

# The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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## A HAUNTED HOUSE AT THE HAGUE.

BY ADELBERTH DE BOURBON, FIRST LIEUT. OF THE DUTCH GUARD TO H.M. THE KING OF THE NETHERLANDS.

SOME months ago Baron H— died at an advanced age. He belonged to the oldest of the nobility of Holland. His house, which is situated in one of our most beautiful walks, the so-called Voorhout, was sold soon after his death, and then let to the new secretary of the E— Embassy, Mr. C—. This gentleman, after having arranged everything in the house, returned to England on some errand or other, and left his wife behind, saying he would return in a few days. What I am now going to relate I received from one of my brother officers, Baron B—, who had it from the son of the deceased Baron H—. On the night upon which Mr. C—, the secretary, left for England, Mrs. C— awoke while in bed, and saw at the end of the bed a friendly old gentleman in plain clothes, who smiled at her. She turned round, and thought it was a dream or something of the kind. The third and fourth night the same thing occurred, and so on until her husband came back. She, however, did not tell him anything, fearing to be laughed at. But one morning her husband said to her that he had not slept well. He had awoke in the night and thought he saw an old gentleman sitting at the further end of the bed they were sleeping in. His wife then told him that she had seen the same thing, but had not liked to tell him for fear of being laughed at. Some days later they seem to have had occasion to mention the fact to the son of the deceased Baron H—, who asked for their description of the old gentleman. After they had given it, Baron H— said, "Well, he must be *my father*; look, here is his photograph." And so it was.

Last week I was at a dinner party at the house of one of my friends, to whose wife, who does not believe in Spiritualism (she is a very orthodox Protestant), I had mentioned the fact when it happened some weeks previously. I asked her (as she knows Baron H—, who is adjutant to the king), "Well, madame, what of the spirit in the house in the Voorhout?" She said, "Well, it is all true; but please don't talk to me about it." It seems that the spirit of the old Baron does not like to leave his home, as the apparition seems to have been seen again a few days ago.

The Hague, Sept. 7th, 1879.

SEVERAL of the Papuan tribes wear artificial tails, made of grass; but do not encumber themselves with clothing. The editor of *Nature* suggests that the "link" which Darwin could not find became extinct in New Guinea at a comparatively recent period, and these descendants keep up the ancestral tradition by thus simulating their distinguishing characteristic.

## HAVE DOGS CLAIRVOYANT POWERS ?

(To the Editor of the "New York Sun.")

SIR,—My eldest brother, a farmer, lives in the western part of Pennsylvania, and among the outfits of his establishment was a black and tan dog of uncommon sagacity. At the outbreak of the war of the Rebellion two of my brothers' sons, mere boys, joined the Army of the Potomac. In an angle of the public road in front of his house was a considerable mound, formed of the waste of many woodpiles during successive years. From this angle the road turned southward, and by it the boys went forth to join their regiment. Seated on that mound, Priam—that was the dog's name—silently watched their departure until they were lost to view in the distance. Then he went back to his lair, and there he lay for many days, unusually quiet and evidently sorrowing. After a month or more had passed in this way, one day Priam ran out from his seclusion, took his place on that mound, and facing southwardly cried like a human being in distress for about two hours. Then he went back to his lair and was quiet. Some days afterwards letters from the boys were received. They were in a battle at the time of the dog's demonstration, but came through unhurt.

These contemporary facts were strange suggestions to the family that Priam possessed some quality of knowing those distant occurrences at the time of them; but still it was too unlikely for belief just then. His strange belief on that day was, however, substantially repeated during every subsequent battle in which the boys participated until they ended their lives in the Andersonville prison pen.

The dog's last outburst of lamentation was nearly continuous from the beginning of the battle in which the lads were captured until their death. After this Priam became exceedingly surly and cross to all comers. No matter how near a neighbour lived, or how well known, the dog denied that neighbour entrance to the premises until called off by one of the family.

In 1869 I visited my brother for the first time in forty-two years. Of course, I was as a total stranger to all of them. The family knew of me only by hearsay. The dog knew nothing, unless, indeed, he understood what was said by the family when I happened to be their theme. My expected visit about that time doubtless gave me a prominence in that particular which multiplied his opportunities of learning something about me; and if he knew what they said he was equally prepared with them to expect me.

As I walked down the lane to my brother's house I noticed a dog (it was Priam) looking me square in the face over the gate. Without hesitation I unfastened and went inside. The dog turned and trotted up the steps before me, gently wagging his tail, and occasionally looking back at me as though to see whether I understood him, and was coming. The front door being open, he led the way through the house to one of the back doors, and there we found an elderly lady, my brother's wife. Forgetting the dog in the greetings, I did not notice how or when he went out; but soon afterward I saw him at the front gate again, as when I approached it. This single and isolated suspension of his surly aggressiveness in letting me, a total stranger, enter the premises un-

challenged furnished another theme for speculation as to its meaning, and the conclusion was that Priam recognised in my countenance, which he had scanned so closely, a relative of his master's family.

Now, how are we to account for the more than human sagacity of Priam in all that, and especially his synchronous lamentations with the battles in which his two young masters participated, and never a false alarm nor an omission? W. J. C.

Keokuk, Iowa, July 29, 1879.

## SPIRITUALISM IN AUSTRALIA.

VARIETIES OF MEDIUMSHIP.

MR. J. TYERMAN gave a lecture on "Mediumship; or, How to Communicate with Departed Spirits," in the Liedertafel Hall, Flinders-street, Adelaide, on Friday evening, July 4th. There was a large attendance. Mr. T. Oliver occupied the chair. The lecturer commenced by announcing the possibility of communication with departed spirits, on which subject he had given a previous lecture, and proceeded to describe the various methods by which this communication was effected. The word "medium" had a bad sound in the ears of the general public, for it suggested imposture. They had been taught by the vilifiers of Spiritualism that the whole thing known as mediumship was a gigantic swindle, and the opponents of the movement were always doing their best to expose it, as they professed, in the interests of truth, morality, and religion. The lecturer asked his audience to disabuse their minds of the popular prejudice respecting Spiritualism and its phenomena, and to approach the question with a mind as far as possible unbiassed in order that they might ascertain its true merits. He then dealt with the various erroneous impressions which existed in the minds of those ignorant of the subject concerning mediumship. A medium had not the power to summon spirits from the other world at will, for the simple reason that the inhabitants of the realm beyond this life were as much free agents as they were in this state of existence, and they might not be aware of the desire to communicate with those so far removed from them, or if aware might be disinclined to come. It was a mistake to regard Spiritualism as a species of supernaturalism, and mediumship itself as a supernatural gift. A study of the phenomena could lead only to one conclusion, viz., that the manifestations were thoroughly in harmony with the laws of nature, and that spiritual communications depended on natural conditions as well as every other kind of known phenomena. Spiritualism, as ordinarily understood, was recent in its origin, and the phenomena had not yet been fully and scientifically inquired into, but the manifestations themselves were as old as history, and the Bible and Church histories abounded with the records of what had been wrongly called miraculous occurrences. There was a common impression that the spiritual phenomena so recorded were limited in their design, having fulfilled which they ceased to recur, but since the discovery that these manifestations were in harmony with natural laws a greater degree of attention had been paid to them, and they were now examined in a scientific spirit.

Some of the principles by which these phenomena were regulated were now tolerably understood, and

as time rolled on there could be no doubt that a regular system of communication between the two worlds would be established. It was often asked why, if spirit communion was possible, did not spirits communicate directly with individuals interested and not through mediums; but when it was once thoroughly understood that these phenomena were governed by natural laws, it would be seen that spirits could not accomplish impossibilities, and that the instrumentality of mediums was a condition necessary for the occurrence of the manifestations. Mediumship must be included in the category of rare gifts nature had bestowed on certain individuals, and it would be just as reasonable to ask why were not all men born poets, orators, or musicians, as why were not all men born mediums. A medium was a person of a peculiar physical organisation or temperament.

It had been shown that when a number of persons sat together in a circle each of them gave off some of the emanations necessary for spirit manifestations, and this force was utilised by the spirits through the medium.

The lecturer proceeded to refer to various phases of mediumship as they had been classed by Andrew Jackson Davis, and said the rudimentary phenomena usually consisted of table-rappings and tiltings, by means of which communication could be obtained. When the gift of mediumship had been developed it in some cases assumed the form of writing mediumship, which was of three kinds—impressional, mechanical, and direct. When it was impressional the medium received an impression from the spirit on his brain, and wrote by his own hand whatever message they desired to give; when it was mechanical the spirit literally used the hand of the medium in the same way as one would guide the hand of a child writing, and the medium had not the slightest knowledge of the writing thus obtained, which was in many instances a fac-simile of the handwriting of departed friends; when the writing was direct, which was of rare occurrence, the spirit wrote without the use of the medium's hand at all.

Incipient writing mediumship was shown by the shaking of the hand, and in that case a pencil should be given to the medium. The writing at first would be scrawling and illegible, but eventually would become quite plain. Trance mediumship was a phase in which the medium was controlled by the spirit much in the same way as the mesmerist controlled his subject, the sole difference being that while the operator in one case was seen, in the other he was invisible. Other phases of mediumship were clairvoyance, or the seeing of spirits with the spiritual eye; clairaudience, or the hearing of the spirits with the spiritual ear; personating mediumship, in which phase the peculiarities of the deportment were reproduced; and materialisations, in which the spirit sometimes clothed itself in a material form capable of being tested by all the senses. There were many other phases of mediumship, such as those in which the movement of material bodies without contact occurred, and some which he had not time to indicate. The lecturer concluded by giving advice as to the formation of investigating circles. He said the inquirers should sit round a table for an hour one evening every week, and reducing themselves as far as

possible to a state of mental passivity await the result. It was necessary that as much harmony as possible should be secured, and when manifestations occurred they should be treated as if guided by an intelligence. The mode of communication adopted would depend to a great extent on the form of mediumship exhibited. If table tilting or raps occurred, the alphabet should be called over, and the spirits would spell out sentences by means of tilts or raps. Great perseverance in some cases might be required, but in event of failure the circle should be rearranged, and in any case the sitters should commence investigations in a proper spirit, and be prepared to give the matter a good trial before ceasing their experiments.

#### THE "NEWCASTLE DAILY EXAMINER."

The *Newcastle Daily Examiner*, of August 22nd, says in a leading article:—

"Rival creeds have no foundation save that of theory, no *vertebra* save that of tradition and habit. Spiritualism, on the other hand, has positive demonstration for its bulwark, and appeals to the senses, the reason, the memory, the heart, in support of its claims to credence. . . . There is but little difference between the hypocrisy of the holy man who preaches the gospel on the Sunday and faithfully serves His Satanic Majesty in various ways during the week, and the clever rogue who pretends to be a medium, but is only an unprincipled charlatan. If there be a difference it is in favour of Spiritualism, inasmuch as the pulpit-hypocrite's stock-in-trade is a wordy faith, and the Spiritualist's stock-in-trade is demonstrated, palpable facts, the imitation of which cannot long escape detection. Spiritualism is making vast strides towards the vitality of its giant days, hidden in the gloom of the long ago. It numbers among its believers and adherents men of intellect, position, and probity—men who would scorn to sell their manhood or their honour for the pottage-mess of being identified with a sensation, and who have publicly and privately proved and acknowledged the reason of the hope that is in them. Spiritualism—pure, genuine, and rightly understood—is yet destined to subvert the fossil theories of orthodoxy, and give to man a new and living faith, encircling him with the highest moral influences while on earth, and tangibly linking him with the higher and purer life beyond.

THE LUNACY LAWS.—The present law which allows a patient to be sent to an asylum merely on the certificates of two medical men is decidedly objectionable. We admit that, as a rule, the medical profession consists of upright and honourable men, but, then there are exceptions, as there are in the case of every other profession, and the public should be protected as much as possible from those whose ignorance or bad principles would, if unchecked, further the designs of wicked relatives. Besides, the signing of a lunacy certificate is a responsibility which should not be thrown upon the shoulder of any medical practitioner, and, generally speaking, medical men are very glad to shirk a practice which, while it is of very little profit to them, may give them a good deal of trouble and annoyance. There are several ways in which the present plan might be altered for the better. But leaving this subject for another occasion, we could only now express our regret that the Commissioners in Lunacy have not thought proper to do something more than make a few trivial suggestions with regard to the amendment of our lunacy laws.—*Medical Press and Circular*.

## EXPERIENCES IN SPIRITUALISM.

BY ALICE GORDON.

(Concluded.)

*Fourth séance, afternoon.*—Sitters: Mr. and Mrs. W., Lieutenant-Colonel and Mrs. Gordon. Medium sitting same as last. Mr. W. sat on one side of medium, myself the other; we formed circle round the table and joined hands. In a few minutes the hand-bell was taken up, and rung over our heads loudly. The musical box was wound by the spirit, and carried round the room. Mrs. W. got frightened on finding that the imposture theory could not explain what was taking place, and concluded evil forces must be at work, so begged to be allowed to go out of the room. "Charley" then said it would do her good to stay, but this only alarmed her more. So we had to break up, and let her out. A thunder-storm now began, and atmospheric disturbances are against physical manifestations, and breaking the circle stopped everything for some time. I several times inquired whether we should continue sitting, and got affirmative raps. At last "Charley" spoke and said the weather was bad, and he could not do much. He asked me if I had anything spiritualistic downstairs, meaning anything which had been used during *séances* or handled by mediums. I remembered I had some photos said to be spirit photos; I mentioned these, and where they were in the dining-room, and he said, "All right, I'll bring you one." Now let me say that the medium came straight from the street door to the drawing-room, and was never out of sight one moment. A few trifling things were now done, and we were told to light up and look on the floor a little distance from the table, and there was a photo. I had said while we were sitting, that though I had heard of things being brought through closed doors, I had not yet in my own house had this experience; so I conclude this was done to gratify my wish. I had seen a mass of beautiful fresh and scented flowers brought in another house, and knew such things could be done. I must beg my readers not to be impatient at the recital of such apparent impossibilities. I remember my own feelings when I heard Spiritualists talking of matter passing through matter, and one gentleman remarked they could say with Isaiah, "Who hath believed our report." It is not to be expected that such things can be readily accepted, but it is in the power of one and all to inquire and see for themselves. A credulous attitude of mind is not required, is in fact to be deprecated, but a scoffing incredulity ill-becomes this generation, to whom so many wonders have been revealed. Who shall pretend to say where God and Nature's laws begin or end, or what is impossible.

*Séance 5th, evening.*—Sitters: General A., Colonel H., Mr. C., Miss P., Lieutenant-Colonel and Mrs. Gordon. Medium same as at last *séance*. Medium held by Colonel H. and Miss P.; we all joined hands. The large musical box was taken up from the table, floated about the room while playing, and was brought and rested lightly on Colonel H.'s head. "Charley" then spoke, and said, "Mrs. Gordon, I've brought a book from your shelves," and a book was thrown on my lap. It was a small one I never used, and could not have been lying about anywhere. Then he said, "I have brought your little lamp," and

Colonel Gordon felt a small pocket lantern, which looks like a snuff-box, put into his hand. This, I know, was in the dining-room, and to confirm my own impression I afterwards asked the servant when and where she had last seen it, and she said that day in the drawer, in which I remembered so often seeing it. We were touched by hands many times. "Charley" showed himself on the table in our midst, and talked a good deal. The chairs of three sitters were asked for, and they were placed one on the other on the table. We were wished good-night, and lighted the candle, still holding hands, and Colonel H. and Miss P. declared they had never for one moment let go the medium, who was most of the time entranced. When sitting after the *séance* in the dining-room with three jets of gas burning, I was speaking of the lantern being taken upstairs, when I heard raps on the under side of our large dining table, and the signals "yes" and "no" were rapped out to many questions I asked. Of course, during my investigations I had seen and heard manifestations in the light on one occasion, and to the inconvenience of those sitting at supper, the table jumped about, and we had to hold on to the bottles, &c., &c. There were two mediums present, and we had had a wonderful *séance* in another room. I know that darkness being necessary for the more powerful manifestations lead to the suspicion of friends, and it is quite amusing to hear sceptics talk, for they appear to think that all one's senses and one's sense too depend on light. No one who has sat at even one good dark *séance* in the house of a trusted friend could remain a believer in the fraud theory.

As any further account of these *séances* would be but a repetition of similar phenomena, it seems to me unnecessary to say more than that several others were held; that I always invited the cleverest and most sceptical men of our acquaintance, and I only know one among them who was not startled into a desire to continue investigating such wonderful facts.

I should like now to give a short account of my last experiences in London. A lady, Mrs. C., the widow of a clergyman, had attended a *séance* in my house, and she was so astounded that she begged me, as I was not going to hold any more, being on the point of leaving town, to ask the medium to come on an early day, fixed by us, and give a *séance* in her house; she being most desirous that a brother of hers should see something such as she had seen. On the evening appointed we met at her house; we sat, four of us only, and we had manifestations such as I have described. But two things that were done at all staggered the lady's very sceptical brother; and these were the piano being opened and the keys struck, and a fragile, folding Japanese screen moved from one place to another and opened out again. The lady of the house and her brother were holding the medium, and they knew he could not have done these things. But though puzzled, my sceptical friend was not inclined to give in to the spirit theory. I went in to spend my last evening with them two days later, and we again discussed the matter. During the evening the gentleman said, "Let us three try now." I agreed, not in the least supposing we should be rewarded for our pains. We sat at a very small tea

table, having darkened the room. We put a bell, a fan, and the candle and matches on the table, as we had done when the medium was present. Judge if you can, then, our astonishment when, after sitting, chatting, quietly for some minutes, we heard a sound of something being touched on the table. Remember we were only three of us sitting holding hands round a small table. The gentleman asked if either of us had touched anything. Of course we had not. Again a distinct sound was heard; the paper of the Japanese fan was touched. I now asked if a spirit was present, and three clear raps astonished me as much as my friends. I then asked several questions, and we were told that we had not known this spirit in earth life, but that he had inhabited that house. I suggested politely that he should fan us, and it was done; the bell was then rung up in the air, and dropped rather heavily on to the gentleman's head. Small lights moved about on the table and floated up. The gentleman then said "Bring something from the writing table." A folded newspaper was brought. He then desired the chair near the writing table to be moved, and this was done several times. I now asked if the spirit could show himself, but got no reply. I suggested having a very wee jet of gas, but again a negative. I remarked that we should like to see him. I was not, however, prepared for what followed. We heard sounds as though things on the writing table were being touched. We were sitting between that table and the door, which opened on to a well-lighted landing. I felt a sensation as though something, not a body, was passing me, and the gentleman afterwards said that he felt a touch on his shoulder, but before we could either mention our feelings, we heard the handle of the door move, and looking round quickly saw the door open, and a form run out. I saw this most clearly, being in the best position. A dark-haired man in dark clothes appeared to run out at the open door, which closed instantly. We all jumped up, and ran to the door, on opening which we saw the maid-servant looking as calm as possible, and we tried to assume a calmness we did not feel while asking her who had just come out of the room. She said no one, that the door had banged, and she had seen a shadow; supposing, I think, that some one, the gentleman, in fact, had looked out at the door. She having no idea of what we were doing, was, I fancy, wondering at our inquiries. We went back to the room, but felt shaken, and notwithstanding my many *séances* I had not the courage to sit in the dark! I suggested a small jet of gas, and with this we sat again! In a few minutes the gentleman in an excited way said, "There's that form in the room again." His sister and I could not see it, but he was evidently a powerful medium, and could. I felt a little creepy when he watched the form come behind my chair, and his sister uttered an exclamation, and said, "Look at Mrs. Gordon's face!" at the same moment he said, "He is putting his hand on your head." Both now looked at my face, and saw one or two spirit lights playing about on it! I saw and felt nothing, but their excitement was too much for my already overstrung nerves, and when the gentleman said he was sure "something extraordinary

was about to take place," I suggested we should break up, for I could stand no more. It was a relief to turn on a full stream of gas lights.

I was to leave London next day, Colonel G. having already gone; but I was persuaded by my friends to remain and have another *séance*. I consented, and we fixed the second evening for it. Some friends were asked, and we formed a circle of eight. A very large musical box had been borrowed for the occasion; it was too large for a table, so was placed on a chair. We sat round the dining-table, the dining-room being on the same floor, and opening into the drawing-room. We put a bell on the table, and a fan, wound up the musical box, and locked the doors. We then joined hands, and blew out the candle. The box was playing, when, to our astonishment, the sound became more distant, and the conviction dawned on all that the box had been carried out of the room. We lighted the candle, and, sure enough, no box was there, but we heard it playing somewhere. A lady took the candle into the drawing-room, and looked round, but could not see it; and the lady of the house, fearing we should spoil the manifestations by breaking up, suggested we should sit again and leave it; which we did. Soon there were loud raps, the fan was used, the bell rung, and some paper and pencil having at my suggestion been put on the table, writing was heard. We lighted the candle, and saw in good writing, "We are here;" "Good night." A name also was written which was well known to the gentleman of the house. It would be impossible to give in detail all that took place that evening; but sometimes trifles are as interesting as more pronounced phenomena. We found the tongue was out of the bell, which had not happened before, though it had been in use for years. It was a small but handsome embossed brass bell. We tried to put the tongue back, and after several had tried in vain, a lady managed it, but it was very difficult. We again put out the candle and the bell was rung, when we heard the tongue fall out on to the table, which we all immediately remarked; but almost before we had time to get the words out the bell was ringing merrily again. There was no mistaking the significance of this, showing us plainly that what we found difficult to do in the light was accomplished with ease by our spirit friends in the dark. I suggested we should go and find the musical box, and we lighted the candle, when, to our astonishment, the box was in the room again, on the floor, near the door. Every door was locked, and one gentleman had put the keys in his pocket. We wound it up, and sat again; the gentleman who was medium now went off into a deep trance, and the gentleman sitting next him, a hard-headed sceptic, felt and held a hand which did not belong to any human being in the room. I was sitting on one side of this gentleman, and his little finger was linked in mine. He moved my hand. I asked what he was doing, and he said he was holding a hand which was on his chest. He inquired then if the other hand of the medium was being held, and was assured such was the case. Everybody round the table was holding hands, and another hand was held by him for a whole minute. That hand then slipped from his grasp, and was placed on his head. We had now

been sitting at least three hours, and I, better than any one else, knew that the medium would be exhausted and ill if we sat longer. He was still insensible, so we hastily lighted the candle, and tried to open the doors, and get some fresh air to revive him; but we tried in vain for some minutes to get a door open. It really seemed as if our invisible friends were determined to convince us we were indeed locked in. The room was small, and there was but a corner where anybody could be hidden, and the sitters were all very conscious of having done nothing to assist the wonderful manifestations.

My readers will wonder how it happened that this gentleman was a powerful medium unknown to himself. I heard afterwards that he had been told that he had this power, but would not believe it; and knowing how many mediums had been detected practising fraud, he was disgusted with the whole thing. Spiritualists believe, and not without reason, that many artists, poets, speakers, actors, and others who by startling discoveries astonish the world, are mediumistic, and are assisted by spirit influence. There is more to be said in favour of this theory than can be seen at a glance. I may add that this gentleman's profession was one which probably developed his mediumistic power unknown to himself.

I should like to say a few words on two classes of ideas which will arise in the minds of many. To those who at once decide that the wonders here told are impossible, who are quite satisfied that they know enough of God's laws to be certain on this point, argument or reasoning would be thrown away. But there are others who think they may be true, but if so, are the work of the "old gentleman;" to these I would say that supposing this "old gentleman" to exist, of which I have had my doubts these many years, I should think if he's "as black as he's painted" he finds more important work for himself and followers than coming among us to play musical boxes and harmless tricks at worst; and proving by these, to this materialistic age, that there is a something which the crucible of the chemist cannot find, and which escapes the dissecting knife of the surgeon. To the other class, who on reading this account say that even if true they cannot see what good these manifestations have done, or are likely to do, I can only say that they know little the teaching and influence of the religious side of Spiritualism. If it be of no importance to man to gain a conviction of a future life, a proof of the existence in that life, of those "once loved, now lost"—if it be no boon to have all fear of death removed, and to know that only wilful sin is to be dreaded—then these reasoners may be right. But I, who have moved among all classes of Spiritualists, think otherwise, and believe a new era has opened for man when the many, instead of the few, will be able to exclaim, "O death, where is thy sting? O grave, where is thy victory?"

**FLOWER MANIFESTATIONS.**—The *Revue Spirite* of July says: "Madame Isabel Madre, the remarkable medium of the Marietta circle, at Madrid, has flowers brought to her constantly. She is not rich, has no greenhouse, and yet, at the annual flower show, where the grandees of Spain send their finest flowers, and where the chief horticulturists compete for the prizes given by the State, the first prize was nearly awarded to Madame Madre, this unknown person, who had sent to the show some exotics of the rarest beauty. She *did* receive the second prize. These flowers were brought her by spirits, and she sent them to the show by their orders."

#### LIFE DIRECTORSHIP.

A REQUEST FOR A GENERAL VOTE UPON A QUESTION OF CONSTITUTION.

*To the Council of the British National Association of Spiritualists.*

WE, the undersigned members of the British National Association of Spiritualists, think that a Constitution of any public body, which practically keeps the managers permanently in office, and leaves no power to change them, is not a good Constitution.

We also desire to point out that, at the last election of the members of our own Council, we were compelled, without option, to elect or re-elect everybody on the list you sent us; because, in consequence of the unusual size of the Council, there were not enough candidates for the vacant chairs to permit our voting over even a single seat.

Furthermore, in the previous year, 1878, there was only contest enough to allow us to vote out or in no more than three or four members of our Council, out of a long list of names you sent us.

Therefore, since early in 1877, we have had no power of voting out or in more than three or four of our managers, out of a total number amounting nominally to more than seventy, and actually to nearly sixty.

Thus the managers of the National Association of Spiritualists are practically managers for life, unless we take violent measures to change them—such as by calling a special meeting of members to do it, or annually nominating for the vacant chairs more than two dozen new members for an already too large Council, to enable us to vote for or against the names on the annual lists you send us. Such violent action of ours, even if it were necessary, would be as likely to kill the Association as to enable us, as we desire, to choose our representatives.

We, therefore, respectfully ask that on receipt of this you will send a circular to all the members of the Association (accompanied by voting papers, and an unabridged *verbatim* copy of this memorial), requesting them to inform you by vote whether they would like the Constitution of our Association to be altered, and the Council of the Association to be re-constructed before the winter active work begins, by an immediate general election of all the future members of the Council; and by the reduction, at the same time, of their total number to twenty, including all unpaid officers. Even this, we believe, will be a large Council for an Association like ours, which contains but three or four hundred ordinary members in all. We believe that all the members of the present Council, who have done most good public

work, will be glad of the proposed opportunity of allowing the members to express their opinion of that work by voting thereupon.

- \* N. F. DAWE, London.
- \* THOMAS HAYLE, Rochdale.
- \* M. J. WALHOUSE, London.
- E. L. BELLEW, London.
- C. BURTON BURTON, Langton Hall.
- HENRY COOK, Hackney.
- S. EMMET, London.
- † R. HANNAH, London.
- W. H. HARRISON, London.
- MARY T. KER, Margate.
- PRISCILLA OTTLEY, London.
- EMMA D. PONDER, London.
- JUDITH A. PONDER, London.
- E. RUDD, London.
- JAMES SMYTH, Budleigh Salterton.
- A. C. SWINTON, Eastbourne.
- AMELIA WILLIAMSON, Gipsy Hill.
- ELLEN WILLIAMSON, Gipsy Hill.

September, 1879.

The above memorial was produced by the Secretary at the Council meeting last Tuesday. Mr. E. D. Rogers rose and objected to its being read at the meeting on the ground that no previous notice about it had been given. Mr. E. T. Bennett proposed, and Mr. Coffin seconded, that a committee be appointed, and that the document be taken outside the room and read by it. This was agreed to. Messrs. Bennett, Rogers, and Coffin accordingly read it outside the room, then returned, and said that they thought it had better be read by the Council. Miss Houghton expressed her belief that all the signatures to it might have been written by one person. The Secretary said she could verify most of them. The question was then raised whether those whose signatures were appended to the memorial had paid their subscriptions. Mr. Bennett (who had previously called the secretary out of the room) replied that they had. On the motion of Mr. Bennett, seconded by Mr. Theobald, the memorial was referred to the General Purposes Committee. The reporters were then, as usual of late, ordered out of the room, that the members of the Council might confer in private.

The members present at the meeting were Mr. A. Calder, president; Miss Houghton, Mr. and Mrs. Desmond FitzGerald, Mrs. Maltby, Mrs. FitzGerald, Mr. W. H. Coffin, Mr. Theobald, Mr. E. D. Rogers, Mr. E. T. Bennett, Mr. Pearson, and Mr. T. H. Edmands.

A provincial member of the Council writes to us that he sympathises with any movement calculated to infuse harmony and vitality into the Association. He adds:—"If the reduction in number of the Council will leave it less cumbersome I hope it will be carried out. My own name for one should be erased, if a change in this direction is made, and properly so, and perhaps a list of corresponding members might be instituted. I agree that the Council should be confined to the actual governing body at headquarters."

\* These are members of the Council. Mr. Dawe resigned some time ago, but his name was kept on the list without his knowledge or consent.—Ed.

† Mr. Hannah subscribed the last paragraph of the memorial only, saying:—"I have no personal knowledge of what goes before the last paragraph, of which I quite approve."—Ed.

## SPIRITUALISM IN SOUTH AFRICA.

ALLEGED INTERFERENCE WITH LAW COURT BUSINESS BY SPIRITS.

To the Editor of "The Spiritualist."

SIR,—I enclose you a letter and some articles which appeared in one of our local papers, the *Cape Times*, and which will be of interest to all Spiritualists, showing how necessary it is to be cautious in mixing up spirit communion with mundane affairs, at least at the present status of the movement, as spirit evidence is not admissible in any court. It shows how inconsistent sceptics are when they will not take Spiritualists' statements, although thoroughly authenticated by unimpeachable witnesses. The Supreme Courts give their verdicts upon the evidence given in court, and nothing else.

During the trial I was frequently "chaffed" about the spirits helping me, but I good-humouredly replied that spirits did not bother about such mundane affairs, well knowing that their evidence in court would not be admissible.

Much might be said on this subject, but I do not feel impressed to write more, but simply to state facts.

The story about my being influenced was a fabrication, and I at once made a counter affidavit to the one founded upon the remarks facetiously made in the public streets. The attempt to reverse the verdict utterly failed. Had the charge been true the verdict must have been invalid, and a new trial the result.

BERKS T. HUTCHINSON.

Cape Town, August 10th, 1879.

(From the "Cape Times," August 1st, 1879.)

This morning an application will be made in the Supreme Court to set aside the verdict of the jury in the case of Sidman *versus* McLoughlin on the ground of misdirection on the part of some spiritual person or persons unknown. It appears that one of the jurymen was a well-known representative of the Spiritualist faith; and the defendant complains that his familiars gave him bad advice. We understand that in practical matters the jurymen in question gives no heed to monitions from the other world, having learned by long and perhaps painful experience that in shuffling off their mortal coil his friends have not been always successful in shuffling off their human infirmities. As, however, the spiritual intimacies of the gentleman were notorious, we are surprised that the attorneys or counsel for the defendant did not challenge him before the trial. Another interesting question arises from this point. Suppose a devout jurymen to pray for special illumination and direction before entering the box, would the notion in his mind of such illumination be considered to render him incompetent to deliver an honest verdict? In remarking that the Spiritualist should have been challenged if any distrust were entertained of the honesty of the spirits, we do not intend to suggest that the omission to challenge at the proper time debars the defendant from questioning at this stage the competence of the Spiritualist to make a just deliverance. Until the Court decides upon the merits of the application we can only express an opinion in a general way on the oddities involved in it.

(From the "Cape Times," Aug. 2nd, 1879.)

The term of the Supreme Court began yesterday, the full bench sitting. In the case of Sidman v. McLoughlin, an application was made by Mr. Stockenstrom, on the part of the defendant, for a rule nisi calling the plaintiff to show causes why the verdict should not be set aside, on the ground (1), that it was contrary to the weight of evidence, and (2) that one of the jury had since admitted that he was influenced in giving his verdict by certain spiritual manifestations. Mr. Leonard for the plaintiff objected to the affidavits made in support of the latter allegation being read, it being an accepted principle of law that no admission by any juror, after a verdict has been given, of the manner in which that conclusion was arrived at, can be entertained by the Court on an application to set aside such verdict. To this purport he quoted Taylor on *Evidence*, sixth edition, vol. 1, p. 842. Mr. Justice Dwyer inquired whether the spirit would be produced who had influenced the jurymen, to which Mr. Leonard made answer that he could not call that spirit from the vasty deep. Mr. Stockenstrom admitted that the English practice was as his learned friend had stated, but there was no authority under the law of this country for the adoption of such a practice, and as the conditions of trial by jury in civil cases in this colony differed from the English conditions, he contended that the practice of the courts of Westminster did not apply. Mr. Justice Fitzpatrick held that the Court was bound to follow the practice of Westminster where no law of rule existed here, unless it could be shown that the said practice is founded on something exclusively limited to England. Mr. Stockenstrom submitted that the fact of trial by jury in this colony being a creature of statute law, while in England it is a part of the common law, constituted such a limitation; while the circumstance of the verdict being taken from a majority here, whereas in England it must be unanimous, placed the institution on a different footing. The Chief Justice, however, on the principle, *interest reipublice ut sit finis litium*, ruled that the affidavits could not be read. There would be no end to litigation if verdicts were to be upset on the subsequent admissions or gossip of jurors. The jury had delivered their verdict, and it was done with. On the other ground alleged Mr. Stockenstrom asked to have a day appointed for his argument. The Court informed him, no objection being made on the other side, that he might set it down for any day convenient to himself. We may mention that the rejected affidavits were made by Mr. John Stonier and Mr. Stephen George, and that an answering affidavit had been filed.

To the Editor of the "Cape Times."

SIR,—In the McLoughlin-Sidman case Justice Dwyer distinctly informed the jury that their verdict must be based on the evidence that would be brought out during the trial. After patiently hearing the witnesses, and carefully scrutinising the documentary evidence, my verdict was given in accordance with the evidence given in open Court, and, if necessary, I can state my reasons for acting as I did. That I am a staunch votary of spirit communion every one knows, but having absolute proof of this truth in no way interferes with my daily actions (as a just and

upright man), or prevents me exercising my reasoning faculties. Thousands of the most eminent men of all countries in science, art, literature, divinity, law, medicine, and the army are avowed Spiritualists, and in every grade of society, from royalty to the humble peasant, Spiritualism (so-called) in some form crops up (Supreme Courts not excepted). In London it is a well-known fact that one of the most eminent generals of Her Majesty's army in Zululand is a Spiritualist, and nearly every crowned head in Europe is included. The paltry attempt made to upset the verdict in the above case, on the ground that I had been influenced by a manifestation, appears to me to be an attempt to tamper with justice, and cast reflection on my mental abilities, besides injuring my social and professional status. I am too well known to fear any such result, but on the contrary rather glad to have Spiritualism so well advertised in the public press. The amount of gross ignorance that prevails on the subject is most lamentable, but as the public have obtained their knowledge from the garbled reports that find their way into the newspapers, it cannot be helped. To sincere inquirers, and ignorant and rabid sceptics, I would recommend the perusal of standard works on the subject, and then ask them to judge for themselves, instead of trusting to mere gossip or perverted statements.

BERKS T. HUTCHINSON.

#### AN ATTACK UPON MRS. LOWE.

MRS. LOWE asks us to publish the following letter about an attack upon her which the National Association of Spiritualists recently paid a newspaper to print:—

64, Berners-street, London, W.,  
August 30th, 1879.

LADIES AND GENTLEMEN,—Being credibly informed that the monthly report of your proceedings in *Spiritual Notes* is still an official document, sanctioned by your president, and paid for out of your public funds, I venture indignantly to remonstrate against the publication in the August number of Mr. Desmond FitzGerald's wanton and unjustifiable attack on my personal character at your last meeting. As an expression of private pique and certainly unprovoked malevolence I could well afford to ignore it: as the official utterance of a once respected and in some quarters still influential corporation, I shall not do so. You accuse me of having joined your Association under false colours, not being a Spiritualist. To this I reply that *if* such be the fact the blame rests with yourselves rather than with me, since my Spiritualistic views, as expressed in a published correspondence with the Lunacy Commissioners, and in the pamphlet, *How an Old Woman obtained Passive Writing, and the Outcome thereof*, were before the world years before the British National Association of Spiritualists existed; and it rested with the electors to ascertain whether or not I was a fitting person to join the society, and, still more, to govern it. But I entirely deny the Council's right to oraculate as to what constitutes a Spiritualist, or to require anything beyond a belief "in the existence and operation of mind apart from humanly material brain;" a belief which, in those very words, I long ago affirmed to the Lunacy Commissioners, for

holding which I was cruelly persecuted by them, and which I affirm to be the essential, and only essential qualification of a Spiritualist. All else, all phenomena, revelations, and theories, are but accidental adjuncts to this essential belief, and I utterly repudiate this, your assumption of a right to give our soul-enobling creed a narrow, dogmatic form, and constituting yourselves its popes to excommunicate all who disagree with you. Your next assertion, "that I have done little for Spiritualism," it does not behove me to dispute; but I may remind you and the public that I am, as far as hitherto appears, the only medium who has deliberately and resolutely undergone protracted incarceration among lunatics in simple attestation of the *genuineness* of mediumship; who has maintained that genuineness in the highest law-court of the realm; and by again doing so before a Select Committee of the House of Commons procured its permanent description and record in the Parliamentary archives. Whether by so doing I have done as much for the future of Spiritualism, the safety of mediums, and the consolidation of intellectual and religious freedom as those who, sitting at ease with closed doors and friendly surroundings have devoted their energies to Spiritualistic sports, I must leave the public to decide. As regards the Lunacy Law Reform movement, I confess that the callous indifference to the safety of the mediums from medical tyranny and persecution, and the cynical contempt shown by you for their sufferings when brought to your knowledge, have caused me regret, disappointment, and surprise; a surprise which, mingled with blame, has, I believe, been largely shared by outsiders.—I am, ladies and gentlemen, yours faithfully,

LOUISA LOWE.

To the Council of the British National Association of Spiritualists.

#### FANNY KEMBLE'S APPRECIATION OF THE SPIRITUAL.

THAT the habit of acting Shakespeare may be an encouragement to spiritualistic ideas for those of natural receptivity, I think is well illustrated in the very clever letter lately published, called *Records of a Girlhood*, by Frances Ann Kemble. These letters, many of them written before "Fanny Kemble" came upon the stage, at twenty years of age, and continuing to her marriage, four years after, were mostly sent to one friend, who had kept them all, and who has lately given them up to their author, who has now given them to the world. These letters are of especial interest to one who, like myself, was a witness of the true genius of the youthful actress so many years ago; but I cannot help thinking that the vast majority who have not had that advantage would have pleasure in reading these memoirs, wherein her occasional comments of later date by no means discredit the spiritualistic intuitions of her youth. Perhaps her criticism of the elder Kean, taken from her diary, with which she occasionally supplements her letters, and written when she was twenty-one years of age, gives a good insight of the power which she herself had as an actress, though perhaps in a somewhat lesser degree, of electrifying her audience.

Here are a few words of her criticism:—"He is a man of genius, and instinctively with a word, a look,

a gesture, tears away the veil from the heart of our common humanity, and lays it bare as it beats in every human heart, and as it throbs in his own. Kean speaks with his whole living frame to us, and every fibre of ours answers his appeal;" and how aptly she writes respecting this great tragedian.

And now let me give an example of her Spiritualism, taken from a letter of the same period, and dated December 4th, 1831: "Do you not believe in numberless invisible existences, filling up the vast intermediate distance between God and ourselves, in the lonely and lovely haunts of nature, and her more awful and gloomy recesses? It seems as if one must be surrounded by them; I do not mean to the point of merely suggesting the vague 'suppose'; that, I should think, must visit every mind; but rather like a consciousness, a conviction, amounting almost to certainty, only short of seeing and hearing. How well I remember in that cedar hall of Oatlands the sort of invisible presence I used to feel pervading the place. It was a large circle of huge cedar trees in a remote part of the grounds; the paths that led to it were wild and tangled; . . . the whole place used to affect my imagination in the weirdest way, as the habitation of invisible presences of some strange supernatural order. As the evening came on I used frequently to go there by myself, leaving our gentlemen at the table and my mother and Lady F. in the drawing room. How I flew along by the syringa bushes, brushing their white fragrant blossoms down in showers as I ran till I came to that dark cedar hall! . . . That place seemed peopled with spirits to me; and while I was there I had the intensest delight in the sort of all but conscious certainty that it was so. Curiously enough, I never remember feeling the slightest nervousness while I was there, but rather an immense excitement in the idea of such invisible companionship; but as soon as I had emerged from the magic circle of the huge black cedar trees all my fair visions vanished, and, as though under a spell, I felt perfectly possessed with terror, and rushed home again like the wind, fancying I heard following footsteps all the way I went. I could have fancied they made grimaces and gestures at me. . . I used to reach the house with cheeks flaming with nervous excitement, and my heart thumping a great deal more with fear than with my wild run home; and then I walked with the utmost external composure of demure propriety into the drawing-room, as one who should say 'thy servant went no whither.'" With all this Miss Kemble was a person strongly imbued with earnest thoughts on religion, and she hated the stage, on which she went to save her father from ruin; and this strong dislike of the stage only increased by experience. Here is a specimen of her free thought, which is pretty "advanced" for a young lady of that period: "As we are immortal in spite of death, so, I think, we are wonderful in spite of our weakness, and admirable in spite of our imperfection, and capable of all good spite of all our evil."

SCRUTATOR.

THE *New York Sunday Mercury* prints a scandalous attack on Dr. Slade, and attempts to make the public believe that he is a woman.

## A LETTER FROM MISS SLADE.

To the Editor of the "Banner of Light."

SIR,—Many times I have written through your columns to inform our friends of our departure to some foreign clime, but this time it is to announce our coming home. Dr. Slade has done all it is possible to do here in San Francisco, and has also visited various places on the coast, and after he has made a trip to Oregon and back we shall start eastward. I shall, therefore, ask our friends and acquaintances to address all letters hereafter in care of the *Religio-Philosophical Journal*, Chicago, as I suppose that will be our first stopping-place for any length of time after we leave here.

An amusing incident took place during Dr. Slade's visit to Santa Barbara. An editor having a sitting with him conjured up the following theory to account for the writing, to wit, that very likely Dr. Slade succeeded in introducing his very flexible finger between the slate and the table, and thus did the writing. This astute knight of the press took good care, however, not to explain how the writing was managed on top of the table. It was published, of course, in the papers, and they sold rapidly, as is always the case when any attempt is made to pander to the popular prejudice in any way.

Speaking of "exposures," (?) I will relate a little incident that happened during our travels. Dr. Slade having been invited one evening to a private house to give a *séance*, the dinner was hurried over in order to have the table for use during the sitting. The children were banished from the room, and the *séance* went on splendidly; the writing was indeed so wonderful that they thought there must be machinery concealed; they accordingly examined the table, and to Dr. Slade's wonder and their great delight they found a piece of chewing-gum sticking under the leaf. Then there was great excitement. It should all be published on the morrow, and "the whole thing should be shown up." About this time a disturbance arose, occasioned by one of the children insisting on entering the room. "What do you want, Tommie?" asked his mother. "I want my gum," said the child, and rushing over to the table, took the very piece that had occasioned all this excitement. This is a type of "exposures" generally—people make much ado about nothing.

It has been predicted that in two treatments from Dr. McLennan—the gentleman who was instrumental in bringing Dr. Slade thus far along—at stated times, he will be completely cured of his lameness, and we are looking forward to the fulfilment of this prophecy.

San Francisco, August 9th, 1879. AGNES L. SLADE.

YESTERDAY Mr. John Carson left London for Melbourne. For some time past he has quietly promoted the cause of Spiritualism in England, and he carries with him to Australia the good wishes of all who have had the pleasure of making his acquaintance in this country.

THERE is not and never has been any difficulty in restoring harmony and good management to the National Association of Spiritualists by reducing the Council to a reasonable size, so that only persons noted for good public work in Spiritualism can get a footing in it. Mr. Calder is sure of his seat as president.

"PASSED to the higher life," September 3rd, 1879, Ann Etta Shaw, aged one year and nine months, and only daughter of James and Susannah Shaw, of Halifax. The funeral service was conducted by Mr. F. O. Matthews, trance and clairvoyant medium, at Lister-lane Cemetery, Halifax, on Saturday last.

## A PREMONITION OF THE TIME OF DEATH.

A NEW YORK correspondent sends us the following extract from *The Medical Tribune*, of July 15th, 1879:—

Foreign journals gave some interesting incidents of the death of the Princess Christina, of Spain, sister of the young Queen Mercedes. The parents had insisted on frequent vaccination of their children, and in this way, it is supposed, virus was introduced into their systems, which produced typhoid fever, and cost the life of four in their prime. On her last morning on earth Christina bade an affectionate farewell to her friends, saying, "I am going; I see Amelia and Mercedes coming and calling for me. Give me all my jewellery." After distributing her possessions among her friends, she said, "My sisters bid me come to them; I shall die at three o'clock." She fell asleep, but woke at the appointed hour, and said, softly, "Ah, there is Mercedes, so at last I am going to see my little pet again." And then she closed her eyes for the last time on earth.

## Correspondence.

## PENNSYLVANIAN APPARITIONS.

SIR,—I shall feel obliged if any reader of *The Spiritualist* can give any information about a curious sect, "The Brotherhood of Zion," which existed in the last century at Ephrata and Kedar, in Pennsylvania. The members of this sect persecuted the founder of it, Eckerling, until he was obliged to fly into the desert.

A Mr. Sauer relates of this brotherhood that the spirits of the deceased members were in the habit of appearing at meals and eating bread, and also that they usually appeared at the Lord's Supper. Mrs. Sauer also is said to have appeared.

The society had to be given up on account of the above persecution, which was set agoing by a certain Beissel, a bishop of the society, who carried it on by means of magical practices.

This society is mentioned in Horst's *Zauber-Bibliothek*.

A. J. C.

Lucerne, Switzerland.

CONDITIONAL IMMORTALITY ASSOCIATION.—Yesterday the second annual conference of this association was held at Maberley Chapel, Balls-pond-road, Islington, and was attended by a large number of delegates from Ireland, Scotland, and various provincial towns. The chairman, the Rev. W. Leask, D.D., minister of the chapel, in opening the proceedings, said their association contemplated, amongst other things, an expansion of Biblical truth, especially the doctrine of conditional immortality. These were the objects they had in view, and it would, he thought, be seen that they had no selfish ends to serve. Though in a temporal or worldly sense they might not gain anything, there was a great deal which, through the blessing of God, they would lose—superstition, darkness, mistakes, and errors, which had long beclouded the glory of God and hampered the progress of His gospel. Papers were then read by the Rev. Henry Constable, M.A., late Prebendary of Cork, on "Conditional Immortality, tested by Admitted Doctrines," and by General H. Goodwyn on "The Object and Judicial Character of the Millennial Kingdom;" upon each of which a discussion ensued, the Rev. Dr. Gregg remarking that for many years he had held and advocated the doctrines of this association on the conditional immortality and millennial questions, and though he was now a very old man, in his eighty-first year, he was determined to uphold them until the close of his life. Last night a public meeting was held in the same place, presided over by General Goodwyn, when a paper was read by Mr. Wm. Laing, of Edinburgh, on "The Pleasing Hope of Immortality; False Grounds and True," and also papers on cognate subjects by Messrs. Hammond, Blinkhorn, and Waylen.—*Daily Telegraph*, Sept. 3rd, 1879.

OMENS ATTENDING THE LAST DAYS OF  
CHARLES I.

ON the second and last day of his trial, as the King was leaning on his staff, the silver head fell off and rolled on the ground. The circumstance seemed ominous, and Charles was evidently disturbed. He afterwards owned to Bishop Juxon that "it really made a great impression on him."

During the last night of his life Charles slept soundly for four hours. About two hours before dawn he opened his curtains, and by the light of "a great cake of wax set in a silver basin" he saw that his attendant Herbert's rest was disturbed. He awoke him. Herbert said he had been dreaming that Laud had entered the room and knelt before the King; that as they conversed the King looked pensive; Laud sighed, and as he retired fell prostrate on the ground. "It is very remarkable," said Charles; "but he is dead. Had we now conferred together, 'tis very likely—albeit I loved him well—I should have said something to him which might have occasioned his sigh." He then said he would rise, "for he had a great work to do that day." Herbert trembled as he combed his hair. "Though it be not long to stand on my shoulders," said the King, "take the same pains with it as you were wont to do. Herbert, this is my second marriage-day; I would be as trim as may be."

SPIRITUALISM IN GLASGOW.

To the Editor of "The Spiritualist."

SIR,—It is now some time since I have informed the readers of your valuable newspaper with our troubles, successes, and experiences. Too much hard work in my peculiar and unorthodox profession, viz., "Healing by the Laying on of Hands," laid me up, drained of vitality, pumped out by the virtue that had gone out of me. Absolute rest was the prescription of my spirit friends, although patients and visitors went away disappointed every day.

I am now in better trim than ever, and have already buckled on the harness for hard work for the season. Engagements will confine me to Glasgow and the vicinity for the coming autumn and winter; thus my intended visit to London is again postponed. Since my last communication I have paid flying visits to Liverpool, Belfast, and Edinburgh, and find in all these places a lively and decided interest in the subject of Spiritualism. Spiritualism is pressing forward for a hearing, demanding investigation, and it will be heard. It is cropping up in most unlikely places. In Glasgow it was never in a more advanced condition than at present. The outward and visible sign—the Glasgow Association of Spiritualists—but faintly represents the true state of affairs.

Nicodemuses who visit me continually in search of information concerning Spiritualism and cognate subjects are rapidly increasing in numbers *sub rosa*; there is a better state of feeling towards the whole thing than ever. One fact in Duguid mediumship is more valuable to the inquiring mind than a string of learned definitions uttered by animated dictionaries and pulpit orators, and takes much better with the "vera particular" inhabitants of these parts, who are ever ready to inform you that "facts are eliels that winna ding and daurna be disputed."

In Messrs. David and Robert Duguid we have first-class physical mediums, concerning whose *seance* I will write more fully at another time. The number of local media for other phases is gradually and surely on the increase. So far, so good. The actual condition of the Association may be gained from the secretary's report for 1878-1879.

*Report.*—Taking into consideration the dulness of the times and the unpopularity of Spiritualism, the attendance at Association meetings has been very good. The finances of the Associa-

tion have nearly covered the expenses. The Association is deeply indebted to those members who have so liberally contributed of their means to the Association's welfare, whereby it has been enabled to honourably discharge all its engagements. Messrs. J. J. Morse, E. W. Wallis, D. Duguid, and F. O. Mathews were the public media who occupied the platform. Their services were fully appreciated. They have been re-engaged, except Mr. Mathews. Messrs. Walker, Duguid, Robertson, Birrell, Anderson, and Coates, unprofessional speakers, normal and trance, did good service in the past. Special attention is called to Mr. Coates's Sunday morning lectures as being a new feature, well appreciated by the members of the Association and visiting public. These lectures, we believe, will be carried on during the winter: We regret to state that some members have grown lukewarm, and being satisfied themselves that Spiritualism is true, make little or no effort to help the Association to present these truths to the public. It is to be hoped they will "consider their ways, and be wise;" for it is both selfish and cowardly to possess a truth, and yet be unwilling and ashamed to acknowledge it. We also draw attention to the fact that some members forget the period when their quarterly subscriptions are due. Hereafter it will be the duty of the treasurer to remove any doubt that may exist in their minds on the subject. Ladies have been admitted members of the Associations, with the same rights, privileges, and duties as the male members. This we hail as another step in the right direction. The treasurer's report presents a clean balance-sheet, with 4s. to the credit of the Association. There are no outstanding accounts. Efforts have been made for more perfected organisation, and the formation of a Children's Lyceum and a library, concerning which we hope to present satisfactory accounts next quarter-day. It is with pleasure we announce that the entire collections raised on Sunday, the 31st August, will be devoted to the library, and Messrs. Wallis, Morse, and Coates will give their services to the Association without charge for the same purpose. We, as an Association, are very thankful for the spirit of earnestness that seems to pervade the members. As the session of 1878-1879 has been far in advance of previous sessions, we hope the incoming session will be equally progressive.

JAS. ROBERTSON, *Hon. Secretary.*

On the 3rd August the annual conference of the Association was held for the transaction of business, election of officers, the engagement of lecturers, and the holding of *seances*. Mr. J. Walker, the venerable president, was re-elected for the ensuing year; Mr. Jas. Robertson, late secretary, was elected vice-president; Mr. Broadly, treasurer; and the writer, secretary; with a small and energetic committee. The promises of a vigorous winter campaign are numerous, and no doubt Spiritualism as a public movement will make itself felt as it never was before since the late Mr. J. W. Jackson, author of *Man*, and of several other able contributions to anthropological science, was president of the Association. Mr. J. J. Morse, on the 10th and 11th inst., fulfilled engagements, and occupied the platform in his best form, giving, as usual, eminent satisfaction. His Sunday evening address on the "New Heaven" was considered one of the best orations, in matter and manner, ever delivered by him here. The number of his visits will be increased for the season. Mr. Wallis, the well-known inspirational speaker, and Mrs. Wallis, have been with us during August, fulfilling engagements. The hall was recently crowded to excess to hear a lecture by Mr. Wallis's guides on "Spiritualism, a Revelation but no Mystery," which was frequently interrupted during the delivery by plaudits. Mr. Porter, recently a hard worker and lay preacher among the Unitarians of this city, has now enrolled himself under the banner of Spiritualism, and will be an able advocate of the cause. This gentleman has not taken the step rashly, but after many years' careful investigation and reflection. He will occupy the platform of the society for morning and evening service, on the third Sunday in September. On Monday evening, the 1st September, at eight o'clock, a *soirée* was held in honour of Mr. and Mrs. Wallis and their guides. It was the best *soirée* held by the Association since the presentation to Mr. Morse last year. During the present month of September Sunday morning lectures will be continued as usual by the same speaker, and the following gentlemen will lecture at the evening service in the order in which their names appear:—Messrs. Coates, Robertson, Porter, and Walker. My public lectures and experiments in phrenology and mesmerism will be continued during this month.

JAMES COATES.

65, Jamaica-street, Glasgow.

## 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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## 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 out-lived the same popular abuse which at the outset opposed rail-ways, gas, and Galileo's discovery of the rotation of the earth.

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

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

## HOW TO FORM SPIRIT CIRCLES AT HOME.

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

The assertions of a few newspapers, 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.

**BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS**, 33, 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 *séances*, &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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