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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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MEDIUMS.

BY CHRISTIAN REIMERS.

Most of the investigators of spiritual phenomena proceed by accumulating new facts and wonders, mixing sometimes a noble desire for progress in knowledge with a morbid greed of sensation, and often without considering in the least the moral obligations they are under towards mediums who, by their beneficial and likewise dangerous gifts, have a claim to care and attention. We ought to recognise the careful study of humanity and its social adjustments as our foremost duty. As long as mediumship is not universally admitted to be a fact, the position of mediums is a critical one, and one-sided running after marvels is a disgrace, when we are aware of the sufferings of the singular organisms known as mediums from the brutal ignorance of outsiders and from *their own folly*; for, as a rule, the mediums of the day are little prepared, by sound mental training, to face the battle of society, to discriminate between intrigues of circumstances and those of individuals. Having myself so been placed as to be able to divide my observations fairly between the startling facts of Spiritualism, and the often equally perplexing traits of mediumship, I feel impressed to start abler pens on the subject of the most necessary, nay, pressing duty, of throwing all possible light on the source of the facts and effects, in order to protect mediums against ignorant society, and society against ignorant mediums; for inborn gifts, and the wise application of them, are widely different things. Because of my opportunities for studying many mediums, I, fortunately, need not limit my conclusions by depicting one subject, but may treat mediumship in general, and at once settle on the fact that it means *giving up one's own individuality to outside intelligences*, without any assurance of being restored to it after the control has quitted the organism. This is of vast importance. The nearest analogy to this running off the rails is to be seen in the development of an actor. Before he settles on the representation of fixed characters adapted to his inherited moral constitution, he runs a round of strange inconsistencies, if he does not fall a prey to evil influences and final ruin. Many a great actor on the stage has disgraced himself in life. Borrowing money under a pledge of honour, he puts the request to repay between the leaves of his part to study; the latter part absorbs the demand, if he be a rogue, and he offers insults to his creditor in place of honest explanation. Or he will repay a trifle of the considerable amount, and humbug himself into the belief of being honourable, spending perhaps the remainder in champagne out of cans with genial friends. In fact, a total disregard of the established laws of respectability sometimes charac-

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terises these spiritually-gifted persons, and the line of action is not always connected with conscious intention to deceive, but a reckless easy-going of morals, and satisfaction with momentary impressions. Our standard of judgment and treatment of them is critical indeed, and it is heartless and cowardly conduct on the part of many of us to pay for a "performance" and pass by.

The controls leave their moral marks on the medium; so where no resistance by self-control is offered, the surroundings in general will tell on the temper and normal condition of mediums. If one of these singular organisms were, for instance, to be kept by a rich protector, it would soon reflect the most prominent features of the latter in habits of thought and living, as clerks often imitate the head of a firm by adopting the "we" in talking of business matters.

These cross influences of high and low origin cause sad confusion in the public mind in regard to the first claims of mediums. They are, in most instances, wretchedly paid, if we compare their expenditure of vitality with that of other pets of fashion; indeed, the jealousy between them claims our indulgence, although some outrages in that direction committed by star mediums of late deserve the severest censure. They had better take heed of their temporary position, for Spiritualism smashes every design in relation to money or notoriety. The philosophy of it modifies our standard of what is required to live happily for a year in God's creation. In my humble opinion £200 a year ought to be sufficient for any head of a family (or the Creator has made a mess of His arrangements); and a medium troubling his fellow creatures to get more ought to be horsewhipped out of the Temple, if the natural increase of success by refined qualities and judicious conduct will not justify an exceptional position, which will meet the approbation of the truly refined.

In conclusion, I repeat that the compensation of mediums is often, perhaps in most cases, cryingly in their disfavour; but let us carefully study their calling, to lay down a better road for the deserving, and to thrust back those who push themselves forward at the expense of others. We have enough of new marvels; let us improve the conditions under which they are produced, and which call for attention every hour of every day.

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TEST MEDIUMSHIP.

THE following is a reprint from the *Banner of Light* of the public utterances of Mr. J. Baxter, at Lake Pleasant Camp Meeting. Mr. Baxter has a class of mediumship much in demand in this country.

Taking the hand of Mr. Manley, of Springfield, Mr. Baxter said: I see the name "Eliza Butler Manley, Feb. 19th, 1862." Mr. Manley replied, "That was my nephew, who spelt his name Eliza, though a man." [This was considered a nice point, as Mr. Baxter himself thought it ought to be *Elizur*; but was mistaken, the spirit having the name correctly.]

Here is a lady who suffered intensely for a long

time; some sort of disease; I have a strange feeling across my chest. She was about forty-eight; been away but a short time. She said before death, "I don't know much about this. If it's true, and I ever get the chance, I will return, if I have to go to Baxter at Lake Pleasant." [Acknowledged as a statement of facts by one of the audience.]

I see "Jane J. Weaver." Attica says you may say "Mrs. J. Leroy Weaver." She died of some disease that gave her an intense pain in the chest, at Orange, Mass., Nov. 27th, 1878. [Recognised, the statement being made that she died of a cancer.]

A young man comes who died of a lingering sickness of throat and lungs. He asks that his friends may meet him where he can tell them the fact that Charley F. Merriam, of Northfield Farms, Mass., is present. I see "James," and am strongly impressed to reach over and touch you sir (pointing to a man in front). [The man at once arose, and said, "James was the father of the young man, and it is all correct."]

Henry Osborn passed away at about fifty years of age, and throws his arm around the neck of a lady there. (Pointing to her.) [The lady rose, said in acknowledgment that the man was her husband, and died in Bridgeport, Ct., eleven years ago.]

There is now the influence of a spirit; an old man; in spirit-life a number of years. He was very strong physically—strong will. I see this man with a staff in his hand. It is too clumsy for a staff. I see beside him rocks, stones. I think the staff is a crow-bar. He places the crow-bar between the stones; he makes a sudden start. Attica says "watch closely." The bar is wrenched from one of his hands, the iron strikes his head; he falls with one hand under the head and one over it. He dies! Suddenly, not instantly killed. Think this man passed away in unconsciousness. He was a man in whom the public had confidence. He was called Colonel John Jones. Died at about sixty or sixty-five years of age, in May, 1861, in Weston. [Three ladies in the audience privately admitted the truth of this test, but would not say so publicly, as they were not Spiritualists.]

Here's a man—Dr. Otis Clarke, Great Barrington, Springfield. He is drawn by the idea of his presence being mentioned by one person to another. He was a man of culture. He was an invalid for many years. [This was recognised by Mr. Manley, of Springfield.]

I see Dr. Will Dougherty. He is with a lady (Fanny Burbank Felton.) He is from Hatfield, Mass. [Recognised.]

Here's a little child—no, a young man. Irving Mather. He was a small child when he went out—some five or six years ago. He says, "If you had given the names Lewis W. Mather and Fanny E. Mather, the child would be better placed." With him comes a person by the name of Blanchard, Mrs. Dr. Blanchard, in whose hands I find the child placed—Worcester, Mass. [Recognised.]

The following names and facts were cited by Mr. Baxter subsequently: Edgar Harris; Nancy Brigham Hawes, died December 3, 1869, at Barre, Mass. A Spiritualist, but not much of an open talker about it.

Dr. Sparhawk, Dr. Spring, Dr. Isaac Hale, of Newburyport, Mass. Dr. Spring had little to do with Spiritualism. Dr. Sparhawk was more liberal. Dr. Hale was a Spiritualist. Dr. Sparhawk lived in Amesbury, Mass., as well as Newburyport. [Recognised.]

Here is a man (said Mr. B.) some seventy or more years of age—Dr. A. J. Gridley, of South Hampton, Mass. [Name recognised.]

I feel the influence of a man in spirit-life—a fluttering of the heart. With difficulty I speak to you. This man is interested in the meetings. Been in spirit-life some time. Was a Spiritualist before passing out. I hear “Springfield, Mass.” He did not die in Springfield, but in San Francisco, Cal. He was taken sick suddenly and died there. I feel this fluttering of the heart here. He liked to talk with opposers of Spiritualism—especially on the Bible. Was greatly respected, and had the confidence of people. I see January 8, 1870. Rufus Elmer. [Recognised by several present as a Springfield man.]

I am looking on a country landscape; clouds are rolling up; trees are bare; there comes a flash of lightning—a roar of thunder. The ground is covered with snow or frost. I see a woman. Phoebe Moore. She is rejoicing in the fact of this meeting. She says we are not aware of the influence this meeting is having on the surrounding community. Many are almost ready to join us. I see this spirit is attracted to a party one-third back in the audience. “Hadley, Mass.” Attica says “February 19, 1860,” the day of the funeral, which was the first one after her death, when she came to consciousness to notice things in earth-life. She passed away on Sunday, in a fearful thunderstorm; the clouds broke away as they were about to deposit her body in the grave, and bathed the landscape in the richest sunshine. [Recognised as correct by several present.]

Here's a strange name, Wood Babcock—Benj. Starbuck. The latter is a gentleman from Troy, I think. The man Babcock was for a long time in the church; the last part of the time he left the Methodist Church because they did not admit the communion of spirits; and he thinks they ought to from the evidences in the church, and from the life of Wesley. [Recognised.]

I see a woman. She goes across a room on tip-toe. Has a little tin dipper and a cloth. She is acting as a nurse to some one troubled with throat difficulty. “Holliston” is in my mind. She is anxious that a Mr. Metcalf should be reached. There are parties here who can carry it to her husband, Daniel Metcalf. Her name is Annie Metcalfe. She might have had this throat difficulty too while nursing, or afterwards. Died November 25, 1878. [Pronounced correct by several witnesses.]

Here is a woman who was brought up in the church. Townsend—Fitchburg—connected with those places. S. A. Tyler—“Addie Tyler.” She is connected with some member of the Fitchburg band.

Here is a woman resting up in a room where there are three children and a lady who has a child a week or less old, who holds it up. Say “Addie Lawrence, and see if they don't know.” [Not recognised, as the band were not present at the meeting.]

I see the names Mr. Batchelder, Mr. Caswell. Latter passed out in consequence of a rash act by his

own hand. I hear the shot of a pistol or gun. Batchelder passed to spirit-life before him some time; once was interested in him, and brings him back today because he finds it hard to make the advance in spirit-life he should. Walter Caswell is the whole name, and Ezra Batchelder the other, of North Brookfield, Mass. [Recognised as all right, except that Walter should be Wilder.] I see “E. & A. M. Batchelder” on a sign. Now the “E.” has been stricken out. [Mr. Babbitt, of Barre, said that was the present sign over the store. “E.” had been stricken off since Ezra's death. The “M.” should have been “H.”]

Does anybody know Jared Gage? He comes from a long distance. Vineland, N.J., at John Gage's. [Recognised as a neighbour of one of the audience.]

“For forty-two years I, as a mortal, walked your earth: for one-half of that time and more I have been an inhabitant of the spirit world. I have been interested to-day and brought here because of my interest in this philosophy. I can never forget the event of my death—17th of April, 1858. I passed out to realise in a measure what I anticipated; yet have not found it in all respects what I looked for. I was a physician. William Carpenter.” Attica says that the man was a radical in his ideas. He naturally believed in the Philosophy of Spiritualism. He could not be cramped by error. He was a man well received. Men said he was honest, respected, and intelligent, but oh, he had got hold of those “Rochester Knockings.” He was made a thorough Spiritualist at a time when he suffered most severely; at which time his eyes were opened and he was made to see for himself the forms of spirits about him. Now I have a strange feeling. I am cold. There is a pressure on my left lung. I cannot get a good breath. He passed out by some lung difficulty. South Wilbraham, Mass. [Acknowledged as correct by two persons present.]

Here's a man—Deacon Perry. I see a large barn—hay; a man is lying on the floor of the barn—an elderly man—moving a little. I see the date, “November 24th, 1871.” Now I see a room—a bed. Several people in the room. They take bandages from the head, which appear saturated with blood. I think the injury occurred on that date; as near as he can remember, was getting hay for his cattle and fell; was found on the barn floor in an unconscious state. Deacon Cyrus Perry is his name. He says he was not unconscious, but could not speak. I place this in Holden, Mass. Passed away December 1st of that year. [Not recognised publicly.]

I see the name Abner Holbrook on an arch, and under it a large boot. That man is attracted here on account of persons who are present. Lovell's Corner comes to my mind. Probably the place where the man lived. One of the children of this man was a teacher for some time in the Industrial School in Lancaster. How the matter will be received by the friends he does not know, but feels it a duty. I connect him with a clergyman—someone in his family. [Not recognised publicly.]

Here is a little child. Willie E. Stewart—a little bit of a child in short clothes. I hear, “Papa is William E. Stewart.” Chicopee, Springfield. He is connected with both. Date September 24th, 1875. [Not recognised.]

A spirit here. Susan; been a long time in spirit-life; went out happily. Roland Duckworth. I connect Susan with this man. The spirit is a young lady, yet if living now she would be nearly sixty years of age. [Not recognised.]

Say that old William Packard is here. He is associated with Cummington and Worthington, Mass. [A hearer rose and said the man lived in Cummington, and died in Worthington.]

There is a Dr. Nelson Carpenter here, who was identified with the Methodist Church; an old man—a man who had a great practice over a large territory; a man always ready to go and do more than other physicians—riding and working a great deal in the night. I associate him with Warren, Mass. In the summer time, seven years ago. [Not recognised.]

Some of these descriptions were, however, privately identified by persons in the audience who refused to let their knowledge be publicly known.

I stand on a hill, see a street, with large trees on both sides; elm trees: have a weak feeling in the small of my back. This was a young man about my own age. Should think he had been in spirit-life a little over two years. Charles O. Phillips, Pocumtuc House, Deerfield, Mass. He was a member of some cavalry force in the war. Passed out as the result of over-work in the service. His father was A. D. Phillips. [Right.]

I see a young lady sixteen or seventeen years of age. She sits by a table; her eyes are closed as in a trance; been a long time in spirit-life. She suffered exceedingly. She was troubled with dropsy. Passed Feb. 11th, 1856, twenty-three years ago. Mary A. Pease, South Wilbraham, Mass.

I see the name Thomas Vincent—was made a Spiritualist by Dr. Newton.

Emma L. Baxter, killed by freight train at Worcester, on the track of the Nashua Railroad, in Lincoln-square. She was Mrs. Fred Baxter. [Right.]

Warren Lovering, of Medway, Mass.; a man of great influence; held office; went to the Legislature, &c.; then lost his property by dissipation and died in the poorhouse. [Right.]

Adelbert H. Dewey, Lebanon, Ct., and David Moseley, of Westfield, Mass. [Both recognised.]

“ANNIHILATION.”

“ANNIHILATION” is evidently coming to the fore. Adjunctive evidence to a very wide extent respecting this doctrine held by the theosophists and the Conditional Humanity Association is borne witness to by one whose testimony Spiritualists will unhesitatingly accept.

Captain R. F. Burton, the illustrious traveller, shows us in his work, *Two Trips to Gorilla Land and the Cataracts of the Congo* (Sampson Low, 1876), that the doctrine of man's destruction is largely, if not universally held by the whole negro race. He tells us (Vol. I., p. 92), “Africans have a material, evanescent, intelligible future, not an immaterial, incomprehensible eternity; the ghost endures only for awhile, and *perishes* like the memory of the little-great name. Hence the ignoble dread in East and West Africa of a death which leads to a shadowy world, and eventually to utter annihilation.”

He says:—“They wail and sorrow with a burden of despair over the idea of dying; any allusion to loss of life turns their black skins blue.”

Such is the effect of the doctrine of annihilation—or let us call it, more philosophically, perishment, destruction—upon the sensitive and primitive race. For here let me draw a very marked line between the view held by the theosophist and the conditional immortality man as distinguished from that of the black man. The latter has, unlike the two former, no immortal future for the *elect*, or shall we call them the lucky ones—a future utterly dissimilar to that of the non-*elect* or the unlucky ones. No, with the negro all mankind are under the same ban; utter destruction sooner or later is the lot of all. All linger for a while in a ghostly state after death, and then vanish away.

The negro does not believe “that any human being is at once extinguished as to his conscious individuality at the change called death.” But he makes no reservation; he believes that all humanity, himself included, must look for “annihilation” or destruction “eventually.”

Now I cannot but think that the negro, who sees no exception from the common lot to any, not even for himself, presents a striking picture of noble humility, an absence of self-seeking worthy of the highest admiration, commendable as it is rare among the higher races; as well as demonstrating, to my thinking, a fund of common sense in gauging rightly, as we believe, God's dealing with man, His highest work, in a way that we may look for in vain among Europeans, as a rule.

So we who do not believe in annihilation or man's destruction, think that there are brighter hopes in store for the negroes than they have conceived for themselves, or than the spirits of their race, with whom they are in communion, have, in these present days, any cognisance of; though they have already conceived, in their own way, we believe, the one grand secret: that there is, for humanity, whether in the fluidic or earthly state, men or angels, good or bad, under all and every circumstance, emanations as they are all from the Eternal, but one common eventuality for all.

These “poor Pagans,” who have all along the African coasts refused all incentives to accept what Captain Burton calls, “Another and a better, or a worse,” are still amenable to something more precious than the anticipation of eventual destruction; but of something which, at the same time, may be still the *common lot*. And Buddhism offers this alternative now, as Neoplatonism also offered it until it was put down. We have reason to think that if Buddhism had been offered to the negro he would have adopted it. Buddhism, which is the only existing faith except Fetish, Spiritism, and Spiritualism partially, that gives the same eventuality to all mankind. But Buddhism, with its progress through successive incarnations, and its fluidic and earthly purgatories (or methods of cleansing), trusts not to propagandism for success: people go to it, not it to them, and the Buddhists seem contented with holding already in their harmonious fold far more than a third of the human race. I am led to this opinion that the negro would accept Buddhism by an observation of Captain Burton himself. He tells us: “An African chief

said in my presence to a Yahoo-like naval officer, "When so be I die, I come up for white man! When so be you die, you come up for monkey!" We see, then, that there is an aptitude in the negro, who now believes in destruction, to accept, in its stead, the hopeful tenet of progress through reincarnation. However it may have been in former days, when the negroes too may have had their elect, yet long experience appears to have taught the negro spirits who communicate with and teach the living, to know that Anyambia, their Great "First Cause," suffers no favouritism. So, since there are no elect, their communicating spirits have now led, and, probably, honestly led, the black race to a belief in the doctrine of destruction for all, with what "ignoble" results Captain Burton has shown; and this I need not recapitulate, for we have seen into what a pusillanimous position a long belief in this doctrine has landed them. But what if, because spirits, missing their fellow spirits, and believing it themselves, tell their mediums that these missing spirits must be annihilated; what if, in lieu of that, these missed spirits are not lost but reincarnated? What if it should be thus? Why not?

SCRUTATOR.

THE KINGDOM OF HEAVEN.

CLOUDS and water mingled in the sunlight, while over the trunk of a fallen tree, upon which we rested, the moss and ground ivy had together formed a complete covering for the rude bark. "Yes, this wood is delightful," I exclaimed; "one cannot help feeling happy here. There is peace and quiet in the air, only broken by the songs of the birds and the rippling of the brook. Look at that robin yonder, his throat swollen with song; his tiny frame is not large enough to contain his joy. How all Nature seems to rejoice to-day."—"The flowers are at their best now," cried Kathleen, holding up a specimen of daffodil. And then followed a simple lecture on botany, and I listened while she dilated on the modest snow-white bells of the lilies of the valley, on the showy narcissus, with a beauty of its own, and a rich fragrance that we could ill spare; and on the tiny and graceful harebell. "Was ever anything so simple and yet so lovely?" she cried. After a pause, she said, "Mildred, I often wonder whether there really are flowers in Heaven?"—"Well, I cannot fancy a Heaven without flowers," I answered.—"I have lately been reading the Bible to my uncle," said Kathleen, "and I have grown very much perplexed in trying to form an idea of what Heaven is. There are streets of gold, they say, and gates of pearl; but were I able to choose, I would have my heaven paved with the greensward and abundant in flowers."—"And so shall it be, my sweet sister," I cried, with a sudden inspiration upon me. "The Kingdom of Heaven is within you, and the pure loves of your life shall garnish it."—"But," said she, looking rather alarmed, "is not Heaven already prepared for such as shall be found worthy of it?"—"Ah, Kathleen, I have had strange thoughts lately about the Bible and Heaven, and one is, that there is no Heaven for any until it is developed in our own spiritual nature."—*Between the Lights*, by Lisette Earle.

REVIEW.

AN ESSAY ON SPIRITUAL EVOLUTION CONSIDERED IN ITS BEARING UPON MODERN SPIRITUALISM, SCIENCE, AND RELIGION. By J. P. B., London: Trubner and Co. 1879. Pp. 155.

THE writer of this little volume holds, as he tells us on the title page, that "Life is the elaboration of Soul through the varied transformations of Matter." His is an essay to explain and enforce an evolutionary view of Spiritualism, similar to that which I attempted to lay before your readers in No. 342 of *The Spiritualist*, in March last. He has evidently read to profit the records of research and reflection by the leaders of scientific thought. All his statements of facts in biology and psychology he brings forward as quotations from the works of Charles Darwin, Herbert Spencer, Ernst Haeckel, Henry Maudsley, and many others, and he has availed himself of the most recent researches, referring at some length to those of G. J. Romanes, "on the beginning of nerves in the animal kingdom." He is thus able to set before his readers, of course briefly, but in a style clear and flowing, the various parts of this large and important theory and their relation to one another. The argument introduces itself by a reference to the difference between the Spiritualism of England and that of the Continent—the one being more concerned with the collection of facts, and the other with theories as to the meaning of the facts. He urges, very justly, that the chaotic condition of facts accumulated in England and America is one that should as soon as possible give place to order, and in no other way can order be obtained than by the cautious use of theory tested and verified by reference to fact. No theory that has been propounded serves the purpose of a good working hypothesis as thoroughly and adequately as this one of a physical and a spiritual evolution, proceeding side by side and step by step in parallel lines from the lowest organic form up to the highest. It is a great reconciler of long-standing feuds. By it Spiritualism and materialism are both confirmed, and supplement one another: in philosophy the chronic war between sensationalism and intuitionism is ended; and in morality the inequalities and seeming injustice of the social order are seen to be temporary incidents, dwarfed to nothing when viewed as part of a long-extended existence. The value and dignity of human life are greatly enhanced by this prospect of far-reaching and continuous development, and the incentive to self-control and self-improvement is very powerful in view of the possibility of progress and the certainty that the mastery of lower tendencies must be ultimately attained. The central point of the theory, round which all its included ideas cluster and group themselves, is the close and proportionate union of the soul and body from brain to foot. The body perishes, but the soul remains, and with it the results of the conjoint experiences, as when a steel-plate is coated with wax, and certain characters are drawn on the wax, and acid is run into these marks and the wax removed, the characters are found firmly and clearly engraved on the steel. But with the soul there is this difference; the process is repeated again and again, the soul is re-covered with flesh until all the characters are elaborated and

completed; until the simple consciousness of a monad becomes the facile and powerful intelligence of the civilised man. The soul's power of development is indefinite; that of the body is limited; the bodily organs, including the brain, cannot by use and training be developed beyond the extent of their capacity. Hence the necessity for successive incarnations to permit of the soul's continued progress.

The essay is a useful introduction to the study of this theory. I regret, however, that the writer has not seen fit to put his name in full to such a very neat and carefully-executed piece of printer's work.

J. GLODE STAPELTON.

POWERFUL SPIRITUAL MANIFESTATIONS.

BY F. ARUNDALE.

THE following notes of a sitting, which took place a short time since with Mr. Rita, may prove interesting to your readers.

The circle consisted of Mrs. and Miss Falkiner (at whose house the *séance* took place), Mrs. and Miss Arundale, Monsieur and Madame Colomb, and their daughter. The medium was held throughout the whole of the *séance* by Mr. Colomb on one side and Madame Colomb on the other, the hands of all being joined before the light was turned out. After sitting a short time "Charley's" voice was heard greeting the various members of the company and making sundry small jokes in his usual lively manner. After entrancing the medium, Charley showed his power in many ways by rapping in all directions, bringing articles from the mantelpiece, taking rings off the ladies' fingers, proving to the satisfaction of all that there was present with us an intelligence and a power entirely distinct from the entranced and held medium. At the same time that Charley was speaking to those round the table, another spirit was winding up the musical box at a side table, and one of the party was continually being touched by a spirit purporting to be that of a friend, and who also beat a lively tattoo on the rung of her chair. A weight of seven pounds was carried round, also a small hand-bell, and the musical box. Towards the end of the *séance* the chair of Mr. Colomb was withdrawn from under him, passed over the heads of those present, and placed on the table—a feat that would have been difficult for a spirit in the body to have done in the light, for the chairs were close round the table, and Mr. Colomb's chair was placed between the table and the mantelpiece in such a manner that it could not have been moved without disturbing those at the side. Charley then gave the signal to light up, which was done, and it was then, under a good light, that the most extraordinary manifestation of the evening occurred.

While all present were examining a piece of paper on which Charley had written, something apparently flew past on to the table. It proved to be a pen-wiper, with a small gutta-percha figure of Father Christmas, that had been on the mantelpiece, and which Miss Falkiner had seen there when she lit the candle after the *séance*. It is a fact to be noticed that the pen-wiper came from an opposite part of the room to that in which the medium was standing, and through his agency its flight would have been im-

possible. Thus ended a most satisfactory *séance* to all present, and Madame Colomb, who, although a believer in the truths of Spiritualism, had never been present at a physical *séance*, expressed herself convinced of the presence of a power separate and independent of the medium.

21, St. Edmund's-terrace, Regent's-park, London.

REMEMBRANCE AND OBLIVION.

BY HENRY G. ATKINSON, F.G.S.

"If there be nothing new, but that which is,
Hath been before, how are our brains beguill'd,
Which labouring for invention bear amiss
The second burthen of a former child."

—Shakespeare.

I SUPPOSE the fancy about reincarnation is taken from the ancient doctrine of the transmigration of souls, and, as "Solomon saith, There is no new thing upon the earth; so that as Plato had in imagination, That all knowledge was but remembrance, so Solomon giveth the sentence, That all novelty is but oblivion. Whereby you may see that the river of Lethe runneth as well above ground as below." Bacon further cites the opinion of "an abstruse astrologer," that "If it were not for two things that are constant (the one is that the fixed stars ever stand, and never come nearer together, nor go farther asunder; the other, that the diurnal motion perpetually keeps time), no individual would last one moment;" and he adds, "Certain it is that the matter is in a perpetual flux, and never at a stay." In the Pythagorean doctrine of Palingenesia, souls went from one body into another, first having drank of the water of Lethe—"epotâ prius Lethes undâ." It strikes me as a remarkable fact in modern Spiritualism, that the soul or spirit in passing on to a new state of existence does *not* drink of the water of Lethe; yet the mesmeric somnambule forgets all that has occurred during the state, but put him under the same conditions again, and he will remember all that had occurred in his former mesmeric state. Again, the inspired poet seems for the time to be in an abnormal condition or dream, and if he does not pen down his thoughts at the time will forget them entirely, as I have related of my late friend Barry Cornwall, the poet.

A SPIRITUALISTIC FUNERAL AT HAMMERSMITH.

MR. A. PITT, of Great Church-lane, Hammersmith, writes that on Saturday, Oct. 11th, at the Hammersmith Cemetery, the consignment to the grave of the earthly body of a child of tender years took place. The child was the son of Mr. and Mrs. Chaplin, of Starch-green. The service was conducted by Mr. Croucher, president of the West London Spiritual Society, Brook-green. The relatives drove up to the cemetery in a carriage with a white horse, without any signs of mourning in their costume; the three little sisters of the departed young spirit were dressed in blue dresses, with white sashes and gloves to match, and with flowers in their hands to strew upon the coffin after it was lowered into the grave. Part of the usual form was gone through by the attendant minister at the cemetery, which it appears is necessary in consecrated ground, but at the request of the parents it was cut short, after which he walked away.

Mr. Croucher then stepped forward and spoke a few words as to the state of the new-born spirit, he "having heard of it from some of its friends on the other side, who informed him that it had not yet realised the change it had undergone." He then gave out the 111th hymn in *Spiritual Lyre*, verse by verse, which was sung by those present, and was listened to with attention by some twenty or thirty persons who had collected on the spot. He next spoke of the beauty of the spiritual teachings and the unreasonableness of the fear of death, and finally read the 60th hymn (*Spiritual Lyre*). The friends then with cheerful faces left the ground, not with "a hope of a glorious resurrection," but with a positive knowledge that the young spirit had already risen, and was being cared for far better than it could have been here.

WEIGHING MACHINE EXPERIMENTS.

ADDITIONAL apparatus is being fitted up at 33 Museum-street, London, by Mr. Blackburn, to carry on the work of weighing mediums and materialised forms during the progress of spiritual manifestations. It includes a second pencil, for drawing a zero-line on the paper round the drum which was described in our last, and for automatically marking time upon the drum by means of clockwork and electro-magnetic apparatus, so that any irregularities in time will be instantly detected and measured off. He has also supplied a second machine for weighing the forms. Other diagrams have been obtained than those mentioned last week, and some particulars will be published shortly.

MR. MARTHEZE'S VOYAGE ROUND THE WORLD.

WE have received a letter from Mr. J. N. T. Martheze, dated Sydney, New South Wales, August 30th, 1879. He had previously visited Ceylon, Singapore, and Batavia, collecting information in relation to psychical phenomena among the natives of those tropical regions. He says that Dr. Slade did some good in Sydney, but that the nervous movements of his body while under influence tended to inspire distrust among uninformed people. There are two young public mediums in Sydney not much developed, but several in private life. He adds that the city is a beautiful one, the harbour unequalled, and the climate so fine that few residents have any inclination to return to England. The Exhibition attracts numbers of strangers. Mr. Martheze sends us the names of the chief local Spiritualists, probably for private information only, and says that he has been living in a villa in the suburb of Newtown, which he will leave at the end of this month (October), and travel inland. He intends to return to England *via* San Francisco and the United States.

SURPLUS copies of certain back numbers of *The Spiritualist* not required for binding may be had in large bundles free, for distribution, carriage unpaid. Applications to be addressed to *The Spiritualist* Branch Office, 33, Museum-street, London, W.C.

SPIRITUALISM IN DISTANT REGIONS.

THE correspondence which reaches us from time to time from our readers, reveals how Spiritualism is spreading in most out-of-the-way regions, such as Vancouver's Island, the shores of the Persian Gulf, and the Azores, and one of the last communications from abroad comes to us from the Island of St. George, Behring's Sea. The writer says:—"I am so far removed from civilisation that I have no communication with the outer world for at least nine months in twelve. This island is 200 miles north of the Alentian chain; it belongs to the United States Government. From this, and the neighbouring Island of St. Paul, the London market is principally supplied with fur seal. I send this note by a whaler."

ROBERT DALE OWEN.

MR. JOHN E. POLK writes:—"You will do a great many Spiritualists of Texas a favour by answering the following queries: Did Robert Dale Owen die in a lunatic asylum? or was he a lunatic prior to his death? or did he renounce Spiritualism as a humbug?"

Mr. Owen did not die in a lunatic asylum, but at his own quiet little home on the shores of Lake George, New York. He was, several years before his death, insane for a short time, and was placed in the Indiana Insane Asylum; the physician in charge, Dr. Evarts, gave his case especial attention, and decided that his brain had given way to overwork, and that rest and treatment would restore him to his usual health. The correctness of Dr. Evarts's diagnosis was fully proved by the rapid and complete restoration of the patient. We saw and conversed with Mr. Owen at Philadelphia after his recovery, and not a trace of weakness was discernible. He spent considerable time with Dr. Crowell, of Brooklyn, just prior to his death, and we have often heard the doctor speak of his wonderful mental strength. He knew full well at the time of his visit at Dr. Crowell's that he would soon pass from earth, and made arrangements with Dr. Crowell to communicate with him after the change should have occurred. Mr. Owen died in the full possession of his faculties and a firm faith in Spiritualism. Since his transition he has been in constant intercourse with Dr. Crowell, the full particulars of which will in due time, no doubt, be given to the world.—*Religio-Philosophical Journal*, Oct. 4.

MR. F. O. MATTHEWS, the remarkable test medium, is now at 2, Vernon-place, Bloomsbury, and will probably remain in London for some time.

PREVISION.—"It seems not out of place to give to your readers a description of a vision which I had on the morning of August 8th. I was at the time with Mrs. Shepherd, a sister of mine. All at once a horrible picture was presented to me. I saw a man walking briskly and then fall forward. I saw ear wheels, and the man crushed into pieces. I saw much blood about his chest and shoulders. I saw him pale, and then I saw him dead. This man was then employed about the railroad, and was killed by the cars in Blair, Neb., the 27th of August, just as I saw in every respect. His name was Jones. I am confident that we are at all times encompassed about by a great cloud of angels and spirit witnesses, and when conditions are right, they make themselves known to us in very many ways.—M. E. BRIGHAM."—*Religio-Philosophical Journal*, Oct. 4th, 1879.

THE "FOURTH DIMENSION."

IN Glanvil's *Sadducismus Triumphatus*, in the library in Great Russell-street, may be found at page 87 the following quotation from Dr. More's *Eruchiridion Ethicum*, on "The True Notion of a Spirit," a second edition of which was published in the year 1669:—

"That, besides those Three Dimensions, which belong to all external things, a Fourth also is to be admitted, which belongs properly to Spirits.

"And that I may not dissemble or conceal any Thing, although all *Material Things*, considered in themselves, have *three Dimensions* only, yet there must be admitted in Nature a *Fourth*, which fitly enough, I think, may be called *Essential Spissitude*; which, though it most properly appertains to those Spirits who can contract their extension into a less *Ubi*, it may be referred also to Spirits penetrating as well the *Matter* as *mutually one another*, so that, wherever there are more Essences than one, or more of the same Essence in the same *Ubi*, than is adequate to the amplitude thereof, there this *Fourth Dimension* is to be acknowledged, which we call *Essential Spissitude*.

"Which, assuredly, involves no greater Repugnancy than what may seem, at first view to him that considers the Thing less attentively, to be in the other *three Dimensions*, namely, unless one would conceive that a Piece of Wax stretched out, suppose, to the Length of an Ell, and afterwards rolled together into the Form of a Globe, loses something of its former Extension, by this its Conglobation, he must confess that a Spirit, neither by the contraction of itself into a less Space, has lost any Thing of its Extension or Essence, but, as in the above said Wax, the Diminution of its Longitude is compensated with the Augmentation of its Latitude and Profundity; so in a Spirit, contracting itself, that in like Manner its Longitude, Latitude, and Profundity being lessened, are compensated by *Essential Spissitude*, which the Spirit acquires by this contraction of itself.

"And in both cases we are to remember that the *Site* is only changed, but that the *Essence* and *Extension* are not at all impaired."

And at page 122, in reply to an objector, occurs:—

"And now for the *Penetrability* of Spirits, it is evident even in this life that they can wholly penetrate one another so far as their Essence extends, for one may have a greater amplitude than another. And that the Parts, as I may so call them, of the same Spirit may, in the contraction of itself, penetrate one another, so that there may be a Reduplication of Essence through the whole Spirit. But as you very well observe with *Scaliger* before you, a Spirit can neither extend itself in *Infinitum*, nor contract itself into the *Nullity of a Point*."

Thus we find, upwards of two hundred years ago, the learned Dr. More exercising himself at considerable length to convey to the world his "true notion of a spirit;" and the particular extract I have given becomes interesting when considered together with what we have recently heard as to the fourth dimension of space and with our experiences of modern Spiritualism.

More appears to have held that all material things have three dimensions—length, breadth, and pro-

fundity—and that no two of them can be in the same place at one time: a proposition which will, probably, not be contested; but that to spirit must be accorded a fourth dimension, the faculty of variable density; that spirit permeates matter and itself; and that two or more spirits can occupy a space that could be fully occupied by one; permeating each other, and each retaining its individuality. R. MATTLAND.

LIGHT SORELY NEEDED.

GEORGE JACOB HOLYOAKE, ON THE OCCASION OF HIS DAUGHTER'S DEATH.

IN vain ye ask me to believe

Your dogmas, creeds, and rules of life;

No loving Father e'er would weave

A scene evolving guilt and strife.

Nor can one *will* believ or love;

Both to the heart unbidden come:

The former may a blessing prove,

The latter has my life undone.

Seek where ye will, my worthy friend—

Go wing your flight through boundless space—

God is unknown. Ye cannot bend

My mind to see *your* Maker's face.

* Millions of planets like this world

Roll through their orbits in the sky;

From chaos these have been unfurled;

They live like us—like us they die.

Fetch from the depths of Persia's sea

† One sparkling grain of golden sand,

And note its mateless symmetry!

Its form, like ours, shows Nature's hand.

If such a being as a God

Exist, He must creation fill,

And yonder simple upturned sod

Must, like the stars, display His skill.

But ye teach God upon a throne

Arrayed in glorious robes and white—

Teach bliss is for the few alone,

Whilst nobler men are worthless quite—

That parents fond may never see

Their erring children passed away—

That Satan, in his hellish glee,

Moeks as repentant sinners pray.

Away, ye dotards! and your tale

Of sin bequeathed by serpent's guile,

Of tortured souls whose endless wail

Is heard by saints with pensive smile.

Rather than condescend to hear

A cause so utterly unjust,

So void of love and base with fear,

I ask at death to be but dust:

And yet! and yet this burning love

For my lost child—my darling pet—

Compels my thoughts to soar above:

But vain is hope—and vain regret!

Oh! for one little radiant beam

Of light, disclosing we *shall* live!

For e'en the faintest rippling gleam

Of hope, I countless worlds would give.

* Literally true and probably all inhabited,
† Should be seen under a microscope.

But, if immortal, then within
 Each of us *now* resides the germ
 Of endless life which all must win
 From Nature's laws. This I affirm!

So, then, ye learned folks, whose creed
 Fills with contempt the fearless mind,
 Now, in my great, my crying need,
Prove life's in death—or get behind!

Ye cannot! No! Ye talk in vain,
 And prate of what ye do not know;
 Haste from my presence, nor again
 With nonsense seek to stem my woe.

Ye elements which give us birth,
 Welcome the weary to your breast—
 Give me, O gentle mother Earth,
 Release from pain—Oblivion's rest.

Correspondence.

ASTROLOGY.—INFORMATION WANTED.

SIR.—It is one of the most interesting doctrines of astrology that the feelings of love and sympathy between two individuals are found to accord with the relationship which the sun and moon in one horoscope has to the sun and moon in the other. Certain aspects or positions in the heavens existing between planets at the birth of an individual are supposed to be friendly, and others are supposed to be evil. Thus two planets in opposite quarters of the heavens, or at 90 degs. apart, are supposed to be in evil aspect to one another, whilst those that are separated by 60 degs. or 120 degs. are supposed to aspect each other beneficially. These theories, no doubt, at first glance seem absurd nonsense, but those who pursue the subject, and compare the theories with facts, are apt to find startling confirmation of them. In many instances where love or close friendship is found to exist between individuals, it is found that a comparison of the respective places of the sun and moon at birth shows that the luminaries in the two natiivities occupy the same place, or are in the particular relationship (60 degs. or 120 degs. apart) which the astrologers call "friendly." This I have proved to be the case in several instances. I also find that the case of Lord Byron and his wife abundantly proves the truth of the doctrine about uncongenial partners.

Since, however, a few isolated confirmations of a theory are not sufficient to build up any scientific opinion upon, I am desirous of obtaining as many dates and places of birth as possible of married couples and of close friends, in order to see whether the doctrines apply equally well to everyday life. What are particularly desired are undoubted examples of perfectly happy married lives, or unquestionably unhappy ones.

I require no names, nor is the hour of birth of serious moment, though in each case it would be better to have it than not. It is so very easy for outsiders to imagine that couples are really suited to one another without such being actually the inner experience of the persons most concerned, that there may be some difficulty in finding good test cases. The case of the late Mr. John Stuart Mill and his wife was unquestionably an example of a happy union, as that of Charles Dickens was the reverse; but I am not in possession of the necessary dates to apply the test in these instances.

If, therefore, any of your readers will favour me with striking examples either way, without communicating to me any further particulars than those I have asked for, it will be at least a strong presumption in favour of the doctrines of the astrologers, in case the positions of the planets do indicate which are the happily mated ones and which are the reverse. The result I shall be happy to communicate to your paper, if agreeable.

F. A. B.

24, St. Ann's-square, Manchester.

HAVE OYSTERS EYES?

SIR.—The words of Mr. Farquhar in his erudite and instructive paper, naturally produce echoes of admiration in the minds of those who accord with his theosophical instructions. The part of the lecture which is most interesting to me is that on the eyes of

the bivalve mollusca. I confess that until I read his statement that "the bivalve mollusca have no eyesight, because none is required in their condition," I was amongst those teachers who ventured to inform students that bivalve mollusca have eyes; in fact that one of them (*Spondylus gæderopus*) had perhaps sixty on the convex side, and ninety on the plane side of the mantle. The *Pinna* has, at least in the specimens I have seen, about forty eyes, or what Professor Owen (*Anatomy of Invertebrate Animals*, page 512) calls "eyes." The *Anomia* has about forty pallial eyes, hidden amongst the marginal tentacles, and the oyster a greater number still. In *Pecten* and in *Spondylus*, the retinal expansion of the circumpallial nerve encloses a vitreous body composed of nucleated cells, in front of which is a flattened crystalline lens; the pigmental coat consists at the back part of staff-shaped corpuscles, and in front terminates by a circular pupil. In most other bivalves the simple elements for exciting touch to a sense of sight—viz., a nerve-mass and pigment-mass—are alone found without any dioptric adjuncts for the recognition of an image. The late Sir Anthony Carlisle (*Hunterian Oration*, 1826) first showed that oysters were sensible of light, having observed that they closed their valves when the shadow of an approaching boat was thrown forward, so as to cover them before any undulation of the water could have reached them.

A careful consideration of some of these facts may lead us to infer that the organ of sight not only exists, but is well developed in most bivalve mollusca.

The vicinity of Drury Lane Theatre shows me a house of refreshment termed the "Whistling Oyster;" but an oyster destitute of eyesight must be a being fated to sorrow; and indeed a *monstrum horrendum, informe, ingens, cui lumen ademptum*.

C. CARTER BLAKE.

ASTROLOGICAL EVIDENCES.

SIR.—Zadkiel, in his Almanac for 1879, under October, has the following:—"A fortunate direction (midheaven to the sextile of the sun in the zodiac) in the royal horoscope tells of gain and victory for Old England; still the stationary position of Mars, so near the ascendant, will bring some trouble—the *wise* will understand." The capture of Cabul is the "victory;" as to the "gain," humph! and let us hope that the prediction of further "trouble" will be satisfied by that which has become politically inevitable, and will not affect Her Majesty personally. Good and evil in the horoscope of sovereigns may denote events of either political or personal concern.

C. C. M.

AN ERROR SOMEWHERE.

SIR.—Will you kindly allow me to correct an error in your leading article of last week, which is likely to convey a false impression to the minds of your readers? To the best of my recollection I *did not* "refuse" you a copy of the "General Purposes Committee's Report." I could hardly have done so, for the report was then in the printer's hands, and therefore beyond my power to give or withhold.

What I *did* decline to give you was a copy of the answers sent to the memorialists, because, these being addressed to private persons, they could not be made public until they had been sent to the individuals for whom they were intended. I was in this acting under instructions.—Yours faithfully,

C. A. BURKE, Sec. B.N.A.S.

83, Great Russell-street, Bloomsbury, W.C., Oct. 20th, 1879.

[There is some mistake here. It was only in my mind to ask for the report of the General Purposes Committee, and I did not want the letters to the memorialists, which were certain to reach me in due course.—W. H. HARRISON.]

ON THE WEIGHING OF MEDIUMS.

SIR.—I have read with much interest your description of the *séance* testing the self-registering machine presented by Mr. Blackburn, and offer some remarks thereon in the light of some previous theorising in your pages. I wish in these remarks to be considered simply as a seeker after truth, and not as writing in any dogmatic spirit.

I have never personally witnessed a materialisation; but the "Sceptic" who wrote in your pages as "W. H. C." is well-known to me, and about a fortnight previously I had an almost identical description of what took place at another of these meetings from another gentleman who described what he also had witnessed. Hence, combined with the engravings and letter-press relation in *The Spiritualist*, I feel satisfied that I am dealing, to a certain extent, with facts. About the alleged reduction of the weight of the medium, I do not see that this

reduced weight proves that his body is drawn upon, in its material part, to supply the duplicated form. Many of my own mesmeric experiments tend to confirm the opinion expressed in *Isis Unveiled*, that levitation of persons and things is caused by a change of their mesmeric influence overcoming the law of gravitation. On this point Madame Blavatsky speaks as if she had certain knowledge. It may be that it is merely the mesmeric life of the medium which is absorbed in this manifestation. Elsewhere "W. H. C." informs us that whilst he had hold of the hand of the duplicate, Mr. Blackburn felt the substantial head of the medium presumably as in her usual state, which tends to confirm this view.

Still you may have better proof of your own particular view of this question, and if so, your readers would be much indebted to you for it.

JOHN YARKER.

Burton-road, Withington, October 17th, 1879.

MACHINE TESTS.

SIR,—We are all much indebted to Mr. Blackburn for his most liberal expenditure of time and money on the subject of materialisations.

I met Mr. Blackburn the other day, and expressed my opinion to him that the weighing machine could not settle the question as to the weight of a materialised spirit, nor demonstrate that the *apparent* diminution of the weight of the medium, as recorded by the machine, had any relation to the weight of the apparition produced, nor demonstrate that the said apparition in the room was a separate being from the medium supposed to be in the cabinet.

It is well known that spirits can make any body light or heavy at will; and if they wished to humour the idea that the medium always became lighter in exact relation to the solidification of the apparition, all they required to do was to tilt up the machine.

This explanation, indeed, is manifest from the record in this day's *Spiritualist*, where it is said that a spirit said he was "pushing the cabinet up and down to give the medium a ride."

So far as my limited experience goes, I have never found the medium sitting in the cabinet and the apparition walking about outside at one and the same moment, although I have occasionally seen the apparition disappear, and *instantly* afterwards found the medium in the cabinet.

Mr. Blackburn tells me he has at one and the same moment *felt* the medium inside the cabinet, and *seen* the apparition outside it; and if Mr. Joad and Mr. Massey can corroborate this statement from their own experience, it will be of great importance.

That the medium, like Mrs. Compton, can sometimes be transformed into forms big or little, male or female, with a beard "growing into the skin," from a smooth, shaved being, although it does not prove the materialisation of a foreign spirit, yet, to my mind, demonstrates in a more interesting and marvellous way the miraculous power of spirit to form and transform.

GEORGE WYLD, M.D.

October 17.

QUEER NEWS IN "THE BANNER OF LIGHT."

SIR,—The London correspondent of *The Banner of Light*, who writes over the signature "Fidelity," is a singularly favoured individual. Among other notes of intelligence and comment, he (or she) wrote nearly a month ago, speaking of a "paper printed in the interests of the theosophists (*The Theosophist*, I suppose):—"It is a neat little monthly, but will scarcely be appreciated by Spiritualists in general." The English subscribers to *The Theosophist* have surely some reason to complain of the preference apparently shown to "Fidelity" (who must, of course, have seen what he or she describes) by the publishers of that paper, since none of them have even yet seen a copy, or were aware, before reading "Fidelity's" letter, that the first number had been published. English Spiritualists will be hardly less surprised to hear of the "profound sensation" which has been produced by an article in *The Whitehall Review* (which I had supposed to be the least known of all the "Society" papers) about Mr. J. W. Fletcher. If it is so, I imagine they will not be particularly well pleased at the extensive currency thus obtained for a scandalous aspersion on Dr. Slade from the mouth of another professional medium. Mr. Fletcher, I observe, is now a member of the Council of the British National Association of Spiritualists, and of their General Purposes Committee—one whom they have delighted to honour. Who, I wonder, is "Fidelity?"

A SUBSCRIBER TO "THE THEOSOPHIST," AND AN OLD
"SLADE COMMITTEEMAN."

SPIRITUALISM AT THE ANTIPODES.

MR. TYERMAN has succeeded in creating a stir at Adelaide, and drawing out the dean of that city, who, at the end of one of Mr. Tyerman's lectures, entered into a discussion with him, lasting about an hour. This is reported in the *S. A. Register*, and naturally attracted more attention to the subject. A committee was formed who hired a hall for a month, in which Mr. Tyerman has been actively engaged in the dissemination of free-thought and spiritualistic ideas to numerous audiences. It is probable he would have laboured longer there but for the receipt of a peremptory call from Dunedin, where the local association want him to succeed Mrs. Britten. He arrived here on Sunday and left again on Tuesday, having to commence his New Zealand lectures on the 10th inst. During his stay in Adelaide the press reported him fairly, and in a controversy about Sunday charges publishes his letters in defence.—*Harbinger of Light*, August.

THE OFFICIAL REPLIES TO THE PUBLIC MEMORIALS.

THE following is the reply of the Council of the National Association of Spiritualists to the Memorial which asked that the affairs of the Association should be thrown into the hands of its members, that they might give their impartial decision by vote upon the points at issue. It was sent to each of the memorialists:—

SIR,—I am directed by the Council of the British National Association of Spiritualists to acknowledge the receipt of your communication presented at its last meeting, in which you complain of certain alleged results due to the large number of those who, by the constitution of the Association, are enabled to accept a seat upon its Council, and in which you request the Council, on receipt of the communication in question, to send a circular to all the members of the Association, accompanied by voting papers, and an unabridged *verbatim* copy of your Memorial; and, in reply, I am directed to state that, whilst the Council is prepared to take into careful consideration any proposal brought forward with a view to increasing the efficiency of the Association, it is of opinion that, having regard to the existing rules laid down for its guidance, it has no power to comply with your request as above, but that the matter would be a fair subject for discussion at the proper time, viz., the next annual meeting.—I am, sir, your obedient servant,

C. A. BURKE, *Secretary*.

British National Association of Spiritualists.

38, Great Russell-street, Bloomsbury, W.C., October 16th, 1879.

The "existing rules" were not found, some years since, to prevent the members at large voting over the "Christianity Clause."

The following is the official reply to the second Memorial:—

SIR,—I am directed by the Council of the British National Association of Spiritualists to acknowledge the receipt of your second Memorial, which was read at its meeting on the 14th instant, and ordered to lie on the table.—I am, sir, your obedient servant,

C. A. BURKE, *Secretary*.

British National Association of Spiritualists.

38, Great Russell-street, Bloomsbury, W.C., Oct. 16th, 1879.

REMARKABLE TEST MANIFESTATIONS.

MR. C. WILLIS READE, of Cleveland, Ohio, writes to *The Banner of Light* of October 4th:—

"A few weeks since I was introduced to a young man about twenty-two years of age, R. Davidson having heard him highly spoken of by prominent Spiritualists of this city. He gave me an invitation to attend a private *séance* at his house a few evenings since. The manifestations were wonderful. Having seen some of the most noted mediums, I must say that the tests he gave us were the most satisfactory I ever witnessed. Thinking there might have been some one in collusion with him, and desiring to test him thoroughly, I gave him an invitation to call at my house on a Wednesday evening, which he accepted, and came alone, about eight o'clock. I had given invitations to six of my friends, who came at half-past seven o'clock. We cleared the large dining-room of all the furniture except ten chairs and a large extension table, and then partitioned off a corner in the room with a sheet. We had procured from a music-store six guitars and two tambourines, also four bells. I said to Mr. Davidson that we had been arranging the room for a *séance*, hoping to hear from some of his spirit-friends. He said that he did not care about sitting, but he finally consented. He submitted to a careful examination of his clothing, and the examiners certified that no apparatus or other contrivance were concealed on or about his person. We then sewed his cuffs together, and his arms to the sides of his vest, then tied his feet, and wound the balance of the thread around him and around the chair, then placed it in the corner of the room which we had curtained off for a cabinet. We then placed the instruments about four feet from him. The light was then placed in an adjoining room, with the door open, and sufficient light was permitted in the room to enable us to see what followed. I omit a detailed account of the Babel of sounds which arose in the cabinet. Then, in a few seconds, the instruments were seen floating over our heads, held by hands of all sizes. While the instruments were suspended in mid-air, the light was called for by the medium, who was found intact, as we had left him; not a stitch or thread had been tampered with. The curtain was again closed, all as before, when the medium suggested that the light be placed in the opposite corner, and turned down low. I placed the light as requested, and returned to my seat. We sat holding hands for about five minutes, when the medium was seen suspended above the top of the cabinet. He was held in that position a few seconds, and then began floating around the room and back again to the cabinet, and placed in front, on the outside of the cabinet. (This last manifestation was like one which I witnessed at a *séance* by Home, the medium.)

"The medium sat for about ten minutes in an unconscious condition, after he had come from under the control, and he complained of feeling very tired, so we sat with joined hands around the table. While doing so, Mr. Davidson said if I would send and get two slates we probably would have some writing. I sent to a store near by and procured two. When they were brought into the room he said, 'Do not bring those slates near me, but get a piece of cord

and fasten them together, first putting a small piece of pencil between the folds.' Having done as suggested I placed the slates on the table. Bear in mind that the medium did not ask me to write names on pellets, nor did I, so there was no chance to say he exchanged them to get the names. During the time the slates lay on the table raps were heard all over the carpet on the floor. The sound of the pencil was also distinctly heard writing between the slates. Then three raps were heard on top of the slates, and on opening them a message was found written on the inside, covering about one-third of one slate, with my mother's name signed in full. (My mother has been dead twenty years.) The slate was again washed, and Mr. Davidson requested that each one of us hold the slates in turn, and when we heard three raps to pass them to the next. We did so, and on opening the slates we found the names and ages of all of us had been written on the inside of the slates."

THE LISTENING OAK.

She found the old familiar spot
Beneath the green oak tree;
She sighed—she sighed—"He loves me not,
And I'm alone—ah me!"
It watched her there—the fond old oak—
For trees have eyes like other folk;
It whispered, whispered, "*Hearts may roam
But late or early Love comes home!*"
He stood where they so oft had met,
He flung away her flower;
"Ah me!" he cried, "Coquette, coquette!
To love me but an hour!"
But loudly sang the angry oak,
For trees have hearts like other folk;
And chiding, chiding was the song,
"*The heart that loves believes no wrong!*"
There's some one stealing on apace,
And some one's arms thrown wide,
And some one's heart is some one's place
At happy eventide.
The tears, the doubts, are gone, are gone,
And gaily now the oak looks on,
And sings to them of joy and rest,
"*The love that's tried is happiest!*"

—*Banner of Light.*

MR. AND MRS. WILLIAM TEBB may be expected home almost hourly from their tour in the United States, since they left New York in the s.s. *City of Berlin* on the 13th of October. Before leaving Mr. Tebb started an anti-vaccination society in New York, under the presidency of Dr. Wilder.

ANSWERS TO CORRESPONDENTS.

R. D. G., St. Louis, U.S.—Your letter has been forwarded to one of the Rosicrucians interested in the matter.

A.—Your communications are getting unreadable again. The compositors object to set type from them.

F., Sydney, N.S.W.—You are long behind the age. We cannot waste space in discussing the imposture theory of spiritual manifestations.

Y.—Whenever the word "Magnetism" is inserted in communications to this journal, as one of the powers connected with the human body, we alter it to "Mesmerism," for "Magnetism" is the force which attracts iron, and which the human body does not. The application of the word "Magnetism" to something entirely different, marks a want of education in physical science on the part of the writer.

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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CHAPTER XVI.—Curative Agency of Mesmerism—Concluding Remarks and Summary.

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. 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, 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 *séances* 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.

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.

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BAZAAR

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- CHAPTER II.—Phenomenal Proofs of Immortality—Scientific Theory of Spirit Manifestations—Kant—Emerson—Socrates—Genesis of the Belief in Immortality. CHAPTER III.—Materialisation of Spirits at Mora via, N.Y., and Elsewhere—Testimony of Various Witnesses—Mediumship of Mrs. Andrews, Dr. Slade, and Mrs. Hollis Billing—Kate King—John King.

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