

# SPIRITUAL SCIENTIST

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## SPIRITUALISM.

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### SPIRITUAL SCIENTIST.

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#### THE EXPERIMENTAL SITTING WITH MRS. FAY.

BY EDWARD W. COX, SERJEANT-AT-LAW.

I HAVE read Mr. Crookes' account of this very interesting scientific experiment, and confirm it in every particular. I am not sufficiently acquainted with electrical apparatus to be enabled to verify the sufficiency of the test machinery, but the men of science present, who know it well, and examined it with care, affirmed it to be perfect, and I can answer for it that the indicator gave no sign of the slightest movement on the part of Mrs. Fay until she fainted in her chair, and then the fact was instantly shown to us by the motion of the ray, thus apparently confirming the accuracy of it previously. But my present purpose is to direct attention to a most perplexing fact.

Mr. Crookes states, in his excellent report, that the full form was seen by myself and another. It was so. When my book was handed to me the curtain was opened to an extent that enabled me to see distinctly the outline of the figure by whom it was presented. It was the perfect form of Mrs. Fay—the hair, the face, the blue silk dress, the arms bare below the elbow, and the pearl armlets. At that moment the instrument gave no signal of any break of contact with the wires her hands were grasping, and the form appeared on the side of the curtain opposite to that where she had been seated, and distant at least eight feet from her chair, so that if it were taken down by herself she must have parted from the wires for the purpose. Yet did they betray no sign of broken contact. Another witness also saw the blue dress and the armlets when his book was handed to him; and neither of us named what we had seen to the other until after the sitting, so that they were distinct impressions upon each mind separately.

Here is the mystery, of which I should like to receive some rational explanation. Plainly the form was either Mrs. Fay herself or her double. But then the duplication of the dress is a grave difficulty. If her double and not herself, it goes far to support the suggestion I have made in another place, that the phenomena are produced by the spirit of the medium. But suppose it to have been herself, as I am strongly inclined to conclude, the question comes how the communication was maintained between the wires so as to exhibited no disturbance of contact. Can it be that her spirit-arms (if I may be allowed to use the term) maintained

the electrical connection while her body was moving about? Difficult as this may be to comprehend, it appears to me more probable than that there should be a double of a blue silk dress and pearl bracelets. At all events, the fact itself is one of great importance, on which opinions of thoughtful investigators would be desirable.

I may add to Mr. Crookes' narrative that a large clock was taken from under the glass case on the chimney-piece, and handed to us, and that the three books presented to their three authors were shelved in different parts of a large library. Mine was on a shelf only to be reached by standing on a chair. It had, however, the name on the back of it, and therefore could have been found readily by a person looking for it with a good light, though not easily in the dark. But the little volume on "Spectrum Analysis" has not the author's name on the back, but only on the side, and any person looking for it would have required to take down all the books on the shelves and examined each separately, and there were some hundreds of them. As for the book of the traveler, it was published by him many years ago, and the fact was forgotten by all of us and almost by himself, for he has since devoted himself entirely to scientific literature of another kind, and it is not at all probable that Mrs. Fay, to whom he was a perfect stranger, knew better than his friends present what he had published in his early youth. It is further to be observed that these three books were taken from three different shelves, and selected from among a multitude in darkness and not in light. It would have occupied any of us half an hour with a lamp to find what was produced to us in the dark in about three minutes. At the conclusion of the experiment, we found in each place the vacancy in the rack of books from which the three volumes had been taken. Experiments should now be directed to ascertain if the body of the medium remains in the chair during the phenomena. Could not her feet be shown outside the curtain as they are in her cabinet sittings?—*London Spiritualist*.

M. A. (Oxon), in a subsequent number of the same paper commenting on this assertion, "Plainly the form was either Mrs. Fay or her double," says:—"Why? I have gathered, some cases in which the evidence shows that two, three, four, and even five forms have been produced through the mediumship of a single person. Does the human spirit then possess the power of multiplying itself indefinitely? Of clothing itself with all sorts of garments? And of appearing indifferently as man, woman, or child? And why, if this be so, does it invariably give a false account of itself? Why does the spirit which in its normal state is truthful and sincere, become false and tricky as soon as it is disengaged from the body? It remains for those who put forward the hypothesis that the spirit of the medium is the sole agent in these manifestations, to account for these incongruities and seeming impossibilities. On this hypothesis it is only the flesh that keeps us straight at all; the released spirit comes out in a new character, and 'my abandoned double' is something more than a joke."

## STORY OF A TROUBLED SPIRIT.

ITS APPEARANCE, AND HOW IT WAS REMOVED.—EXPERIENCE OF A MEDIUM.—A REMARKABLE SEANCE WITH MR. HOME.—ABNORMAL MOVEMENT OF SOLID OBJECTS.

IN A paper read by Mr. W. H. Harrison before the Dalston, Eng. Association of Inquirers into Spiritualism, narrating his early experiences in the investigation of the subject, he tells the following, concerning a troubled spirit:—

One night, a little before or after the close of the year 1868, a fierce storm blew over London, which rocked even small houses to their foundations, and the wind, after speeding over the flat, open country round Beckenham, caught the houses there with such violence as to blow in several of the windows; some of the windows in the tower of Mr. Varley's house were thus shattered. Mr. Varley was traveling on the Continent at the time. Mrs. Varley and some of the servants got up and did the best they could to stop out the wind by means of shutters and boards, after which Mrs. Varley's maid and a new cook resolved that they would not go to bed again, so lighted a fire in the kitchen, and sat up waiting for daybreak; the rest of the servants and Mrs. Varley returned to bed. The new cook had only been in the house a day or two, and had not entered it above half an hour before she learned that her new master and mistress were Spiritualists, upon which she said to the other servants that she wished she had known that before, for then she would not have taken service with such lunatics.

On the stormy night in question, the new cook sat toasting her knees by the kitchen fire, when she looked round and saw what she at first thought to be Mrs. Varley's maid playing tricks with a white sheet over her head, for a woman was standing in the doorway; but on gazing more attentively she found that this woman was clad in dirty white robes, she had dark evil-looking eyes, in one hand she held a staff, and in the other a wreath of *immortelles*, and her feet did not touch the ground. As soon as the cook obtained a fair look at this unexpected visitor she rolled off the chair on to the carpet and went into a fit of screaming and crying, with her heels kicking on the floor. The noise soon brought Mrs. Varley and some of the servants down to see what was the matter; they did what they could to compose her, and when she began to calm down she gave them the information that she had seen a ghost. Mrs. Varley told her that "it was all nonsense, that it must be fancy, and that only superstitious people believed in ghosts." This was rather a peculiar statement to be made by a medium; it did not quiet the poor girl, who went off in another fit of crying, and did so occasionally during the whole of the next day; in fact, her nerves were thoroughly unstrung, and it was with difficulty that she could be persuaded to remain in the house; after a few days had elapsed, however, the serious impression gradually wore off.

A few days after this incident, Mrs. Varley was walking upstairs, and saw the same woman upstanding on the top of the first landing. She grew nervous, and thought, "Well, I don't like your appearance," so she turned back and went into the drawing-room, after which she thought that it was foolish of her as a medium to be afraid of a spirit. One of the younger servants afterwards saw the same apparition, and later still Mrs. Varley saw the woman standing one night in one corner of her bedroom; she then walked up to the apparition with a candle in her hand, and the woman vanished. On another occasion she was walking from one room to another, across the hall with one of her nephews; the hall was lighted by gas; a slap came upon her back, which they both heard, and which she felt; she turned round sharply, but there was no one there, and she exclaimed, "Oh, it's that woman!" By this time everybody in the house was getting nervous. It was plain that some low spirit was haunting the place, and the servants began to talk about giving warning.

## A REMARKABLE SEANCE WITH MR. HOME.

Just at this time, one Sunday afternoon, I went to Fleetwood House, and Mrs. Varley said she would have telegraphed for me had I not have come, for Mr. Home was there and she wished me to have a seance with him, and no strangers pre-

sent. This was the first occasion on which I ever met Mr. Home in private; for some time previously, I believe, he had been on the Continent. He proposed that a seance should be held in the evening, and as accounts had been published of the wonderful things he had done in the way of handling red-hot coals, and putting a red-hot coal on Mr. S. C. Hall's head without burning him, the servants were instructed to make a large fire of coal and coke in the nursery, in which our usual seances were held; to that room we all adjourned after tea.

## SOLID OBJECTS MOVE WITHOUT BEING TOUCHED.

We sat at a round table, which had a top of about one yard in diameter, supported upon a central stem which branched out into three feet at the bottom. The sitters consisted of Mrs. Varley, her maid, who was a medium, two of her relatives, Mr. Home, and myself. A three-light chandelier was suspended over the table, so there was plenty of light, although we turned it down a little to favor the manifestations. The table began to swing if it was suspended at the end of a crane; it rested upon one foot, and with its upper edge in the air, rocked from side to side, so that the amount of inclination of the top of the table to the plane of the horizon was about 45°. Some cream-laid note paper which had been placed upon it, on which to write down any messages which might be given, began to slide down the inclined surface of the rocking table, when Mr. Home said to the spirits "Can you stop that paper from sliding?" Two raps came from the table, meaning "perhaps," or that they would try. Soon the paper appeared to be pinned by one corner, as if by an invisible finger, the table rocking more rapidly, and there was the paper swinging also, and apparently fixed to the table by one corner. Then I said, "Can you take it up the table against the force of gravitation?" Two raps again signified that they would try, and after a short pause, the cream-laid note paper was seen traveling a foot or more up the inclined surface of the polished table, under the eyes of all six persons present.

This is one of the prettiest examples of the abnormal movement of a solid object without contact with any human being, that I have ever seen.

## REMOVING A TROUBLESOME SPIRIT.

Mr. Home next passed into the trance state, rose from his seat, and went to a corner of the room, then he bent his arm, and appeared to be talking to some invisible person leaning upon it, with whom he walked across the room to the door. He opened the door and we could see into the passage outside for a gas-light was burning there. A thought flashed upon the mind of Mrs. Varley, for she exclaimed, "Oh, I know what he's doing, he is turning out that woman." He then went down on his knees in the open doorway, with his face towards the passage, in an attitude of prayer, then he kissed his hand and waved it once or twice as if signalling somebody to depart, after which he rose from the ground, closed the door, and walked towards us. After he had advanced two or three yards from the door, three loud raps came from its surface; this seemed to startle him in his somnambulist state. He paused as if listening, returned to the door, opened it, and again went down on his knees in an attitude of supplication. Once more he kissed his hands, closed the door, came towards us, but again did the three raps greet our ears. Once more he returned to the door and prayed; he also placed his finger upon his lips, pointing towards Mrs. Varley with the other hand, and shaking his head as much as to say, "You must not go near her again." Then he closed the door, and all was quiet. On returning to his seat he said to Mrs. Varley, while he was still entranced "She has gone now, and she will never trouble you again." "I know it was very foolish of me to be afraid of her," said Mrs. Varley, "but I prayed for her, and I did all I could for her." "That made her all the more sympathetic, and gave her more power to keep near you, but we have promised to give her what she wants, and she will never trouble you again." "But who was she?" said Mrs. Varley. "Well, she was a poor woman who broke one of Nature's laws by committing suicide, and those who break the laws of Nature must pay the penalty. She thought that by coming to this house she could get an opportunity of communicating with her friends."

The troubled spirit of the woman was never seen in Mr. Varley's house afterwards.



## PHOTOGRAPHING. INVISIBLE OBJECTS.

FROM THE "REVUE SPIRITE," OF MARCH.

*My Dear Monsieur Leymarie*.—On the 15th of this month my familiar spirit begged me to go to Buguet's on Wednesday at eleven o'clock, desiring, so it asserted, to do something for me in broad daylight. At the hour fixed I arrived at Buguet's with the medium, not knowing what was to take place. My idea was that it would be a materialization of my familiar spirit to give me her portrait. I asked the spirit, "What are we to do?" The spirit replied through the medium, "Buguet will pose you as usual." Before commencing, Buguet said to the spirit, "Have you anything to say to me?" Answer: "I shall be able to come very well to-day, and shall make a beautiful present to my good Julien, for I love him much; I am adorning my head, in order to look my best." When all was ready, I sat. The operation terminated, Buguet and I went down to develop the negative. What was our astonishment at finding no appearance on the plate the size of which was very large indeed. Not only was there no spirit, but my portrait and the table on which I was leaning ought certainly to have made an appearance. We asked through the medium the cause of this. Answer: "Because what we wished to offer our good Julien—Clarita and I—was not then sufficiently materialized, and I obstructed the light before the lens entirely so that nothing should appear." We are working at this moment to finish our present." "Will the present be ready at the moment of my pose?" "Yes."

The operation was finished, and at the moment that Buguet put on the cap, there fell from the roof of the glazed chamber, touching my head in its fall, a beautiful crown of exquisite flowers, fifty centimetres in diameter. The spirit had thrown it on me as soon as the sitting was over. On the development of the plate, I obtained a magnificent proof of the presence of my familiar spirit; her hair is floating and she carries her beautiful crown in her hand. I have had the model which she left me photographed. This is a very interesting case, in this sense;—1st. This beautiful crown was materialized by the spirit, was held near my head during the sitting, and yet was not seen by any one. 2nd. This crown, not being ready at my first sitting, the spirit shut out the light entirely, so has to hinder the reproduction of the objects placed in front of the lens; which fact, I imagine, can only be conceived to have taken place through the light being excluded by an opaque body.—While awaiting the time when they may please to enlighten us, let us be content to admire the power accorded by God to superior spirits.

I have since found that the present was this fine portrait of the spirit, she holding in her hand a beautiful crown of real flowers, which she left for me at parting, and which I shall always preserve.

Feeling sure that this fact will interest you, I hasten to impart it, leaving you the liberty of publishing it if you think fit.—COMTE DE BULLET, Paris, Feb. 19th, Hotel d'Athenée Rue Scribe.

## A CURIOUS CASE.

IN THE *Böze*man (Montana Ter.) Times, appears the following report of a committee whose duties are fully set forth in its opening paragraph.

"The Committee which was requested by Mr. Mounts to visit his house and examine into the condition of his little boy, who was said to have swallowed a pin, and which, by spirit influence, was to make its appearance at a certain spot indicated by Mr. Mounts, within the period of three weeks, did in the early part of the present month examine the child. It found the child to all appearances, healthy. Called again on Sunday, 14th inst., at the house of Mr. Perkins, where the child was; found some slight eruptions on the skin, and pressure on the place caused pain. Called again Wednesday, 17th, found the child still fretful and restless. The spot indicated as the exit place of the pin having at that time a red surface, about the size of the palm of the hand, such as might be produced by a mustard plaster; the child seemed to be in more pain than at former visits; did not see any indications of pin coming out. Early on the morning of the 19th, were called to witness the extraction of the pin, as we were informed it would come out between the hours of eight and nine A. M. At that time there was a slight opening at the

place formerly indicated. The Committee have no personal knowledge of how the opening was made. At the time appointed for the pin to come out, the child was laid upon its back, and, on examination, something like the blunt point of a pin was seen. Its course could be traced with the eye for about a quarter of an inch. The forceps or tweezers were applied, and a headless pin extracted, the large or blunt point being the one presented to the surface, and having an inward inclination. The pin was extracted without apparent pain to the child. Under all the circumstances, the Committee do not feel inclined, or deem it their duty to pass upon the merits of the case. They simply present the facts as they came under their observation, and to their knowledge, and in a matter where honest differences of opinion are so diverse, they prefer that each one may draw his or her inference from the facts presented. Nor is it possible for this Committee to discuss the question and present every phase of it to the public as it developed itself to them. Of one thing the Committee are sure—that no fraud was perpetrated or attempted under their eyes. They were allowed the most unrestricted liberty in examining the child—had access to it at all times. Were invited to be present and see oftener than we did, and were advised, when practicable, when there was any change in the condition of the child. That no obstacles were ever thrown in our way by the parties to a close and rigid examination. Regret that on the morning of the 19th there were so many others than the Committee present, as it seriously interfered with their duties."

Signed by: S. W. Langhorne, Charles Rich, Walter Cooper, S. B. Bowen, Jas. D. Chesnut.

## MINORITY REPORT.

"Acting, by your request, as a Committee to examine into the condition of your little boy, who, it was said, had swallowed a pin, which would be extracted by spirit influence through the mediumship of your wife, do say: That we visited your child in the early part of this month, at which time you exhibited the child to us, and designated the spot where the pin was to make its appearance. We called in a body and examined the child several times between the 1st and 19th of the month, and on the 17th and afterwards the skin about the place designated was red and irritated. On the 19th we called in a body, at your request, and were informed that the pin would appear between the hours of eight and nine A. M. About nine o'clock the child was produced, and, on examination, something could be seen in a slight opening of the skin, which looked like the end of a pin. A pair of tweezers was produced, and the object, which was easily taken hold of, was drawn carefully out, and proved to be a headless pin, with perfect point. And your Committee do further say that there were no restrictions placed upon them or their visits, and that they called and examined the child as often as they thought was necessary. C. EDWARDS."

## ALFRED RUSSELL WALLACE ON IMMORTALITY.

IN Miracles and Modern Spiritualism, we find the following, illustrative of the religious position of Mr. Wallace when he began to inquire into Spiritualism:—

"During twelve years of tropical wanderings, occupied in the study of natural history, I heard occasionally of the strange phenomena said to be occurring in America and Europe under the general names of "table-turning" and "spirit-rappings;" and being aware, from my own knowledge of mesmerism, that there were mysteries connected with the human mind which modern science ignored because it could not explain, I determined to seize the first opportunity on my return home to examine into these matters. It is true, perhaps, that I ought to state that for twenty-five years, I had been an utter skeptic as to the existence of any preter-human or super-human intelligences, and that I never for a moment contemplated the possibility that the marvels related by Spiritualists, could be literally true. If I have now changed my opinion, it is simply by the force of evidence. It is from no dread of annihilation that I have gone into this subject; it is from no inordinate longing for eternal existence that I have come to believe in facts which render this highly probable, if they do not actually prove it. At least three times within the last twenty-five years, I have had to face death as imminent or probable within a few hours, and what I felt on those occasions, was at most a gentle melancholy at the thought of quitting this wonderful, and beautiful earth, to enter on a sleep which might know no waking. In a state of ordinary health, I did not feel even this. I knew that the great problem of conscious existence was one beyond man's grasp, and this fact alone gave some hope, that existence might be independent of the organized body. I came to the inquiry, therefore, utterly unbiassed by hopes or fears, because I knew that my belief could not affect the reality, and with an ingrained prejudice against even such a word as "spirit," which I have hardly yet overcome."

## CORRESPONDENTS.

## AN INVESTIGATOR'S EXPERIENCE.

BY AN "OCCASIONAL" NEW YORK CORRESPONDENT.

THE recently published alleged exposure of the mediums "Dr." Slade and "Dr." Mansfield, in New York, will have been read by many other investigators of the phenomena of Spiritualism, so-called, with varying degrees of interest or amusement, according to the extent and character of their researches.

Of slate writing, which is a comparatively new phase of mediumship, I have witnessed phenomena under circumstances so different from those related in most of the accounts I have read, that I think it possible some others might be interested in a general description of them. I will relate, to begin with, the first of that kind of performance I had ever seen. It was last summer, in a private family residing in a quiet, shaded street in this city. There were three of us—a gentleman, his wife, and myself. The gentleman, Mr. A—I will call him, is what the Spiritualists would call a strong medium. After sitting at a light stand a few minutes, we had raps, little taps, insignificant in sound, but frequent. The gas was turned down a little. The question was asked if they would write on the slate. They rapped "yes." A slate and a bit of pencil were procured, the slate being made perfectly clean. It was held under the stand, Mr. A—holding one side and I the other. The fragment of pencil was between the slate and the top of the table. The raps faintly continued, and after a while, much to our astonishment we distinctly heard the sound of writing on the slate. It was entirely deliberate and distinct enough to be heard all over the room. The sound is familiar to all who read and write. It is not easy to imagine that it could be successfully counterfeited under such circumstances. After a minute the noise ceased, and three raps indicated that it was ready to be looked at. We took the slate to the light. I must admit that I was as greatly perplexed at what I saw as I should have been had the slate held a message from my great grandmother. There was not a mark to be seen. There was not even a slight scratch, nor was there anything obliterated either by dry rubbing or moisture. The experience was repeated several times that evening. Getting to expect it, we would ask before taking out the slate, "Have you written anything we can read?" "No," would be rapped in reply. There came after a while visible marks but no writing; and finally when the usual question was asked, the answer was rapped "Yes," and upon looking at the slate there was traced upon it the first name of a lady who had been well-known before her death to both Mr. and Mrs. A—. I have related this as showing the growth and development of slate-writing under extraordinary circumstances, from sound in the beginning, to actual, visible writing at the conclusion.

I think it was a few days later that I sat one evening in a private circle of four or five persons at a residence in Degraw Street, near Court Street. There was no paid medium present. That there was no cheating I could not as positively swear as in the case of Mr. and Mrs. A—, but I can swear I do not believe there was. The medium for the most powerful manifestations was Mr. W—, whose daily pursuits were of a commercial character in New York. He was reluctant to sit in the circle, because its effect upon him, he said, was to make him wakeful until a late hour, and when he did finally fall asleep, there was no awaking him by ordinary appeals for at least ten hours. A young lady at the table was a Miss C—, and there was also Mrs. F—, both mediumistic. These were sometimes absent, and so we knew W— was the medium. Here we had raps in considerable force, and a promise of slate writing. One of the party went out and purchased a new slate and pencil. It was used in a manner similar to that mentioned already. We all held our hands upon the under side of it, pressing it against the table. The room was partially darkened. The bit of pencil was supplied. The writing was soon produced. The slate would be violently pushed from one side to the other despite our protesting pressure, and sometimes flitted suddenly into the lap of one and again another. There were written messages that evening, short and comparatively insignificant, except in

the manner they were received. They were entirely different styles of writing. The bit of pencil became lost on the carpet. Another was furnished, and still another later in the evening. None were larger than a small pea. When the last one had disappeared, one of the party suggested that the spirit had it. The question was asked. There came three raps different from the ordinary sort, as if made by some pointed instrument. Yes, they had the pencil. Very well, we would see. The slate was placed in position, and soon we heard the sound of writing as before, and we also had the messages just the same. The medium's left hand, during this performance, was on the under side of the slate (a small slate), with three or four other hands, and his right on top of the table. After that we had slate writing repeatedly without a pencil, and on subsequent evenings we did not pretend to supply any pencil points to the invisibles, the writing coming just the same. On the evening named I asked the spirits if they would be kind enough to return the bits of pencil they had borrowed. They rapped "Yes." We cautiously put the slate under the table, and hearing a slight clicking noise, withdrew it, and upon it was one of the little fragments. At nearly the same moment Miss C—, who sat at my right, with her head resting on her hand, her elbow on the table made a sudden exclamation. She said something had dropped into her open sleeve. Upon examination she soon found another bit of pencil. The third one they did not see fit to return.

Our circles at this place, which opened with phenomena of such a peculiar character, were quite abruptly terminated by the refusal of W—to sit any more as a medium. He said it might not be the work of the devil, but it was "raising the d—" with his sleeping hours.

In the meantime, I prosecuted my inquiries through the mediumship of Mr. A—. I wish I were at liberty to relate his name and his street number. The location is in one of the most respectable streets in this city. The phenomena I have witnessed there have had comparatively little of such marvellous phases as have been reported from Slade's or Foster's, but they have been under entirely different circumstances. I know the medium so well, that he has neither the motive nor the will to deceive me, that the manifestations have been, to me, of a very extraordinary nature. I will not pretend to relate them in detail. I have no desire either to bore people with the narration, nor expectation of convincing any one, and I might add, no special desire to. Writing upon the slate through Mr. A—'s mediumship I may have witnessed a hundred times, and say seventy of them without a pencil. I have never met, besides Mrs. A—, but two or three different persons at our seances; usually but one other Mrs. A— was often absent from the circle, sewing in another apartment. There was light enough in the room where we sat to distinguish objects and define the forms and outline of things distinctly. One evening, I remember well, while he held the slate above the table he seemed to pass into an unconscious condition. He divested the slate of its cheap frame, and then handled the slate in a remarkable manner, causing it to flutter and vibrate with rapidity between his two hands. I sat at the stand with some misgivings. I was very nervous regarding my face and head momentarily expecting to see the slate fly off at a tangent and lay one of us on his back. But it didn't. After, perhaps, two minutes of this, Mr. A— suddenly threw himself back in his chair until his face looked straight upward. With both hands, one on each side of it, he held the slate further over, near the back of his neck. Then the room was perfectly still, *except the sound of writing*, which being concluded, he swung the slate fiercely through the air, almost to the surface of the table, and then carefully dropped it. Taking it to the light, we found writing in a fine hand, like that of a lady, and as unlike Mr. A—'s natural writing as it could well be, and there were four or five lines of it, evenly separated, but written across one corner of the slate, and quite up in the corner. In the intervals, while the slate was being examined for messages, different influences purporting to be spirits would seek to manifest through his person by voice and manner. Some were seemingly weak, some strong; some native, some foreign born. On two or three occasions I have heard Mr. A— talk in a language, and with an accent, that was obviously French, although he knows no language but



the English. There is a novelty about these written communications on the slate beyond the manner they were received. Some of them were well written and well spelled. Others, ostensibly from persons known to write and spell well in their lifetimes, were very poorly presented indeed. On one occasion I saw Mr. A.—arise from the table after “magnetizing” his slate, and standing midway in the apartment, extend the slate upward at an angle, holding it between the thumb and fingers of his right hand, his left hand extended behind him, and in this position of affairs I have heard the writing on the slate. I have seen him thus move around the room holding the slate in every position his other hand behind him, and the sound of writing continued, even when held to the ear of the only other witness of the scene except myself. And when there seemed to have been enough writing to cover the slate, he resumed his seat. We looked to see what had been written. The slate was clean and dry upon both sides, except this sentence: “This is from all of us.” As I would never have believed what I have related could happen in such a manner, without seeing it, I cannot reasonably expect another to, but it is as real to me as anything else as ever happened to me. I would like to ask any intelligent and candid person this question: If he should witness a precisely similar occurrence in an apartment he was familiar with, only three persons, all told, in the room, and in a light where the medium and his surroundings were visible, see hands as far apart as he could hold them and one holding the slate, would he believe that the sound of writing on the slate was done by trickery? If, afterwards, he found intelligence coupled with that sound, would he not be forced to conclude that, however slight the intelligence, it was either of this world or the next? If of this world, who contributed it? Was it a man or woman in the street, or in an adjacent house or town, and one unconscious of the act? How did he or she convey the message and know when to time it with the scratching on the slate, and convert that scratching into intelligible writing? If it was not done by some one in this world, was it not necessarily done by some one in another world? These are the conclusions driven to if it was not trickery. I have met those who have told me they would not believe the best friend they had on earth who related such an experience as this except to believe that that friend was deceived—humbugged. Of course such people are lineal descendants of Thomas the first historical doubter. There was no chance for sliding panels, for confederates, no motive for cheating of any kind, no chance to cheat. I have described how the slate was held. Who could write upon it under such circumstances? The most “square” way, it seems to me, for a skeptic to get out of his dilemma is to say promptly he don’t believe it ever happened as told. But I will take a solemn oath that it did.

#### NEWTON’S DISCOVERIES.

ALL truths had to undergo a period of rejection. Newton’s discoveries were long utterly rejected by astronomers, and even in his own university of Cambridge, into which they actually got admission by a device of the Rev. Dr. Samuel Clarke, who, as it were by stealth, introduced them in the form of notes to the Cartesian text-book used by the tutors in the colleges. Great astronomers and mathematicians, such as Cassini and Maraldi, calculated the paths of comets on imaginary hypotheses long after Halley had constructed, on the principles of Newton, tables, by which the motions of all comets that ever have appeared, or can appear, might be easily deduced. Voltaire remarks that, although Newton lived almost forty years after the publication of his great discoveries he had not twenty followers out of England at the time of his death. Some great philosophers of the time died in perfect ignorance of Newton’s doctrine. The Rev. Dr. Chalmers says of it, “Authority scowled upon it, taste was disgusted with it, and fashion was ashamed of it.” Newton expressed his deliberate opinion that cohesion, light, heat, electricity and the communication of the brain with the muscles, were all to be referred to one, and the same cause—an ether or spiritus which pervades all bodies. When we remember Newton’s prediction, that the diamond would be found to be combustible, that the earth was between five and six times its weight of water, and other predictions which have proved correct, we feel something like a presentiment that the above opinion may prove as true.

#### SPIRIT TEACHINGS.

THE following communications recently appeared in the London Spiritualist, having been given through the mediumship of a gentleman in private life, who does not wish his name to be published. Most of the spirits gave their names, and proved their identity, and the extracts they gave from their writings were found, after laborious search in the British Museum Library and elsewhere, to be true. Hence there is evidence that spirits can give teachings through a medium free, to a large extent, at all events, from color from his own thoughts; consequently the opinions printed below, obtained through his mediumship, may be assumed to be to a considerable extent “Spirit Teachings.” The communicating spirits are many; each gives his name and details of his earth life very fully. These facts, in all cases unknown to the medium previously, have been invariably found to be correct in every particular. The handwriting peculiar to the communicating intelligence is always preserved and the individuality remains throughout the same.

The conditions, though still unfavorable, are better. You would be well advised to prepare yourself always, both mentally and bodily, for communion. As we have before said that we cannot operate when the body is overloaded with food, so now we say, that a system depressed and weak is not favorable for our purposes. We do not advocate the depression of the vital powers by neglect of due food any more than we countenance gluttony and drunkenness. We preach the mean in all things where it is knowable. Asceticism and self-indulgence are the extremes which are evil in their results. That is the mean for each which leaves the bodily powers in perfect play whilst it leaves the mental faculties unclouded and unexcited. A clear, active undepressed yet unexcited mind we ask for, and a body whose powers are vigorous and neither in excess nor defect of their capacity. Each man might do much by the exercise of a judicious self-control, to render himself better fitted both for his work on earth, and also for receiving instruction from those who are sent to minister to him. The habits of daily life are frequently unwise, and lead to a diseased state of body and mind. We lay down no rule beyond the general one of care and moderation. We can only tell what suits individual wants by being brought into personal contact. Each must learn to settle for himself what is best for him.

It is part of our mission to teach the religion of the body as well as of the soul. We proclaim to you and to all, that the due care of the body is an essential pre-requisite to the progress of the soul. So long as spirit is prisoned in the earth body through the avenues of which it finds its expression on the plane of matter, it is essential that you care intelligently for that body, lest it react on the spirit and affect it injuriously. Yet it is only in rare cases that intelligent discrimination is exercised with regard to food and clothing, and the habits of life which have so great an effect on spirit. The artificial state of existence which prevails, the ignorance with respect to all or nearly all that influences health, the vicious habits of excess that are so nearly universal, these are all bars and hindrances to true spiritual life.

Touching the matters on which you question, we remind you that we have many times said that we take the knowledge already existing in the mind, refine and spiritualize it, and build upon it as a foundation, only rejecting that which is noxious and untrue. We deal with old opinions, as Jesus dealt with the Jewish law. He apparently abrogated the letter while he gave to the spirit a newer and nobler meaning. We do the same with the opinions and dogmas of modern Christianity as He did with the dicta of the Mosaic law, and the glosses of Pharisaical and Rabbinical orthodoxy. Even as He proclaimed the truth, true for all ages, that the letter might well be dispensed with, so that the spirit were retained; so do we, in words drawn from your own teachings, say to you that the letter kills, but the spirit gives life. Rigid adherence to the strict letter of the law is quite compatible with, nay, usually leads to, neglect of the true spirit. The man who begins by observing scrupulously the minutiae of the ritual law ends by becoming the proud, arrogant, unlovely Pharisee, whose religion is swallowed up by his theology, and who yet can thank God that he is not like other men.

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## SPIRITUAL SCIENTIST.

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## COMMON SENSE.

**THE BANNER OF LIGHT.**—"This is, pecuniarily, the most successful Spiritual journal in the world. It was built up by the untiring labor and sacrifices of that noble man, William White; and, once established, it has been easy to keep it at the head of Spiritual publications. It is in some respects a credit to the cause; though not as liberal in its views nor as generous in its treatment of co-workers as could be desired. By co-workers we do not mean mediums and speakers, for its conductors have always been conscious that the mediums and the paper could be mutually helpful. It is the interest of the paper to be the friend of its friends. But workers for the cause who might come into competition with the *Banner*, however slight have never been cordially welcomed as co-laborers. One of the best Spiritual papers in the United States, *The Spiritual Scientist*, is printed at the very door of the *Banner* office, yet its existence is not acknowledged in its columns. Other papers, doing good work, each in its own way, for the cause the *Banner* makes money out of, struggle along without a helping word from this firmly established journal. Perhaps this is good policy, in a pecuniary point of view, but it is not becoming in a journal which professes to have such great love for the cause of truth."—*Common Sense*.

The above is taken from "Common Sense" of San Francisco, the only Spiritual and Reform journal on the Pacific coast. We appreciate the kind feeling that prompts this truthful article; we copy it as a valuable and interesting commentary on the spirituality of the Spiritual Press. Let our readers determine which two are Spiritual papers out of these mentioned; let them decide, what true Spiritualism would require of each.

Our Brother must not forget that the journal, he so justly criticizes however, was projected and directed by a "band of spirits." He must be ignorant of the fact that its editor is a truly spiritual man.—one whose face, indicative of a peaceful mind, is always wreathed in smiles; whose gentle presence throws so calm an influence upon all who come within its radius that the earnest and true friends of this "spiritual" organ are numbered by thousands throughout the civilized world. Ah! it is so sweet to listen to stories of his gentle kindness, of his ministry among mediums, of the many expressions of good will which he breaths forth upon the co-workers in Spiritualism. It is truly affecting to hear him refer to that good man who has gone before; and above all, we must not omit a reference to the grace which characterizes his movements; his courteous and gentlemanly demeanor at all times, alike towards strangers and friends. Allow him, then, to be the judge, Brother, of what is a "spiritual paper." Let us toil on, each in our respective spheres of work, and with such a dazzling model before us, may we be successful in attracting to our aid, those influences which shall conspire for our success, and at last raise us to that height, where this truly genial, holy, charitable, man, will deign to accept us as worthy of his

notice and encouragement. Remember its motto "Whatever is, is right," and deduce therefrom the inference that we are right. And do not deceive yourself with the notion, that a journal with 15,000 circulation makes any money, or is worth any *bonus*. You know from experience that you lose money on printing 3,000; therefore on 15,000 you would lose five times as much as you would lose on 3,000,—isn't that a spiritual way to calculate? Why, we have known a journal having very near as large a circulation as this, to estimate on the value of types, appurtenances &c, and then make this amount a basis of settlement with other partners or their heirs, and then Brother, in your reference to the pecuniary situation of the *Banner of Light* you must have forgotten that one of its proprietors is a partner in a successful Variety Theatre in this city, and is therefore, amply able to sustain a journal struggling with a large circulation, and managed by a "band of spirits" in the interest of Spiritualism.

IT SEEMS to us that Spiritualists have tumbled into the fashion of always *preaching* harmony, forgetting that perhaps it would be well to remove all disturbing elements by mutual explanations. We mean for instance, that some busy-body, will report to some medium, that some other medium said this-that-or-the-other. And that medium No. 1, when meeting medium No. 2, does not ask No. 1, "did you say this?" But on the contrary, fashionable expressions are indulged in, and the hidden wound does not show itself. We hope that the time will come, when mediums will meet for general discussion, and mutual improvement; when experiences will be compared, and advice asked, given, and taken; when, if one is more clear-seeing than the other, that faults or infirmities will be pointed out in a spiritual manner, and spiritual love and encouragement be extended to correct, remove, or improve, this condition. Hasten the day when this end shall have been reached; for mediums have more power to unite Spiritualists than all the theories and lectures that can be preached.

SPIRITUALISTS neglect their duty, if they do not avail themselves of every opportunity to furnish mediums in private life with the best information concerning proper development. They are springing up in every section of the country and in all localities. Societies also should give their attention to this matter and consider the best means of disseminating the needed information.

DO NOT act upon the advice of the spirits in opposition to your own convictions, or the dictates of common sense. In the first place the messages are all colored before they reach you by the channel through which they pass; in the second, the spirits who have the most control over common matter, are not always good or intelligent. Mr. Koons, who had the most wonderful of the early physical manifestations in America, was brought to ruin and disgrace by allowing the spirits to control his business affairs. It is said that Rev. J. Murry Spear suffered much by blindly attempting to make machinery under their instructions. Dr. Dee, the astrologer of the days of Queen Elizabeth, was ruined in mind and body through following advice, or rather "orders" given by spirits through the medium Kelly, and could we remove the veil from private life, deplorable instances of the shipwreck of the happiness of families from the same cause could be given much nearer the present time. If spirits come to destroy our individuality and independence, and to make us blind tools in their hands, their mission must be a bad one. A high spirit, in or out of the body, would say that he had no right to govern any other spirit, or to do more than to give advice; men



have enough to do to be responsible for their own lives and actions, without being responsible for the deeds of others.

#### ABOUT MEDIUMS.

AT A soiree of the National Association of Spiritualists, in London, Mrs. Cora L. V. Tappan passed into the trance state, and said,—

Friends: We take the present occasion to say a few words which, perhaps, may be deemed inappropriate at a festal or social gathering, but which, nevertheless, you may profitably consider in connection with the great subject of Spiritualism. It is about mediums and the perfecting of their gifts to advance the cause you all hold so dear. The great complaint of the public is, that there are not suitable mediums to whom they can come for information on Spiritualism. One of the objects of this Association is, that there always shall be mediums protected for the sole purpose of carrying on converse with the spirit world. Thus far you have no communion with the world of spirits without the intervention of a medium; you will, therefore, understand the value of what we are saying, and it is needful that in some manner the best gifts shall be cultivated. The complaint is made repeatedly that mediums used for tests are not always reliable; make them reliable, place them above all temptation to fraud, make them understand that one genuine manifestation is better than nine hundred and ninety-nine wonders that cannot be well authenticated. Let all who have those gifts be so protected with the sympathy, and the encouragement, and the where-withal to exist, that there shall not be the temptation to imitate falsely any exhibition of spirit power. Mediums are human beings; if you go upon 'Change, who will stand the severe test of the application of the golden rule; or take the motto on Christian temples and apply it to the daily lives of the devotees within, who will stand the test? So unless mediums are endowed with abnormal power to resist temptation, is it to be wondered at if they sometimes simulate manifestations which cannot be obtained in other ways? There should be a centre to which Spiritualists all over the world should look, for the highest and best authenticated forms of spiritual truth, and where spiritual powers are sacredly preserved. Whatever spiritual gift anybody may have, that gift is worthy of preservation, because it may satisfy some mind which otherwise would not have been satisfied of the reality of the after life. Our appeal now to you is to protect your mediums, to surround them with proper sympathy, for some of them spend their lives in constant toil, in battling with adversity. They have to endure the sneer of the skeptic, and if they have no sympathy from Spiritualists, can scarcely be expected to be above all kinds of temptation. See to it then that the best influences surround those who, by their sensitiveness, are the organs of communication between the two worlds, and see to it that the avenues between the two worlds be kept free from stigma. Be true. Guard well the sacred and priceless gift which is given to you; if it should convince but one soul that there is a life beyond, it is worth every misfortune you may have to endure. It is more especially on behalf of the indigent and infirm that we speak to-night; since some of your kind ladies are interesting themselves in one instance, why not establish a fund for the benefit of those who, having spent the best years of their lives in advancing Spiritualism, cannot support themselves. We offer this as a suggestion. To mediums we say, "Guard well the evidence you possess of spirit power."

#### EDITORIAL PARAGRAPHS.

"BEHOLD! how good and how pleasant it is for Brethren to dwell together in unity."

THERE could be no better key-note of action at the present time than the opening sentence in the first clause of the basis for organizing the American Spiritual Institute. It says, "THE TIME HAS COME."

THE Supervisors of San Francisco had "passed to print" an ordinance imposing upon mediums and spirit-artists a tax of fifty dollars per quarter for a city license.

The Spiritualists in that vicinity, instead of preaching and denouncing the movement, *went to work*, aroused a few persons to make an effort and the committee, after listening to their views, amended the ordinance so that it will not apply to mediums or spirit-artists. Here is an illustration of concerted action; organization was effective where individual effort might have been powerless.

THERE are some people in this vicinity who have an idea that no person is inspired except themselves, their employees or adherents; they alone form the channel through which the spirit world makes known its plans purposes or desires, and their edict is infallible. There are some individuals who sustain them in this egotism, and then—there are others who don't. It is barely possible that the "don't" side, may at some period more largely predominate than at present.

"AMERICAN SPIRITUALISM" on page 68, of this issue merits a careful perusal from our thoughtful readers. It is contributed by a foreign lady of great culture and distinguished social position.

WE WANT the Divine Element. . . There is not enough of the truly Spiritual in us. We *should* have a temple consecrated to Spiritualism and if we fail it is because we have not consecrated ourselves to Spiritualism. . . The Religion of Spiritualism will grow up in our hearts so earnest and so true, that the temple will soon be built.—Miss Lizzie Doten.

CEASE repeating the time-worn-out words, "Spiritualists can't unite," and declare that the tendency of Spiritualism is to unite all in the bonds of Human Love.

#### THE ARCHBISHOP OF TOULOUSE ON SPIRITISM.

FROM THE "REVUE SPIRITE" OF MARCH.

SEVERAL JOURNALS having discussed the tenor of the mandate of the Archbishop of Toulouse we here give an extract which recapitulates the sentiments of this pastoral; it is taken from The National of February 10th, 1875:—

"The Archbishop of Toulouse acknowledges with grief the mysticism of the Spiritists comes into painful competition with Catholic mysticism.

He then demonstrates that Spiritism falls under the anathemas of the church:

1st. Because Spiritism consults the souls of the dead, in lieu of invoking them, as does Catholicism, if they are in the enjoyment of eternal joy, of succoring them if they are in expiatory flames.

2nd. Because Catholicism alone has the monopoly of the supernatural; and every other doctrine can only pretend to the marvellous, the marvellousness of imposture.

3rd. Because the Spirit of God reveals itself to Catholics only; and because, if the evocations of Spiritism are not seances of conjuring, they are satanic evocations, communion with demons.

4th. Because private revelations are of no value if not certified by the Church, guaranteed by the infallible control of the Church.

5th. Because Spiritism borders on Idolatry.

6th. Because Spiritism produces hallucination, and because the frequent result of Spiritist practice is a sort of giddiness, and mental exaltations.

7th. Because the partisans of the Spiritist doctrines do not admit that Adam is the sole father of the human race.

8th. Because Spiritism does not acknowledge the eternal punishment of hell, but believes that after death the duration and the severity of chastisement will be in proportion to the faults committed during life.

9th. Because Spiritism alleges that all religions are equal in the sight of God, who judges man solely by the purity of his heart.

10th. Because Spiritism affirms that the indissolubility of the conjugal bond is a law contrary to nature, and that under certain circumstances divorce might be a necessity.

And Monseigneur, the Archbishop of Toulouse, concludes thus: "Let us burn the books that treat on Spiritism. Let us never listen, on subjects of faith, to the voice of any other society than the Church."

## HISTORICAL AND PHILOSOPHICAL

## SPIRITUALISM AND EPILEPSY.

AMONG the various attempts to solve the mystery of what is generally called "spiritual manifestations," is one by Mr. Francis Gerry Fairfield of New York, who considers them all as morbid manifestations of epilepsy or catalepsy in some stage of their development. In his book, recently published by D. Appleton & Co., under the title of "Ten Years with Spiritual Mediums," he accepts as genuine every class of phenomena attributed to spiritual agency by believers in what is called the spiritual philosophy, including the rappings, table-tippings, and other apparent exhibitions of physical force, written and spoken communications, more or less pertinent and intelligible, phantom hands and forms, spirit touches and voices, and even the prevision and foretelling of events, with all the rest that is most marvellous and mysterious in the claims of Spiritualists. In short, he admits a great deal more than is satisfactorily accounted for by his own theory, and we are inclined to think that if the world believed in all the "facts" which he reports as authentic and conclusively verified, it would be far more likely to become converted to the spiritual theory than the theory of epilepsy.

Mr. Fairfield appears to have enjoyed large opportunities for studying the phenomena with which he deals, and his own observations have led him to accept the testimony of others on this subject much more readily than it is accepted by the ordinary unbeliever. At all events, there is hardly anything of the marvellous and apparently supernatural that he does not admit as actually occurring, and attempt to account for on scientific ground as the result of nervous disorder in the person called the medium. He does not treat the phenomena as in any way a delusion subjective to the person morbidly affected, but actual, objective facts as clearly perceptible to healthy third persons as to the victims of the epileptic malady.

To make his theory intelligible, it is necessary to state some of his general conclusions. In the first place, he regards the phenomena pertaining to mesmerism, those of Spiritualism, and those avowedly belonging to morbid psychology, as the same in their nature and origin. He finds no pathological difference in the trances incident to mesmerism, Spiritualism and epilepsy or catalepsy. He discovers an aura or atmosphere surrounding the patient subject to epileptic derangement, which partakes more or less of a mental or physical character, according to the temperament of the patient, or the nature of the nervous or cerebral lesion from which he is suffering. Within this aura, in the case of mediums of strong vital temperament, great physical power may be extended without muscular contact, as in table-tipping or the moving of heavy objects; and in mediums of more cephalic temperament, clairvoyance, spirit-seeing etc., may result. This aura is more or less subject to the volition of the medium; it is susceptible to transformation into luminous clouds and may take the form of a spectral hand or face, or even a full form; and it enters into such intimate relations with the nervous organisms of other persons than the medium, that it may transmit to the mind of the latter, what is known or remembered by the former. These are, in general terms the conclusions reached by Mr. Fairfield, which he undertakes to support by the facts observed in his own investigations and those of others.

The impression received from a careful reading of the book without any opportunity for scientific verification or refutation, is that the writer assumes too much, and far more than he satisfactorily accounts for. Even in cases where it appears reasonable enough to suppose that the manifestations are the result of nervous disorder, he does not make the connection between the effect and its cause very clear; and in other cases it is impossible to see any connection or relation whatever between the phenomena and the alleged nervous disorder and even the existence of the latter seems to be a matter of assumption. We suspect that Mr. Fairfield, like other amateur scientists, has been rather superficial in his study, both of the facts which he undertakes to account for and of the morbid conditions from which he concludes that they spring, and that he reaches his conclusions by easy jumps, rather than minute and laborous tracing of each fact to

its origin, or following of each nervous state to its consequences. There is a vagueness and incompleteness about the presentation of the subject, which gives ground for this suspicion. If we were to sum up the faults of the book, we should say that it admits altogether too much in the way of manifestations, that it assumes too much for its theory, and then that it attempts to bring the two together, and show that the theory accounts for all the facts, by an utterly insufficient and unsatisfactory course of reasoning.

Perhaps if the facts could be sifted down to actual occurrences, and then traced scientifically to their origin, instead of being used to support a pre-conceived theory, many of them would be found to originate in nervous disorder. At all events, this is an interesting study, and some credit is due to Mr. Fairfield for what he has done in the way of suggestion to really scientific investigations. There are two objects which ought to be attained, in view of the present wide spread belief in the claims of Spiritualism; first, it should be ascertained whether any or all, and if any and not all, how many of the alleged manifestations are real; secondly, they should, if possible, be accounted for, and the actual truth as to their origin established on incontrovertible grounds. This has come to be a subject not for sneers or scorn, but for earnest, careful and patient investigation.—*Boston Daily Globe.*

## AMERICAN SPIRITUALISM.

BY C. —.

WE read in the "Spiritual Scientist" March 11, 1875, in an article taken from the "London Spiritualist," that our brethren in England are watching our present disturbed and unhappy state, and suggest a National organization like their own, in order to hold the ground thus far gained. They are under the impression that the trouble arises solely from the dishonorableness of some notorious mediums, and the attacks of Dr. Beard, and do not know that the evil has a deeper seat, and springs from the rottenness of the chief supports of the institution itself. The question of organizing, has been agitated on various sides, but it presents almost insurmountable difficulties. The first point to be considered would be to ascertain how far the various and independent sentiments, opinions, and beliefs of so widely scattered a multitude, as Spiritualism claims as its own, could be made so sufficiently to chime, as to unite its members into a regular brotherhood. A large number of professed Spiritualists might be called orthodox Christians, and hold with Dr. E. Crowell, that Modern Spiritualism is identical with "Primitive Christianity;" an equally large portion are free thinkers, and go to the furthest limits of independent thought; a third, care for neither, and are simply Spiritualists on a phenomenal basis. To bring these three successfully into one, would almost prove the triumph of Christian charity, and to judge from present appearances, Christian charity, at least in this country is but a scarcely discernible speck on the far horizon of the movement. But practice makes perfect, and if all three would but exercise the Golden Rule, as far as human infirmity will allow, there might be an association formed, approximating a true brotherhood, which might make a beginning in the good works we are confident it is intended to generate. Scattered as we now are, we present to the world a spectacle not unlike what we suppose must have been the undisciplined army of the first crusaders, under the honest and well-meaning "Peter the Hermit." The good tidings we would fain sow on infidel ground, is the "Proof Palpable of Immortality," and we are no doubt as earnest in this undertaking as the zealous Christians of the middle age; but, like them also, we have in our ranks, large numbers who make the main object a secondary one, and their private interests the chief one. We have leaders who hope to earn in the expedition, fame and glory; mediums, who wish above all, to make money and but very few Peters, who preach the matter for its own precious sake. This however, is human nature, and is the case with all societies, Christian and Pagan, and with all undertakings. The evil, since we must call the shadow by that name, is however, like all evils, but an apparent obstacle to our progress. If we looked upon the dark side of Nature through the light of the Gospel, we would be less eager to pull out tares, than sow plenty of generous grain. The tares take up all too great a share of our attention, and too great a



portion of our time. Evil, in itself is death, and rests, in its relation with good, but on a question of degrees; the greatest evil, the greatest negation; but with a certain algebraic value that brings it into use like the corruption which we call manure and which we make use of to enrich our fields.

The Spiritualists of France, are united in a body, and whatever be the peculiarity of their opinion, that distinguishes them from the Spiritualists of England and America, they present to the eyes of the world, a little community purely evangelical in life and purpose, and therefore entitled to respect. We hail this little flock of Kardiciens the more, as in a country where extremes have ever clashed, where spiritual life was always smothered by the despotism of the Church of Rome or the despotism of science; they may be likely to prove the little grain of mustard seed under whose sheltering tree France may find a refuge in the future. The ground of that country has been so saturated with the blood of martyrs—the Albigenes, Waldenses and Cevennois have so fertilized it with their willing sacrifices, that it ought to yield rich harvests, and show to the future generation, the true difference between “the letter that killeth, and the spirit that maketh alive.”

In England, to judge from the tone of its papers, the movement presents an equally hopeful appearance; a calm dignified attitude equally free from extravagant claims and insolvent arrogance, and stamped moreover, with that clear sightedness and common sense by which, over all other nations the English are distinguished.

In Germany, the little flock that commenced so moderately in a remote corner of Hungary, to set the Gospel in action, and in patient silence worked itself into a congregation recognized by the State, and endowed with religious privileges, offers a truly touching example of what a handful of sincere minded Christians may accomplish. What thirty years of religious warfare were not wholly able to bring about, namely, the establishment of Protestant churches in Austria,—(for twenty-three years ago, the writer of this, living there in that part of Germany, had occasion to lament the crouching condition of Protestantism in not being allowed to build churches and obliged to content itself with obscure halls for the exercise of its religious services);—what so much bloodshed and theological discussions could not accomplish, a little troupe of obscure Spiritualists have secured by right of exemplary lives and zealous labor. If we are to know them by their fruits, surely this ought to be a true sign, whereby to know right from wrong.

The next best step to a false or a wrong one, is a modest *Mea Culpa*, a sincere repentance, and determination to mend matters. If we but honestly examine our course, we must confess that we fully deserve the overwhelming reproaches of both the clergy and the men of science. We have rendered ourselves criminal in the eyes of the first, by the desecration of holy things, supporting and encouraging false mediums, compromising with fraud of every kind, in short, making of Spiritual phenomena a scandalous debauchery; and in the eyes of the second, we have made ourselves perfectly ridiculous by our extreme credulity, our jumping at the most absurd conclusions, our silly childishness in running to every *Marionettes*—shows which unscrupulous adventurers took occasion to palm off on Spiritualism; all of which mistakes, become truly criminal when a just cause is thereby injured or endangered.

One of the principal tenets of Spiritualism holds that our lives are intimately interwoven, that human nature is one man and that if one member transgresses the law the whole body must necessarily be made to suffer therefrom directly or indirectly. Both the religious and the philosophical tendency of Spiritualism, claims to be of a reforming character, to redress; to raise the fallen, not by rhetoric, but by active charity; in short, to act out the Sermon on the Mount; and what greater contradiction to this doctrine could there be than the course we have pursued. We are scattered over the land like lost sheep without a shepherd to guide, and still less a dog to protect, and wolves howling all round. To be sure the church is ready to take us in. She says, “I have here a nice warm fold for you—plenty of guides and protectors; give up your silly notions of spirit communion, of spirit manifestations, clairvoyance, magnetic cures and the like, and come and eat at our bountiful table.” But the rich fare of the church gives us the dyspepsia. We look through history, both sacred and

profane, and we see through the long course of ages, that the Church Visible's baking apparatus, which in the beginning sent out sweet and wholesome bread, got gradually worn out, and the soul's food became sour, and finally turned to stone. Luther and other good men invented and manufactured a new and improved oven, and people revived, were refreshed, and could resume their journey with renewed vigor. But human contrivances will degenerate. The improved oven of our revered Reformers not only became impaired by time, but their enemy, Pure Reason in the garb of Science, dropped into the honest doctrine a poisonous compound of intellectualities that made it absolutely deadly.

In the midst of this famine the finer senses of the hungry multitude became sharper; they heard noises where the dull ear of the plethoric and satiated Church could hear nothing; the noises multiplied, the attention redoubled, questions are put and wonderfully answered, and in the midst of an age that according to all appearance had reached the acme of religious feeling, philosophical insight and scientific research, a little noise which the smallest mouse can make, startles the whole world, and lays the foundation of a movement which, however crude it still is, seems to have discovered the means of baking bread for the multitude upon a simpler method than either the cunningly contrived oven of the Catholic Church or the more improved one of the Protestant Church.

Modern Spiritualism shows itself truly practical in its endeavors to provide for the wants of mankind. Whether it will succeed in its efforts is yet a question, at least in this country. There has been so much bungling in the work; it has employed such wretched tools and such wretched workmen that the enterprise looks sadly doubtful. Truly, it were perhaps better if it were wholly crushed in order to start afresh in a higher form, and we are half inclined to wish the “Young Men's Christian Association” God speed indeed, for they too, as well as we, are actuated by a sense of right—a desire to reform. They see a grievous wrong done to humanity at large by the disgraceful exhibitions which have been so rife of late, fomenting a wicked curiosity and actually debasing the people's mind instead of elevating it; for one has but to look into some of our papers to see on the one hand an idiotic repetition of the ever same unmeaning spirit manifestations, and on the other, unworthy aping of German Freigeisterei or French Voltairianism.

The dilemma is a truly critical one as honest and high-minded Spiritualists must see. What we need is an able and brave paper that will act as mediator, and educate the people to the situation. Before organization can be successfully entered upon, the general mind must be relieved of its doubts, must be made cognizant of the true state of things, and recover its lost trust in the cause.

We talk of the unwholesome bread of the Church, but what have we thus far given to our hungry poor but vile husks, and keeping them on husks will surely not improve the cause, even if they should become accustomed to such fare. We need an advanced paper; a paper that will faithfully work in the service of the general good, not a doctrinal paper but an Evangelical one. We may look through all the great heathenlore, we find nothing higher or better than “Love God with all thy soul and thy neighbor as thyself.” Platonism is all very beautiful in itself, but we must not mistake the stepping-stone for the pinnacle. Plato with his christian intuitions may have paved the way to the higher Revelation, just as Alexander's conquests in the East prepared the minds for the apostles of Christ.

We do not want a paper that for smartness or brilliancy of intellect can out-Kant, Kant, or out-Leibnitz, Leibnitz, but a paper that will give us first of all bread—the typical loaves wherewith Christ fed the hungry multitude in the wilderness. Whether this Christ was the truly begotten Son of the Most High, or a mere man, or a superior medium, or a great philosopher is a comparative unimportance. What we know for certain through all the means we have for knowing is, that he gave, and gives us still, whenever we are hungry for it, the bread and water of life without which we cannot subsist. The sick are not hungry; their depraved appetite craves all sorts of unwholesome stimulants and injurious dainties. Science and philosophy are very excellent things in their way. Such are Cayenne pepper and mustard; but our poor bodies

would fare badly if we made these good things our principal diet.

The true physician will first create a healthy appetite for bread and water, and this appetite can be induced by providing the right intellectual physic, and a subsequent wholesome diet. We hope that the Spiritualists of this country will be made to see their present necessities, and that they have their cause sufficiently at heart to take active measures towards meeting them.

#### LONGFELLOW'S INSPIRATION.

WRITING to the Harbinger of Light, (Melbourne) Australia, Mr. James F. Fields, says. "Influx from the Spiritual world is universal, and the various productions of mind and the phenomena of the sensible or natural world are direct outbirths from that mighty theatre of causation, lying just out of sight, yet immediately contiguous to our own—the plane of effects. I extract an interesting account of the origin of Longfellow's 'Psalm of Life.' The scene is a bright summer morning in 1838, as the poet sat between two windows at the small table in the corner of his chamber, in Cambridge. The poem was a voice from his inmost heart, and he kept it some time in manuscript, unwilling to part with it. It expressed his own feelings at that time, when he was rallying from the depression of a deep affliction, and he hid the poem in his own heart for many months. He was accused of taking the stanza, 'Art is long, and time is fleeting,' from Bishop's poem, but I happen to know that was not in his mind, and that the thought came to him with as much freshness and originality, as if nothing had been written before. 'There is a Reaper whose name is Death,' crystallized at once, without an effort, in his mind, and he wrote it rapidly down, his eyes filling with tears as he composed it. 'The Light of the Stars,' was composed as the poet looked on a calm and beautiful summer evening, exactly suggestive of the poem. The moon, a little strip of silver, was just setting behind Mount Auburn, and Mars was blazing in the south. That fine ballad, 'The Wreck of the Hesperus,' was written in 1842. A violent storm had occurred the night before. As he sat smoking his pipe about midnight by the fire, the wreck Hesperus, came sailing into his mind. He went to bed, but the poem had seized him, and he could not sleep. He arose, and followed the promptings of his inspiration, and that thrilling and beautiful ballad is the result. It did not come into his mind by lines, but by whole stanzas, hardly causing him an effort, flowing without let or hindrance. 'The clock was striking three,' he said, 'when I finished the last stanza.'"

#### THE PROPOSED SPIRITUAL TEMPLE.

THE SPIRITUALISTS' CONVENTION.—REPORT OF THE COMMITTEE.—THE AMERICAN SPIRITUAL INSTITUTE.

THE second session of the Spiritualists' Convention was held Sunday afternoon last, H. S. Williams officiating as president, and E. Gerry Brown as secretary. The Temporary Executive Board submitted the following:

The "Executive Board" appointed by the convention of Spiritualists at Rochester Hall, Sunday, April 4, 1875, "to draw up a plan of organization, procure signatures, and do such other work as may advance the movement," offer the following as a partial report, and recommend its adoption as a basis for organization.

Recognizing the fact, that we can work together in harmony and attain success only as we are agreed in the fundamental principles from which our actions spring, we believe:—

First. That the time has come, to test, in a practical manner, the disposition of Spiritualists to co-operate for the scientific investigation of the spiritual phenomena and the intelligent promulgation of its philosophy.

Second. That this must be done upon a financial basis; as all experience, in founding institutions for Scientific, Religious or Benevolent purposes, demonstrates that, as with Commercial Institutions, success depends upon the possession of material wealth.

Third. We therefore propose to build an edifice in the City of Boston, that shall be alike creditable to the dignity and importance of the Movement, the enterprise of Spiritualists, and thereby add to the number of public buildings that are justly considered ornaments to the city:

For this purpose, and also, for mutual aid and improvement; and to furnish facilities for the education and develop-

ment of sensitives or mediums; and to promote the study of Pneumatology and Psychology; and to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the now recognized facts and phenomena of Modern Spiritualism; and to make known the positive results arrived at by careful scientific research, and to direct attention to the beneficial influence which a knowledge of these results is calculated to exercise upon social relationship and individual conduct.—We, the Undersigned, hereby form an Association to be known as the AMERICAN SPIRITUAL INSTITUTE.

The Committee further recommended that any person to become a member of the Association, shall sign the above basis, or hand in their name to be registered as a member; also pay an initial fee of ONE DOLLAR, and that sum annually thereafter, or TWENTY DOLLARS shall entitle them to life membership.

The Committee further recommend, that when one hundred names shall be subscribed, or registered, they constitute a formal organization for the election of officers, adoption of Constitution, by-laws, and other business preliminary thereto.

G. W. Locke and T. B. Taylor were the first speakers. M. T. Dole favored the project and referred to previous efforts. Dr. H. F. Gardner read the charter obtained some two years before for educational and building purposes. The General Corporation Act, referring to Religious Associations, was read by the Secretary. Dr. Storer offered a few suggestions in favor of the plan. The subscription flowed in rapidly, and at the close of the meeting the new Association numbered over eighty members.

The Boston Spiritualists' Union introduced as the question for discussion at their evening session, "Shall We Build a Spiritual Temple?" This was virtually a continuation of the afternoon meeting. The same enthusiasm was manifested and some thirty additional names subscribed. Remarks were made by Dr. Storer, A. E. Carpenter, Mrs. Albertson, Mr. C. Plumb, E. W. Locke, Miss Lizzie Doten, and J. H. Rhodes.

#### NOTES AND NOTICES.

A COPY of the Spiritual Scientist will be sent to any address in the United States for twelve months, on pre-payment of two dollars and a half. As it is highly desirable that copies should be distributed gratuitously in quarters where they are likely to have a beneficial effect, donations to that purpose will be thankfully accepted.

FRIENDS in the various parts of the country will oblige the editor by forwarding to him newspapers issued in their respective localities that may happen to contain any matter likely to prove interesting to Spiritualists, or in which statements may have appeared of an incorrect character—a very common occurrence—regarding Spiritualism. The paragraphs to which attention is called should be marked to save trouble.

LET seven harmonious minds form a circle in their desire to obtain the higher knowledge of spirit-life; when this is determined, appoint a Secretary to record the communications given, and it will be found that there are seven attendant spirits whose names will be given; these names will reveal the character and quality of the controlling spirits who are representatives of some human quality of intelligence and affection. If those who are seeking interior truths relating to the human spirit will adopt this course, they will be richly rewarded—so says an English writer.

THE PEOPLE'S SPIRITUAL MEETING: every Sunday at 2 1-2 and 7 1-2, P. M., at Investigator Hall, Paine Memorial Building, Appleton Street, near Tremont. Seats free.

BOSTON SPIRITUALISTS UNION, hold meetings, on Sunday evenings; exercises of a varied character. Trance addresses, on questions proposed for consideration, &c. At Rochester Hall 554 Washington Street.

THE "Science of Spiritualism," in pamphlet form, is now ready and for sale at this office. Single copies are sold at five cents each; and fifty or more at three cents each.

JOHN A. ANDREW HALL. Mrs. S. A. Floyd, lectures under control Sunday afternoon and evening at John A. Andrew Hall, corner of Chauncy and Essex streets.

CHILDRENS PROGRESSIVE LYCEUM, meets every Sunday forenoon at Rochester Hall, 554 Washington Street. The public are cordially invited. Visitors will find the exercises interesting and entertaining in their nature.

J. J. Morse is at Lynn, Mass., during the month of April. He can be addressed, care of Mr A. Bushby, No. 7 Tudor Street.



## TO INVESTIGATORS.

## ABOUT MEDIUMS.

Many who give their attention to Spiritualism for the first time frequently ask, "Why is a medium necessary to communicate with the spirit world?" If my mother or child in spirit-life desires to communicate with me, why do they not do so direct?" Remember you are on one plane of existence, while they are on another of a very different grade. If you yourself desire to do a thing, you must use the necessary instrumentalities to effect it. You must be provided with a spade to dig, a pen to write, or a vessel to hold water. You have legs to walk, hands to work, and vocal organs wherewith to speak. But these agencies have no power in themselves. All power resides in the spirit within the organism, the parts of which it simply uses as so many tools to effect its manifold purposes. The connecting link between spirit and material structures is the nerve fluid and other finer elements, which are impalpable to our senses. Now to the spirit these ethereal fluids are as real as flesh and blood and bricks and stones are to us who are in the body. Some persons give off from their bodies a superabundance of this nerve fluid, of such a kind that those in the spirit world can attach themselves to it, and thus bring themselves into relation with the world of matter. Some mediums give off a fluid that enables the spirits to move heavy objects and make sounds or raps. Other mediums give the spirits power to materialize themselves from the vital elements derived from the medium's body. A class of mediums can be put into the trance state, and the spirits can speak through them in the same way as a mesmerist operates on his subject. Spirits can also move the hands of some to write; others get impressions. All are mediums of some sort, and by forming a spirit-circle these gifts may be cultivated.

Ample instructions for conducting the spirit-circle may be found on another page but the most important thing to observe is a proper attitude of mind on the part of the investigator. Mrs. Tappan, in one of her inspirational orations has said: "The true key to spiritual investigation is sincerity, candor, a willingness to receive the truth; no simple probing or penetrating inquisitiveness will answer, no curiosity that seeks for mere mental sensation, nothing that seeks to augment the individual opinion upon any individual subject. You should go about this investigation with the mind free from influence upon this subject. Let it be as free as the air, as clear as water, as transparent also as light and life; and then each minute vibration of the spiritual world may reach you; whether it be upon your own mind or upon the mind of another, you will be able distinctly and positively to determine."

## AT THE CIRCLE.

As hand in hand we sit and sing,  
Magnetic currents run  
Twixt Heaven and Earth to make the ring  
That weds two worlds in one.

GERALD MASSEY.

## WHERE ARE THE DEAD?

Yes, friend, where are they? Where are those loved and dear ones who have passed from your mortal sight? You alone perhaps knew how hard and bitter the parting was, with hardly a gleam of hope to bring comfort to your sorrowing heart. You know how doubtful it seemed when and where you would meet that loved one again. "Where are they?" is ever the burden of your cry, but it has met with no response. "Where are they?" Why with

you still; cheering and guiding you through the path of life though you know it not. Mother, thy child is still living, in a brighter and fairer sphere. Widow, he who was thy life's joy here is still watching over you, still loving you, and caring for you.

Father, mother, sister, brother, husband wife—the dead are not dead. They are but living in another condition of life. They can under certain conditions communicate with you, and assure you of their continued love and care. Hark! their voices are speaking to you through the gloom and sorrow of your heart's night, bidding you weep no more, but to rejoice in the truth which has brought comfort and joy to millions of people all over the globe. Spirit-communion is no fiction, but a glorious fact, revealing the blessedness of the life beyond.

## A WORD TO INQUIRERS.

"Is there another state of existence beyond the present? Do those we call dead still live?" are questions which occur at some time or another to all in every condition of life. To the educated and the ignorant—the happy and the wretched—rich and poor—high and low, the change which men call death, comes and removes some one from their midst, leaving those who are thus bereft in the deepest sorrow. To many the dead are indeed dead. They neither know when and how they will meet the departed one again; nor what the state is in which they now exist, if there is even a continued existence, of which they are not sure. Which one of us has not lost some loved one—a father, mother, sister, brother, husband or wife; and which one of us has not wished for some intelligence of the departed one? Yet many would be surprised if told that such is possible, and that the so-called dead are living in a world of their own—and still possess their individual loves and affections for those they have left behind. The method of communication will be found described in another column.

## REST FOR THE WEARY.

No mortal lives who does not yearn for the spiritual; who losing a friend, does not long for some positive evidence of immortality and the reappearing. What beseeching at the gates of heaven!

In the effort to supply the fainting pilgrims, the popular church digs up old dead roots from Judean dirt for food. They give a serpent for a fish. Hence almost everybody is sick—wary—wrecked in hope—bewildered in darkness.

But there is a rest. At the inspirational founts of pure Spiritualism is rest for the weary. They who have felt the magnetic currents of spirit-life coursing in body and mind, drinking deep at the springs of God do enter into rest. And what a rest! How unspeakable—how ineffable—how full of glory, is this rest of soul!

## SPIRITUALISM TRUE.

How do we prove this? You enter any court of justice to take human evidence, to assemble a certain number of witnesses, three of whom shall be acknowledged as wholly unreliable—wholly untruthful; you examine these separately, and despite their unreliability, they shall each separately confirm each other's statements; and this is evidence which no court of civilization can reject—evidence which for hundreds of years has been accepted as testimony in all courts of judicature. Now enlarge upon your position; let your three witnesses be truthful; the fact that they

shall confirm each other is no additional weight—none at all. It is deemed by the keenest analyst of human nature impossible that three persons separate from each other shall represent the same circumstances exactly, unless those circumstances have a common origin in truth, no matter whether the witnesses be reliable or not. But double the number of witnesses treble it, multiply it by hundreds, by thousands, by millions—remove your witnesses to every part of the world, separate them by oceans and continents and spaces of time that it is possible to bridge over; and when, instead of three millions, you have three times told three millions of persons, each testifying to the same general points of faith, that is authority which we think we are justified in presenting to you and it is upon such authority Spiritualism rests.

EMMA HARDINGE.

## TO FORM A SPIRIT CIRCLE.

It is calculated that one person in every seven might become a medium by observing the proper conditions. The thousands of Spiritualists have, in most cases, arrived at their conclusions by agencies established by themselves and independently of each other and of the services of professional mediums. Every spiritualist is indeed an "investigator,"—it may be at an advanced stage; and that all may become so, the following conditions are presented as those under which the phenomena may at all times be evolved.

Inquirers into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of from three or five to ten individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands on its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm; but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead pencils and some sheets of clean writing paper on the table, to write down any communication that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. 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. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table sittings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and 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 signals 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.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.


The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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