the pencil seized, and quick, distinct scribbling on the sheet of paper laid on the music box. Then the key lying in front of me was taken, the lock of the box was felt for, the key was inserted and turned, the box was opened, wound up, and began to play. In reply to my repeated questions, I was assured by both the ladies next the medium that they were both holding his hands. For the medium to have got his hands into the music box in the middle of the long table, he must have stood up and bent over it, which would certainly have been detected by me and by my neighbour on the left. But he remained in the chair, still breathing heavily, and in the pauses was heard sighing and writhing.

While the musical box was still playing, we heard outside the circle at our table, a noise at a side table in the back of the room, to the

right of the window, where Baron V. H. had placed a guitar packed in a card-board box, wrapped in packing paper and corded. We plainly heard this being uncorded and unwrapped; the box was opened, the guitar was taken out tinkling, and hovered about here and there, playing an air over our heads, which were gently knocked with the back of it. The guitar box was also knocked about the heads of the circle, and having touched me on the face was finally laid down in front of me.

Those of the company who sat at the other end of the table now saw lights, which the writer could not see, probably because the cover of the open musical box in front of him intercepted his view; among a number of hovering lights was said to be a golden cross, which emitted rays. But the quicksilver tubes flew up from the table repeatedly, and whizzed glittering about the room, always returning again to the table. When the musical box had played itself out, the cover was clapped to, and we heard first a muffled voice as if out of the box, but then through a paper tube, just in the middle of the table, more than a metre\* from the audibly breathing medium. The guitar was again raised, and hovered over our heads, playing the same monotonous air.

Hereupon the spirit "Joey" said through the medium we were not to be afraid of an accident with the musical box; for this was now caught up again by invisible hands, and was hovering about high up in the room, playing again, and touched me softly but perceptibly on the forehead. My neighbour assured me that she had not let go the hand of the medium, whom we heard continually breathing and groaning. It had an absolutely magical effect to hear this heavy musical box, weighing 22 lbs., playing floating above us. This hovering to and fro was repeated three times; then the box was set down again on the middle of the table.

Meantime hands began touching me on the back, head and knees, as also the others. One of these touchings was peculiar. I had quite covered my neighbour's right hand with my left. Suddenly, I felt the finger of an invisible hand feel about on the surface of my left hand, and, as it were, penetrating *through my hand*, knock on the surface of my neighbour's hand, covered by me, the first declaring to me that she was touched. It was thus a case of the penetration of force through organic matter; or if one likes to regard the invisible hand as suddenly concentrated matter, a case of the so incredible sounding reciprocal

passage of matter through matter. I had however, little time for reflection; for Mr. Eglinton began to rise from his chair, groaning, or rather the chair was drawn away from him as he sat. We heard the movement of a heavy settee which was in the room. The lady on my left had to get up, and raise her left arm high up, holding Mr. Eglinton's hand, which, as appeared from what was said, was at the same time the case with the lady holding him on the other side. Mr. Eglinton kept rising higher; the lady between him and me had to get on her chair, and I was obliged to stand up. The lady's right hand carried my left hand, holding it to the soles of Mr. Eglinton's boots, which were hovering about a foot high over the table. But he rose no higher. I ascertained this accurately. Next moment the lady complained of a sudden pressure of something fearfully heavy on her left shoulder, and again carried my left hand linked with hers to the place, and behold, there was the settee, stuffed with leather, and weighing 33 lbs., which we had before heard moved from the corner of the room, and which was burdening my neighbour in this way. I plainly felt the leather of the settee at the edge of the seat, and one of its legs. The weight was heavy, so that the lady begged for help. Baron V. H. forthwith struck a light, and we then saw the lady standing, but the medium apparently in a deep sleep, sitting huddled up, with both hands fast held at the table, on this same settee which had pressed so heavily on the lady. This was a finale wholly unexpected by me. I supposed the medium to be still standing or at least kneeling on the table. The light disturbed the sleeping and deeply breathing medium, he gradually revived, rubbed his eyes, and awoke, quite pallid and exhausted, and full of surprise at the company about him.

Baron Von Hoffman now let in the daylight. It was half-past eleven o'clock; on the table stood the closed musical box with the key still sticking in it. The cardboard box and the guitar, and the other objects were also there. The sheet of paper fitted exactly to the torn off corner, and on it was the name "Joey" written in pencil, in rather large irregular characters. This, with permission of our host I took away with me as a lasting memorial of this remarkable half-hour.

I proceeded forthwith to the examination of the two doors. Both the labels inscribed with my name were sticking tight and uninjured across the chinks. No human being had

\*A metre—1.096 yard. Tr.

entered from without to play the part of a confederate for Mr. Eglinton.

The impression of the whole was absolutely overpowering. I must say that every unprejudiced observer, with the most critical acumen, but also free from all prejudice, and from desire to interpret everything absurdly out of prejudice, who had been present, would, if with a spark of the love of truth and of the genuine exact scientific spirit, openly confess the full mediumistic reality of the phenomena. True the *séance* was one of those dark sittings which have recently been so much attacked, but I cannot understand the dislike for those, since observation in the dark may be as sure and accurate as in the light. For exact investigators light or darkness makes no great difference. The certainty of the phenomena rests upon premises and conclusions from the whole course of the occurrences. But for people resolved not to believe or be convinced, light *séances* notoriously will avail nothing, as for example Mr. Slade's.

Our casual circle consisted only of Germans, who, with the exception of Baron Von Hoffmann and myself—I having only had information of Mr. Eglinton's presence in Leipsic the evening before—understood no word of English, and so could not be in secret conspiracy with him. But that the medium himself performed all the here-described manifestations, like a man as elastic as India-rubber, will to every attentive reader (except opponents who are willing to suppose impossibilities) appear a wonderful superstition. To anyone knowing the facts it is truly amusing to read articles upon similar *séances* from the opposition side, as the one which at Easter was going through all the newspapers about the alleged exposure of Mrs. Corner, formerly Miss Florence Cook, in London. One sees too evidently the deliberate design, apparent in the final sentence. "Thus is broken the strongest pillar on which the celebrated scholars, Zöllner, Crookes, Wallace, and others, founded their world of spirits. But what signifies it there are other swindlers available for the dupes of trickery, and so the nuisance goes on. Delusion is not destroyed by demonstration. Drive out one devil and a thousand others enter."

*North German Gazette*, 26th March,—“Up to that time we considered a special refutation of the supposed exposure of so reliable a medium as Miss Florence Cook, to be quite superfluous for people acquainted with the subject. But in the present number we will go into the case circumstantially.”

The delusion of our opponents will, however, not be destroyed by demonstration that they have before them no lie and swindle, but real effective forces. But to such opponents, inaccessible to conviction, nothing matters. On principle one excludes such perverse opponents, who deny the progress of the ship, even if it can be inferred from the apparent motion of the objects on the shore, from these manifestations. They are simply unfit to judge of them. Under their eyes everything is turned and perverted to its opposite. It therefore concerns all genuine investigators to unite against superficial, irrational, malicious opponents. Whoever wishes honestly to learn will assuredly find ways and means to convince himself of the facts. It would be best if everywhere men, who, like Baron Von Hoffmann, in Leipsic, desire to advance the thing practically, were to engage good and strong mediums, and admit to *séances* only friendly, honest investigators, strangers, however, only under the condition that they refrain from acts of brute force against the medium, then let opponents write what they please; no truth has yet been permanently stifled by deliberate misrepresentations. To Mr. Eglinton upon his further tour through Germany, we wish everywhere the protection of such an asylum as he has found for a time in Leipsic within a truly humane and cultivated family, among their distinguished acquaintances, and in circles of exact investigators. The seed which his work has sown here will certainly bring to-day a blessed harvest in the better beliefs of many.

ON the release of Mr. Matthews from prison, there is no doubt that with his powers he can command numerous engagements in the best society in London. There will be one temporary drawback, namely, that the London season will be over.

Mrs. HALLOCK desires us to announce that on Thursday, May 6th, there will be a national demonstration of women in St. James's Hall, Piccadilly, to support the claim of women ratepayers to the parliamentary franchise. The Viscountess Harberton will preside.

NEW INVENTIONS.—Among recent applications for Letters Patent announced in the *Commissioners of Patents Journal*, are one by Mr. Desmond Fitzgerald “Improvements in Magneto-Electric Machines,” March 2nd; another by Francis Ward Monck, of Birmingham, “Improvements in Lamps and match and other boxes,” March 9th; a third by Mr. Thaddeus Hyatt, “Improvements in Buildings,” March 16th; and a fourth by Mr. Maskelyne, the Conjurer, “Improvements in Apparatus for issuing Tickets.”

LAST Wednesday night Mrs. Fletcher gave an interesting trance *séance* at 38, Great Russell Street, London, at which one of the sitters stated to us that the medium had stated family particulars to her, which could not possibly have been known to Mrs. Fletcher by normal means.

### THE GLASGOW ASSOCIATION OF SPIRITUALISTS.

The following are extracts from the quarterly report of the Glasgow Association of Spiritualists, for the quarter ending 31st March, 1880:—

"The work of your Association has been carried on by means of lectures, *séances*, the library, Lyceum, and the gratuitous distribution of suitable literature.

"By these means your Association has been pleading the cause of Spiritualism and truth before the tribunal of public opinion in Glasgow; also by advocating free thought and full inquiry into matters theological as well as scientific, into the laws of spirit as well as of matter.

"Although we do not claim to have accomplished great things in this direction, the work has never been better done, and by the principles of union and brotherly love, we hope to be more successful in the future.

"Your Association has passed a number of rules and bye laws for the guidance of its members. Those rules are printed on the back page of the Association's hymn book. Through the kindness of an active member these hymn books are freely circulated in and out of the Association rooms, helping largely to call attention to the subject of Spiritualism.

"Your Association has some one hundred members on its roll; almost weekly during the last three months new members have been enrolled.

"One member Miss Kate Bell has been removed by death from our midst since last quarter-day, and three others have been removed by business, from the City.

"Our Sunday morning and evening lectures are well attended by members, and well sustained by the public.

"It is a matter of congratulation that a greater spirit of liberality is manifested by your members; that subscriptions flow in without much request to the treasurer.

"Your platform has been principally occupied by local speakers, which system has enabled the Association to live within its income.

"The new speakers who will address you next quarter will be Messrs. Nesbit, McDougall and Micklesen. By special request our venerable chairman, Jas. Walker, Esq., will address you on Sunday evening, May 16th.

"Your Association, ever ready to shew its appreciation of faithful services rendered to the cause by the much despised public workers, professional mediums, tendered its recognition lately to Mr. E. W. Wallis of Nottingham, by a *soirée* and testimonial. Guided by the same spirit, which we believe to be in harmony with the principles of Spiritualism, the Association deems it right to acknowledge, protect and defend if necessary, all well-tried workers who have been engaged in its service. And while we have no desire to interfere with the judgment of others, "at home or abroad," we consider ourselves intelligent and experienced enough to decide for ourselves as to the respective merits of the future mediums and speakers employed by the Association; and in this quarterly report we desire to make honourable mention of Mr. E. W. Wallis, Mr. F. O. Matthews, Mr. Thos. Walker (late of Melbourne), and of our guest, Mr. J. J. Morse.

"We, as an Association, are indebted for the cordial and able manner with which these gentlemen have fulfilled their engagements, and should future circumstances be favourable, we shall always be glad to treat them as friends and brethren, but never as 'hirelings,' as suggested by the editor of one of our weeklies.

"There is a fair demand for books and pamphlets at the bookstall.

"The children's Lyceum is making pleasing progress. The members are invited to visit and send their children to it.

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Mr. Coates adds:—"In presenting this report, the last in my capacity of Secretary, I have only to ask that which I am sure you will readily grant—your cordial support to John Monro, my successor. He is eminently qualified to carry on the work; he is a scholar, gentleman and a profound thinker; as an organizer I do not know his equal.

"In bidding you farewell, I ask you to be charitable to my shortcomings, my impulsiveness, radicalism and enthusiasm; but uphold whatsoever good I have been instrumental in bringing about as your secretary.

"My work has been for Spiritualism first, and your Association next, and wherever I go, I hope, through good and evil report, this principle will actuate me. Permit me to urge you, educated by the mistakes and encouraged by the successes of the past, to be fearless in the advocacy of the truth that is in you; preach it, but *above all live it*. The eyes of the world and of the angels are upon you. Whatever good has occurred to you through your investigation and knowledge of Spiritualism, boldly defend and promulgate as that which has given liberty to your souls, consolation in time, bright hopes and deep assurance of immortality in the future, so that others may enjoy that which now causes you to rejoice."

The quarterly tea meeting of the Association, on Tuesday 13th March, was held in its Rooms, 164, Trongate. There was a large attendance, Mr. James Walker in the chair. He was supported on the platform by Mr. Higginbottom, of Australia, Mr. Birrell, (spirit medium for inventions), Mr. Don, Mr. Coates, and Mr. J. J. Morse. Messrs. Bradley, Torrence, Barker, Bowman, and Don, and Miss Townsend, contributed to the evening's harmony with songs and readings.

The secretary read the quarterly report which indicated a very harmonious and prosperous condition of affairs in the Association. Its adoption was moved by Mr. Griffin and ably seconded in a few choice remarks by Mr. J. J. Morse.

A hearty vote of thanks to Mr. Coates was moved by Mr. Bradley, and seconded by Mr. Bowman, for the able, earnest, and zealous manner in which he had conducted the affairs of the Association. The chairman desired the friends to record their opinion by standing. The vote was carried with loud applause, and the late secretary responded in a few words.

The guides of Mr. J. J. Morse, then addressed the meeting through their medium. A vote of thanks was passed to the chairman, and the evening's pleasant proceedings terminated by the singing of "Auld Lang Syne."

Two new monthly periodicals in connection with Spiritualism have been started in Australia. The best of the two is edited by Mr. Haviland, of Sydney.

### To Correspondents.

D. C., BOLTON:—It is quite true and should be remedied, but we do not desire to make these pages an arena of strife in the matter.

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## INFORMATION FOR NON-SPIRITUALISTS.

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

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

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

## HOW TO FORM SPIRIT CIRCLES AT HOME.

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

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

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

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

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

3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.

4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table-tilting or raps.

6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of the messages than they are forced to do by undeniable proof.

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

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



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