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CONCERNING “GEISTS.”

BY CHARLES CARLETON MASSEY.

I am permitted to send you the following remarkable extracts from an unpublished work of Thomas Lake Harris. Some such conception as this of the “geist” has been long in my own mind, partly as a hypothesis to explain the fragmentary “tests” obtained at *séances*, partly derived from the accounts given by occultists of the “astral body.” The main difference is that Harris makes the “geist” indestructible, whereas Eliphas Levi, for example, represents it as in process of dissolution. That after death there remains a representation of ourselves, the resultant of our past life, which is yet not ourselves, appears to me to afford a clue to much that is perplexing in so-called Spiritulaistic communications. These “remains” of organic intelligence and memory will naturally offer tests of identity which will satisfy an investigator who is content to take what he can get and ask no questions. Spontaneous memory can be expressed without the effort which supposes the presence of original intelligence; but call upon the “spirit” by your questions for intelligent reaction on your intelligence, and lo! “the power is exhausted.” Are we not all familiar with the ever-recurring excuses? Poor geist! “If you fret him, he is gone.” Many of the visions of Swedenborg seem to me thus explained. The great seer was in geist-land when he thought himself to be in spirit-land. So his geists did not know that they were out of the world. How could they, when they were only representations of the world-life of the men they were, or belonged to? They kept all their opinions, even those which their mere exit from the flesh must have dispelled for rational intelligence, and were busy about the same controversies which occupied the living minds on earth.

To the question, What and where then are we? Harris, in the following extracts, gives no answer that can be accepted as at all sufficient. That “The spirit is taken by angels” is a pretty and soothing piece of information, which no more satisfies the question-

ing understanding as coming from Harris than as coming from Swedenborg. Only we must not flatter ourselves that modern Spiritualism affords a fully satisfactory answer. Its phenomena and communications are helpless before the metaphysical questions we inevitably encounter. Nevertheless, I would not be understood as throwing doubt upon the proofs of true disembodied intelligence which these phenomena in my judgment certainly afford. For instance, I do not think the geists, or *larvæ* of deceased men tied Zollner's knots. Operations transcending the power and knowledge of man must have an intelligent source, and I am bound to admit that there is evidence on record, far better than any I have ever been privileged to obtain, of spirit identity thoroughly probed and tested. But our most frequent visitant seems to be the "geist." It must not be forgotten that Harris is one of the greatest of living "seers," so that Spiritualists will hardly be consistent in rejecting his testimony, whatever they may think of his opinions or teachings. He can hardly have mistaken the true living intelligence or spirit of man for the "geist" as he describes it, presumably from much experience.

MR. T. L. HARRIS ON "GEISTS."

1. Concerning the nature of geists, it is permitted to make an extract from a volume, still in manuscript, entitled "The Annunciation of the Son of Man."

2. "Death does indeed open the way out of the natural world; but it is broad, not narrow; descending, not ascending; easy, not difficult. It tends to a great catastrophe, not contemplated in the primitive structure of that wonderful creation made in the image of God, male and female, and endowed with wisdom and power of rule over all creatures of air and earth and sea. The truth of the Christian is the despair of the philosopher. Cultivated nations garnish the sepulchres; when Christ's redemption shall be fulfilled there will be no sepulchres.

3. "After the decease of man he divides into two parts: the Spirit, which is personal; and the Geist, the shadow man, which is impersonal. The geist holds in its fine structures the man's whole life—every thought, every act, every condition through which he passed—the whole story of his days. The pre-historic rain drops still leave their imprints in the soft clay on which they fell, now become rock. Whatever the man's spirit did, in and through its natural body, is more than dented in the geist, or shadow body; it is builded in, for good or

for evil. This shadow body is endowed with its own shadowy consciousness, in which, by continuity, is retained the more natural consciousness of the spirit of the man; but as it were, in a moonlight mist of recollection—a vague, tremulous, semi-dream. The geist, after decease, is not taken, as the spirit is, by angels; it drifts out of the body. The cord is cut by which spirit, body and geist made one in the flesh; and the geist, by its own levity, floats away, softly and easily, as thistle-down. Man giveth up the ghost, and where is he?

4. "These geists are, in many instances, visible to clairvoyants. She of Endor, saw the geist of Samuel, and declared that she saw men as gods, rising up out of the ground. As was the man, so his geist is, representatively; and the geist thinks himself the man, in a sort of semi-wise and semi-foolish manner. If a man possessed great intellectual faculties, and put them forth through a long life—since character tells everywhere—he has built a great geist, if not a great name; he has sent forth a splendid representation of himself into the world of shadows. The majority of the geists, however, may be classed under the general name of imbeciles; imbeciles as compared with, or measured against the powers of the child.

5. "They neither grow nor decrease; as the tree falleth, so it lies. The man's spirit made them, in such sense that they are a secondary creation, modified after a fashion not implied in the structure of the primordial man.

6. "The geist inhabits the last state of the man whose geist he is. That last state is reproduced in a shadowy, fantastic, image-world, whose vacuities seem to geist-vision such things as the bed whereon it slept, the money it hoarded, the house it lived in, the recollection of the things that were wrought in and through his structure. He tends to an endless reproduction of his former owner's habits, manners and ways.

8. "The geist of Homer talks good Greek, sonorous, resounding. He is a geist in the Homeric style; but when he comes in contact with a medium, he will, for the time, be drawn into the medium's body, and come out again a Homer who communicates in the tongue of that 'inspirational' person. He will, if left to himself, fill the chinks and crannies of the medium's natural mind. 'It is Homer, it is the divine Homer that possesses me; now I shall compose a new Iliad.' Soon the geist goes about his business, and of that 'New Iliad' the world hears no more.

9. "The geist at once shuns and seeks

human society. If you will leave him alone, and not bother him, or trouble him with your troubles, or vex him with your anxieties, or twist him into an awkward form, through the operation of your psychic will upon his shimmering shivering, moonlight structure, he is glad to be with you, to sun himself, through your eyes, with the light of natural day; but if you fret him, he is gone; and he has means of redressing himself against any injury or slight inflicted upon him at the hands of mortals.

10. "The geist never infests. Why should he infest? He has nothing to infest with; but he may be infested, that is troubled. The will of the magician or magnetist pierces into his shadow-sphere like a lance; and when that will draws itself back into the world, it draws the geist up after it. There are conditions here, however that must not now be spoken of. Then the geist is forced trembling into the magician's presence. There are means by which he can be compelled to unroll the picturings of events that are inscribed into layers of his frame. This is unlawful, but possible, and frequently practised at the present day. The geist will lie, as any mesmerised subject can be made to lie. Men who practice biology upon the poor, helpless, creatures, know not how terrible a sin they are committing against order, nor what terrific consequences must inevitably follow them in the rebound of that violated order to its place.

11. "The geists eat and drink, but only as geists—not as spirits. 'We have dined,' they say, 'sumptuously.' A vapour-breath makes them a table, and another covers it with shadowy images of food. They retain, with the shadow of the habits of the master, the shadow of his friendships. Geist Cromwell consorts with Geist Hampden. Old comrades in the battle-field, or the chase; in literature or art; in nature or occult studies, draw together even in their shadows. The geist of the suicide is always impelled to show 'how he did it.' Murder will out. If dead men tell no tales, their geist will tell them, if they find opportunity. The poet's imagination touched the chord of truth, when he said:

'The Earth hath bubbles as the water hath,
And these are of them.'

12. "They are sometimes seen travelling in the dim light, in long lines, like flying ocean birds. These are the geists of travellers. They are seen in thousands of attitudes; so the geist grows neither old nor young. For him there is neither good nor evil; reminiscence takes the place of reality.

13. "Nevertheless, organisation is the one potent fact throughout the universe. Wherever there is organised structure in the human form, that will not lose itself in the undistinguishable nothingness; it is structurally great, being big with possibilities. My armour is not I; but if I am naked Achilles, that suit of armour that I once wore, will be my distinguishing mark. Yon spear is nothing, standing disused against the wall. But what shall it be when Achilles finds hand to grasp it? The geist, or shadow-man holds latent the infinite possibilities of matter, as the spirit, who once filled the geist, holds latent the infinite possibilities of spirit. The power that disunited them can alone reunite them; but if united, lo! the Resurrection of the Dead."

PRAYING AND PREACHING DURING SLEEP.

Dr. Tanner, the "self-starver," as he is termed, who is still engaged in an attempt to fast forty days in Clarendon Hall, is not the only individual who has puzzled the medical fraternity of this city. Now and then a devotee or a hypocrite proclaims that he has performed some supernatural feat, and it excites the attention or curiosity of physicians. One of the most remarkable cases about which the disciples of Hippocrates were in a dead quandary, occurred here in the year 1814. We have a copy of the report made in regard to it before us. It is entitled "The surprising feats of Rachel Baker, who prays and preaches in her sleep; with specimens of her extraordinary performances taken down accurately in shorthand, at the time, and showing the unparalleled powers she possesses to pray, exhort and answer questions during her unconscious state, the whole authenticated by the most remarkable testimony of living witnesses. By Charles Mais, of the city of New York, stenographer."

Rachel Baker, the subject of the report, was about twenty years old when she arrived in this city from Onondaga, in 1814. In her native place she was a member of the Presbyterian church, but afterwards she joined the Baptist communion, and was immersed. She is represented as a very sedate young girl, seldom desiring to converse with anyone. Her friends claimed that she was gifted with supernatural powers, that she could not only fast, but also pray and preach in her sleep. Once a day, for about three years after she was immersed, she suffered a paroxysm which usually lasted over an hour, but it sometimes ended in forty-five minutes, after which it was prolonged for an hour and a quarter. "The fit

invaded her about nine o'clock at night or about ordinary bedtime. It commenced with spasmodic agitation, heaviness of respiration, and much anxiety, but it differed from fevers of the intermittent type it having neither a cold, a hot nor a sweating stage.

"After a few moments of torpor or somnolency," says the young lady's biographer, "she loses her consciousness and begins to speak in an audible and frequently a forcible tone." Miss Baker at such times was found lying in a supine posture, and so free from all voluntary action, save that of her organs of speech and a slight inclination of her neck, that she neither stirred her hand or foot from the beginning to the termination of the attack. With the exception of her lips and throat there was no more action discoverable in her than if she was totally disabled by the palsy. She literally lay still, and fell into a series of devotional exercises as soon as she lost all consciousness. Then she prayed, selected a text from the Bible, delivered a sermon on it, and finally recited one of Watts's hymns.

The fame achieved by Rachel was soon noised through this city and throughout the State. Clergymen wondered whether she had received a gift from heaven. Doctors regarded her as an impostor, and endeavoured to test her strength and ascertain if she was not "shamming" for a living. The great physician of that day, Valentine Mott, and also Drs. John H. Douglas, Joshua E. R. Birch, and Archibald Bruce, were appointed a committee to visit her and decide whether she was really and truly asleep when she offered her orisons to the Almighty and exhorted the crowds of spectators who listened to her at stated intervals. These gentlemen stood by her for many days and observed her strange demeanour. The pious visitors around her declared that she was a religious prodigy, and that her actions were genuine and sincere. At last it was decided to watch her closely, and accordingly on October 16th, 1814, Mr. Mais and the physicians referred to gathered in her room. Miss Baker retired to rest at nine o'clock, and she had scarcely laid down when deep and apparently agonising groans announced the approach of her extraordinary siesta.

Then she delivered a sermon in which she called upon all nature, in quaint terms, to show its gratitude to heaven, and denounced sin and riches as opposed to the divine plan of salvation. Her language was exceedingly eloquent, and as her biographer, Mais, reports, she was truly asleep during its delivery.

At times while she was engaged in prayer or preaching she was interrupted by bystanders, who desired to test her performances. Among the questions put to her, and her replies, were the following, her eyes being closed all the time:

Question: Are you thirsty, Miss Baker?

Miss Baker: Yes; but not for the water that man drinketh and thirsteth for again, but for the water of life. I long to draw water out of the well of salvation.

Then came a query which is at present exceedingly applicable to Dr. Tanner, and to which he must soon give an emphatic reply.

Question: Are you hungry—will you eat something?

Miss Baker: I do not hunger for the bread which perisheth, but for that which endureth unto everlasting life, which the Son of Man giveth.

Everyone present was surprised at the young lady's answer, and one man desiring to change the subject in order to take her by storm, asked:

"Now, Miss Baker, what is to become of the poor of this city during the inclemency of the ensuing winter?"

The girl sighed as she exclaimed:

"That is a question too difficult to answer. I have not the eye of God to discern the wants of the poor in this great city, nor the understanding of the Almighty to devise means for their relief, nor the power of God to apply it. But one thing I know, that God will provide for His own. He openeth His hand and satisfieth the desire of every living thing."

Applause greeted this answer, which seemed to please everybody, except one individual, who asked Rachel a question as to the conflict then prevailing, known as the war of 1812.

"Can you tell us," said the man, "what Christians ought to do during the present war?"

"They ought to pray," replied Rachel, "that in wrath God would remember mercy and restore us peace. But I would warn you that there is another war, and a captain who is never defeated, who makes war upon sin from generation to generation."

The next question was, "What is your greatest grief, Rachel?"

"My greatest grief is that the hand of the Lord is lying heavy upon me, and that he has made me differ from my brethren and sisters in a strange and unaccountable manner, also that I am not sufficiently resigned in my affliction."

"Now, let us know," said a light-hearted spectator, "Your opinion as to what you should wear. What dress do you like best?"

Rachel seemed indignant and astonished at this question, as she replied, "I must tell you that I do not give myself to such vain things as only please the carnal heart. I am not anxious about the garments which cover my poor body; these garments soon grow old and wear out, but I desire to be clothed with my Redeemer's righteousness. Seek the garments that never go to decay."

"Would you like to be rich, Rachel?" exclaimed another sceptic.

"No," was the reply; "lay up your treasures in heaven."

Miss Baker was asked many other questions, and she seemed to become debilitated by answering them. A thunderstorm added to the strangeness of the scene, and increased the fears of many ladies who were among the audience. Mais describes the spectacle by saying that he looked on "in tremulous meekness." The oracular corpse, which lay before him in deep, dead sleep, interwove the sentiments which dropped from it with the awful mysteries of a preternatural "Saul! Saul! why persecutest thou me?" and wept in silent obsequiousness. "In fact, the deep attention of the auditors, the sighs of the women, the patter of the hail, the howling of the tempest, united with a speaking corpse, as it appeared uttering its awful warnings to mortality, offered one of those moments of retirement to the soul when we shudder and shiver with sublimity like a sinful culprit. Indeed, I was ten times within an ace of coiling up my logic and uniting in the sympathies of the crowd."

Dr. Valentine Mott and his associates subsequently prepared a report on the subject, which stated that the feats performed by Miss Baker were partially capable of medical solution. They believe that Rachel evinced a desire to be pious when she was very young, that she was brought up under religious influence, and that in some of its forms it manifested its nearness to hysteria and catalepsy. "It resembles reverie," say these physicians, "though this is so moderate in the present case that the train of thought may be changed by interrogations without rousing her. It is allied to somnambulism, though she remains in a recumbent posture with her eyelids constantly shut. It would not be incorrect to liken it to the common though curious phenomena of dreaming. Strictly its name is somniloquism; at least as far as speaking goes. The actual

condition of her faculties has such an affinity to reveries, somnambulism, and dreaming, as to induce a condition that is a kindred malady, or an affection of the bodily and mental powers nearly associated with them, or with one or more of other diseases."—*New York Sunday Mercury.*

A QUEER STORY.

Society, of last Friday, says:—The association of the newspaper headings "Lord Lytton at Knebworth" and "Mr. Gladstone's illness," reminds me of a story not to be found in Hansard. Lord Lytton was a believer in Spiritualism, a subject to which he had given special study, and among the visitors to his house was a lady who professed to be a "medium." She used to make the novelist's furniture play all manner of pranks, and she also claimed to be able to exercise a perceptible influence on people at a distance. On one occasion it was known that Mr. Gladstone was to make a great speech in the House of Commons, and it was arranged that Mrs. —, sitting in her own house, should at a given moment attempt to exercise her spell on the speaker. Lord Lytton and some friends went down to the House to see the effect. Mr. Gladstone was pouring out his fluent verbosity, but suddenly he faltered, hesitated, and seemed quite paralysed in body and mind. On turning to the House of Commons clock the watchers saw that it was at the exact moment as arranged with the "medium." Lord Lytton used to vouch for the truth of the story. I cannot.

Correspondence.

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

"PLAIN LIVING AND HIGH THINKING."

Sir,—Now that the Agricultural Commission is collecting facts from the world's end, it cannot be amiss if we look for a moment at a few which lie at our own doors.

Although out of forty-nine millions of acres of cultivated land in the British Islands, no less than thirty-one millions are laid down in grass for feeding cattle, still, such is the enormous consumption of flesh meat in this country, that we are compelled to import live and dead stock costing twenty millions sterling annually. If flesh meat be a necessity, then there are not broad acres enough in this country to feed sheep and cattle so that every person shall have a soldier's ration, and it would almost seem as though Mr. Bradlaugh and Mrs. Besant were right in asserting that we are too thick on the ground.

But is there no other way out of the dilemma? May it not be that we have made the mistake, and not our Creator, and that the old Bible command is still going forth, "Be fruitful and multiply, and replenish the earth.?"

For my argument would be incomplete did I omit to state that Great Britain could feed more than double her present population, without being dependent on imports, if we lived simpler lives, and consumed no more meat than our neighbours across the channel. Might we not as a nation profitably cultivate a little more of the "plain living and high thinking" which Wordsworth commended to us so many years ago?

JOSEPH LATCHMORE.

2, Brighton Terrace, Spencer Place, Leeds.

SLATE WRITING IN GREEK.

Sir,—In Mr. Massey's translation of Zollner's Transcendental Physics, there are some facts shown on plate IX, facing page 229, which suggest some considerations of value to Greek scholars.

A well known Greek quotation is given, and surrounded by inscriptions in other languages, that unmistakeably bear the mark of the handwriting identifiable with the hand of "Allie," one of Slade's "controls." Of course I use the word "control" in the artificial sense, and do not imply more than that Slade was undoubtedly and sincerely at certain times *en rapport* with an unknown force, which may be called by any name, the shorter the better.

It is to the character of the Greek handwriting that I especially wish to call the attention of your readers. It appears to me to repeat letter for letter the peculiarities of the slate inscribed with a copy of the Lord's Prayer obtained under circumstances described by Mr. Blackburn, and which used to be under glass at 38, Great Russell Street. Five letters above are to my mind, conclusive of this theory, the π , κ , σ , μ and δ . The π shows a peculiar curve on its second limb, which is even in cursive writing, unique to my experience. Like the writer of the Lord's Prayer, the inscriber in what I suppose now we must call "Kleeberg's case" has had the vaguest possible idea of how to write a Greek κ . The spelling of the word $\kappa\epsilon\rho\delta\omicron\varsigma$ indicates that the writer has evidently written or rather painfully painted an initial character that has some resemblance to the Greek χ and in which the strokes have not been made in the manner in which a Greek scholar would write them.

The fifth word, also presents in the final σ a ring, twist, or pig's tail curve, which is peculiar. The sixth word indicates that the μ has not been formed by one downstroke initiating the letter, but by a curved stroke to which a straight one has been added subsequently, so as to complete the letter. The last word also indicates in the medial σ a certain amount of artificiality which is unusual, and which does not partake of the cursive form of handwriting. There is nothing in this which looks like a natural scrawl, but rather a slow and laborious production, copied from printed Greek, and written by one who evidently was ignorant of the way that modern Greeks write the ancient character. I confess that these undisguised coincidences are to my mind, at least, strong argument in favour of the genuineness of the communication, of which the very badness of the handwriting is proof of its sincerity. Certainly an impostor, as I have often said that Slade was not, could have prepared a much better message, and the better because it was unlike the previous communications.

C. CARTER BLAKE.

A new weekly Spiritualistic paper, entitled *Light for All*, has just been started in San Francisco.

In the beautiful church of St. Mary, at Bury St. Edmunds, is an altar-tomb surmounted by a recumbent figure of a starved man, the details of which are well executed. It was erected to the memory of John Baret, who died of starvation in 1463, while attempting to fast 40 days and 40 nights.

PRIVATE SEANCES.

Last Tuesday, Mr. Harry Bastian gave a *séance* at 33, Museum Street, London. The observers were Mrs. Woodforde, Captain John James, and Mr. Harrison. Mr. Bastian sat, in a tolerably good light, in a little cabinet, across which a short curtain was nailed, so that the head and shoulders of the medium could be clearly seen, while the rest of him was in that shade which favours materialisation. Under these circumstances, bare living hands and arms were thrust over the top of the curtain several times, while Mr. Bastian raised both his own hands to his face, to show that the protruded hands belonged to somebody else, although it was not possibly for any embodied mortal to get into the cabinet with Mr. Bastian.

Last Sunday night, while in conversation with the celebrated mediums, Mr. and Mrs. Frank Herne, of 15, Thornham Grove, Stratford, we saw a round table with a burning and large moderator lamp on it, rise several times vertically about six inches from the floor; it occasionally floated for a few seconds. Raps were abundant. The light was strong.

Last Friday night, at a private *séance* at Captain John James's, 129, Gower Street, London, at which Major General Maclean and others were present, Mr. Rita, the medium, obtained one of his usual and excellent slate-writing tests. Miss Nora Robertson cleaned a book-slate with a wet sponge, put a "crumb" of pencil between the leaves, gummed the edges of the slate together all round with paper, tied them efficiently together with string, sealed the knots with wax stamped by a signet ring, and held the secured slate under her hands during the dark *séance*. Yet writing came upon the inside leaves. The name "Miss Bland" was written, and some other words.

THE chief use of Spiritualism is to demonstrate the reality of a life beyond the grave to the multitudes of thinking people who are interested in the solution of the problem, and who contemplate the possibility of a future either with longing aspiration or with fear, according to the lives they lead or the natural spirituality of their characters.

ANOTHER HONEST CONJUROR:—To the testimony of the eminent German prestidigitator, Mr. Bellachini, can now be added that of Prof. Jacobs, of Paris, who has become a Spiritualist. He says that after having thoroughly examined what are termed spiritual phenomena, he can declare (though he can imitate a great many of the more startling exhibitions of power accorded us by the disembodied) that what he is enabled to do as a sleight-of-hand performer "has nothing in common with Spiritualism."

THOUGHTS ON LIFE.

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

As the writer on "*Life Lessons*" has referred to me, she may like me to reply to her question as to "What becomes of the spirit or old self of a person in their second childhood?" and the case given precisely realises the "seventh age" of Shakespeare. "Last scene of all, that ends this strange eventful history, is second childishness or mere oblivion;" "pleased with a bubble, tickled with a straw." The recollections of early youth recur so much in old age, that the person is at once different and the same; the sense of identity being lost with the power of recollection, and thus it is "we are such stuff as dreams are made of, and our little life is rounded with a sleep." Old age is as much given to sleep as the child is, and as it might seem to be, the precursor of death, or that sleep from which no sleeper wakes to taste once again the lost condition of life.

"Tedious as a twice told tale
Vexing the dull ear of a drowsy man."

The believer in a soul, whether Materialist or Spiritualist, has the easy answer to the writer's question, that the soul or vital principle is under the influence of the organisation, and hence the distinctive character with each of the seven ages, or the question about the soul or self might equally apply to "the infant muling and pucking in the nurse's arms," with no "*Life Lessons*," no power to help itself, and like the native-born sparrow or blind kitten, would soon pass away once more into nothingness if unassisted; "its little life rounded with a sleep" dispersed back to its native elements, as the Materialist believes in respect to all living forms whatsoever—soul or no soul.

Expressed in the famous lines of Sir William Lawrence, "Where then shall we find proofs of the mind's influence on the bodily structure? of that mind which, like the corporeal frame, is infantile in the child, manly in the adult, sick and debilitated in disease, frenzied or melancholy in the madman, enfeebled in the decline of life, doting in decrepitude, and annihilated by death." Thus Lawrence denied that there was any evidence of the existence of an independent mind or soul. The late Mr. Serjeant Cox thought he had "a famous witness," as the Scotch call it, in the retention of memory and the sense of identity notwithstanding the entire change of the substance of

the body, but my reply was that it is a general law of all animate nature, vegetable as well as animal, that the new matter is at once invested with the precise and whole conditions of that which it is absorbed into, though Huxley in his late work on the crayfish, fails to see the necessity of this and why under perpetual refreshment, life might not be eternal. This shows that he has not grasped the full nature of the general law, and the necessity of its action to the growth and existence of life at all. Now we see that the character of age, and of oblivion is transferred to the new material as well as the memory and habits; the instance in question of the aged person is a remarkable case in point, in itself a sufficient answer to Serjeant Cox, and confirmation of the statement of Sir William Lawrence, all which shows the need of some other evidence of a soul which, though being an attendant and dependant of the body during life, is yet capable of an independent existence.

Independently of any revelation, the ground must be yielded to the Spiritualist, though the instance given of the aged person in second childhood is a hard nut to crack. I should much like to see Mr. W. H. Harrison trying what he can make of the difficulty, because my opinion of my friend is that he will never condescend to quibble, or shirk any difficulty, in support of a preconceived idea, though of course we none of us can wholly surmount prejudice even when sincerely desirous to be free and independent.

My late friend Barry Cornwell, the poet, (Mr. Procter) when past eighty, told me how he lay awake the night through, and all the particular facts and incidents of his school days came back to him like visions; he was certain that these incidents had never made a strong conscious impression on him, and they certainly had not crossed the path of his memory for seventy years. There were his schoolfellows, Byron and Peel, seeming as real as reality; this is a condition of old age very different from the instance given by your correspondent, but the age was not given, which is a pity. A person dying of disease often retains his mental clearness to the last, because the brain is the last organ in such cases to give way. Bacon wrote an essay on "*Life and Death*," but did not enter into the circumstances in question, his essay chiefly having reference to longevity, with a theory of the principle of life in vital spirit infused throughout the body, which I think true, and as also given by Newton, and as essential to perception and complex action.

REMARKABLE PREMONITIONS OF DEATH.

To the Editor of the "Banner of Light."

On Friday, June 18th, a terrible accident occurred in the shaft of the Red Jacket Mine at Gold Hill, Nevada, by which six men were instantly killed; and as incidents connected therewith are somewhat singular, and show that strong efforts were made by spirits to save the lives of some of those who perished, I will relate them.

One of the men, Mr. Neal Galiger, was himself and wife awakened the night previous to the accident by a loud rapping on the door of their room. He arose, opened it, but found no one and saw no cause for the sounds. They fell asleep, and were awakened a second time by raps on the inner wall, so loud as to awaken their two children. At breakfast, Mr. G. said: "I feel as though something is soon to happen. If the noises we have heard had occurred in the old country, we should all declare they came as an omen." The morning repast concluded, he took his basket and started, but returned in a few minutes, saying, "I feel so sure something will happen that I will not go to work to-day." In a short time a comrade came along and laughed so at Galiger for believing in what he called a mere whim that he picked up his dinner-basket and went to work, at which six hours afterwards, he was killed. Mrs. Galiger related all the events of the night and morning to persons she met in the forenoon before his death occurred.

The mother of another of the men who was killed, Edward Whitcomb, called upon me and told me that on the night before the accident she was awakened with a sense of something terrible, filling her with an incomprehensible feeling of dread; but she fell asleep, and in the morning arose with an almost positive conviction that Edward would lose his life in the shaft that day. She strongly urged him not to go to work, but he laughed and said there could be no danger; that he would lose his place if not there, and he went. She said: "I watched him till he passed out of sight, feeling I should never see him alive again."

Another of these victims, Mr. Alfred Findry, when standing with the men at the mouth of the shaft waiting for the conveyance to take them down, said, "Boys, I have been having a curious dream; I dreamed I was killed in this shaft to-day, and I went to hell; and if my dream is true, hell is not such a bad place after all." When a messenger was sent to notify his family, just as soon as his wife saw the man, before he had spoken a word, she

exclaimed, "I know it all! I know it all! Alfred is killed!"

In connection with instances of death by accident in these mines many similar warnings have been given; and indeed, this locality seems to be somewhat remarkable in the way of premonitions of death. Last week a Mrs. Johnson, of this city, was taken ill and passed away very suddenly. She had during the winter mentioned to several persons that she thought she should not live long, though she was at that time in her usual good health. Soon after her death her husband found a letter addressed to himself, dated January 1st, 1880, requesting him to bury her remains in pure white; to dispose of certain jewellery as she directed, and do as he thought best with all else. She then bade him an affectionate farewell with the hope of meeting him in another life.

P. W. STEPHENS.

Carson City, Nevada.

HEALING THE SICK.

Dr. J. D. MacLennan, mesmeric healer, of Stockton Street, San Francisco, is described by *Light for All*, as highly successful in his practice. For example, the editor says that:—"A Mr. Miller, of Portland, Oregon, forty-seven years of age, was under the doctor's care for paralysis. His case is very interesting. For two years the dread disease had been creeping on, slowly but surely involving him in a living death, till one half of his body was affected. It was hereditary, a number of his father's family being similarly affected. He could not remember anything that was told him, and the organs of speech were affected. His left foot dragged after him as he walked, and he had to raise his left hand and arm with the right hand. He consulted several doctors in Oregon. They advised him to go to San Francisco and see Dr. Lane. He went to Dr. Lane and was told, "I cannot give you much hope, but I will prescribe for you, if you desire." He took three doses of the medicine prescribed and it entirely prostrated him. Then he visited a friend in Alameda and there saw Dr. MacLennan's advertisement. His friend advised a trial, and so he came over to the doctor. He had been under treatment three weeks, and felt so well that he intended to return home after another week. He told his story in a systematic way that showed vigor of thought and no difficulty of speech. His hand and arm were limber and his foot had lost its heaviness. 'I intend to publish an account of my recovery in the Portland papers,' he said. 'I think it marvellous.'

A REWARD FOR CONJURORS.

Mr. Epes Sargent writes to the *Boston Transcript*:—

Hearing lately that Mr. Hiram Sibley, a wealthy gentleman of Rochester, N. Y., had carefully investigated the slate-writing phenomena through Watkins, I wrote him, and received a full confirmation of the report. Mr. Sibley writes me under date of May 10, 1880, "I offered Mr. Watkins a large sum of money, which I proposed to settle on his wife and children, if he would disclose the trick, if trick it were, by which the manifestations were produced; and furthermore I offered to give bonds, if he desired it, that I would not divulge his secret. I am ready to repeat the offer now to any person that can expose or explain the trick, if trick it is."

The amount offered by Mr. Sibley is, according to Mr. Watkins, fifty thousand dollars. As that is more than Mr. Watkins can hope to earn in a lifetime of practice as a medium, it is probable that he would have accepted the offer if he were not just as powerless to explain the *modus operandi* as Mr. Sibley himself. But the generous offer lies open, and Mr. Sibley is enabled to redeem it ten times over. Here is a grand opportunity for the gentlemen who ridicule these phenomena to show their cleverness. Should they feel a delicacy in taking money so earned, it will be very easy for them to bestow it on some deserving charity. If there is any fact in natural phenomena conclusively established by human testimony, it is that of direct writing, by some intelligent force, acting outside of the human organism and of all mechanical or chemical processes, and wholly inexplicable by any theory which materialistic science can consistently offer.

PSYCHIC FACTS:—*The Banner of Light*, of August 7th, says:—"Mr. W. H. Harrison, the well-known editor of the *London Spiritualist*, has published an elegant volume (a specimen copy of which we have received), entitled *Psychic Facts*, and made up of purely scientific testimony from such writers as Robert Hare, William Crookes, Cromwell F. Varley, Edward W. Cox, Professor Zöllner, Capt. R. F. Burton, Alfred R. Wallace, Lord Lyndsay, Prof. Boutlerof, Mr. Epes Sargent, Dr. Eugene Crowell, Judge Edmonds, Col. Wm. Topham, etc. It is a capital book to put into the hands of the scientific investigator; for here is a collection of scientific facts, which the experiences of thirty-three years have not only failed to invalidate, but have fully confirmed. Numerous diagrams are given, illustrating the experiments of Hare and Crookes. Mr. Harrison's editorial introduction is a clear, concise summary of the facts and philosophy of Spiritualism, and is not the least interesting part of this timely and well-prepared volume."

THE VISION OF ARMAND CARREL.

"The vision of Armand Carrel" in the *Revue Spirite* merits attention. In 1861, while the distinguished French orator, Jules Favre, was defending the cause of the mesmerists, who were likely to be found guilty of jugglery, he took occasion to relate the following: Having dined one day with Mons. Armand Carrel, the liberal, learned, *chevalresque* gentleman, an animated conversation ensued, when suddenly Mons. Carrel's brows contracted and a shadow of distress seemed passing over his brilliant intellect. Being asked the cause, he said that on the preceding night, awaking suddenly from his sleep, he saw before him an apparition in deep mourning. He recognised it as that of his mother, who lived in Rouen. Breathless, he cried: "Is it you, my mother? Why do you wear mourning? Is father dead?" The voice replied. "It is for you, my son, that I wear this garb of grief;" and the shadow vanished. That day he challenged the editor of the *Press*, who had gravely insulted him, was mortally wounded and died five days afterwards. I may add that on the departure of the sombre figure, he had hastened to the chamber of Mme. Carrel, whom he found trembling and crying bitterly, for she too had had precisely the same vision.

TEST YOUR INVESTIGATORS.

In our experience in Spiritualism, we have had some strange experiences, and, with all due deference to the opinions of some would-be criticisers of mediums, we have come to the conclusion that a medium needs a protection in the shape of an able-bodied citizen to throw a certain class of people out of the window or door (whichever is the nearest) at times, and this disturbing element is the one which goes around deliberately traducing mediums and workers in general for the cause of Spiritualism. We had an application from a Presbyterian minister to join our circle several years ago. The controlling spirit of the circle—Sunflower—was consulted and declined the honour, saying he would come under the guise of an earnest investigator and would try to hamper proceedings, and then preach against it. He was a little put out at receiving his answer in the negative, and in ten days he preached a sermon on "Spiritualism," giving it "the devil," and the usual shower of adjectives indulged in by the general average humble followers of Christ. Another case occurred in this city a short time since, where a Mrs. W. attended a private circle of a trance medium in

company with some of her friends, one of whom was a Roman Catholic. When the medium was controlled, the first spirit claimed to be an uncle of Mrs. W.'s husband, gave his name, etc., and told how he had become addicted to drink. She disdained to recognise him—a poor drinking spirit, but the spirit of her husband's uncle all the same—and so she shirked out of it. But time proved the medium and spirit correct. At the same time to this Roman Catholic girl came spirits, who have since proved to be as truthful as the spirit who come to Mrs. W., but she, acting on the precedent established for her by Mrs. W., refused to acknowledge them. The control left the medium in an abrupt manner, and she described things clairvoyantly, but the circle would admit of nothing being true. Special care was taken to keep on the track of these parties, and we have proven that every one who received a communication that day received a truthful one. We can easily imagine the condition of the medium after a *séance* of an hour and a half duration of that kind of treatment. Yet in the whole *séance the spirits did not lie, neither did the medium*, but two at least of the circle did, and they were church members! We have reached a stage when, as Spiritualists, we can make ourselves felt as a power, for good or for evil, and if we allow our *séances* to be controlled by the lying spirits in the flesh, it is productive of evil; but if we control these lying spirits in the flesh, as the good spirits control the lying spirits in the spirit world, it will be productive of good. If our aim is not to do good, then had we better abandon our *séances* and give up all hope of benefitting ourselves or others. We propose to benefit ourselves, and, if others permit us, to benefit them; but first, last and all the time, we shall do so under our conditions, not theirs.

—*Light for All.*

HARMONY IN SEA AND SILVER.

Ah, well the night and fair the night,
And fair and well and dear to me,
When we went sailing on the sea,
The sea in silver sleeping bright.

Ah, well the night the sky was light,
With lustre of the risen moon;
And swept the silver winds of June
Swept o'er the surging foam-crests white.

And low the murmur of the waves,
Soft plashing on the distant sands,
Fell on our ears, like rich-voiced bands
Of Sirens singing in their caves.

We floated as field flow'rs on streams
Upon the fragrant waters wide,
Nor heeded mast, nor sail, nor tide,
But in love's leisure dreamt our dreams.

I would the night stayed years and long;
I would we ne'er had seen the day;
With lips close prest to mine you lay
Wrapped in my folded arms and strong.

Ah happy night dear from delight,
Ah passion-pleasure wild and sweet,
And pleasure-passion full and fleet;
Ah, wondrous white and holy night.

ERNEST WILDING.

From "*Fact*," July 31st. 1880.

THE SPIRIT OF ROBERT BURNS.

BY HENRY W. LONGFELLOW.

I see amid the fields of Ayr
A ploughman, who, in foul or fair,
Sings at his task,
So clear we know not if it is
The laverock's song we hear or his,
Nor care to ask.

For him the ploughing of those fields
A more ethereal harvest yields
Than sheaves of grain:
Songs flush with purple bloom the rye;
The plover's call, the curlew's cry,
Sing in his brain.

Touched by his hand, the wayside weed
Becomes a flower; the lowliest reed
Beside the stream
Is clothed with beauty; gorse and grass
And heather, where his footsteps pass,
The brighter seem.

He sings of love, whose flame illumines
The darkness of lone cottage rooms;
He feels the force,
The treacherous under-tow and stress,
Of wayward passions, and no less
The keen remorse.

At moments, wrestling with his fate,
His voice is harsh, but not with hate;
The brush-wood hung
Above the tavern door lets fall
Its bitter leaf, its drops of gall,
Upon his tongue.

But still the burthen of his song
Is love of right, disdain of wrong;
Its master-chords
Are manhood, freedom, brotherhood;
Its discords but an interlude
Between the words.

And then to die so young and leave
Unfinished what he might achieve!
Yet better sure

Is this than wandering up and down,
An old man in a country town,
Infirm and poor.

For now he haunts his native land
As an immortal youth; his hand
Guides every plough;
He sits beside each ingle nook;
His voice is in each rushing brook,
Each rustling bough

His presence haunts this room to-night,
A form of mingled mist and light,
From that far coast.

Welcome beneath this roof of mine!
Welcome! this vacant chair is thine,
Dear guest and ghost!

"Harper's Magazine," (August.)

SONNET.

On viewing the Picture of "Cleopatra's Deadly Resolve in the Temple of Isis," by Madame de Steiger.

In Isis' Temple sits the mighty Queen
Draped in a gown of gossamer and gold;
Thro' which her lovely form, fair to behold,
Peers; sweet as peers the moon thro' silver shoen,
When misty vapours veil the fairy scene.
But o'er her brow some mystery seems to fold,
And in her eyes her future fate foretold;
With anger burning, passionate her mien!
Her dreams of death, of Antony, and all
The splendour of the past! her glory gone,
And thrown a wreck, where monarchs feigned to fall;
Her chiefs and army lost, her power undone!
Seized with despair she deigns not God to call,
In misery seeks a death her legions shun.

HENRY GEORGE HELLON.

"Scientific and Literary Review."

BOUGHT AND SOLD.

The Work of a Mother-in-Law.

I stood to-night in my foam-white lace,
With pearls in my shining hair,
And I hid my heart with a smiling face,
And the gazers said, "How fair—
How blithe and bright is the maid to-night,
Who stands at the altar there."
And I heard them praise the costly things
That purchased my nuptial vow;
Praise the jewel that clings and stings
And burdens my finger now;
The milk-white pearls that twine in my curls
Like a burden on my brow.
Praise as we praise the frozen tree
That the hoar-white frosts begem,
But the cold cuts keen; for we only see
The glittering diadem;
And the leaves beneath, in the cruel wreath,
We've never a thought for them.
Bought with a heap of shining gold!
Bring hither a red-hot rod,
Brand on my brow the warning "Sold,
And lost to Heaven and God."

Yet, weak heart, wait! you chose your fate,
All jewelled and golden shod.
From "Common Sense" (San Francisco.)

PREVISION.

BY OTTO VON TEULSDROCH.

About two years ago, before I understood anything of Spiritualism, I was in the Brighton Theatre, and between the acts of the opera I saw plainly and distinctly a country road with high hedges on either side. A single pedestrian was striding leisurely along, and presently came to a portion of the road where a gate stood in an angle of the hedge. When this was reached, three men, evidently of the genus tramp, appeared, and after a few seconds' conversation with the pedestrian set upon him with their sticks and struck him down. The vision then ended.

I was at the time on a walking tour, and intended on the morrow starting on the homeward journey to London. The gentleman who had been my companion had purposed staying in Brighton, but when I informed him of what I had seen, immediately decided to go on with me.

The next day at a very lonely part of the road, which I recognised when not thinking of the event of the previous evening, three men came out from an angle of the road and commenced begging, but as we took no notice of them they addressed a few expressions of a forcible description to us, and went their way.

The men were those of the night before; the place was the same, and I knew by intuition that I was the lonely pedestrian. Was it a warning? If so, whence?

21, Fawcett Road, South Bermondsey, August 3rd, 1880.

THE British Association meeting begins next Wednesday at Swansea. Mr. Crookes intends to be present.

MR. HENRY J. SHELDON and Miss Sheldon have left England for New York by the *SS. Germanic*, White Star Line. The ship left Queenstown August 13th.

MR. C. E. WILLIAMS leaves town on Monday, the 23rd, for a few weeks. He intends to visit Dr. Friese on his way home through Germany. The Thursday and Saturday *séances* will be carried on as usual at 61, Lamb's Conduit Street, by a well-known medium.

MISS DIETZ AT MARGATE:—On Wednesday, the "Lady of Lyons" was given in excellent style, Mr. Hallatt impersonating *Claude Melnotte* very sympathetically, Messrs. Rodney, Cumberland, and Cowell enacting *M. Beauseant*, *Glavis*, and *Deschappelles* admirably. The rôle of the heroine of the play, *Pauline*, was placed in the hands of Miss Ella Dietz, who was so favourably received at Margate last year, and who has since much improved in style; her acting on this occasion was earnest and successful. Last night (Thursday) Shakespeare's "Romeo and Juliet" was given, with Miss Dietz as *Juliet*, and Mr. Rodney as *Romeo*.—*Keble's Margate Gazette*.

THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

FRONTISPIECE :—The room at Leipsic in which most of the Experiments were conducted.

PLATE I :—Experiments with an Endless String.

PLATE II :—Leather Bands Interlinked and Knotted under Professor Zollner's Hands.

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