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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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TWO PUBLIC MEMORIALS.

THE FIGHT FOR LIFE-DIRECTORSHIP.

THERE is no competition for seats on the Council of the National Association of Spiritualists, it being so enormously large. For example, at the last general meeting there were more vacancies than candidates nominated to fill them, so all the nominees walked in unopposed for want of a contest to give power of selection. The effect of this system is that many people are on the Council, and have been on it for years, whose names are otherwise entirely unknown to Spiritualists at large, and who have never rendered any public services to the movement. About three fourths the "working" members consist of such persons, and include some who have not only never done good public work, but have been centres of strife and dissension for years. Any resolutions passed by this small clique about important subjects may at any time, by finding their way into the newspapers, commit the whole movement in the minds of the public; furthermore, as the Association is not enrolled under the Limited Liability Act, any mistakes made by a majority of irremovable working directors, almost unknown to the members whose affairs they conduct, might have serious consequences. For instance, they have been searching round for a newspaper which would print reports of their proceedings under their pay, but without the word "advertisement" at the top, or anything to show the public they are reading subsidised literature. At last they found one to accept the honourable position. Lawyers perhaps can say whether, if any libel against anybody should be printed under these conditions, the private estates of the members of the Association are not liable for the liquidation of damages, insertion of the reports being paid for by the Association. The effect of such measures has been that many of those once on the Council who are noted for their public services, and who knew from personal attendance and observation how the business is conducted, marked their opinion of it by resigning on the Council, or quitting the Association altogether. Mr. C. C. Massey, of the Temple, remained as long as he could, and had the most complete personal and direct knowledge of their acts, but at last he printed in these pages that he was "disgusted" into retirement. In

fact, only two or three persons known for good public work in Spiritualism have been found to act with the working members.

This condition of things led to the forwarding of two memorials to the Council. The first has been already published, but we reprint it in order to put the whole case clearly:—

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.

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Subsequently the following Memorial was also sent in:—

LIFE DIRECTORSHIP.

To the Council of the British National Association of Spiritualists.

We, the undersigned members of your Association, have heard a rumour that some who hold seats on your Council contemplate referring the points in the recent memorial about life directorship to a general meeting of members.

At the last general meeting in May, twenty-one members of the Council of that time were present, and but twelve ordinary members.

We consider that the question of life directorship is one which in any organisation ought to be decided by the members, and not by the directors themselves.

Also, that if, instead of asking the several hundreds of our ordinary members to vote upon the memorial as we requested, you refer this matter to about twelve ordinary members at a general meeting, with perhaps twenty councillors present, able to outvote them if necessary, the resulting "position" will be worse than the present one. An appearance of ascertaining the wishes of all the members will have been substituted for the reality.

Many of us live far from London, and cannot attend meetings in Great Russell-street. Some of us do not desire to attend meetings where there may be a war of words, but would like to give a quiet vote by post.

By sending our voting papers you can not only ascertain accurately the wishes of the members at large, but do it with expedition. It is just as easy to post off voting papers (as you did some years ago over another constitutional question) to us, accompanied by the memorial, as to post us circulars calling a general meeting. By adopting our plan you can in a few days put a stop to the major dissensions in the National Association, instead of keeping them open for months.

Lastly, we desire to point out with what alacrity and pleasure every councillor who is conscious of having done valuable public work, would be likely to take steps to abolish life directorship, and to come

* 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.

within the range of the votes of his constituents; also how strongly he would object to any delay.

Rightly or wrongly (on which point we express no opinion), many Spiritualists noted for their public services have been alienated from the Association of late, and there may or may not be many more resignations at the end of the financial year. It will be a good thing if taking the impartial votes of the members at large, in accordance with the memorial, should remove any standing causes of alienation during the active season shortly beginning.

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October, 1879.

Among the above signatures is that of Mr. Walhouse, a member of the Council, and an ex-Indian Judge; he is also a member of the Council of the Anthropological Institute. He is one of those who knows for himself, by occasional personal attendance, how the present managers of the National Association of Spiritualists perform their work. Among the signatures is also that of Mrs. Tennyson Ker, sister of the Poet Laureate.

The above Memorial was read at the Council meeting last Tuesday. Mr. W. Stainton-Moses, M.A., then moved, and Mr. March seconded, that it be laid on the table, after which no further notice was taken of it.

Mr. Stainton-Moses, Chairman of the General Purposes Committee, subsequently read the report of the Committee, which, in answer to the first Memorial, set forth that there was nothing in the rules permitting the Council to take the course asked by the Memorialists, and that they could bring their case before the next general meeting in May, 1880. It also recommended the printing and distribution of a thousand copies of a long circular, exposing what it called the misrepresentations of *The Spiritualist* newspaper. The report was adopted.

The Secretary, perhaps under orders, refused to let us copy this report, or it would have been printed herein.

The members who do not respect the present Council are far more likely to quietly resign than to attend a turbulent general meeting, with perhaps fifteen or more Councillors present, fighting against voting papers being sent out. But the Council is

under orders from the members to call a general meeting before May. At the annual general meeting in May, 1876, the members unanimously passed the following resolution, originated by Mr. G. R. Tapp:—

"That in addition to the annual general meeting in May, another general meeting be held in each year."

Since then the Council has quietly paid no attention to the above order. It has never called the second meeting, which would slightly bring it before its constituents once in six months.

As to the "misrepresentations" of *The Spiritualist*, they will be found in *The Spiritualist* of May 9th, 1879, and consist chiefly of fourteen motions, copied from the minute book of the Council, and signed by the chairman, after the Council had dealt with them. We assert that nearly everybody (not a Councillor) who studies them, will decide that the present Council deserves condemnation, on the ground of the work it has done as entered in its own minute book.

But the Memorialists have made no allusion either in the wicked *Spiritualist* newspaper (which refused the honourable offer of the Council to print reports under its pay unless the word "advertisement" were printed at the top of them), or to Mr. Harrison. They raised great public questions, and nothing personal, and it is hard upon them that discussions on public principles have been dragged down into the region of personalities.

When it was resolved, some years ago, to let the members at large sign voting papers about the "Christianity Clause," no rule was found to conveniently stick in the way. But men of a different stamp are at the helm now.

The Councillors present at last Tuesday's meeting were Mr. March, Mr. E. D. Rogers, Mr. E. T. Bennett, Mr. Stainton-Moses, Miss Houghton, Mr. J. W. Fletcher, Mrs. Maltby, Mr. Pearce, Dr. S. T. Speer, Mrs. Fitz-Gerald, Mr. and Mrs. Desmond Fitz-Gerald, Mr. Pearson, Mr. Morell Theobald, Mr. F. Podmore, and Mr. Calder, the president. Mr. Podmore did not vote.

The General Purposes Committee consists of Mr. Stainton-Moses (chairman), Mr. E. D. Rogers, Mr. E. T. Bennett, Mr. A. Calder, Mr. D. Fitz-Gerald, Mr. J. W. Fletcher, Mr. Theobald, Mr. March, Mr. Pearce, Dr. Speer, Mr. H. Wedgwood, Dr. George Wyld, and Mr. F. W. Percival. So much secrecy prevails that the public have no means of ascertaining who of these were present when any particular decision was arrived at. According to the mode of procedure on the part of town councils, any such secrecy or power of conducting secret work is impossible, but the Council of the National Association of Spiritualists by vote rejected that system.

"SPIRITUALISM AND THE CHURCH OF ENGLAND."

BY ISABEL DE STEIGER.

THE above is the title of a short paper written by "A Young Clergyman" concerning another by Mr. Farquhar, in *The Spiritualist* of September 20, on "What May be Known of God."

The first, the one by Mr. Farquhar, is the work evidently of a mind which has deeply sounded the religious thought of this and preceding ages.

There is neither haze nor confusion apparent to me, either in the conception or in the expounding of his ideas; consequently it appears to me also that there is more in the result than "abstraction or generality," though these are qualities which, in their places, are to be admired.

"Philosophic calm," as a rule, is the natural repose the soul attains when, after being tossed to and fro by mental disquietude and uncertainty, conviction seizes it in its sure grasp. This "philosophic calm," a haven of peace, where most persons fain would be, deeply tinges every thought in this paper of Mr. Farquhar's, and one feels in it the influence of a mind *at peace*. In no other frame of mind could any one be in the mental condition to conceive or write so beautiful an essay as the one to which both "A Young Clergyman" and myself refer.

The author of the paper, "What May be Known of God," evidently has the advantage of writing on a subject he has deeply studied and well understands, and he only writes out of the abundance of material; whereas "A Young Clergyman" is labouring under the disadvantage of opposing circumstances, and doubtless is doing what many happily are doing at this moment, only *inquiring* into Spiritualism. He should, therefore, be pardoned if he fails to appreciate Mr. Farquhar's stored philosophic mind.

It is difficult to write for various classes of minds, and those in different stages of development; and Mr. Farquhar's papers are evidently not meant for young students in theosophy and Spiritualism. Mr. Farquhar also chooses his audience, and knowing that neither "costermongers" nor "needy knife-grinders" will be among it, he very properly writes to suit this audience. Perhaps if required he could and would easily find words also to suit the needs of those poor beings, for out of a deep well much water can come. It is our misfortune, I imagine, if we fail to appreciate the striking beauty and profound thought in his paper, one redolent not only of "philosophic calm" but of mental aspiration, suggestive of such vast realms of thought that life seems all too short to enjoy its fruition.

There is no inaction in earnest aspiration, and the search after Divine knowledge, as enjoined and explained in his paper, means something altogether opposed to mental passivity and, with it, bodily sloth. The whole aim and object of the paper is to raise our souls or spirits—(I am afraid of words and terms, but I will decide on "soul")—our souls to a higher platform of thought, and to place our aim towards appreciating Divine excellence on a loftier height; in short, to kindle in each of us the spark of Divinity latent in all. This higher platform of thought only increases the view upwards, and our

horizon expands. It may diminish the objects left on lower planes.

If we ascend in a balloon, and we begin to appreciate quietly some hitherto unfelt and unappreciated sense of space, so at the same time we begin to appreciate in also a hitherto unsuspected manner a truer sense of dimension, and as we soar upwards we begin to think differently; we do not deny *facts* of size or height, we only say, as the objects are fading from our eyes, that after all size is relative. So it is when we are raised to a higher plane of thought; we then necessarily feel the philosophic calm brooding over us, as more and more truly do we realise the relative value of various phrases and schools of thought, beginning with the history of our own minds. Neither from want of feeling nor of knowledge, but from a juster appreciation of the value of what we formerly thought all-important, does this philosophic calm proceed.

The differences and rivalries and histories of all creeds and ideas, must all sink in time to their real proportions. They will be looked upon in their true ones as the mind becomes properly balanced, neither too near to exaggerate them, nor too far to overlook them; and a true theosophic mind will study with no diminished interest all the various searches after God, exemplified in man's various religions, all coming from the same Divine Source, to suit the requirements of each race and age.

There is neither indifference nor coldness in this view; it is only that the time has come when all the noblest thoughts of antiquity, of the Middle Ages, and of the present are gathering such force and strength that already some few minds are standing lonely on fresh ground which by-and-by many will occupy. From this standpoint such a mind can view the turmoils of the past, religious and otherwise, not in slothful calm, but in the profound repose preparatory to great effort, full of joyous life, and so brimming over with the consciousness and activity of new thought engendered by the vast area of the new horizon he sees round him, that he can well afford, and indeed can do nothing else but regard with philosophic calm all that lies below him, and all that he has passed from and through as he journeyed upwards. In this state dawns upon the man the first feeling of that peace that passeth understanding, and with it comes also the consciousness that this is only a mystery on a lower plane of thought, and as this mystery unveils there comes also the conception of the Divinity.

After this, creeds become *words*, not to be despised, or their value unjustly or unfairly estimated; but exactly the reverse will take place, and creeds then take their proper niches of the proper sizes in history, and the battles over creeds can only be fought by minds on the lower planes of thought.

This higher level, where confusion disappears and order reigns, is, I surmise, not yet arrived at by "A Young Clergyman." To begin with, he admits he knows of Spiritualism only some little derived through other minds; nothing much through his own. Still some of its teachings seem to have entered into his thoughts, for he says that his "inclination to believe in Spiritualism has lent greater vividness to various parts of the New Testa-

ment," &c. In fact, doubtless, they now seem to him truthful and possible records in which he can believe with his intellect wide awake, whereas before, he smothered his reasoning powers and accepted blindly. This is nothing new to Spiritualists, for by the new light of Spiritualism the whole Bible becomes radiant with the light of truth, and we know also better how and when to accept its Spirit Teachings.

Again, "A Young Clergyman" shows what a short time he has given to the subject upon which he writes by asking "why" professed Spiritualists formulate "a creed of their own?" Next he says, "If there be a distinctive creed, what is it?"

He refuses to accuse popular theology of "imperfect psychology," because, he says, body, soul, and spirit are recognised by the Church catechism! The Church catechism has, doubtless, done some good; but who among us who have been enlightened by what we have learned beyond and above this catechism would ever go back to its teachings? It is difficult to imagine what our notions of psychology really would be, had we no other source of instruction but that catechism!

Some, many, most of us forget it as we grow older; childish things are put away, and a great many of us never learned it. The psychology of the catechism may suit a childish age, but it is not food for men. Now as to the "popular audiences" appreciated by "A Young Clergyman." As a rule, they require very much more thorough education than that which they get; if they had more bread and fewer stones given to them by way of food from the pulpits, then the "popular audiences," which cannot now appreciate Mr. Farquhar's "Thoughts on God," would soon learn to do so. As it is, his thoughts might be pearls thrown to swine; as well might Huxley expound to ploughmen, as Mr. Farquhar to most "popular audiences." Neither would he be "understood of the people." When all popular audiences are so far educated that the thick veil of ignorance shrouding so many minds is torn asunder, then possibly a better state of things may exist in all conditions of life, and there may be and will be then neither "knots of costermongers" nor "needy knife-grinders." Life, as an existence, ought never to be such a grind as it is for any poor immortal.

As to "feeding the hungry" and "healing the wounded," removable troubles may still occur in all ranks of life at all stages of the history of the soul, and many minds of another order to those referred to by "A Young Clergyman" are fed and can be fed by Mr. Farquhar's noble ideas and lofty thoughts, and many wounds can be healed by the consolation he gives. In Mr. Farquhar's views I see no "earth-born system," but one freed from the stains of earth; and therefore if one can apply the word "system," as "A Young Clergyman" does, it is one adapted towards aiding the soul in its upward flight. It is true this is meeting assertion with assertion. I only give it as the assertion of my opinion; but still it it appears to me, if it were an "earth-born system," it would on the contrary be eminently adapted to suit the needs of popular audiences, costermongers, and knife-grinders.

The society formed at Cambridge is a valuable

beginning, as it indicates a centre of mental activity in its own sphere; but its subsequent value will depend only so far as it reaches or outstrips other students in these subjects, and I cannot but think that while "A Young Clergyman" is evidently only as yet in an early stage of spiritual philosophy, it would be as well for him to continue his studies before he ventures to say that it strikes him "that a Spiritualist ought logically to be more than half a Christian."

A Spiritualist can be *half nothing*. He wills to be, or she wills to be, in his and her aims and aspirations, desires and labours in the future, neither more nor less than a whole Divine Man and a whole Divine Woman.

THE THEOSOPHIC SOCIETY AND SPIRITUALISM.

BY J. W. FARQUHAR.

A FEW words in explanation of the relation of the Theosophic Society to Spiritualism and to creeds.

As a society we have no other creed than that stated in the first paragraph of my paper—"Belief in a great first intelligent cause, in the Divine Sonship of the Spirit of Man, and hence in the immortality of that Spirit, and in the universal brotherhood of the human race." Theosophists are so far, and no further, Spiritualists with all sincere clergymen, young or old, with all intelligent members of the Church of England, and all other religious denominations who can accept that statement of faith. On such basis we are, as theosophists, simply inquirers, learners, and helpers of each other.

If the "Young Clergyman" had not put the qualifying adjective to his designation I should have been as much astonished at his confession of surprise as he is at my assertion that the Aryan knowledge of God is more advanced than the Semitic. Is it not so? Otherwise, why is not the writer of "Spiritualism and the Church of England" a Jewish rabbi rather than a Christian preacher? I thankfully acknowledge the world's indebtedness to the Semitic race for maintaining the Divine Unity. But the descendants of the "Romans, and of our Gothic ancestors," have risen from a lower conception of Deity to a higher than the Semitic races can as yet receive, viz., the union of Deity with Humanity, or the Divine Humanity; a faith which is the basis of endless progress in science and art.

While thanking the writer for his suggestion that I should "try my skill in preaching to a popular audience," I beg to refer him to an authority of his church—St. Paul—who, in Ephesians iv. 11, treating of diversities of spiritual gifts, enumerates apostles, prophets, evangelists, pastors, and teachers. While I heartily acknowledge the great need of "evangelists" for "costermongers and needy knife-grinders," I am content with the last and lowliest office of "teacher" of young clergymen and others to aid in qualifying them for the higher vocations of evangelists and pastors. I am glad to find a seal of my calling in the writer's acknowledgment of his extreme indebtedness to me for an exposition of the mystery of the Trinity, &c.

October 11, 1879.

NEW DISCOVERIES IN SPIRITUALISM.

BY WILLIAM H. HARRISON.

THE new self-recording machinery for registering changes in the weight of the bodies of mediums during the production of spiritual manifestations was completed three weeks ago, and after two preliminary trials to get everything into good working order, the diagram represented upon a reduced scale on another page was obtained during a *séance* with Mr. Haxby; a statistical summary of the indications given by the diagram is printed on another page.

The apparatus is fitted up in a room adjoining *The Spiritualist* branch office, at 33, Museum-street, London. The investigators are Mr. Charles Blackburn, of Parkfield, Didsbury, near Manchester (who has generously had the apparatus constructed at his sole cost, to promote original research in Spiritualism); Mr. Serjeant Cox, Mr. C. C. Massey, Mr. G. C. Joad, and myself. The apparatus was made by Mr. Frederick Varley, Telegraph Works, Mildmay-park, London.

DESCRIPTION OF THE APPARATUS USED.

Fig. 1 gives a general view of the apparatus from the front. It consists of a wooden cabinet, suspended from a two-armed iron scale beam, by means of curved iron rods, represented below A and B. Two points of suspension are given to the cabinet, instead of one, to increase its steadiness. At the sides, near the bottom, it is attached also to two guiding arms, one of which is shown in the engraving. The arms near the bottom move parallel to the positions of the arms at the top; they serve to steady the cabinet, without introducing the friction which would occur were the lower part of the cabinet made to slide up and down iron rods fixed in the floor or elsewhere; with such rods great errors in the weight-records are produced, according to the position occupied by the weight on the floor of the cabinet. With the present cabinet if 150 lbs. be placed on the front edge of the cabinet, or right at the back of the cabinet, it is found by experiment that the amount of weight recorded is practically the same. At first the cabinet was mounted on pulley wheels and ropes, but these were found to give 5 lbs. or 6 lbs. insensitiveness due to friction. At present, when the cabinet settles down from an oscillating motion to a position of rest, it indicates accurately to within half or quarter of a pound, and as there are about 350 lbs. on each side of the scale beam when an average-sized man is in the cabinet with a chair, the above variation due to friction is satisfactorily small. If oscillating motions be prevented, and when attempts are made to get the cabinet to remain in untrue positions, only about 1 lb. error can be produced at any part of the scale, and the amount of such liability to error at any part of scale I have ascertained by experiment, and tabulated. Practically speaking, the weights indicated on the diagrams are true within about $\frac{1}{4}$ lb., which is much greater accuracy than we expected to be able to ascertain with 700 lbs. in all on the scale beam. The wooden cabinet weighs about 200 lbs.; its weight tends to give steadiness. The lighter the cabinet the more jerky would be its motions. Its dimensions are about a yard square by a little more than six feet high; it is substantially built of wood.

The apparatus at the back of the cabinet is represented in Fig. 2. In this engraving the iron weight counterbalancing the empty cabinet is seen at A. Below this is the screw and hook gear connecting the lever arm with the spring balance, and the whole of the general arrangement of the recording machinery is depicted in perspective.

Fig. 3 is an enlarged view of the self-recording apparatus. The brass screw C serves to adjust the length of the gear connecting the spring balance with the scale beam above. A is the recording drum, which when in use is surrounded by a sheet of white paper, 4 feet long by $13\frac{1}{4}$ inches wide. The drum is driven by the clock B at such a rate that in two hours a diagram nearly four feet long is obtained. The drum, which is of zinc, is partly driven by the weight C, acting by means of a piece of catgut upon the wheel attached to the centre of the top of the drum; this weight thus relieves the clock of most of its work of driving the drum, and leaves the clock little else to do but to make the drum keep true time. F is a base-board of walnut-wood. E is the stand of two vertical brass rods, up and down which the pencil moves. The spring balance itself has a joggling horizontal motion, partly due to the "pull" of the scale beam necessarily not being always in the same straight line, as the end of it describes an arc. These horizontal irregularities are not communicated to the pencil, which responds only to changes in weight, and with a truly vertical rise and fall up and down the brass rods. The paper is temporarily fastened to the drum by clips, one of which is shown at A, and the extreme ends of the paper are then gummed together. There are three clips at the top edge of the drum, and three at the bottom edge. The spring balance will indicate weights from 0 to 200 lbs., and has a range of twelve inches.

The arrangement to prevent the horizontal irregularities of motion of the balance being communicated to the pencil is shown in detail in Fig. 4. F, F, are portions of the vertical slide-rods already mentioned; two tubes E, E, attached to the brass plate E, H, D, slide up and down these rods. The pencil is carried by the top of the lever arm D, and its pressure against the drum is partly regulated by the spring H, and partly by the power of varying its position in the collar at the top of the lever arm D. The bent arm A, from the spring balance, may joggle *horizontally* to any extent in the slot B in the brass plate without moving it, but directly A rises or falls, up or down go the brass plate and pencil.

Most of the improvements in this apparatus over the machine formerly constructed for Mr. Blackburn were designed by Mr. Frederick Varley. I tested the action of the parts occasionally during the work of construction, and improvements were made from time to time. The friction of the cabinet and the action of the spring balance are not uniform at all altitudes, but the values of the indications of the balance at all levels have been ascertained by direct experiment, and a corrected scale drawn up therefrom for ordinary use. This corrected scale is the one applied to the diagram on another page of the *séance* with Mr. Haxby. At present the apparatus gives complete satisfaction, and is as perfectly adapted for the work it has to do as could be desired. The



FIG. 1.

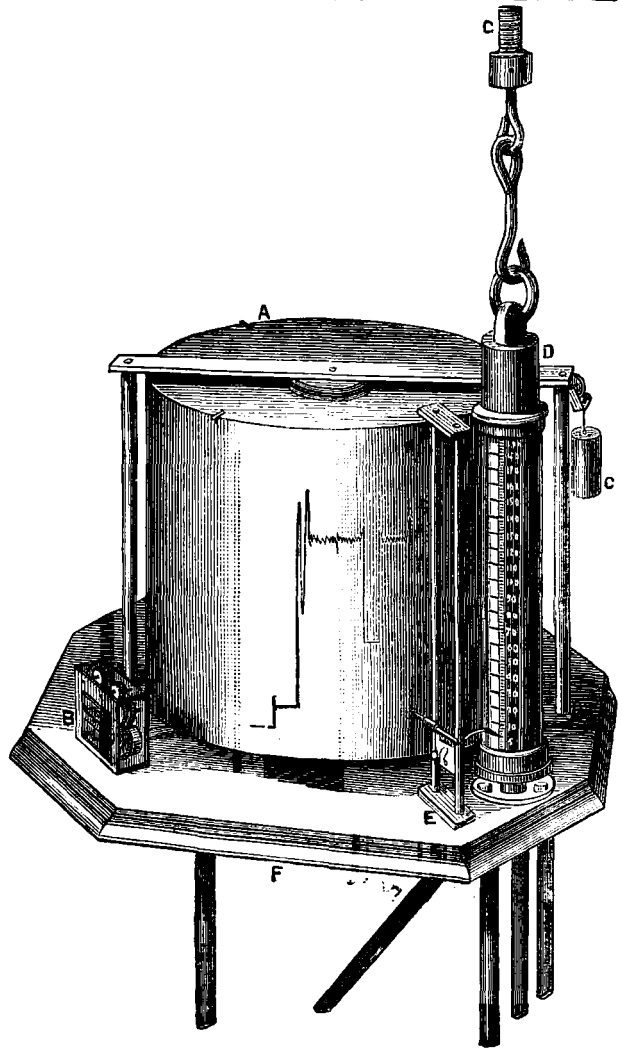


FIG. 3.

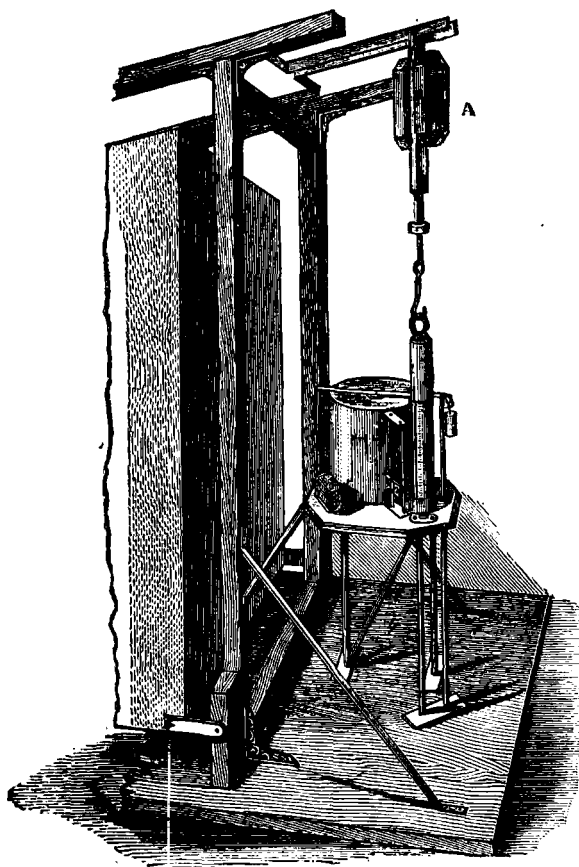


FIG. 2.

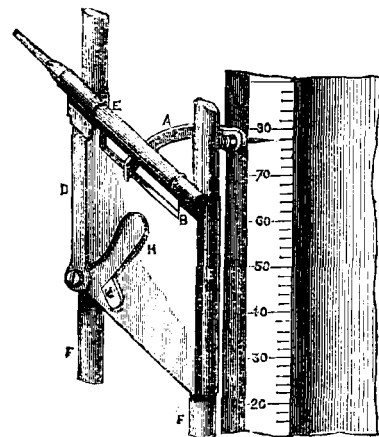


FIG. 4.

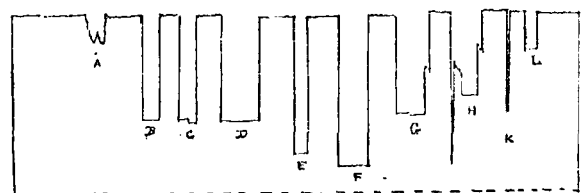
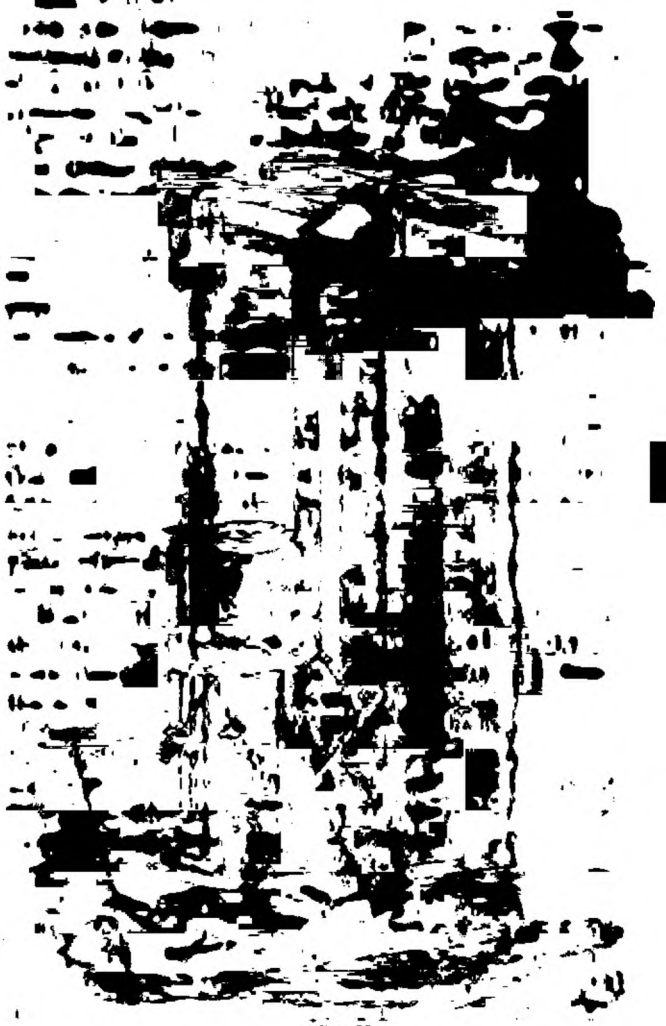


FIG. 5.



experimentalists are thoroughly well pleased with its action when in use.

THE FIRST SEANCE WITH THE NEW APPARATUS.

After two preliminary *séances* to try the apparatus and method of working, and to correct errors in both, what may be called the first *séance* proper took place, with Mr. Haxby as medium, on Tuesday, Oct. 7th, 1879. Mr. Haxby entered the cabinet at 3.2 p.m., and left it at 4.33 p.m., the total duration of the *séance* being thus 91 minutes. The diagram drawn by the apparatus is represented on another page, but reduced in size, the original being more than 2 ft. long. In the reduction many of the finer details and vibrations are necessarily lost. The figures near the vertical line near the beginning of the diagram represent weight in pounds, and the figures near the horizontal line at the bottom of the diagram represent minutes of time from the moment the medium entered the cabinet.

Mr. C. C. Massey, Mr. Blackburn, Mr. Joad, and myself were present at this *séance*, and sat on chairs varying from five feet to two yards and a half from the front of the cabinet. All objects possessing weight and available for being slipped into the cabinet in the dark, had been previously removed from the room. If any medium looks out of the cabinet for some object possessing weight to put in it while he leaves it, there is nothing available for the purpose.

First of all, the pencil in a state of rest, with no weight in the cabinet, drew a horizontal line, because of the steady rotation of the drum before its point. Then a chair was put in the cabinet, and after a vertical vibration of the pencil a higher horizontal line was drawn, marking a weight in the cabinet of 14 lbs. After a minute or two the medium entered and took his seat, and the time was noted. After a vibration or two the pencil indicated an additional weight in the cabinet of 129 lbs., representing Mr. Haxby and his clothes: total weight now in the cabinet (including chair), 143 lbs. These lines are always taken in the light, which is afterwards put out or lowered.

In the rest of this article I will leave the chair out of the calculation, and deal only with the changes from the 129 lbs. normal weight of Mr. Haxby.

On reference to the large diagram on page 190, it will be seen that 11½ minutes from the beginning of the *séance* there was a reduction, marked A, of the weight in the cabinet, which increased irregularly until it reached a maximum of 20 lbs.; after the lapse of 3¼ minutes the normal weight in the cabinet was restored. No manifestations corresponding with this temporary decrease were observed; the same kind of decrease is to be found in other diagrams, and a short time hence I will publish some speculative ideas in relation to its cause.

At B, 22 minutes, a removal of 93 lbs. was indicated, which a minute later increased to 95, leaving 34 lbs. in the cabinet, but at 24 minutes the normal weight was restored. My notes made at the time show that from 22 to 24 a draped form came out, touched Mr. Massey and Mr. Joad, and allowed Mr. Blackburn to feel its arm, then returned to the cabinet.

During this *séance* light enough leaked into the

room through cracks in the shutters to let us see where the forms were as they moved from place to place; sometimes they brought their own light to let us see their features, and sometimes they stood alongside me, and the phosphorus lamp I was using to make the records, and they bore light enough from my lamp to let me see their features. On such occasions their feet stood from six to seven feet from the centre of the front edge of the cabinet. My lamp I will describe, and a ground plan of the positions I will give, on another occasion.

At 27 minutes, C, the same form came out, took Mr. Blackburn's cigars from him, and handed them to Mr. Massey. At 32 minutes it re-entered the cabinet. It was out of the cabinet for five minutes, during which time there was a *quivering* weight in the cabinet of 21 lbs. The weight missing from the cabinet was 108 lbs.

At D, 35½ minutes, "John King's" form, bearing a light, came out for 9½ minutes, leaving a weight of 49 lbs. in the cabinet; the weight missing from the cabinet was 80 lbs. While he stood six feet from the cabinet, I saw his living features plainly, and at this moment something fell in the cabinet. He returned and picked it up, saying that it was a key from the medium's pocket. At 45 minutes he returned to the cabinet, and by the marks on the diagram seems to have placed one foot on it for 1½ minute before entering.

At E, 55 minutes, is a mark on the diagram, with no corresponding record on the part of the observers.

At 56 minutes, F, "Abdullah" came out. At 58 he stood by me, with his feet seven feet from the cabinet. Mr. Blackburn tried to measure his height as he stood against the door near me; I felt his feet at the moment, but he drew them away; they had socks or stockings on. At 61 minutes he walked *behind* the chairs of some of the sitters, who were then between him and the cabinet, and his feet then seven feet from the front edge of the cabinet. By permission Mr. Blackburn felt his whiskers, and testified they were growing to the skin of his face. Mr. Haxby has no whiskers. After 8 minutes absence from the cabinet, Abdullah returned, and all this time there was a weight of 78 lbs. in the cabinet, and 51 lbs. missing from it, a condition of things altogether inexplicable on the theory of trickery without spiritual powers on the part of the medium.

Between 70 and 71 minutes, G, there was great oscillation of the cabinet without change in weight. One of the spirits in the cabinet said that another was pulling it up and down to give him a ride.

At 73½ minutes, H, after violent oscillations of the cabinet, another form came out, and remained for 2½ minutes. There was then 35 lbs. in the cabinet, and 94 lbs. missing. The form touched Messrs. Joad and Massey, and took one of Mr. Blackburn's cigars from the table alongside him. It was afterwards found in the cabinet.

At 78 minutes, (I), at the request of Mr. Blackburn, the spirits irregularly increased for 1½ minute the normal weight of the cabinet, the maximum increase being 7 lbs. They said that they did not produce the increase by raising it with materialised hands.

From 85 to 86 minutes there were violent oscillations, said to have been produced by a spirit

lifting and dropping the back legs of the chair in the cabinet.

At 89 minutes a light was struck; the medium was heard as if waking from a trance, and at 91 minutes he stepped from the cabinet.

A preliminary diagram, with an imperfection in it, obtained with Mr. Haxby on Monday, September 29th, is roughly represented by the sketch, Fig. 5. I give it because the forms came out with much regularity, and it seems, by the "curve" the depressions give, to indicate that in the middle of a *séance* in which spirits keep steadily at work all the time, they can take much more matter from the medium in the middle of a *séance* than at the beginning or the end. In this diagram A is the curious depression already mentioned, and amounting to 20 lbs. at the maximum. At B, the weight in cabinet was 54 lbs.; out of it, 75 lbs.; form out, $1\frac{1}{2}$ minute; it walked across the room and touched Mr. Joad. At C, the weight in cabinet had a maximum of 50 lbs.; out, 79 lbs.; duration, 2 minutes. At D, 49 lbs. in cabinet, 80 out, duration 5 minutes. At E, 28 lbs. in cabinet, 101 lbs. out of cabinet, duration $2\frac{1}{2}$ minutes. At F, only 10 lbs. in cabinet, 119 out, duration 4 minutes. At G, 39 lbs. in the cabinet, 90 lbs. out, duration 4 minutes. At H, 43 lbs. in the cabinet, 86 lbs. out; duration, including irregularities, $4\frac{1}{2}$ minutes. At K, a jarring noise in cabinet; the lifting and dropping of the medium in his chair might have caused it, and this may perhaps explain a similar mark on the diagram previously described. At L, 81 lbs. in the cabinet, 48 lbs. out, duration 2 minutes. The controlling power remarked that an Indian spirit named Rattlesnake wanted to come, but he was so strong that he would probably leave nothing of the medium in the cabinet.

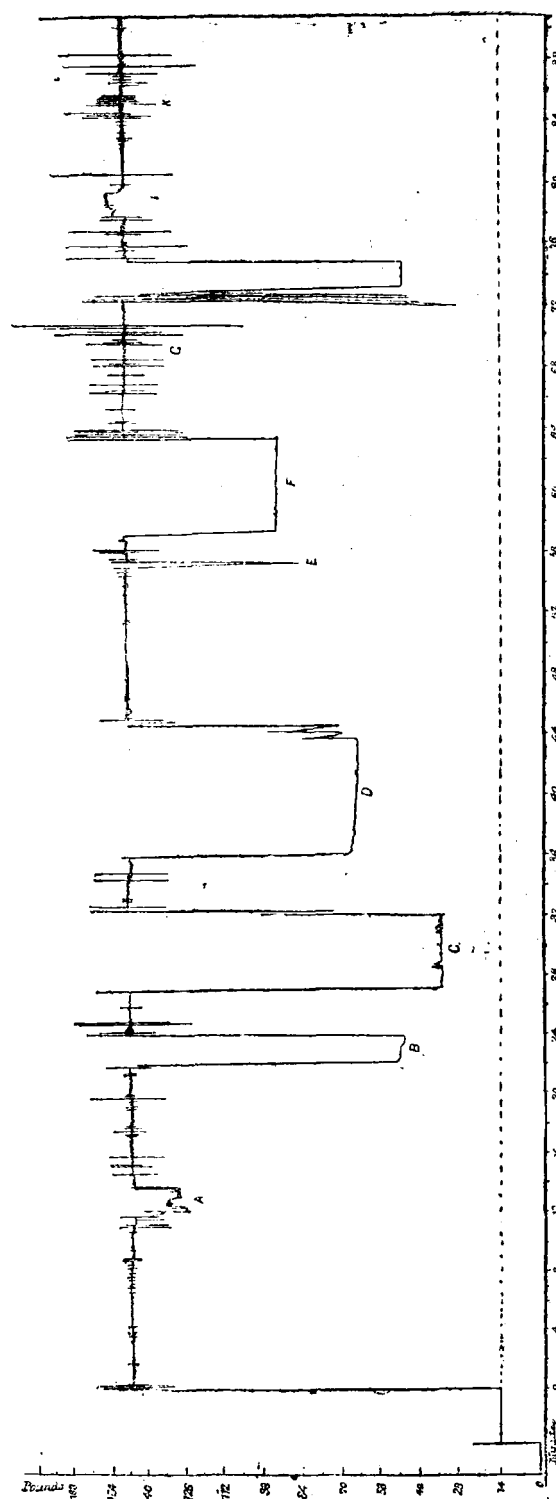
What would occur if anybody seized one of these forms? There would probably be a sudden union of the weights inside and outside the cabinet, the lesser weight flying to the greater. When the two weights are of about equal amount the strain upon the nervous system of the medium would probably be fearful, endangering life perhaps.

This article is already of too great length to permit indulging in comment this week on the facts revealed, but it has been a great satisfaction to all the experimentalists to know that the great expense which Mr. Blackburn has incurred in constructing machinery to prosecute the researches herein recorded has not been without its reward. Of the discoveries now in progress who can see the end? and who can foretell their future value to the world?

Mr. C. E. WILLIAMS has returned to London, from Switzerland, and will shortly resume his *séances* at Lamb's Conduit-street.

The Marylebone Society of Spiritualists informs us that Mr. William Chapman will deliver an address on "Faith," at their hall, 25, Great Quebec-street, London, next Sunday, at 6.45 p.m.

The Secretary writes that the second anniversary of the Hackney Spiritual Evidence Institution will take place on Sunday, the 26th inst. Tea on the table at five o'clock. Tickets must be obtained at least a day in advance, as the number is limited. After tea there will be a discussion on "Mediumship." At seven o'clock a *séance*.



A SELF-RECORDED DIAGRAM.

THE above is a copy, on a greatly reduced scale, of a diagram obtained through the mediumship of Mr. Haxby, on Oct. 7th, 1879, with Mr. Blackburn's new self-recording apparatus, as described elsewhere in this number of *The Spiritualist*.

At the Council meeting of the National Association of Spiritualists last Tuesday, four new members were elected, and there were several resignations. Among those who resigned were the Countess of Caithness, Mrs. Jeffreys, Dr. Hayle, of Rochdale, and Mr. Bonwick, F.R.G.S. The two last were members of the Council.

WEIGHING MACHINE EXPERIMENTS.

Date of Séance.	Number of Diagram.	Name of the Medium.	Weight of the Chair in the Cabinet.	Weight of the (clothed) Medium.	Total Normal Weight in the Cabinet.	Time Medium first Entered Cabinet.	Time Medium left Cabinet at Close of Séance.	Total Duration of Séance.	Reference to Special Indications on Diagram.	Diagrammatic Record.			Observer's Record.*		Amount of almost uniform alteration in Weight.			Oscillating alterations in Weight.			Remarks.
			lbs.	lbs.	lbs.	Min.	Min.	Min.		First time of Change in Weight.	Time of Restoration of Normal Weight.	Duration of Alteration of Weight.	Time (from beginning of séance) of Form leaving Cabinet.	Time of Form returning to Cabinet.	Amount of Reduction from Normal Weight.	Amount of Increase of Normal Weight.	Weight in Cabinet, exclusive of Weight of Chair.	Maximum Decrease from Normal Weight.	Maximum Increase from Normal Weight.	Approximate average of Decrease in Weight during continuous Vibrations.	
1879. Oct. 7.	I	Mr. Haxby	14	129	143	p.m. 3.2	p.m. 4.33	91	A	11½	14½	3½						20		15	
									B	22	24	2	22	24	95		34				No observer's record.
									C	27	32	5	27	32½	108		21				
									D	35½	45	9½	36	45	80		40				
									E	—	—	—	—	—	—	—	—	—	—	—	
									F	56	64	8	58*	64	51		78				Violent oscillation of cabinet.
									G	—	—	—	—	—	—	—	—	—	—	—	
									H	73½	75	2½	74	75½	94		35				
									I	78	79½	1½	78	80					7		
									K	—	—	—	—	—	—	—	—	—	—	—	Violent oscillation of cabinet.

* At dark séances it is not always possible to ascertain by observation, within a minute or two, when forms enter or leave the cabinet, or at present to use local light enough to see the time accurately within half a minute

The Diagram to which this Table relates is on Page 190.

I am authorised by the other investigators present—Mr. Blackburn, Mr. Joad and Mr. Massey—to state that after the *séance*, the diagram being removed from the drum, was examined and compared by them with my notes, and the time-measurements were found to correspond, with slight differences seldom exceeding half-a-minute, with the times in the notes assigned to the different manifestations.

W. H. HARRISON.

MESMERISM AND ITS PHENOMENA,

OR

ANIMAL MAGNETISM.

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

Dedicated by the Author by Permission to His Grace the Duke of Argyll.

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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.

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