

# The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.  
The Oldest Newspaper connected with Spiritualism in Great Britain.

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

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## FUTURE RESEARCH IN SPIRITUALISM.

ALL strong mediums are mesmeric sensitives, and probably the future line of investigation likely to be most fruitful in the study of spiritual phenomena will be the trying of experiments with mesmeric sensitives in the attempt to produce manifestations ourselves through their instrumentality. Spirits out of the body are generally supposed to act upon mediums by mesmeric influence, and it may be worth while for spirits in the body to try to do the same thing. An idea has been promulgated that sensitives by cultivating their spiritual powers may possibly be able to produce some of the manifestations themselves; but attempts in that direction do not appear to have been particularly successful, perhaps because one of the ordinary conditions under which manifestations occur is broken—namely, that the medium in trying to produce phenomena by his own will-power is in an intensely positive state of mind, whereas when he is at *séances* the more negative his mental state the better is it for the results.

## VISIONS.\*

In the *Life of the late Rev. John Flavel*, the following is stated:—"The persecution against the Non-conformists being renewed, Mr. Flavel found it unsafe to remain at Dartmouth; and, therefore, resolved to go to London, where he hoped to be in less danger, and to have more liberty to exercise his function. The night before he embarked for that end, he had the following premonition by a dream:—He thought that he was on board the ship, and that a storm arose, which exceedingly terrified the passengers. During their consternation, there sat, waiting at the table, a person of admirable sagacity and gravity, who had a child in a cradle by him that was very forward; he thought he saw the father take up a little whip, and give the child a lash, saying, 'Child, be quiet; I will discipline, but not hurt thee.' Upon this Mr. Flavel awoke; and, musing on his dream, he concluded that he should meet with some trouble on his passage. His friends, being at dinner with him, assured him of a pleasant passage, because the wind and weather were so fair. Mr. Flavel replied that he was not of their mind, but expected much trouble, because of his dream; adding, that when he had such representations made to him in his sleep, they seldom or never failed. Accordingly, when they were advanced within five leagues of Portland in their voyage, they were overtaken by a dreadful tempest—insomuch that, betwixt one and two in the morning, the master and seamen concluded that unless God changed the wind there was no hope of life; that it was impossible for them to

\* From Mrs. Blair's *Dreams and Dreamings*. London: G. Groombridge

weather Portland, so that they must, of necessity, be wrecked on the rocks or on the shore. Upon this Mr. Flavel called all the hands that could be spared into the cabin to prayer; but the violence of the tempest was such, that they could not prevent themselves from being thrown from the one side unto the other, as the ship was tossed; and not only so, but mighty seas broke upon them, as if they would drown them in the very cabin. Mr. Flavel, in this danger, took hold of the two pillars of the cabin bed, and, calling upon God, begged mercy for himself and the rest in the ship. Among other arguments in prayer, he made use of this—that if he and his company perished in that storm, the name of God would be blasphemed; the enemies of religion would say that though he escaped their hands on shore, yet divine vengeance had overtaken him at sea. In the midst of prayer, faith and hope were raised, insomuch that he expected a gracious answer; so that, committing himself and his company to the mercy of God, he concluded the duty. No sooner was prayer ended, but one came down from the deck, crying, ‘Deliverance! deliverance! God is a God hearing prayer! In a moment the wind is come fair west!’ And so, sailing before it, they were brought safely to London.”

In reading this remarkable account, we must conclude that the dream was sent to prepare his mind for the hour of trial, to sustain his hope, and excite him to fervent prayer; and the result was the glory of God whom he served.

The same Mr. Flavel had a remarkable premonition, by a dream, of the deaths of his father and mother, in the time of the great contagion in 1665. Many letters he sent to them, and many hearty prayers to Heaven for them; but, about a fortnight before they were infected, he fell, about break of day, into this dream: That he was in a great inn, full of company, and being very desirous to find a private room, where he might seek God for his parents’ life, he went from room to room, but found company in them all. At last, casting his eye into a little chamber, which was empty, he went into it, locked the door, and knelt down by the outside of the bed, fixing his eye upon the plastered wall within-side the bed; and, while he was vehemently begging of God the life of his parents, there appeared, upon the plastered wall before him, the sun and moon shining in their full strength. The sight at first amazed and discomposed him so far that he could not continue his prayer, but kept his eye fixed upon the body of the sun: at last a small line or ring of black circled the sun, which, increasing sensibly, eclipsed, in a little time, the whole body of it, and turned it into a blackish colour: which done, the figure of the sun was immediately changed into a perfect death’s head, and, after a little while, vanished quite away. The moon still continued shining as before; but, while he intently beheld it, it also darkened in like manner, and turned into another death’s head, and vanished. This made a great impression upon Mr. Flavel’s mind; only he was satisfied the dream was of an extraordinary nature. Joseph’s dreams came to his thoughts with the like emblems, and their interpretations; and he was satisfied that by it God was preparing him for parting with his dear relatives.

Their deaths occurred in the same order as he had dreamed; his father that day fortnight, and his mother a month after. He closed the relation with these words, “I know there is much vanity in dreams; and yet I am fully satisfied that some are weighty, significant, and declarative of the purposes of God.” Of this, the following are peculiar illustrations:—

Dr. Doddridge’s first child was early taken from him by death, but not till she was so much entwined with his affections, as to render the stroke exceedingly painful to him. He had her picture in his study, and respecting it, thus wrote:—“A remarkable accident happened the other day. Mary Wills told me that she was afraid I was out of the way of my duty in something about a child’s picture discovered to her about two months ago. She then thought she said to me, ‘The grave is a forgetful place: these things are pleasant, but bury them out of sight.’ What amazing correspondence! For here was a secret of my life, utterly unknown to her, relating to the image of my dear Betsy. I look upon this in two united views: the one as a rebuke of Providence for the too great tenderness with which I had viewed and adored that image; the other as a confirmation of the truth of some strange stories which I have heard from that good woman.”

The reader will justly draw the inference, from the above allusion, that Dr. Doddridge accorded with other distinguished men of that period in the belief of supernatural interferences. The following dream is another proof, related by the late Rev. Samuel Clark, of Birmingham:—“Dr. Doddridge and my father, Dr. Clark, had been one evening conversing upon the nature of the separate state, and of the probability that the scenes on which the soul would enter, upon leaving the body, would bear some resemblance to those with which it had been conversant while on earth; so that it might, by degrees, be prepared for the sublime happiness of the heavenly world. This, and other conversations of the same kind, were the immediate occasion of the following dream:—Dr. Doddridge imagined himself dangerously ill, at a friend’s house in London, and that, after lying in that state for some time, his soul left the body, and took its flight in some kind of fine vehicle, which, though very different from the body it had just quitted, was still material. He pursued his course until he was at some distance from the city, when, turning back, and reviewing the town, he could not forbear saying to himself, ‘How trifling and vain do the affairs which the inhabitants of this place are so eagerly employed in appear to me, a separate spirit!’ At length, as he was continuing his progress, although without any certain direction, yet easy and happy in the thought of the universal providence of God, which extends alike to all states and to all worlds, he was met by one who told him that he was sent to conduct him to the place appointed for him; from which he concluded that it could be no other than an angel. They went on together till they came in sight of a spacious building, which had the air of a palace, upon which he inquired of his guide what it was, and was told that it was the place appointed for him at present. The doctor then observed that when upon the earth he had read that ‘Eye had not seen, nor ear heard, nor hath it

entered into the heart of man to conceive what great things God had laid up for those who love Him; whereas he could easily conceive an idea of such a building as that before him, though inferior in point of elegance. The answer his guide made was such as, from the conversation he had had with his friend the evening before, might easily suggest itself. It was that some of the first scenes that presented themselves to his view would bear a resemblance to those he had been accustomed to upon the earth, that his mind might be gradually prepared the more easily to behold the unknown glories which would be presented to view hereafter. By this time they were come up to the palace, and his guide led him through a saloon into an inner apartment, where the first thing he observed was a golden cup, placed upon a table; on this cup was embossed the figure of a vine, bearing grapes. He asked his guide the meaning of it, who told him that it was the cup out of which the Saviour drank new wine with His disciples in His kingdom, and that the carved figures signified the union betwixt Christ and His people; implying that as the grapes derive all their beauty and sweetness from the vine, so the saints, even in a state of glory, are indebted for their virtue and happiness to their union with their immortal Head, in whom they are all complete. While they were thus conversing, he thought that he heard a gentle tap at the door, and was informed by his guide that it was the signal of his Lord's approach, and intended to prepare him for the interview. Accordingly, in a short time he thought that he beheld his Saviour enter, upon which he cast himself down at His feet, when He graciously raised him up, and, with a look of inexpressible complacency, assured him of His favour and kind acceptance of his faithful services; and as a token of peculiar regard, and of the intimate friendship with which He intended to honour him, He took up the cup, and, after drinking of it Himself, gave it into his hands, which the doctor thought he declined, as too great a favour and honour; but his Lord replied, as He did to Peter with regard to washing His feet, 'If thou drink not with Me, thou hast no part with Me.' This scene, he said, filled him with such a transport of gratitude, love, joy, and admiration, that he was ready to sink under it. His Master seemed sensible of it, and told him that He should leave him at the present, but that ere long He would repeat His visit; in the meantime he might reflect upon the past, and contemplate the objects around him. As soon as his Lord had retired, and his mind become a little composed, he observed that the room was hung around with pictures; and, upon examining them, he discovered, to his great surprise, that they represented the history of his own life, and all the remarkable scenes he had passed through: the many temptations and trials he had been exposed to, the signal instances of the Divine goodness to him, with different periods of his life, were, by this means, all at once presented to his view, and excited the strongest emotions of gratitude and love—especially when he considered that he was then beyond the reach of future distress, and that all the purposes of the Divine love and mercy were fulfilled towards him. The ecstasy of joy and thankfulness into which these ideas threw him were so great that he

awoke. For some considerable time, however, after he arose, the impression continued so strong and lively, that tears of joy flowed down his cheeks; and he said that he never remembered, on any occasion, to have felt sentiments of devotion, love, and gratitude, equally impressed upon his mind."

#### ORIGINAL RESEARCH IN SPIRITUALISM.

A FORTNIGHT ago the completion of the new self-recording apparatus for weighing mediums during manifestations was recorded in these pages. Since then it has been experimentally used with successful results, and next week the details will be published in *The Spiritualist*, with engravings. The next number of this journal will, therefore, contain matter of exceptional interest to Spiritualists all the world over. A large number of extra copies of *the Spiritualist* will be printed next week, to meet the expected demand.

### Correspondence.

#### A MATERIALISATION SEANCE.

SIR,—Having given so many reports of *séances* in connection with the name of Firman, I had resolved to leave it to others to corroborate or modify my views on the powers of this wonderful medium. Yesterday, however, I witnessed such a stupendous materialisation that I feel compelled once more to take up the pen on behalf of the results we may anticipate, if this demonstration be not one of those favours which are rarely granted. Simply on my calling on Mr. Alfred Firman, he suggested a "little sitting to ourselves," and, knowing by experience that something is on the road if the medium starts the idea, I gladly overlooked the otherwise most unfavourable conditions, namely, half-past three in the afternoon, and no preparations as yet for perfect darkness during day *séances*. Transparent red curtains covered the windows of the sitting-room. The adjoining bedroom, with still less provision for darkness, served as a cabinet, and I took my seat at the piano. A cousin of the medium, who, if spirits indeed draw from sitters, had often previously aided in the graceful part of "shaping," was also present. Very soon the sympathetic direct voice of the "little Indian" announced a visitor, and "Bertie" came. She appeared to be taller than through Mrs. Firman, but I recognised her at once, but this time felt minus my usual composure, and missed the examination of the bent-out second toe, so conspicuous in the known east, and which "suspicious" abnormality once drew forth an absurd remark of doubt from one of the most renowned scientific Spiritualists. The appearance, except the rather darkish hands, was beautiful and lovely in the extreme, and if painted, with the picturesque effect of light thrown on it from both sides plentifully intruding, would have been a *beau idéal*. She retired, to come forward with the medium. Formerly I took these tests as a compliment to my obstinate, sceptical method of investigation, but here I felt the solemn ceremony of her commending him to my regard and affection. After she had retired, John King's manly voice confirmed this my view. Altogether, the event was impressive; and that remarkable spirit "Glaucus" will forgive me if I did not mention his also most beautiful appearance a few evenings before. Of course, *such* results, silencing sceptical cavillings, can only be expected in perfectly harmonious circles.

London, October 6th, 1879.

CHRISTIAN REIMERS.

#### ANSWERS TO CORRESPONDENTS.

R. M. W.—At the time, Mr. Hull sent us from America copies of his paper containing the articles, and they are still in our office.

MR. W. EGLINTON has been giving *séances* in Stockholm, awakening much interest there in Spiritualism. He is now on his way to Bohemia.

"PASSED AWAY."—October 3rd, at 25, Lee Terrace, Blackheath, Maurice Langley (eldest son of R. M. Theobald, M.A., M.R.C.S.), of rapid consumption, in his 17th year.

## THE INFLUENCE OF MESMERISM.

(From "The Psychological Review.")

ONE of the *most perceptible* modes of action of the vital force, is *directly* on the nerves of the body. Of this I will give two instances. One, of the restoration of power to the flexor muscles of the feet, or, more properly, of the nerves by which those muscles are stimulated. The other, on the sentient nerves and tissues near the surface. In the first case the patient was an infant ten weeks old, who had from birth been unable to keep the feet in the natural position, at right angles to the legs. The mother brought it to me that I might show her how to bind a splint on the legs, as she had been told to do by an eminent surgeon. While I was considering the possibility of bandaging such very small limbs, it occurred to me that they might be strengthened by mesmerism, and I made a few passes to show the mother what to do when the bandages were off. To my surprise the ankle joints bent, and the little feet began to rise, after about six passes; and after a few—perhaps twenty in all—were in their natural position. They were stiff at first, but the power in the muscle continued when the stiffness disappeared, and the cure, which had been completed in about five minutes, was permanent. The child ran alone at ten months. The other case, illustrating action on the sentient nerves and capillary vessels under the skin, as well as of the nerves of movement, was that of a strong, hearty fisherman at a sea-side place. This man had gone out with two or three people in a rowing-boat, when it was observed that he held an oar with one hand only, and did not seem to have much power to pull it. He had a boy with him for the other oar. He had been struck by lightning while dredging for oysters, and his right arm was thus paralysed. He called on me in the evening and showed me the arm and hand. The arm was nearly powerless, and the fore-part *quite white*. Three fingers of the hand were in the same state, but he could bend the thumb a very little. He sat down in his fisherman's shirt, with his back against the wall, and after about twenty passes without contact from the head down the arm, the latter began to regain its colour. When the man aroused—for he dozed a little—he found he could move his fingers, and that sensation had returned to them. This first healing process was made on a Thursday. On the Friday and Sunday evenings it was repeated, to secure the cure, and on the Monday he rowed several miles in the boatrace, and came in first.

Almost all the patients I have mentioned saw light from the mesmeriser's hands. In one case, a poor little girl, much deformed, and who was mesmerised while lying on her face, begged that the passes might stop, as "the lightning was all over her, and she was always frightened at lightning."

Any of these experiments could be repeated at any time. It only needs for their success a healthy, kind-feeling mesmeriser, *with a good brain* (this last is indispensable), and a patient who, either from natural constitution or from disease, is receptive of the influence. Those patients of a hospital who are suffering from scrofulous diseases, such as lumbar or psoas abscess or glandular swellings, will, on the whole, be found most sensitive, and the treatment of

them will often be quite successful. As these cases are for the most part held to be incurable, experiments upon them *could* do no harm, and would *certainly* do more or less good.\*

As to the conditions which determine the different degrees and kinds of healing, besides a number of experiments made by myself, I had an opportunity of seeing a great deal of mesmeric treatment during the two years in which I was a visitor of the Mesmeric Infirmary, founded by Dr. Elliotson. Each mesmeriser—there were generally three or four, if not more, employed at a time—had his particular class of cases in which his success was distinctly marked. The secretary, Mr. Capern, who had been an old farmer, and looked the impersonation of health, made an almost miraculous number of cures of rheumatism and rheumatic gout. He never touched a patient so afflicted without given almost immediate relief; and I saw a woman, who for five years had not been able to raise her hand to her head, or to touch her shoes, tie on her bonnet and fasten up her bootlace after about half-an-hour's treatment. But Mr. Capern had not equal power over all diseases, though he gave relief in many. A man named Fisher had special influence over tumours, and even cancer in an early stage. I have seen many tumours dispersed by this man in a comparatively short time. Both the men I have named had high, well-developed benevolence, the other parts of the head good, and the temperament active. One man, whose head was flat and poor, but who was industrious, and like a machine in his movements, worked at the infirmary for six hours a-day for many months, and not only never cured a patient, but never made his influence felt. At least half, if not more, of the cures of local diseases were completed without the production of sleep. The patients were all persons who had tried the regular remedies, and who asked for mesmerism as a last resource. No phenomenal experiments were allowed to be practised by the operators.

There have been many conjectures as to the reason of the specialities of mesmerisers. Why should one have more power over muscular, another over nervous ailments—one over blindness, another over lung-disease? The full explanation of this probably lies very deep in our systems and structures, but a few observations have been made which may serve as rough guideposts. It has been found that pain, taken by the mesmeriser from the patient, affects the mesmeriser himself for a short time. Neuralgia, headache, or toothache, of which the sufferer has been relieved, will be felt in the same spot by the healer. Moreover, some practitioners have found themselves weakened in that part of their bodies to which they had been communicating health and strength in the patients; and a mesmeriser whose eyes are weak, will lose his own sight more readily by practising on the eyes than on any other organ.

There are, doubtless, an infinite number of unsuspected conditions which determine the direction of each person's vital health current upon another.

\* If I were to recount and describe all the cases of rapid cure which I have personally witnessed, it would extend this article to a great length, and I could hardly expect my unsupported testimony to be believed. But for much information on this subject I refer the reader to all the numbers of the *Zoist*, a quarterly publication edited in part by Dr. Elliotson, and to a work entitled *Animal Magnetism, and Magnetic Lucid Somnambulism*, &c., by Edwin Lee, M.D., &c. (London: Longmans, Green and Co., 1866), and to many other works.

It would seem that from each part of the body proceeds the force adapted to the corresponding part in the patient. If this be so, and as it is certain that every part of the system is coherent with, and corresponds to, the centre or life-sources in brain and heart, further observation will enable us to determine readily what amount and kind of power is possessed by each person, even before any experiment has been tried. From this consideration of the simple action of the life-force in healing, we ascend to the modes of its action and its effect in producing community of sensation, clairvoyance, and spiritual vision. The explanations given by persons in a lucid state are very interesting, but a knowledge of the functions of the brain and nervous system is required to make them thoroughly clear, and to show that they are in harmony with ascertained physiological science.

Chelsea.

S. E. DE MORGAN.

## SHAKESPEARE.

BY THE REV. W. R. TOMLINSON.

I THINK Judge Holmes, who, perhaps somewhat boldly in this year 1879, sets his opinion against the almost universal consent of nearly three hundred years with respect to the authorship of Shakespeare's plays, should remember that by such an assumption he dictates from a glass house, and should be more than usually careful, on that account, against using ugly epithets towards one who differs from him, lest the strong terms used should recoil upon himself; or that, at least, we should both be found in the dilemma of the politicians in the earlier part of the last century, who perplexedly though logically ejaculated—

God bless the King. God bless the faith's defender.  
God bless us all; and down with the Pretender!  
Which the Pretender is, and which the King—  
God bless my soul—that's quite another thing.

While to charge me with using the word "incompatibility," as shown by his inverted commas—a word which is not to be found throughout my letter to which he alludes—cannot certainly compromise myself. Nevertheless, it is to me very evident that in ascribing Shakespeare's plays to Bacon incompatibility is surely to be found. Let me give an instance of this in the play of *Henry V.* If Bacon was anything, he was a man who had obtained his knowledge by study; and though, like Mr. Atkinson in his letters to *The Spiritualist* of June 20th, he (Bacon) might not "deny the possibility of some source of inspiration that might be equal to the production of the plays of Shakespeare," yet he would probably, like Mr. Atkinson, also "consider the great improbability of the thing." Spiritualists should remember that this is the gist of the whole question before us, whether inspiration is or is "not an improbable thing?"

And now let us take a note of the fact that Shakespeare's *Henry V.*, for instance, is an historical play, and its writer would necessarily be, on that account, put upon his mettle to maintain all due regard to truth and consistency in his treatment of it; and the style and method would partake of the idiosyncrasy of the writer. Especially would he be likely to let it be seen, with such a character as that king displayed, whether he, the writer of the play, was a

believer in inspiration, like Shakespeare, or one who, like Mr. Atkinson, and probably Bacon, might "consider the great improbability of the thing." These being the circumstances, would Bacon be likely to have said, when alluding to Henry V., "Never was such a *sudden* scholar made?" or speak of "the king's body" as "enveloping and containing celestial spirits?" or "wonders how his grace should glean" the above, and many other "sudden" intellectual gifts of the highest order, when there was "never noted in him any study?" or account for the extraordinary phenomenon of this sudden amalgamation of talent there alleged, by the fact that "his contemplation, under the veil of wildness, grew, like the summer grass, fastest by night?" Why, many Spiritualists even, of the present day, would laugh in any man's face, most of all in Bacon's, if he should come as a ghost and make such extraordinary asseverations as the above. In the case of the medium, Shakespeare, such words would have been natural enough.

Still, since Judge Holmes alleges positively that these plays *were* written by Bacon, in his early days, we must believe that the judge does not make so grave an assertion unadvisedly; and of course any *proofs* that he can bring in that direction must be necessarily deeply interesting, not to say incontrovertible. But are these proofs forthcoming? that is the question. The problem is quite exciting. Perhaps Mr. Atkinson will tell us something in the above direction.

As regards, however, the assertion of Mr. Atkinson that Ben Jonson was "in the secret" of the plays having been written by Bacon, I think we have evidence from Jonson himself which fully makes out that such was not the case. I think I can prove my words, but forbear saying more in the present article, space being so valuable.

## MR. POWELL'S MEDIUMSHIP.

A CORRESPONDENT at Lake Pleasant, writing under date of August 25th, 1879, to the *Boston Daily Journal* (a paper opposed to Spiritualism), remarks, after describing the writing by the index finger, "But the strangest of all followed. Taking the hand of a young lady who wore a glove, and without touching the slate, a message was written by the gloved finger." (What is meant is that the gloved finger was not so used by the medium as to touch the slate). "The slates were washed in water, and were not touched by any one except the committee from the spectators, who are known not to be confederates, as your correspondent was one of them. Mr. Powell then made a flower appear on the under side of a slate without touching it, by simply drawing his finger over the slate in the air." This last is the same phenomenon produced in the presence of seven witnesses at Mr. Sargent's house. During the last fortnight it has been several times manifested at Mr. Powell's *séances* though it may not always be expected. It is only when a particular 'control' gets possession of him, and places him in a state of trance, that the manifestation is likely to occur. A few days ago, while he wrote with the index finger of a lady on the upper surface of a slate, two lines were at the same time written on the under side."

## THE PSYCHOLOGICAL REVIEW.

FOR some time past Mr. H. Nisbet, of Glasgow, has been bringing out *The Psychological Review* monthly instead of quarterly, and it usually contains a number of well-written articles. Some lengthy extracts from recent numbers of it are printed in this issue of *The Spiritualist*. *The Psychological Review* is a quiet and thoughtful periodical, well got up.

## APPARITIONS.

(To the Editor of "The Banner of Light.")

THE appearance of disembodied spirits to their friends at the moment of physical death is a phenomenon so well attested, as occurring in all ages of the world, that it is a fact *outside* of the domain of what is called "Modern Spiritualism." It is one of those things which many unspiritual people are obliged to admit, but for which they cannot account, and which they dismiss with the remark that such things are "very mysterious."

I am happy to be able to relate to your numerous readers one of these occurrences which took place in a family of my acquaintance, and was given to me personally by a very near relative of the two brothers mentioned in the recital. I will call them Harry and Charley S—. Harry was rather a fast young man, though not dissipated; at any rate he was entirely unspiritual, and an utter disbeliever in all so-called "supernatural" phenomena. He especially ridiculed all ghostly apparitions. Charley had started for California with two or three other young men, and Harry was in business in Chicago. He had acquired the questionable habit of reading in bed, always locking his door before he lay down; but one night the door opened, some one entered, and his favourite brother Charley stood before him. "Why, Charley," he exclaimed, "what are you doing here? I thought you were almost in California by this time." So saying he sprang out of bed and began dressing as expeditiously as possible. "Sit down, Charley," exclaimed Harry, "and make yourself at home." "I cannot stay," said the visitor, in solemn tones. "What!" cried Harry, "why, Charley, what do you mean?" Harry continued dressing rapidly, turned aside to get his coat, and when he turned round again his visitor was gone!

Hastening to the door to follow him he found it locked. He rubbed his eyes, and wondered if he had lost his senses. Feeling the need of human companionship, he went over to an hotel, with the landlord of which he was very intimate. His friend had retired, but he roused him and asked him to get up, as he wanted to see him. "What ails you, Harry?" inquired the landlord, "and what makes you look so strange? Have you seen a ghost?" This made Harry shudder, but he managed to reply, "Oh, nothing ails me: I just wanted you to get up and talk to me." "That's a pretty joke," said the landlord; "I think you might let a fellow alone at night, and not wake him out of his sleep." They talked together for awhile, and then Harry returned to his room, but it was some time before he could sleep. The next morning he again saw his friend the landlord, who accosted him with these words: "What in the world ailed you last night, Harry? Why did you wake me up to talk to you?" "Oh, I don't know," said Harry, "I

just felt like it; but tell me, did you observe anything out of the way with me? did I act like myself?" "Oh, yes," replied the landlord, "but you looked pale, and seemed nervous; and I wonder what's the matter with you, anyhow."

A day or two afterwards a telegram was received by Harry, announcing the fact that his brother, Charley S., had been killed while crossing the plains—whether by Indians, or by some one of his own party, could not be ascertained—but the murder took place on the very night of his sudden appearance to his brother; whether at the same hour could not be told, as his murdered body was not found until the morning.

This circumstance I also received from a member of the family in which it occurred. Little Helen R. lay very sick. Her mother sat beside her bed, in close attendance on her darling. Suddenly an old dilapidated clock, which had not run for years, was heard to strike three times. A little brother came running in, exclaiming, "Oh, mamma, the clock struck, it did! The clock struck three times!" "Johnny," said the mother, "didn't you climb up on the table and meddle with that clock?" "No, mamma," said the boy, "if I had made it strike I wouldn't have run in to tell you. It struck itself." It was evident to the mother that the child was telling the truth, and she laid the omen to heart accordingly. Little Helen lived just three days longer, and was just three years old.

If you think these items are of sufficient interest you can give them a corner in the *Banner of Light*. I am yours, for spiritual truth,

MARY DANA SHINDLER.

No. 24, East 20th Street, New York City.

## A QUIBBLE BRUSHED AWAY.

SIR,—It is a trumpery matter in itself; but as a question of common sense, law, and logic, let me expose the statement that the British National Association of Spiritualists do not pay for reports of the proceedings of the Council. The proposition was not that the report in question was an official report, but that it was paid for. Now how does the matter stand upon admitted facts? The Association has contracted to make certain payments to a newspaper in consideration, *inter alia*, of the insertion of "authorised reports, signed by the President." It is said that this condition has been waived, or not insisted on, in consequence of the satisfactory character of the non-official reports. In other words, these reports are accepted in substitution of those which the Association would have a right to require under the agreement, and as a fulfilment of the agreement. The object of the agreement is to secure approved reports—their official preparation and signature are merely guarantees. If the newspaper were to discontinue its own report the Council would at once insist on supplying one under the terms of the contract. They only do not do so now because they consider they have got their money's worth. That money is therefore paid, not simply for the advertisements, but also for the report. If it is the case that the journal in question could be depended on to supply fair reports without payment, why, then, so much of the consideration money as represents the value of such reports is just so much of the funds of the Association wasted in what is, in effect no doubt, a gratuity to a newspaper. They have not the less bought the right to a report, and have got one which they say satisfies them. By that admission (if fixed with it) they would be bound in any court in the country were they to attempt to resist payment on the plea now set up. All this is as plain as that two and two make four. It may be "venomous" to say so, but it is certainly not "untruthful."

To prevent misconception, I wish to add that my intervention in the controversy is confined to the above point—whether the reports are paid for; and that I have no opinion to express as to the propriety of printing Mr. Fitz-Gerald's observations at the Council meeting upon Mrs. Lowe, though certainly that lady was mistaken in supposing them to amount to an attack on her personal character.

C. C. MASSEY.



## SPIRITUALISM AND THE CHURCH OF ENGLAND.

BY A YOUNG CLERGYMAN.

THE clergy hitherto have ignored the rise and progress of Spiritualism, or, if they have noticed the subject at all, it has only been in denunciations, without any previous inquiry as to the truth or falsity of the alleged phenomena. The result has been such as we might expect, viz., the attempt on the part of Spiritualists to formulate a new creed, whilst multitudes failing to find rest in this way have gone over to the Church of Rome, whose clergy have not kept aloof from the movement. And, indeed, it requires no little moral courage for a clergyman of the Reformed Church to avow himself a believer in spiritualistic manifestations. Even the investigation of the question is reprehended.

Nevertheless, a society has been formed at Cambridge for the purpose of investigating spiritualistic phenomena. The members consist of young men, some of whom have already taken high honours, whilst others are of high promise. It is eminently a religious society.

An old college friend, in whose piety and judgment I have every confidence, has just told me (the day after his ordination as deacon) of a *séance* held at a certain undergraduate's rooms. Mr. Williams was medium. My friend had hold of his hand. About a dozen University men, all unbelievers in Spiritualism, were present. Amongst other things a huge table was dragged about the room by an invisible agency, and finally turned right over. A musical box, lent by Lord —, of Trinity, locked by an alphabet lock, the secret of which none present knew, was suspended in the air (the room being darkened, but not completely), and made to play a certain number of bars, according to request; but the sound was as though the wires were pulled, or plucked. Luminous streaks of light flashed in all parts of the room, and, though all were still, there was the noise of tramping and bustling about.

Such is the account, as related to me. The College authorities, when these proceedings were noised abroad afterwards, were very angry.

Now, I have never attended a *séance* myself, neither shall I mention other circumstances which induce me to believe both in mesmerism and Spiritualism; but I remember that we are called upon to believe in the resurrection of our Lord Himself on the testimony of trustworthy eyewitnesses.

But why, I would ask the professed Spiritualist, try to formulate a creed of your own? Granting, for the moment, that these manifestations of yours are real, and such as you hold them to be, where, but in the Bible, have you a record of similar previous manifestations? Why, I might lead you from Moses and all the prophets right on to the Book of Revelations, and point out in every separate writing both the record and the fruits of a Divine Spiritualism! Have you now any difficulties with regard to that bugbear of Hume—the credibility of miracles? Does inspiration seem strange? Are you at all likely to fritter it away into “poetic insight,” as some do? You believe now, surely, in demoniacal possession: also in prophecy. In fact, it strikes me that a Spiritualist ought logically to be more than “half a Christian.”

For my part, an inclination to believe in Spirit-

ualism has lent greater vividness to various parts of the New Testament. The circumstances of the old and new world no longer seem utterly unlike each other in many respects. Simon Magus and the “Pythoness possessed with the spirit of divination which brought in much gain to her masters” rise before us with greater reality. Not that I would assign the manifestations to the workings of the Evil One in all cases. Nay, rather, they seem to be addressed to those Sadducees of the present day who “say there is no resurrection, neither angel nor spirit;” in fact, to all disbelievers in the supernatural.

And what is the distinctive creed of Spiritualists, if indeed there be one? Presumably that of the Theosophic Society. Mr. Farquhar's well-written paper (September 2nd) is before me. He is the exponent, it would appear, of some sort of Positivist—Gnostic—Eclecticism. All is abstraction and generality. A philosophic calm, in itself admirable, pervades the whole paper. He addresses a happy family of Brahmins, Buddhists, and Christians, who have been induced to sink their small differences.

Mr. Farquhar, I see, regards the Aryan knowledge of God as most advanced. This assertion, I confess, surprised me. There is the deep, impracticable Hindoo mysticism, it is true; and there is the trenchant Grecian intellectual analysis of the soul. But who shall say that either the Romans or our own Gothic ancestors had a very exalted conception of the Deity? Indeed, I thought it was confessed on all hands that the Semitic race undoubtedly possessed the highest knowledge in spiritual matters. Indeed, what knowledge would Mr. Farquhar himself have had if he had not read the Gospel of an uneducated Galilean fisherman? Mr. Farquhar simply translates, in many cases, the words of the Gospel according to St. John into modern philosophic, or, rather, theosophic phraseology. In fact, for his exposition of the mystery of the Trinity to a learned audience I am extremely indebted to him. And his comparison of the “human Trinity in Unity” with that “highest life” which “has the most complex unity” is highly suggestive. But he need not accuse what ought to be “popular theology” as holding an imperfect psychology. Body, soul, and spirit are recognised in the Church Catechism. In our “duty towards God” we are bidden to love Him with all our *heart*, with all our *mind* (*i.e.*, with the seat of the affections and intellect which psychologists call the soul), with all our *soul* (in psychological language the *spirit*), and all our (physical) strength. Nor is this formula drawn up without Scriptural warrant. “And Jesus said unto him” (the lawyer), “Thou shalt love the Lord thy God with all thy *heart*, with all thy *soul*, and with all thy *mind*,” S. Matt. xxii. 37. Also in Deuteronomy vi. 5 I read, “And thou shalt love the Lord thy God with all thine *heart*, and with all thy *soul*, and with all thy *might*.” Lastly, I would cite one more passage, which strangely enough met my eye first as I opened my Bible haphazard in my search for light on this subject. I will give it in full:—“If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying, ‘Let us go after other gods,

which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul," Deut. xiii. 1—4. In the following verses directions are given that that prophet or that dreamer of dreams should be put to death.

Here I leave the question. But before I close my letter I would beg Mr. Farquhar to try his skill in preaching to a popular audience. Let him gather round him a knot of costermongers or "needy knife-grinders." Let him talk of humanity, homogeneity, soleity, and be understood. Nay, more, let him go and "feed the hungry" with his mellifluous prose, and "bind up the broken-hearted" with that poor comfort his earth-born system professes to bestow.

October 1st, 1879.

#### THE DEVIL OF MASCON.\*

(Abridged from "The Psychological Review.")

[The translation of this early instance of the doings of a *Poltergeist*, or earth-bound spirit, is by Peter du Moulan, at the request of the Hon. Robert Boyle, who saw and conversed with M. Perrault in Geneva.]

THE 14th day of September, in the year 1612, I went, with one of the elders of the Church of Mascon, to the classical meeting held at the Borough of Couches, and five days after we returned. Being come home, I found my wife and her maid in very great consternation, apparent in their face and countenance. When I inquired of the cause of that great alteration, my wife told me that the night after I went out of town, she being in bed, her first sleep was broken by something, she knew not what, that drew her curtains with great noise and violence. That her maid, that lay in another bed in the same room, hearing that, arose in haste, and ran to her to see what it was, but saw nothing; yea, that she found the doors and windows of that room very close, as she had shut them before she went to bed. My wife told me, also, that the night following she made the maid lie with her by reason of that accident. That, as soon as they were in bed, they felt something that pulled off their blankets. That then the maid, getting out of the bed, went from that room, which is at the back of the house, to go to a kitchen which is in the midst of the house; but that she found the door bolted, not within only, as she had bolted it herself, but without also, which, before she could perceive, after she had unbolted the door and would open it, she felt resistance, as if a man had been on the other side thrusting against her. That the maid, finding herself shut up, called on a youth that lay in another room on the foreside of the house, who rose to open the door, to whom she would say nothing of that disorder, lest he should be frightened; but, lighting the candle, she found in the kitchen the pewter and brass thrown about, wherewith the same night and the following night the evil spirit made such a noise as they use to make when they will hive bees.

Upon this relation, I will not dissemble that I was seized with some amazement; yet so, that I took a resolution not to be too credulous at such a strange

story, nor too incredulous neither. Sometimes I considered the frailty and timorousness of women; sometimes I thought it might be the imposture of some knave hidden in the house. Wherefore, afore I would go to bed, I carefully searched all the corners of the house, and set bolts and barricadoes to all the doors and windows of the house, stopping even the very cat-holes of the doors, and leaving nothing that might give way to suspicion of imposture. And after I had prayed with my family, I went to bed, while my wife and her maid sat spinning by the fire, with a lamp upon the table.

Scarce was I in my bed than I heard a great noise from the kitchen, like the rolling of a bullet thrown with great strength. I heard, also, a knocking against a partition of wainscot in the same kitchen, sometimes as with the point of the finger, sometimes as with the nails, sometimes as with the fist, and then the blows did redouble. Many things also were thrown against that wainscot, as plates, trenchers, and ladles, and a music was made with a brass cullender, jingling with some buckles that were at it, and with some other instruments of the kitchen. After I had given attentive ear to that noise, I rose from my bed, and taking my sword, I went into the room where all that stir was kept, the maid holding the candle before me, and did search narrowly whether I could find somebody hidden, but finding nothing, I returned to my bed. The noise beginning again, I rose again and searched, but all in vain. Then did I begin to know, indeed, that all this could not proceed but from a wicked spirit, and so did I pass the rest of the night in such an astonishment as any man may imagine.

The next day very early I gave notice of it to the elders of the church. Yea, I thought fit to make it known to Mr. Francis Tornus, a royal notary and procurator of Mascon, although he was a Roman Catholic, and very zealous of his religion. Since that time, both he and all the others to whom I had imparted it, did not fail to visit me every evening, either together or by turns, as long as that persecution continued, sitting up with me till midnight, and sometimes longer.

The first night that they came, and some other following nights, the wicked spirit kept himself from making any noise or stir in their presence, as not willing to be known to them. But, in the end, upon the 20th September, about nine o'clock, he made himself openly known for such as he was. For, in the presence of us all, Mr. Tornus being one of the company, he began to whistle three or four times with a very loud and shrill tone, and presently to frame an articulate and intelligible voice, though somewhat hoarse, which seemed to be about three or four steps from us. He pronounced these first words, singing *vingt et deux deniers*, that is, *two and seventy-pence*—a little tune of five notes which whistling birds are taught to sing. After that, he said and repeated many times this word, *Minister, minister!* Because that voice was very terrible to us at the first, I was long before I would answer anything to that word, but only, *Get thee from me, Satan; the Lord rebuke thee.* But, as he was repeating again very often that word, *Minister*, thinking (belike) thereby to grieve me much, I was provoked to tell him, Yes, indeed, I am a minister, a servant of the Living God, before whose majesty thou tremblest.

\* A true relation of the chief things which an unclean spirit did and said at Mascon, in Burgundy, in the house of Mr. Francis Perrault, minister of the Reformed Church in that town. Published in French lately by himself, and now made English by one that hath a particular knowledge of the truth of this story. Oxford, 1658.

To which he answered, I say nothing to the contrary. And I replied, I have no need of thy testimony. Yet he continued to say the same, as if he would win us to a favourable opinion of him.

Then he would offer to transform himself into an angel of light, saying, of his own accord and very loud, the Lord's prayer, the creed, the morning and evening prayers, and the ten commandments. It is true that he did always clip and leave out some part of it. He sung also, with a loud and audible voice, part of Psalm 81. Then said many things which might be true, as some particular passages belonging to my family, as, among other things, that my father had been poisoned, naming the man that did it, and why, specifying the place, and the manner of the poison.

That very night he said that he came from Pais de Vaux, that he had passed through the village of *Allamogne*, at the door of my elder brother's house, where he had seen him with Mr. Du Pan, minister of *Thoiry*. That he had saluted them, and asked whether they had anything to command him to deliver to me, because he was going to Mascon. That they had showed themselves very kind to him, and desired him to remember their love to me; yea, and had invited him to drink with them. Thou wicked fiend (said I to the spirit), had they known that, they would not have been so kind to thee.

Some truth there was in his story, for Mr. Du Pan hath since told me, and many others, that they remembered very well how at that very time a man of such and such a shape, riding on a very lean horse, that hung down his head, had spoken with them, and that such discourse passed between them. . . .

We wondered that the dog of the house, who used to be very watchful, and would bark at the least noise, yet never barked at the loud speaking and hideous noise of the demon. He said, of his own accord, without asking, You wonder that the dog barketh not; it is because I made the sign of the cross upon his head.

He delighted much in jesting with the maid of the house, calling her Bressande (that is, a woman of the country of Bressia), and counterfeited her language. One night, as she went up to the garret to fetch coals, he told her, Thou art very bold to pass near me; and making a noise, as if he had clapped his hands together, he said, I will put thee in my sack.

He sung many profane songs, and counterfeited the voice of jugglers and mountebanks, and especially that of huntsmen crying. He offered to tempt us by covetousness (one of the ordinary temptations of the devil, for which reason he is called Mammon). . . .

He told me in great wrath that he would do this and that to me. Among other things, he said that when I should be in bed he would come and pull off my blankets, and pull me out of the bed by the feet. I answered him: I will lay me down and sleep, for the Lord maketh me to dwell in safety. I told him, also, that which Jesus Christ said to Pilate: Thou hadst no power on me but what is given thee from above. Whereupon he answered me, repeating two or three times these words: It is well for thee; it is well for thee. . . .

The demon having used all these wiles against us, was forced to say that he could not prevail against us, because we did call too much upon the name of God.

To show the efficacy of our prayers, this is an observable truth, that every time the devil saw that we began to kneel to go to our prayers, he left talking, and many times told us these words—While you are at your prayers, I'll go take a turn in the street. Really, whether he went forth or stayed, we had a wonderful silence during our prayer. But no sooner was the prayer done than he began again as before, and urged and solicited us to speak with him; and so continued speaking and provoking us to speak till the 25th of November, when he spake these words: Alas, alas, I shall speak no more! From that very time he gave over, and spake no more.

As his words were strange and admirable, so were his actions, for, besides those which I have related done in my absence, he did many more of the same kind, as tossing about very often a great roll of cloth of fifty ells, which a friend had left at my house to be sent to Lyons by water. Once he snatched a brass candlestick out of the maid's hand, leaving the candle lighted in her hand. He would very often take the maid's coats and hang them over the bed-posts, setting over them a rough hat, such as the country women of Bresse used to wear, for she was of that country. Sometimes he would hang at those posts a great starching-plate, with cords so tied, and with so many knots, that it was impossible to untie them, and yet himself would suddenly untie them in a moment. And many times he hath so twisted radishes together that the like could not be done unless it had been studied with a very long patience and leisure.

One afternoon a friend of mine, one Mr. Connain, a physician of Mascon, bestowed a visit upon me. As I was relating unto him these strange passages we went together to the chamber where the demon was most resident. There we found the feather bed, blankets, sheets, and bolster, laid all upon the floor. I called the maid to make the bed, which she did in our presence; but presently, we being walking in the same room, saw the bed undone and tumbled down on the floor as it was before. Sometimes he would be the groom of my stable, rubbing my horse, and plaiting the hair of his tail and mane; but he was an unruly groom, for once I had found that he had saddled my horse with the crupper before, and the pommel behind.

He made us hear for a long time a harmony, not unpleasant, of two little bells tied together, which he had taken among some rusty irons in my house. Neither did the demon use these bells in my house only, but he carried them about to many places, both of the town and country. Upon a Lord's-day morning, as I was going to officiate at Urigny, with some elders of my church, we heard the sound of these bells very near our ears. Mr. Lullier, one of our company, affirmed unto me that he had heard those bells many times at his house. Many others have heard them very near, but could never see them.

Neither did that demon play his tricks only at my house. Mr. Lullier hath told me of many of his actions in his house and shop—as the taking and hiding of his jewels or tools, and then putting them again where they were before. While Mr. Lullier was telling me of this, he laid a gold ring which he had then in hand upon the table, with the tool he held it with, but presently he found them missing, and in vain sought them half an hour; wherefore he

betook himself to other work, then he and I saw both the ring and the tool fall, we knew not from whence, upon the table again.

Leaving now such actions as the demon did out of my house, as things of which I cannot speak with the like certainty as those which I have seen and heard myself, I will but add his last actions at my house, and indeed the most troublesome of all, as they say that the devil is always more violent in the end than in the beginning, and is then most fierce when he must be gone. He threw stones about my house continually the ten or twelve last days, morning to evening, and in great quantity, some of them of two or three pounds weight. . . .

Many have attributed the coming of that demon to my maid Bressande, of whom I spake before, for she was suspected to be a witch born of parents suspected of witchcraft. Once, when she saw me afraid lest the devil should hurt two youths that lay in a room next to that where he was heard, she told me fear not, for he will do them no harm. And the truth is, she would jest and be familiar with him. She did once expostulate with the demon that he brought her no wood, whereupon he presently threw down a faggot for her at the stairfoot. And whereas, upon her offering to leave our service, another came to serve us in her place, and lay in the same bed with her, the demon, who never hurt her, would beat that new maid in the bed, and pour water upon her head till he forced her to go away. This and other like things gave me an ill opinion of her, as one that might be a concurrent cause of the coming of that hellish guest.

[To the narrative is appended a testimony of "approbation of Authority of the Synod of Burgundy," in which province he had "exercised the charge of the Holy Ministry for fifty years."]

#### DECEASE OF FICHTE, THE SPIRITUALIST.

THE last intelligence from Stuttgart, Germany, informs us of the death of Immanuel Hermann Fichte, the celebrated philosopher, co-editor for many years with Ulrici, of the leading philosophical journal in the German language, and author of numerous works which have won for him high distinction. Born in 1797 he was the son of Johann Gottlieb Fichte, who was born in 1762, and for whom, at his baptism, an aged relative of the mother predicted future eminence. The prophecy was abundantly fulfilled; J. G. Fichte is in the front rank of German philosophy along with Leibnitz and Kant.

I. H. Fichte, the son, has won a renown equally imperishable; but it will be much greater in the future than it is now. One of the earliest papers in which he foreshadows his spiritualistic stage of thought was an article on "Soul, Spirit, and Consciousness from the standpoint of Psychophysical Science." In this, he argues (consistently with the teachings of Spiritualism) that the notions of time and space have their origin in a peculiar feeling of duration and extension which is inseparable from the soul's consciousness of itself; that they have their basis in the objective nature of the soul itself; and that time and space are simply the accompanying qualities, or, more explicitly, the phenomenal effects of all real things, as such. This solution of the question as to the nature of space and time, and as to the subjective and objective significance of our conceptions of them, is

regarded by Fichte as forming the basis of a sound and firmly established philosophy of realism, which yet diminishes in nothing the just priority in rank of the ideal nature of the human spirit, nor takes in the least from the significance and importance of *à priori* truths.

In 1859-60, I. H. Fichte became a convert to Spiritualism through his opportunities of witnessing the pneumatographic and other phenomena which occurred in the presence of his friend Baron Guldenstube, a medium, a scholar, and a man of position, whose ample means permitted him to give the manifestations gratuitously to all seekers for the truth. From that time up to the period of his decease, Fichte has been a devoted student of the great subject of pneumatology, and in a work first published within the present year, and entitled *The Worth and the Illusions of Spiritualism*, he has presented such a defence of the science as only ignorance can contest. He avows himself explicitly a Spiritualist, and says that the cause of Spiritualism is secure in Germany; that the experiments of Zöllner, Weber, Fechner, and others have settled the question conclusively for science.

It was a great gain for Spiritualism to have a man like Fichte thus intrepidly, in his old age, enter the breach and bear the banner of truth where so many, under the flag of a pseudo-science, were our scornful opponents. With Hoffman and Fechner he has been the leader in introducing into philosophy the great facts of Spiritualism. The revolution which the infusion is destined to cause, can hardly yet be estimated. The heaven is working, and the signs are most auspicious. Even Hartmann, the famous atheistic and pessimistic philosopher of Berlin, has been forced to admit our phenomena. That they will remain barren in so active a mind is not probable.

With the exception of the *Boston Herald* and some few other journals, which are not afraid of unpopularity, the secular newspapers, in noticing Fichte's decease, make no reference to the fact of his Spiritualism and his writings in support of the science. We are not surprised at this. But we can bide our time; and so can the fame of Immanuel Hermann Fichte. —*Religio-Philosophical Journal*.

#### A SPIRITUALISTIC CAMP MEETING.

(From "The Religio-Philosophical Journal.")

I WRITE in a tent, under the shade of great hemlocks and oaks, and look out on the limpid waters of Sunapee Lake. In the distance Kearsarge and Sunapee mountains loom up three thousand feet against the blue sky; all along the shore are forests, rocks, and hills; in the lake are wild rocky islands. A little steamer runs from the railroad, six miles south-west, touching at a few points along the ten miles length of the lake—a charming ride. Coming from Lake Pleasant my route was up the Connecticut River valley, some seventy miles, with fine meadows, great elms, old and well-kept farmhouses, and thriving villages and towns along the way, and the Green Mountains of Vermont westward holding watch over all. At Claremont junction a change of cars, an hour's ride through wild woods of birch and hemlock, winding along foaming mountain

streams and beautiful inter-vales, well cultivated, with the great hills and rude rocks ever in sight, a landing by the lake, and the steamboat ride here, the pure mountain air, the wonderful scenery, the light and shade of lake and sky and mountains at sunset last night—no poor words can describe them, no skill of artist more than faintly copy such revelations of the Infinite strength and beauty.

Yesterday five or six hundred people were at the opening of the camp meeting; next Sunday will more than double the number, and I. P. Greenleaf and others will speak. George A. Fuller and Henry B. Allen—the first a speaker and medium well-known here, the second “the Allen boy” grown to married manhood and still an excellent medium—are the active managers, with Mr. Blodget, a resident and owner of the Grove. Last night I slept on a mattress spread on the floor in a corner of a new hall, and William Eddy and a young man with him had a bed on the floor some thirty feet distant, two others using another bed beside them. The lamp was out and all quiet, when I heard and felt the heavy tread of two persons stalking across the floor and making it shake; then came their Indian dancing, and the moving of benches to and fro, while I know that Eddy was on his bed talking with us and listening. A long bench was lifted up and laid gently across the bodies of George Fuller and his friend in their bed, and then all was quiet. Soon the night watchman came in to ask about a strange light which he and others had seen like a bright lantern held some four or five feet high, starting from a corner of the building and going around it on the outside. I saw it flash in at the window, but supposed some one was passing. The whole was a phase of the weird and strange manifestations through the Eddys. I saw last night Mr. Foskett, an unpretending young man, wash his hands in clean water just from the lake, and brought by one of a committee to be free from any chemicals, wipe them dry, pass into a semi-trance, light a kerosene lamp and leave the chimney off, and then hold his hands in the hot flame and let it curl up through and around his fingers, not hastily but with cool deliberation, and repeatedly. Then he put on the chimney and reached his hand down inside, letting the bright flame, which burned as high and strong as possible, envelop his hand. This lasted some ten minutes, when he washed his hands, and we all stepped forward to see and feel them. They were cold, but the skin was natural, with no marks of fire or heat, and not a hair singed. Was it spiritual chemistry, or what? It was not pleasant, yet it was wonderful indeed.

Tuesday, Aug. 26th, nine a.m.—Last night Mr. Fuller and Mr. Foskett shared a bed in a room by themselves, and for two hours saw a bright light in the corner of the room some six or eight inches in diameter, heard many raps, and were touched and pulled gently. The mists are creeping over the lake and rain is coming. After our morning meeting I take the steamer and start homeward, closing a month of camp meetings. G. B. STEBBINS.

#### ORGANISATION AMONG SPIRITUALISTS.

NEXT Tuesday the Council of the National Association of Spiritualists will have to declare for or against life-directorship, and whether it will or will not give facilities to enable the members, and not the directors of the Association, to decide this principle

by general vote. Soon after the founding of the Association Mr. Martin Smith publicly set forth the advantages of one-third the managers of the Association being replaced annually by new blood, but the enormous size of the Council has killed the action of this beneficial principle; it is so large that there is scarcely any yearly contest, and nearly all the persons nominated walk in unopposed, there being too few candidates for the vacant seats to bring about much in the shape of a contested election. Thus, out of the present Council of sixty or seventy persons, the members at large have only been able to vote for or against the election of three or four in two years. The business of the Association is therefore practically now managed by some twelve or sixteen persons, the majority of whom have never rendered any public services to Spiritualism, and whose very names are almost unknown to Spiritualists at large. They obtained their places on the mere nomination of some personal friend, the vacancies on the enormous Council being so many that they necessarily walked in unopposed. Of late they have only found two or three persons known for good public services to uphold their measures and their principles, and they hold on to the names of these two or three of their brethren as shipwrecked sailors cling to planks. But those same measures and principles have driven out of the Association a considerable number of Spiritualists noted for their public services, who by frequent attendance at the Council had personal knowledge of the modes of action, and the calibre of the men who now rule in it. Among those who once took an active part in the management, and saw quite enough for themselves to absent themselves from its meetings, and finally to leave the Association, were one of its chief founders, Mr. Martin Smith; also Mr. C. C. Massey and Mr. G. C. Joad, who is one of the witnesses who so well supported Dr. Slade, at Bow-street, when attacked by Dr. Lankester; Mrs. Makdougall Gregory; Mrs. Louisa Lowe, who is one of the best public speakers connected with Spiritualism, and Mr. Harrison. These had knowledge of their own, from personal observation, of the way in which the public business was conducted. Mr. Charles Blackburn and others noted in Spiritualism have also left. The library of the Association is a good one, so is the reading-room; probably there is little dissension among the members. The only weak point is the small clique of working managers, some of whom, but we hope not many, have so little public principle or power of subordinating the desire for personal aggrandisement to the public good that they will fight to the last for life-directorship, and against the members of the Association being allowed to forthwith elect a Council of reasonable size by vote. We believe the feeling among some of us who criticise them to be, that they are powerless for good themselves, and that an organisation under their control merely stands in the way of something better. If it goes on as at present it must cause a split in the movement; for how can sensible people be expected to foster an incipient engine of tyranny, and to let themselves be headed by almost unknown life-directors? If it dies it will do the good service of clearing the way for something better, and there is no fear that the public will not preserve its reading-room and library, hence we have no compunction in calling attention to its failings, despite a lingering regard for it, as it existed in days when it worked only for the public good. But instead of dying it had better reform and live on good healthy principles; that is to say, begin by reducing its Council to such a size that the members at large need elect scarcely anybody to serve on it who has not rendered sufficient public service to Spiritualism to make it reasonable to appoint him. It ought to be a great satisfaction to those most conscientious, chief working officers, the president and the secretary, should they a month hence, by means of an election, find peace everywhere in the Association, and see around the Council-board a dozen or more, instead of but two or three, persons who have rendered public services to Spiritualism, and who are not almost unknown to the movement at large. Some of those who have never done anything but stir up strife, have been actively in office for three or four years, so ought now to face a general election. Of course, we have been bespattered with malicious personal abuse for vigorously fighting against life-directorship, and in favour of the troubled affairs of the Association being referred to the members at large by means of a general election; but we wish the Council could consider these public questions on public grounds, without dragging in personalities. There is no animus, and nothing of a personal nature in these remarks, although there is regret and disgust enough at the way we have seen the public rights trodden under foot. See *The Spiritualist* of May 9th, 1879.

## MESMERISM AND ITS PHENOMENA,

OR

## ANIMAL MAGNETISM.

By the late WM. GREGORY, M.D., F.R.S.E., Professor of Chemistry at Edinburgh University.

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Spiritualist Newspaper Branch Office, 33, British Museum-street, London

## INFORMATION FOR INQUIRERS.

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 railways, 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. Zöllner, 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, conjurers, 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 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.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS, 38, Great Russell-street, Bloomsbury. This organisation comprising several hundred members, has public offices, a reading room and library, with a secretary in attendance to receive visitors and answer inquiries. For terms, information as to *stances*, &c., apply to the Secretary. Office hours 2 p.m. to 9.30. daily Saturdays 2 p.m. to 6 p.m.

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OTHER-WORLD ORDER:

Suggestions and Conclusions thereon.

By WILLIAM WHITE.

Mr. White's contention is that there is place and use in the divine economy for all varieties of men and women; and that there is not any one, however perverse or insignificant, who is not created for some function in universal humanity. As to the question of everlasting punishment, Mr. White maintains an original position. If asked whether he believes in the everlasting punishment of sinners, he answers Yes; but if asked whether he believes in everlasting sinners, he answers, No. All the confusion, perplexity, and anguish which exist as to the future life arise from the constant assumption that the everlasting punishment of sin is identical with the everlasting existence of sinners. Sin or transgression has been, is, and ever will be eternally punished; torment and misery are everlastingly inseparable from wrong-doing; and precisely because inseparable, the wrong-doer must, sooner or later, cease from wrong-doing. In short, the everlasting punishment of sin is sure warrant for the impossibility of everlasting sinners.

E. W. ALLEN, 11, Ave Maria-lane, E.C.

BAZAAR

AT NEWCASTLE-ON-TYNE.

THE BAZAAR in aid of the effort to obtain a Lecture Room, and Premises in this town, more worthy of our beloved cause, will be held in the Lecture Room of the Newcastle Spiritual Evidence Society, on Tuesday, Wednesday, and Thursday, October 23rd, 29th, and 30th. Contributions towards the same, either in money or goods for sale, will be most thankfully received by the under-mentioned Ladies:—

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