

SPIRITUAL SCIENTIST

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LAKE PLEASANT CAMP-MEETING.

THE OPENING DAYS — EARLY ARRIVALS — NEW COTTAGES — ETC., ETC.

WEDNESDAY, August 9th, is nominally the opening day of Lake Pleasant Camp-Meeting, but for almost a week past campers have been at work erecting tents, and already there are a large number of families on the grounds. Frame tents are growing into favor, and there will be many more of these erected this year than last. On Lyman Street, Dr. Beals, President of the Association, has a new one of very neat design. Mr. Buddington has another of somewhat different pattern. It stands on the site of one of the houses which has been removed. On Owasso Street is still another. All of these are completed and occupied.

The tents arrived Saturday and the workmen Monday morning. The work of pitching tents was commenced immediately, and by nightfall twenty were up and occupied.

A large tent, 25x30 feet, with fly, has been pitched on the open lot, and will be used for conference meetings and society purposes. It is floored and well lighted. Through the favor of Mr. Lynan, it is furnished with settees brought from his hall in Springfield. It presents a very neat and attractive appearance, and will be one of the most cool and comfortable places on the ground.

Headquarters' tents occupy their old location at the bluff, at the head of Lyman Street. The police are located in the first one, which is a bell tent, 12 foot in diameter. Next are the quarters of the Executive Committee, another bell tent, 16 foot in diameter. This last is a vast improvement on that of previous years, as it will comfortably admit all who are called upon to enter.

The post-office will be located on the corner of Lyman Street and Broadway, within easy distance of headquarters. Mails will be made up at 10 and 6 o'clock for Boston, and will be received and distributed at 11.35 and 3.30 every day, except Sundays.

Letters should be directed to

LAKE PLEASANT,
MONTAGUE,
MASS.

The dining tents were in successful operation Tuesday morning, but meals were furnished Monday, which is creditable to the energy of the proprietors, considering that their groceries, provisions, etc., were on the freight cars Monday morning.

The grounds are to be well lighted, and an efficient police force are on duty and will remain during the meeting.

The Fitchburg Cornet Band will arrive on the 13th, and on the 14th dancing will commence in the pavilion. Special evening trains are to be run to some of the towns in the immediate locality.

Speaking will commence Sunday, August 13, on which day special trains will be run over the Boston, Barre, & Gardner Railroad, from Worcester; Springfield, Athol, & Northeastern, from Springfield; and all way stations on the Troy & Greenfield and Vermont & Massachusetts Divisions of the Fitchburg Railroad.

Reduced fares commenced on all the roads August 9th, and the amount of travel was perceptibly increased. The number in camp the opening days is larger than last year, and if the coming days bring an increase in the same proportion as previous years, the gathering will be the largest ever held in Massachusetts. The indications are that such will be the case. Not one-quarter of those who have ordered tents had arrived Wednesday morning, and some are not expected until Friday and Saturday. By Sunday next the meeting will be in working order.

The Association has adopted "Rules and Regulations," which are to be printed and posted on the camp-ground; added thereto will be the statute law, enacted for the benefit of camp-meetings.

There will be a larger attendance of mediums, public and private, this year than ever before; not only Boston, Springfield, and the towns near by, but also upper New York and the West will lose their favorites for a period of three weeks.

The familiar street signs were placed in position Monday, and The Bluffs, Lyman Street, First, Second, Third, and Fourth Avenues, Broadway, Owassa Street, Massasoit Street, etc., etc., are again realities. A plan of the ground shows the lots engaged and those vacant, and facilitates the work of locating the new arrivals.

The express trains, with parlor cars attached, will be a luxury appreciated by those who dislike long rides and slow trains. Three hours and a half ride from Boston, over a road that is continually presenting the most romantic and picturesque scenes, will land the visitor at Lake Pleasant. If the morning train, 8 o'clock, is taken, the visitor can remain six hours and a half on the ground.

The speaking, it will be remembered, commences Sunday, August 13th, on which day special trains will be run over the aforementioned railroads. J. Frank Baxter will lecture and give tests. This meeting is free, and all are cordially invited.

From the Messenger.

BORROWING TROUBLE.

THIS IS A phrase with which all are more or less familiar, and it expresses an act which many persons practice to the great diminution of their happiness. It is a remarkable fact that we should be in the constant practice of borrowing that of which almost every one complains of having too much already. But such are the perversities of our unregenerate nature, that we continue to do it. We add to the burdens of labor which weigh heavily upon all, still heavier burdens which we fear may come upon us. We torment our souls with fears of imaginary evils, though already sorely harassed by real ones.

Probably the majority of people suffer more from imaginary evils which never come upon them, than they do from those which they are called upon to bear. We fear dangers which do not exist; we shrink from trials which never come near us; we fear losses which we are never called upon to sustain. Parents are in constant fear for the safety of their children from physical or moral harm. We are troubled lest our plans will not succeed, lest we shall lose property or place, or lest some harm will come to us.

Troubles and trials in some form will surely come; there is no possibility of avoiding them. No amount of wealth, or knowledge, or power, can prevent them from coming. They come to all in every condition of life. If they did not, no one could be regenerated. But they are not generally those which we anticipated. If any one who has passed the meridian of life will look back over the past, it will be seen that the evils they feared did not touch them. The troubles and trials we are called upon to bear are generally of a different kind from those we anticipated, and originate in causes whose existence we did not suspect.

But when the troubles we feared do come upon us, as the loss of property, or place, or the death of friends, the trial and suffering is not so great, or it is very different from what we imagined that it would be. We find compensations and assuaging influences which we did not expect. We do not feel as we thought we should, and in most cases the sorrowing and suffering are not so keen as we anticipated. If the sources from which we have derived comfort and pleasure are destroyed, others are opened to us of whose existence we were ignorant, so that the result of the evils we anticipated does not equal our fears.

The cause of this remarkable state of mind in which we exaggerate the difficulties we must meet, and the trials we must bear, and multiply them many fold by imaginary ones, lies in our reliance upon our own prudence, in our distrust of the Divine Providence, and in the fact that we think we can see into the future; and we borrow those which we imagine we can see there. But they have no existence; they are merely the shadows which our own minds cast before us. We cannot see anything in the future, for there is nothing there. We cannot tell what will be the particular results of a single action. The party which went into a yacht, a few days ago, for a pleasure evening sail, could not, by any possibility, anticipate the fatal results. But we can do it as easily in one case as in another. We cannot foresee the results of a single action, because we can see only a few of the causes which contribute to produce the result. There may be, of course, good grounds in what we do know for framing rational conclusions concerning results. But still there are so many causes which may operate and combine to produce a given effect, causes which are beyond our knowledge and control, that we cannot tell with any certainty what will be the specific natural effect of a single action.

But one thing we can predict with absolute certainty, and that is, if we do well, if we act according to our best knowledge, and from good motives, the result will be good for us. It may not be what we anticipated; it may be decidedly the reverse of it, but it cannot fail to be good. On the other hand, if we act from false principles and evil motives, the result cannot fail of being harmful to us. We may succeed in gaining the object we sought, or we may fail, but we shall lose by it just as certainly as that a severe blow will cause pain.

We are constantly liable to exalt our own prudence above the Divine Providence. Indeed, there are not many persons,

even in the church, who have a practical belief in the Divine Providence. Consequently, they rely wholly on their own prudence. But when they see how many causes there are over which they have no control, which may operate to defeat their best laid plans, their minds must be more or less filled with fears. This is especially the case with our own natural life, and the life of those who are dear to us. We know that dangers to life may be lurking in every morsel of food and beset every path, however smooth and safe it may appear and we are constantly prone to magnify and multiply them beyond their real existence. Relying upon our own prudence, we do not take into our estimate the Divine Providence.

The Divine Providence, compared with human prudence, is as the whole atmosphere to a single mole in it. It regards our best and highest good in every particular; it regards the good of our whole existence through eternity, in every least and temporary influence. All Divine forces are operating for our good, for our temporal and eternal good; but not for our temporal good at the expense of our eternal good. We form our conclusions of every result from its bearings upon us in the present, from a mere point in our existence, while the Lord forms his judgment from the whole of our life to eternity.

When we judge of probabilities from our own prudence alone, we leave out of the account nearly all the causes which operate to produce or hinder the effect we desire to reach. If our ends are good, we leave out all the causes which are operating to produce them, except a few points on the surface. If they are bad, we do not take into our reckoning the fact that all the Divine forces are against us, and that success in evil is always disastrous failure for all our highest interests.

From these considerations it is not difficult to see from what the habit of borrowing trouble arises, and how it can be cured. All the infinite forces of the Divine Omnipotence favor our safety, success and happiness. They are all working for our physical health and comfort. They are all moving on errands of love to us; they are all guards for our safety at home and abroad, wherever we go and whatever we do. They are all created and directed by infinite wisdom to secure our highest good. If we believed this, we should have no fears about the future; we could not have; we should know and feel that everything was working together for our good. How could we fear results, when we knew that they could not be otherwise than good. Even when events did not come out as we hoped and anticipated, even when we failed naturally, we should know that our failure was only apparent: it was success in a higher form. If we lived in this state, our only care would be to learn the laws of the Divine order, and to place ourselves under their jurisdiction, knowing that so far as we did this everything would result happily for us, whatever the appearance might be. Our only desire would be to do our duty faithfully to-day, knowing that just so far as we did it, we should provide against all contingencies, and secure a happy future without any possibility of failure. In this way we can cast all our burdens on the Lord, as he asks us to do, enjoy the present, and borrow of the future only hopes of good, which cannot fail to end in blessed fruition.

THE facts of Spiritualism are in the world. It is the misfortune of those who have not seen them; it may not be their fault; nevertheless it is not the fault of those who have seen them that others have not. If you have been unfortunate enough not to have seen the stars through a telescope, that is because it may not have been possible for you to do so, or you have not placed yourself in a position to do so; nevertheless, it is not the fault of Kepler or Herschel, or the telescope itself. Or, if not mistaking your instrument, you have tried to discover the stars through a microscope, that is not the fault of the instrument, which is intended for infinitesimal objects, but it is your fault, or the fault of your ignorance. Whoever attempts, therefore, to look at too comprehensive a subject through a small microscope of his own individual observation, may not find the instrument adequate to the purpose. It is not the fault of the subject, if you cannot understand it, but the fault of your understanding.—Mrs. Zappan.

From the London Spiritualist.

DR. SLADE IN ENGLAND.

HIS FIRST SEANCE IN LONDON—STRONG MANIFESTATIONS
IN THE LIGHT.

DR. SLADE gave his first seance in England to Mr. Charles Blackburn and Mr. W. H. Harrison. The amount of light was strong. Sunlight was streaming into the room during the whole of the sitting. The medium and the two sitters sat at three of the four sides of an ordinary table, about four feet square. The fourth side was unoccupied, and there a chair was placed, Dr. Slade remarking that the spirits might do something with it in the course of the sitting. He then placed a crumb of a pencil, about an eighth of an inch long, upon a slate, and held the slate by one corner, with one hand under the table, flat against the leaf. The other hands—five in all—of those present, were clasped in the centre of the table. The slate was moved about with some violence, as if some force were tugging at the other end of it, and after a delay of about three minutes, caused by the spirits making preparations to control the power, the pencil was heard writing on the slate, which was then brought up from below the table, and found to have a short sentence of seven or eight words written upon it. Several other messages, of no particular import in themselves, were given in the same way, after which Dr. Slade cleaned the slate, and, holding it by the corner with one hand, rested it upon the top of Mr. Blackburn's head. Everybody was seated at the time, so that the upper surface of the slate could not be seen, but had any object three inches high been moving on the top of the slate, the upper part of that object must have been visible. Nothing, however, was visible, except that Dr. Slade, who is probably clairvoyant, said that he saw a moving luminous haze there. Then, in broad daylight, the slate moved about as if pressed upon Mr. Blackburn's head from above, and the pencil could be heard writing. Some ordinary remark, nine or ten words in length, was then found to be written on the slate.

During the first part of the seance the slate often moved about as if something were tugging at the other end of it, and once it jerked out of Dr. Slade's hands to the other side of the room. Dr. Slade said that he had known the slate to burst to pieces at a seance. The small pieces of pencil pressed heavily on the slate when writing, so that their motions could be readily heard.

Mr. Blackburn next held the slate under the table, flat against the leaf, and writing was done upon it while Dr. Slade's hands were both upon the top of the table. Throughout the seance, Dr. Slade's spirits, as a general rule, instructed the sitters to lay their hands flat upon each other in the centre of the table, and usually Dr. Slade's left hand was placed on the top of the other four, while he held the slate in various places with his right. Under these conditions, when he raised his left hand from contact with the table or with the hands of the sitters, the writing stopped, and began again the moment he touched them once more; this experiment was repeated several times, and subsequently we have known the loudest rappings to cease the moment Dr. Slade withdrew his elbow, with which alone he was touching the table.

Frequently during the seance Mr. Blackburn's chair was moved about four or five inches at a time while he was sitting upon it, and nobody but himself was touching it. The unoccupied chair at the fourth side of the table once gave a jump in the air, causing its seat to knock against the under edge of the table, then it fell to the floor on its back. Dr. Slade remarked, "Don't pick it up; perhaps the spirits will do it." They lifted it up several times afterwards to a height of one or two feet, but did not place it upright again.

Twice a living hand came up and went down again between Mr. Blackburn's breast and the table while both Dr. Slade's hands were in sight. These materialized hands were of the same color and size as those of Dr. Slade, which were somewhat browned because of his passage in hot weather across the Atlantic. They did not stay long enough to enable one to see whether they corresponded exactly.

Mr. Blackburn, who sat at the side of the table next to Dr. Slade, did not chance to be looking in that direction when the hands came flitting up and tugged at his vest and watch-chain. Mr. Harrison was therefore asked to change places

with him, that he might get a direct front view of the hands as they came up. After a little time a hand came up twice in front of Mr. Harrison's chest, while Mr. Blackburn was so sitting as to be able to see it.

Dr. Slade then asked Mr. Blackburn to take the slate where he could not see it, and to write upon one side of it the name of some deceased person known to himself; he was not to let anybody know what was written. Mr. Blackburn wrote the name "Ellen B." upon one side of the slate, then brought the slate—clean side uppermost—to Dr. Slade. Dr. Slade laid a crumb of pencil on the clean side, and held the slate with one hand under the table, asking the spirits if they could fetch the spirit named thereupon. The slate swayed about, but no writing came. Dr. Slade then placed a crumb of pencil on the top of the table, and the slate face downwards upon it. Soon the pencil was heard writing on the lower side of the slate, and on turning it up, underneath the words "Ellen B.," which had been previously written, were found the following:—"You feel me by you. Ellen B." This proved that some power in the room was able to read what Mr. Blackburn had written. All the messages given at this seance were in the same handwriting.

Dr. Slade next took an accordeon, and holding it by its lower end under the table, the spirits drew out and pushed in the key end, and played very nicely "Home, Sweet Home."

Dr. Slade then asked Mr. Blackburn to hold the accordeon under the table with one hand. He did so, and the accordeon was drawn out strongly once, one note only being sounded. Dr. Slade's hands were on the top of the table at this time. Lastly, Dr. Slade and the other sitters raised their hands from the table to a height of about one foot. The table then rose till it touched the hands. Then it went down again. This was done twice.

Dr. Slade's second sitting in England took place on the same day with Mr. and Miss Blackburn. While Dr. Slade held the slate by one corner with one hand, and it rested on the top of Mr. Blackburn's head, the following message was written:—

My dear Sister,—Do not doubt again we do and can come to you. I am, your loving sister,
ELLEN.

A chair afterwards rose about four feet, while nobody was touching it, and Miss Blackburn's handkerchief was snatched out of her lap, and quickly tied into knots under the table, and presented to Mr. Blackburn; it was afterwards thrown out from underneath.

Dr. Slade rested one hand on the top of Miss Blackburn's chair, and she and the chair were raised about half a yard from the floor.

Materialized spirit-hands were busy also at this seance, under the table, and Miss Blackburn states that she clearly saw one. It was pink, with taper fingers, and bore no resemblance in any way to the hand of the medium.

When we were speaking to Mr. Simmons, the manager, after the first seance, about the sunburnt hands like Dr. Slade's, and the similarity of the handwriting of the various messages as tending to show that these manifestations were more or less connected with those of the Katie and John King kind, Mr. Simmons remarked that the handwriting itself commonly resembled Dr. Slade's, but that sometimes other kinds of handwriting came, and were recognized to have been pencilled by the deceased persons who professed to communicate. The resemblance was sometimes absolute, so that Dr. Slade was obliged to give his slates to those who obtained the writings, that they might take them home with them for preservation.

The Countess of Calthness and the Duke de Medina Pomar had a private seance with Dr. Slade last Sunday night, when similar phenomena occurred to several of those already recorded.

EDUCATION does not commence with the alphabet. It begins with a mother's look, with a father's nod of approbation, or his sign of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of forbearance; with a handful of flowers in green and daisy meadows; with a bird's nest admired but not touched; with pleasant walks in shady lanes; and with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good—to God himself.—*Blackwood.*

LEON HYNEMAN AND SPIRITUALISM.

BY CHARLES SOTHERAN.

FEW works have been published for some time past which should deserve the attention of careful students of all grades of thought more than the admirable pamphlet on "The Fundamental Principles of Science," written by Leon Hyneman, an old and valued worker in the cause of liberal reform. Those who have watched the history of modern Spiritualism need hardly be reminded that the author for years past has been a devoted Spiritualist, and that all his utterances have been filled with a profound reliance on the future individual consciousness of spirit life.

The introductory chapter in his new effort is headed "Man and Woman Counterparts—A Dual Unit," and shows pretty plainly his belief rests on the same androgynous basis which many other philosophers, since the days of Zoroaster, have insisted on. In other chapters, he traces "The Law of Unfoldment," in the Cosmos more especially, regarding the human family, and what he considers should be accepted as the proper basic principles of the philosophy of the debatable land of matter and spirit. He winds up his deeply erudite and interesting labors with a survey of "The Dualistic Principles in the Economy of Sex." The following quotations from his valuable pamphlet will be doubtless perused with interest by those who would know something of the author's views:—

In this present era—blest with pure sparkles of light from heaven, coming down through angel ministration to souls receptive according to their capacities to comprehend and express the golden truths eliminated, to save mankind from ancient superstitions, and deliver them from the bondage of death and its terrors inspired by false teachers of hell and damnation, and of a devil possessing power to circumvent the divine purposes—it is lamentable to see the many doubting Thomases, who will not believe, will not accept the gospel of salvation, which gives happiness and joy to humanity; relieves sorrowing hearts in lapsing death, and proves continuous, never-ending life. Glorious gospel, which brings the knowledge (not a mere belief) and proof of unceasing conscious existence in actual communing with loved ones who have passed to spirit-life, and who give that most positive and unmistakable evidence of their identity, which sincere men and women have ever looked and prayed for, but never found in any of the credal religions!

The invisible spirit-world is embraced within God's universe, and is in close relation to the visible. They are not and cannot be separated. The visible is illustrative of the invisible; they are correspondences. The same laws rule in both. In this life we associate with and seek those with whom we are in affinity. It is ever the same in spirit-life. There and here we are attracted to those upon the same plane of thought and life. The law of association governs in both spheres, only in spirit-life we have a broader comprehension of the cause of human activities, and look with a more lenient eye upon the weak, ignorant, misdirected children of humanity. The world has yet to recognize that all things in the universe are governed by immutable laws—all Nature in its phenomenal manifestations, all and every act, spiritual, mental, and physical, of the human kind. Supernaturalism is a theological deception, invented by priestcraft as a means to enslave the mind. Working upon the credulity and ignorance of weak-minded men and women, either to inspire fear or wonder in the relation of miracles, the priests have been wonderfully successful. It is a part of their trade, and, in this age of light, many cultured minds accept and believe the mythic tales of supernatural acts said to have been performed by God, the Church, and its ministers. There is nothing supernatural in the communion of spirits in the physical form with those in the spirit form. It is the same as one individual conversing with another in mundane life. The conditions must exist to bring each into *rappor*t with the other. Spirit-communion is an accomplished fact, however much professors of so-called religion and self-opinioned scientists may deny and decry it.

In the divine order, of progressive unfoldment, spirit-communion was first recognized in this era, through the medium of intuitive, youthful, feminine forms. The spirit-world rejoiced at the event, and a clear-seeing humanity hailed the advent with gladness and joy, as a jubilee portentous of the coming time, when peace and good will would reign on earth. It was an immaculate conception, an unfolding through woman's form of that glorious movement, so much deprecated by Christian teachings, of Mother Eve introducing the knowledge of good and evil in the world. The fruit of that glorious movement ripened into the knowledge—through woman's intuition—of a loving, invisible humanity, in a world of light,

capable of communing intelligently to the conscious perceptions of those in this life by coming into *rappor*t with them. The problems of ages, in regard to miracles, witchcraft, divinations, dreams and correlated psychologic phenomena, are solved—nay, more, immortality, in continuous, never-ending, conscious life, is clearly proved, and no longer a matter of doubt with those who accept the light of this God-revealed gospel. Since this heaven inspiring dispensation was inaugurated, in the wisdom of prescient judgment, the general mind has been unsettled, unhinged, drifting hither and thitherward. Governments and the people appear to be at war. Bloody and cruel wars have been fought, and, notwithstanding the great loss of life, suffering, and attendant evils, the horizon is not yet clear that peace universal is to prevail; demoralization of every species and degree reigns rampant throughout the major part of the social system; human life appears to be of no value to many, and such is the manifest corruption prevalent everywhere that many believe the human kind are retrograding to a state of barbarism. But observant minds—those who have become indoctrinated with the teachings of the resuscitated gospels the philosophy of *pure Spiritism*—are conscious that, in the divine order, progression upwards ever flows out of a corrupted and misdirected state or condition. Indeed, they have the evidence, notwithstanding the general depravity visible in every direction, that the moral force has actually more than maintained its status in the constant increase of those who become convinced of the truths of *Spiritualism*, and consequently live a better life, in view of coming into close *rappor*t with loved ones passed on to spirit-life. The fact is not apparent to the immoral and corrupt, because they never give the subject their consideration; neither to the creedists, who oppose Spiritualism, and therefore are willfully oblivious to its heavenward influences.

Mr. Hyneman has published and edited numerous other works of deeper importance perhaps to the specialist, but not one so truly valuable as this to general readers. We should all hope his little twenty-five cent pamphlet* will meet with the hearty success it merits.

* Published by D. M. Bennett, Science Hall, 241 Eighth Street, New York.

TEST CONDITIONS FOR PHYSICAL MEDIUMS.

BY "COMMON SENSE."

MR. ROBERT COOPER, of London, said both wisely and well when he remarked of the Spiritual Scientist that "a good purpose will have been answered by its strictures, if it makes mediums more careful and investigators more discriminating." And this is what the Spiritual Scientist is doing, and will do. It is, and has been, opening the eyes of all to the "carelessness" of mediums, as Mr. Cooper labels it. Trickery and fraud is the name by which men in common life justly call it.

Following out this "good purpose," I would ask, *What tests ought we to apply to those claiming to be mediums for flower and paraffine mold manifestations?*

The experience of the last few months has plainly and conclusively shown that the tests as advocated and used by Mrs. Thayer and Mrs. Hardy furnish no evidence that their manifestations are of other than human or mundane origin. Prof. Denton has shown us that the flowers can be ejected by Mrs. Thayer when she is enclosed in her netting bag, with or without seams, because Mrs. Denton had done it, and the New York Seven have demonstrated how easy it is for Mrs. Hardy to project her molds through the seams of her bag and place them beneath the table. The natural conclusion therefore is, that both these pretended phenomena are tricks of a very bold character; since these tests or evidences, which these ladies propose, prove to be neither tests nor evidences in the slightest degree, and, as such, are themselves cheats and delusions. Clearly then, and these ladies cannot escape it, they must submit and acknowledge themselves to be cheats, and their followers dupes, or they must arrange their netting bags in such a way as to make it impossible for others than the non-mundane to produce their manifestations. It is their duty to themselves to clean their skirts of this most palpable inference of their being tricksters. If they are honest, they can easily do so, by enclosing the space, within which the flowers and molds are to be produced, in the netting bag, made without seams, with its mouth drawn towards the audience, and in plain sight of all, closed tightly all the time. Moreover, and further, in the case of the molds, the paraffine must be weighed the last

thing before closing the bag, guarded while there, and weighed, with the mold, soon as they are cold enough.

Nothing short of this is evidence of anything except trickery. None are genuine which cannot stand this test. Why! we have in New York a performer who can put "Boston's trusted medium" to shame in the matter of molds. New York's "trusted medium" beats "Boston's trusted medium" by odds, in the absence of these tests, producing seventeen to twenty molds to the latter's one, and "no pains in her limbs," either,—an affliction which, the Banner of Light says, troubles Mrs. Hardy when she has not a rubber mat under the pail!

Let the Banner quit its balderdash, and insist upon its trusted mediums all giving real tests instead of pretended ones,—delusions.

It will not do to say the netting or the weighing will interfere with the "conditions," or with the "magnetic" action. Mrs. Thayer and Mrs. Hardy have both sanctioned the use of the former, and Mrs. Hardy of the latter also, and have used them. Let them use both *in the right way*.

And, now, Mr. Robert Cooper, as soon as he reaches London, can put our fellow Spiritualists there on the track and course of the same "good purpose," which he justly ascribes to the Spiritual Scientist, by seeing to it that the exhibitions of Miss Lottie Fowler, and other flower and mold mediums, conform to the *right way* in applying tests to their manifestations.

Then shall we cease to hear that Miss Fowler's performances were not as satisfactory as heretofore. They will be satisfactory one way or the other, either as genuine or false. The wide netting suitable to be used is known here as bobinet lace, I am told. In the absence of such lace, or wide netting, let the seams be run with a continuous thread through a sewing machine. The seams cannot be used fraudulently without breaking the thread, and so leading to detection.

Mrs. Hardy will never, when here, consent to the use of this single thread. It probably interferes with "magnetic" action.

New York, August 1, 1876.

From the Shaker.

MATERIALIZATION AMONG THE INDIANS.

BY GRANVILLE T. SPROAT.

THE most remarkable case of materialization among the Indians that came to my notice, during my twelve years of residence among them, was during the summer of 1836, of which I noted down the particulars at the time, and of which the following is the history:—

KE-CHE BE-ZHE-KEE, or Big Buffalo, as he was called by the Americans, was at that time chief of that band of Ojibway Indians who dwelt on the south-west shores of Lake Superior, and were best known by the name of the "Lake Indians." He was wise and sagacious in council, a great orator, and was much revered by the Indians for his supposed intercourse with the Man-i-toes, or spirits, from whom they believed he derived much of his eloquence and wisdom in governing the affairs of the tribe.

In the summer of 1836, his only son, a young man of rare promise, suddenly sickened and died. The old chief was almost inconsolable for his loss, and, as a token of his affection for his son, had him dressed and laid in the grave in the same military coat, together with the sword and epaulets, which he had received a few months before as a present from the Great Father at Washington. He also had placed beside him his favorite dog, to be his companion on his journey to the land of souls.

One morning, a few months after his death, the old chief came to my wigwam, his step light and elastic like a child, his form erect, and his face lighted up as if he had just received some new and joyful intelligence.

"I have seen him," he said; "I have seen him whom we mourned as dead! I have seen him, and he is still alive!" "Seen him! when?" I asked. "Yesterday, in the Me-ta-wa (sacred dance). We were all assembled together in the great dancing lodge of the chiefs, to worship before the Great Spirit, and On-wi came there and joined us." "What! in your dance before the Great Spirit? Did you speak to him?" "We did, and he spoke to us." "What did he say?" "He

said it was weakness for us to mourn for him. He had gone to the happy hunting grounds, far better than these on the cold shores of the lake. He mentioned some of those whom he had seen, particularly Man-i-bo-zho and Ah-ke-wain-ze, who had welcomed him there." "Did he join with you in the dance?" "He did. We all danced before the Great Spirit. On-wi danced with us. His step was light as a fawn. His face was bright as the sky overhead. I wish you could have seen him. It made our hearts glad and joyful as the birds in spring. After the dance we all sat down and smoked the pipe of peace together." "But how do you know it was On-wi whom you saw? May it not have been some one of the tribe who counterfeited him, with his face painted with the sacred emblems which you wear in the dance?" "Did I not mark his form, his features, his every look? Was he not dressed in the very coat I gave him, a present from the Great Father at Washington? Who else in all the tribe has a coat like that? How then could I be deceived?" "And you—every one of you—saw him?" "Every one of us. Ask the aged men, and they will tell you. The wisest men of the tribe were there. Could they, too, be deceived? Have they got eyes, and do not see straight forward? Have they got ears, and do not hear what is spoken to them? Ask them, and they will tell you the truth. Their tongues are not hung in the middle, speaking lies at both ends, like the pale faces. The toes of their feet do not turn outward, so that they walk two ways at once, like them. They keep straight forward in the path. Ask them, and they will tell you the truth."

I did ask them, and heard from them the same report brought to me by the old chief concerning his son. For many days it was the theme of conversation in every wigwam of the camp. The old men spoke of it in an undertone, with their heads bowed as if in reverence; and one day, while walking through the camp, I saw Wah-chus-co, the great seer of the tribe, standing amidst a group of earnest listeners, and, with a great burst of eloquence, telling them how Ke-che Man-i-to made the two worlds round, like the sun, for so the spirits had taught him; and taking a piece of birch bark, and drawing on it two spheres touching each other, he pictured to them whole bands of joyous spirits passing from one to the other, thus bringing together the inhabitants of the seen and unseen worlds.

THE BORDER LAND OF SOME WONDERFUL MYSTERY.

SAYS the New Age, "Say what we will of the *physical* phenomena of Spiritualism, accounting them false or true according to our individual determination, at least we must admit that there are certain mental or psychical phenomena attending it that are truly remarkable and impressive. Whatever clairvoyance clairaudience, mesmerism, and psychometry may be, they certainly indicate or suggest some extraordinary and wonderful possibilities inherent in the human mind or soul. These possibilities—nay, these actualities—develop themselves sometimes early, sometimes late; sometimes suddenly, sometimes gradually. But, however and whenever they appear, they astonish and baffle every one. In their presence we seem to stand on the border land of some profound and far-reaching mystery of our nature. Whither it will lead us, we cannot say; yet without doubt it challenges, not only curiosity, but well-grounded hope and expectation. Through these darkling hints we may yet come upon some outlying capacities of our being, in the exercise of which we shall be led into spaces of thought and knowledge as large as those to which the telescope and spectroscope have already introduced us. Five senses we say we have at present. Does not even science admit the possibility that we may yet develop other senses, which shall make us acquainted with things in heaven and earth of which, up to this time, we have no apprehension?"

AFTER the death of Abdermen, Califf of Cordova, the following paper was found in his own handwriting: "Fifty years have elapsed since I became Califf. I have possessed riches, honors, pleasures, friends,—in short, everything that man can desire in this world. I have reckoned up the days in which I could say that I was really happy, and they amount to *fourteen*." Oh, the consummate vanity of worldly fame and greatness!

SUBSCRIPTIONS AND ADVERTISING RATES.

Subscriptions.—The SPIRITUAL SCIENTIST is published every Thursday by the SCIENTIST PUBLISHING COMPANY, and can be obtained of any newsdealer; or will be sent at the following rates:

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SPIRITUAL SCIENTIST.

VOL. IV. AUGUST 10, 1876. No. 23.

PROSECUTION AND PERSECUTION OF A MEDIUM.

R. W. Flint, a medium of New York City, having been sued by his wife, Mrs. H. M. Flint, for alimony, finds himself, through a process of law, in Ludlow Street Jail. A member of any Christian sect, under the same circumstances, would meet the same fate. In New York City it is probably a daily occurrence, and nothing is said about it; but a Spiritualist, and a prominent spiritual medium at that—the opportunity is too good to be lost, and the daily press devote their columns to the sensational rumors that are set afloat concerning him.

We are anxious to eliminate fraud and humbug from Spiritualism, and well-attested cases of imposture we do not hesitate to bring to the notice of our readers. We are well aware of the malice and envy with which our mediums are pursued, and in all cases will give them the benefit of a doubt. That Dr. Flint has given evidence that he possesses mediumistic power, is unquestionable, and there may be cases where a theory of fraud is tenable; but who believes, on the simple testimony of Mrs. Flint, the enraged wife of the accused, that Dr. Flint was in the habit of opening the sealed letters which he proffered to answer, without opening, by the aid of spirit power. Mrs. Flint says, —

"When answering his numerous letters, the doctor always locked himself in a private room, and could not be disturbed. In this room he had a little iron bracket with a pair of clamps, which could be fastened to a gas pipe, and which sustained, immediately over the burner, a small open iron platform. On this he placed a little tin tea-kettle, and when the water boiled it is claimed he opened the letters by holding them over the escaping steam. Having possessed himself of their contents, and written the answers, he carefully sealed them up again."

It would be exceedingly difficult for an expert to open all letters in this way and cover up the marks of his deception. Many of the letters, too, were enclosed in several envelopes, each protected with sealing wax and seal. No "little tin tea-kettle" could answer letters as he has done under these circumstances. Even admitting that he was in the habit of opening letters, it does not explain the convincing test answers which were returned.

The secular press in New York which, in the recent congressional debate, so earnestly sustained Mr. James C. Blaine, in his plea and claim that private letters should be considered sacred, do not hesitate to descend to the mean trick of overhauling the private papers of a gentleman arrested on a civil suit, and selecting therefrom, for publication, such portion as would, in their opinion, create a sensation. If Mr. Henry Ward Beecher's correspondence had been treated in the same man-

ner, we fancy there would have been a howl of "base outrage," from one end of Christendom to the other. When will Spiritualists see the necessity of an organization that shall teach these gentlemen of the press a salutary lesson?

THE TRANSLATION OF AGRIPPA.

The publication of the translation of the writings of Henry Cornelius Agrippa, in the Spiritual Scientist, ceased in our last issue. They will not be renewed in that form, but in a few months "Buddha" will renew his contributions, which will take the form of a series of articles, rejecting some portions, and commenting upon or explaining others. He is a clear and interesting writer, and can present the subject in an instructive manner.

While Edwards Pierrepont dwelt among us he was in the habit of consulting spiritual mediums, and among them the impostor Flint, whose tricks have just been exposed; but soon after his recent arrival in London, as American Minister, he appeared before the archbishops and bishops of England with a speech glorifying the Episcopal Church, as though he were a rigid and orthodox saint of the Establishment. He might have surprised the lords spiritual by recounting his experiences in Spiritualism. But he said not a word about his consultation with mediums, or about the ways and means of communication with the other world, or about the news he got from the shadowy realm, which none of the ecclesiastical dignitaries whom he addressed had ever explored. It was a strange omission. It was another of his blunders. If he had taken up the subject in befitting style, and brought all his eloquence to bear upon it, he would have dumbfounded even the archbishops and bishops of England. — *New York Sun.*

In this respect Mr. Pierrepont is but a type of a very, very large class of people who might properly be called, — HYPOCRITES. That is, believing one thing, they affirm the opposite. Public opinion is, for them, the most powerful monarch. The voice of God, heard in their innermost soul, is unheeded. "Be thyself" is superseded by the command of the fashionable world, which says, "Do as we do." What wonder, then, that Mr. Pierrepont should make a bid for the recognition of society in England by "glorifying the Episcopal Church"? Many a Protestant clergyman, not only in America and England, but throughout the civilized world, has seen and heard, and yet says "not a word" about his experiences in Spiritualism. The subject is not "tabooed" in England as in America, and some who attend the Episcopal Church are open and avowed Spiritualists. Mr. Edwards Pierrepont will find that a number of the members of the royal family, and a large sprinkling of the aristocracy, of England have, like himself, consulted "spiritual mediums."

TRANSFORMATION OF HUMAN BODIES.

Under the caption, "Strange Transformation of Two Human Bodies," the Clinton, Iowa, Herald narrates what an exchange calls "the following rare occurrence: —"

Some fourteen years ago, two children of Calvin Upton, aged five and seven years respectively, died of scarlet fever, and were buried on the lot corner of Fourth Street. It was at first intended to remove the bodies to the East, and to preserve them the interior of each coffin was lined with zinc, the top being soldered in order to make it air-tight. The coffins were buried deep, and were laid upon the solid limestone rock which underlies the soil in that neighborhood.

A few days ago Mr. Upton decided to have the bodies of his children removed to Springdale Cemetery, and to this end the coffins were disinterred, and were found to be remarkably well preserved, but unusually heavy, — so heavy, in fact, that it required two men to lift each of the little coffins. This fact did not at first attract attention, however, and the bodies were duly interred in the cemetery without being examined. A day or two after the second interment one of our physicians learned of the peculiar fact attaching to the little coffins, and, through his urging, Mr. Upton allowed the coffins to be taken up and opened, when the spectators, including several doctors, were greatly astonished to notice the good state of preservation within the caskets. The features were white, and

regular in form. The clothing was undecayed, and even some natural flowers, which were placed in one tiny hand upon the peaceful breast, were as fresh in appearance as when they were placed there, fourteen years ago.

Upon touching the face the physicians were still further astonished by the discovery that the bodies, by some chemical action, had been transformed into a hard substance resembling white soap. The face, when touched, we are told, "felt just like soap;" and the unusual weight of the caskets indicated that a sort of petrification had also taken place. No extended examination of the remains was made, in deference to the friends of the dead children; and the bodies were again consigned to the grave.

It is supposed that the caskets were some time air-tight, but finally the lime-water forced its way inside, and, by one of those curious chemical processes peculiar to nature's laboratory, produced the results noted.

It is quite probable that these bodies had become changed into what chemists call "adipocere," or "fat-wax," a substance that was first distinctly noticed and described in France, nearly a century ago. It results from a chemical change in animal substances, from causes not fully understood. It partakes of the nature both of wax and fat, and may be used in the arts as substitutes for these substances. Chemically it may be considered as ammoniacal soap. In the decomposition of the animal substance the solid fat acids, manganic, stearic, etc., combine with ammonia to form adipocere, which remains after all else is dissipated. In 1787 it became necessary to remove some of the contents of ancient cemeteries in Paris, and a large number of bodies were taken up. In some places the poor had been buried in great pits, each body enclosed in a cheap wooden box. It was found that some of the bodies had turned to a soft, ductile, grayish-white substance, apparently of a nature intermediate between wax and fat. The workmen found it very convenient to roll the bodies into compact bundles like slabs of soft wax. The bones and hair alone had not much changed, and even the grave-clothing and the wood of the coffins were but slightly altered. But the brain, the viscera, the muscles, and all the animal tissues had changed to the substance which is known as adipocere. It has also been found in considerable quantities in the potter's field of New York City. It may result from the decomposition of other animal bodies as well as those of human beings.

RELIGIOUS VIEWS OF BENJAMIN FRANKLIN.

John S. C. Abbott writes, in the Independent, that Dr. Ezra Stiles, President of Yale College, who had long been the intimate and admiring friend of Dr. Franklin, wrote soliciting his portrait for the college library. In the letter he stated that he had never known the sentiment of Dr. Franklin upon the subject of religion, and added:—

I wish to know the opinion of my venerable friend concerning Jesus of Nazareth. He will not impute this to impertinence, or improper curiosity, in one who for so many years has continued to love, estimate, and reverence his abilities and literary character with an ardor and affection bordering on adoration.

Franklin was then in his eighty-fifth year, and very infirm. In his response he stated that this was the first time he had ever been questioned upon the subject of religion, and added:—

Here is my creed: I believe in one God, the creator of the universe. That he governs it by his providence. That he ought to be worshiped. That the most acceptable service we render to him is doing good to his other children. That the soul of man is immortal, and will be treated with justice, in another life, respecting its conduct in this. These I take to be the fundamental points in all sound religion; and I regard them, as you do, in whatever sect I meet them.

As to Jesus of Nazareth, my opinion of whom you particularly desire, I think his system of morals and his religion, as he left them to us, the best the world ever saw, or is likely to see. But I apprehend it has received various corrupting changes; and I have, with most of the present Dissenters in England, some doubts as to his divinity, though it is a question I never dogmatize upon, having never studied it, and think it needless to busy myself with it now, when I expect soon an opportunity of knowing the truth with less trouble.

I see no harm, however, in its being believed, if that belief has the good consequence, as it probably has, of making his doctrines more respected and more observed; especially as I do not perceive that the Supreme takes it amiss, by dis-

tinguishing the unbelievers in his government of the world with any peculiar marks of his displeasure. I shall only add, respecting myself, that, having experienced the goodness of that Being in conducting me prosperously through a long life, I have no doubt of its continuance in the next, though without the smallest conceit of mentioning such goodness.

He then adds the following very suggestive postscript:—

I confide that you will not expose me to criticism and censures by publishing any part of this communication to you. I have ever let others enjoy their religious sentiments without reflecting on them for those that appeared to me unsupportable or even absurd. All sects here, and we have a great variety, have experience of my good will in assisting them, with subscriptions, for the building of their new places of worship. And, as I have never opposed any of their doctrines, I hope to go out of the world in peace with them all.

EDITORIAL PARAGRAPHS.

By honest doubt and skepticism we shall be enabled to reach a rational system of thought that will emancipate us from superstitions of every character.

DON'T say that you can't afford to go to camp-meeting. If it occurs anywhere within one hundred miles of your neighborhood, GO, — and you won't regret it.

"PRESIDENT GRANT and his whole court belong to the Methodist Church, and go punctually to church every Sunday," — so says a Bremen journal in an article on the "Churches of North America."

THE SUNDAY HERALD says that Mr. Pierrepont, Minister to England, is not the only gentleman of "eminent respectability" who is in the habit of sneaking in at the back doors of mediums. The Herald is correct.

PROF. WAGNER publishes, in the St. Petersburg Journal, a severe critical reply to the report of the Russian Scientific Committee on Spiritual Phenomena, in vindication, to use his own words, "of the truth which they have degraded."

THE EDITOR of the Religio-Philosophical Journal who has charge of the "*olla podrida*" in that paper called "Voices from the People," finds abundant opportunity to ventilate his ignorance by culling paragraphs from various sources and then commenting thereon. If he doesn't know that certain perfumes which are pleasing to the lower, undeveloped, unharmonious spirits are objectionable to the higher, and vice versa, then he had better learn that fact, not only by study, but by casual observation.

DR. SLADE, who is now in London, England, made a short call upon Mrs. Makdougall Gregory. In the course of conversation he placed a hand upon the back of her chair, as he was sitting near her side, and asked Mr. Harrison, who was sitting in front, to rest his hand on the top of the chair on the other side. The instant the two hands touched the chair, without grasping it, it rose vertically and steadily, with Mrs. Gregory upon it, to a height of about nine inches, and descended with the same precision. This was in broad daylight.

THE alacrity with which some persons dismiss their friends, after they have committed the worn-out casket to the dust, and the warmth with which they repel even the suggestion of possible communion, seems little short of brutal to those who have had the "proof palpable" of spirit return. — *Sunday Herald*.

MRS. DR. CLARA A. FIELD, an able and eloquent spiritual lecturer, will speak in Investigator Hall next Sunday forenoon. Admittance free. The public are cordially invited to attend.

SPIRITUAL SCIENTIST.

SPIRITUAL DIVINATION.

A series of articles, revised for the SPIRITUAL SCIENTIST, from the S. F. Banner of Progress, 1867.

BY J. W. M.

IN the Bible, beside the arts of divination practiced by the Jewish priests and prophets, there are, according to Smith's Dictionary of the Bible, sixteen methods of divination mentioned, and, for the greater part, forbidden as interfering with the Jewish monopoly, as follows:—

"Diviners are first mentioned as a prominent body in the Egyptian court. (Gen. xli, 8.)—1. *Chaturim*. They were a class of Egyptian priests, eminent for learning.—2. *Chacamin* (Ex. vii, 11.) Possibly these, as well as their predecessors, were merely a learned class, invested by vulgar superstition with hidden power. Daniel was made head of the college by Nebuchadnezzar (Dan. v, 11).—3. *Mecasshephim* (Ex. vii, 11, *Cassaphim*). The word seems to denote mere jugglers of the class to which belonged Jannes and Jambres (2 Tim. iii, 8). How they produced the wonders which hardened the heart of Pharaoh it is idle to conjecture. Michaelis explains them to be 'astrologers,' such as in ancient times were supposed to be able to control the sun and moon by spells. Women were supposed to be peculiarly addicted to these magical arts (Ex. xxii, 18).—4. *Vidde'onim* (Lev. xix, 31; xx, 6), 'wizards.' Those that could by whatever means reveal the future.—5. *Oboth* (Lev. xx, 6; Is. viii, 19; xix, 3). The word properly means 'spirits of the dead,' and then by an easy metonymy those who consulted them. They are also called *Pythones*. Hence the 'spirit of Python' (Acts xvi, 16). These ventriloquists 'peeped and muttered' from the earth, to imitate the voice of the revealing familiar (Is. xxix, 4, etc.; 1 Sam. xxviii, 8; Lev. xx, 27). Ob probably means a bottle (Job xxxii, 19), and was applied to the magician, because he was supposed to be inflated by the spirit. Of this class was the witch of Endor.—6. *Kosem, kesamin* (Deut. xvii, 10). This word may be taken to mean astrologers, magicians, etc.—7. *Me'onen* (Mic. v, 12; 2 Kings xxi, 6; A. V. 'an observer of times.') It is derived from *Anan*, to cover, and may mean, generally, 'using hidden arts' (Is. ii, 6; Jer. xxvii, 9). If it be derived from *ain*, an eye, it will mean 'one who fascinates with the eyes,' as in the Syr Vers. A belief in the evil eye was universal, and is often alluded to in the Scripture (Deut. xxiii, 6; Matt. xx, 15; Job iv, 7; 1 Sam. xviii, 9. 'Saul eyed David'). Others again make the *meonim* (Is. ii, 6, etc.), 'soothsayers,' who predicted 'times' as in A. V. from the observation of the clouds. In Judges ix, 37, the expression 'terebinth of Me'onenim' refers not so much to the general sacredness of great trees, as to the fact that (probably) here Jacob had buried his amulets (Gen. xxxv, 4).—8. *Menachashim* (Ps. lviii, 5; 2 Kings xvii, 7; xxi, 6, etc., A. V. enchanter), who were supposed to render serpents innocuous and obedient (Ex. vii, 9; Jer. viii, 17; Eccl. x, 11), chiefly by the power of music; but also no doubt by the possession of some genuine and often hereditary secret. They had a similar power over scorpions. The root has, however, a general meaning of 'learning by experience' like to 'augur,' in English (Gen. xxx, 27).—9. *Chober chebarim*. Those who acquired power by uttering spells, etc.—10. *Belomants*. Alluded to in Ez. xxi, 21, where Nebuchadnezzar, at the parting of two ways, uses divination by arrows to decide whether he shall proceed against Jerusalem or Rabbah. Jerome explains it of mingling, in a quiver, arrows on which were inscribed the names of various cities, that city being attacked the name of which was drawn out. Estius says he threw up a bundle of arrows to see which way they would light, and, falling on the right hand, he marched toward Jerusalem.—11. Closely connected with this was divining by rods (Hos. iv, 12).—12. Cup divination (Gen. xlii, 5). Parkhurst and others, denying that divination is intended, make it a mere cup of office for which he would search carefully. But in all probability the A. V. is right. The divination was by means of radiations from the water, or from magically inscribed gems, etc., thrown into it.—13. Consultation of Teraphim (Zech. x, 2; Ez. xxi, 21; 1 Sam. xv, 23). These were wooden images (1 Sam. xix, 13) consulted as 'idols,' from which the excited worshippers fancied that they received oracular responses [probably by rappings].—14. Divination by the liver (Ez. xxi, 21). The liver was the most important part of the sacrifice. Thus the deaths of both Alexander and Hephæstion were foretold.—15. Divination by dreams (Deut. xiii, 2, 3; Judg. vii, 13; Jer. xxiii). Many warnings occur in Scripture against the impostures attendant on the interpretation of dreams (Zech. x, 2, etc). We find, however, no direct trace of seeking for dreams.—16. The consultation of oracles may be considered as another form of divination (Is. xli, 21-24; xlii, 7). The term oracle is applied to the Holy of Holies (1 Kings vi, 16; Ps. xxviii, 2). That there were several oracles of heathen gods known to the Jews, we may infer both from the mention of that of Baal-sebub at Ekron (2 Kings i, 2-6), and from the towns named *Debir*."

In Deut. xviii, 9-14, there are no fewer than eight different grades of divination mentioned: 1st, A reader, or interpreter, of divinations; 2d, A practitioner of occult arts; 3d, An augurer; 4th, An enchanter, or one who gained the ear of the gods through incantation and invocations, or prayer, praise, and song; 5th, One who dealt in charms and amulets; 6th, A soothsayer, or one who possessed a familiar spirit, who served him at all times; 7th, A wizard, or wise man, who, being in possession of more wisdom than his fellows, could, by his wider observation, greater experience, and common sense, divine the past, present, and future; 8th, A necromancer, equivalent to the modern term "Spiritualist,"—one who consulted the spirits of the dead. The writer of Deuteronomy evidently intended to include in the category every system of divination, all of which he condemned as unlawful, except the Mosaic, which, of course, none could practice but the priests. Balaam has a prominent position in Scripture history as a soothsayer and divine. His pretensions are considered valid, and the guardian spirit of Israel, the familiar of Moses, condescends to use him as a medium to communicate with Balak, king of Moab, and gave him the "vision of the Almighty, falling into a trance, but having his eyes open." Even Balaam's ass was a medium, and a trance speaker. If the Scriptures present one fact more forcibly than another, it is this: there was a continual demand for counsel in regard to coming events from supernal sources; there is manifested a conscious lack of experience, which no other source could supply. Believing every part of Nature to be acted upon by spiritual beings or gods, and in their power to communicate, from their own intense desire to receive those communications, they could not do otherwise than construct systems of divination, from the simple drawing of lots to the more complex geomantic and astrological, as an alphabet for the reading of the will of the Gods, "the whole of which," says Wilson, in his Dictionary of Astrology, "is the effect of that sympathy which pervades all Nature, and which is the fundamental principle of all divination, under whatever form practiced, where the querent (questioner) and the artist (medium) are sincere. There is nothing in it either celestial or diabolical, meritorious or criminal, good or evil. A person is equally justifiable in making an inquiry into one thing as another; and to propose a horary (astrological) question is an act as indifferent in itself as to ask, What is o'clock? It contains nothing supernatural, for it is Nature itself, operating in its usual way. It is the same kind of sympathy which causes the magnet and iron to attract each other; a detached portion of the earth to return to the common centre; the water to approach the luminaries; the child to approach the nipple; the planets to revolve around the sun; the needle to point to the pole; the husband to suffer the pain of gestation alternately with his wife, and to have milk in his breasts at the time of parturition; the mother to feel the flow of milk into her breasts some seconds before the child awakes; the marks imprinted on the child in the womb by the mother's wants or fears; the increasing or diminishing color of a fruit-mark, as the fruit it represents is in or out of season; the turbulence of wine at vintage time; the responsive sound of one musical instrument untouched to another that is struck; and a thousand more instances superfluous to mention. All instinct is sympathy, and the same common affinity between various parts of matter which induces rats to forsake a falling house,—ants to quit their nests, carrying their young with them, before an inundation, and dogs to foretell disaster,—will enable a human being to propose a horary question at the instant of time when the heavens are favorably disposed to give a solution."

But all diviners are not thus willing to attribute to natural causes and coincidences their powers of divination; the less cultured are like the savage, who "attributes every natural phenomenon, that is inexplicable to him, to immediate spiritual influence. This is so natural to him, and goes so far, that every savage—like Campe's man Friday when he plunges his hand into a boiling pot—rather imagines spirit and magic power in the cause of the smart, than seeks for it in natural causes."

Even Jesus is thought by some to have practiced the arts of divination, as in the case of the woman caught in adultery, when he stooped and wrote on the ground with his finger,

which was the practice of the geomancers, who, making from an uncertain and uncounted number of marks of sixteen lines on the ground, erected their geomantic scheme; a relic of which is found in the common "Napoleon's Oraculum."

CONCERNING THE HOLMESES.

To the Editor of the *Spiritual Scientist*:

DEAR SIR:—Under a promise from you when I first became your reader, that I might ask questions, I now venture to trouble you, though previous efforts of mine in the same direction do not warrant me full hope that my requests will be attended to.

In your last publication, No. 21, is a communication, over the signature of Nelson Holmes, in which he denies certain charges made against him and his lady in the *Scientist*. To this denial you reply, that the article in question was taken (without credit) from an English paper, that "our (your) columns are open to him (Mr. Holmes), and ever have been;" and in the conclusion of your remarks you add, "The matter referred to has been fully ventilated in all the *Spiritual papers* * * * and we have no doubt our readers have read enough to become satisfied as to the facts in the case."

Without criticising your conduct in quoting serious charges, without comment, against persons, from other papers, which you do not fully endorse, I will proceed to say I am very glad that your columns are still open to Mr. Holmes, and that all of your readers (one certainly) have not read enough to "become satisfied" as to the whole truth in the matter of the Katy King affair in which Mrs. Holmes is said to have practiced deception, and to have completely blinded the life-long philosopher and investigator, R. D. Owen. What has been said in other *Spiritual papers* than the *Scientist*, I do not know, as I read no other; but as far as a full investigation of the thing has been had in that paper, I have to say there has been nothing satisfactory—nothing like the clear criticisms, pro and con, that we have had in the case of Mrs. Hardy.

I am, and have been, a patient investigator of Spiritualism for many years, and must say that I have greatly regretted this lack of a full exposition of this affair in your paper, because I believe that if the Holmeses have practiced successfully such gross impositions in the presence of one of our most thoughtful men, as the secular papers charge, and as Mr. Owen admits, then his two volumes on the subject of Spiritualism, which have convinced hundreds—perhaps thousands—lose nearly all their weight; for he is as likely to have been deceived in all his investigations as in the case of the Holmeses.

I belong to a class of investigators who were young men with Mr. Owen, have been readers of his *Free Enquirer* long, long ago, and have had great confidence in his powers of analysis and keen observation; and, in want of personal experience, have fully accepted his as genuine, and have almost—some of us quite—been convinced of the truth of Spiritualism. This Katy King deception—if it was a deception—has been unusually discouraging, and has driven very many back into materialism. I would now request Mr. Holmes to accept the kind offer of your columns, and to give such of your readers as read no other organ of Spiritualism but yours a thorough and candid account of this Owen-Childs Katy King business. If there was an outside ring formed, as he hints, "outside of our (his) rooms," let him tell us all about it, with the proofs of his assertion. Let him say if this "disreputable woman" of whom he speaks was ever employed by him or his lady, and, if so, in what capacity.

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THE WINDOW OF THE TEMPLE.

THE EYE,—the Window of the Temple we call it,—who can explain it? How far do we get towards a knowledge of its powers and properties by talking about the various humors and lenses? It is a wonderfully constructed camera obscura, it is a darkened chamber magnificently fitted up with reflectors and glasses for the purpose of painting truthful representatives of the outside world; but when we have said this we have exhausted our knowledge, we can say no more, and how much have we discovered? We have made no progress at all towards the wonderful connection between the eye, which is a mere machine, like any other optical instrument in relation to it, and the mind, which is really the eye.

May we not say that the eye is framed as much to conceal objects as to reveal them? Is it not most obvious how easily it might have been constructed so as to reveal more to us than it does? It might have been more telescopic,—it might have been more microscopic,—in either instance, the source of how much happiness to us? Can we not conceive how it might have been framed so as to discover, not the essence of things, but the more hidden and subtle vestures in which essences hide themselves? Instead of being an unending means of delight and amusement to us, might it not, by being fitted to see the hidden movements of life, have been a source of never-ending pain and annoyance?

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SPIRITUAL SCIENTIST.

SPIRITUAL DIVINATION.

A series of articles, revised for the SPIRITUAL SCIENTIST, from the S. F. Banner of Progress, 1867.

BY J. W. M.

IN the Bible, beside the arts of divination practiced by the Jewish priests and prophets, there are, according to Smith's Dictionary of the Bible, sixteen methods of divination mentioned, and, for the greater part, forbidden as interfering with the Jewish monopoly, as follows:—

"Diviners are first mentioned as a prominent body in the Egyptian court (Gen. xli, 8).—1. *Charumim*. They were a class of Egyptian priests, eminent for learning.—2. *Chacamin* (Ex. vii, 11). Possibly these, as well as their predecessors, were merely a learned class, invested by vulgar superstition with hidden power. Daniel was made head of the college by Nebuchadnezzar (Dan. v, 11).—3. *Mecasshephim* (Ex. vii, 11, *Cassaphim*). The word seems to denote mere jugglers of the class to which belonged Jannes and Jambres (2 Tim. iii, 8). How they produced the wonders which hardened the heart of Pharaoh it is idle to conjecture. Michaelis explains them to be 'astrologers,' such as in ancient times were supposed to be able to control the sun and moon by spells. Women were supposed to be peculiarly addicted to these magical arts (Ex. xxii, 18).—4. *Yidde'onim* (Lev. xix, 31; xx, 6), 'wizards.' Those that could by whatever means reveal the future.—5. *Oboth* (Lev. xx, 6; Is. vii, 19; xix, 3). The word properly means 'spirits of the dead,' and then by an easy metonymy those who consulted them. They are also called *Pythones*. Hence the 'spirit of Python' (Acts xvi, 16). These ventriloquists 'peeped and muttered' from the earth, to imitate the voice of the revealing familiar (Is. xxix, 4, etc.; 1 Sam. xxviii, 8; Lev. xx, 27). *Ob* properly means a bottle (Job xxxii, 19), and was applied to the magician, because he was supposed to be inflated by the spirit. Of this class was the witch of Endor.—6. *Kosem, kesamin* (Deut. xvii, 10). This word may be taken to mean astrologers, magicians, etc.—7. *Me'onim* (Mic. v, 12; 2 Kings xxi, 6; A. V. 'an observer of times.') It is derived from *Anan, to cover*, and may mean, generally, 'using hidden arts' (Is. ii, 6; Jer. xxvii, 9). If it be derived from *ain*, an eye, it will mean 'one who fascinates with the eyes,' as in the Syr. Vers. A belief in the evil eye was universal, and is often alluded to in the Scripture (Deut. xxi, 6; Matt. xx, 15; Job iv, 7; 1 Sam. xvi, 9. 'Saul eyed David'). Others again make the *me'onim* (Is. ii, 6, etc.), 'soothsayers,' who predicted 'times' as in A. V. from the observation of the clouds. In Judges ix, 37, the expression 'terebinth of *Me'onim*' refers not so much to the general sacredness of great trees, as to the fact that (probably) here Jacob had buried his amulets (Gen. xxxv, 4).—8. *Menuchashim* (Ps. lviii, 5; 2 Kings xvii, 7; xxi, 6, etc.). A. V. enchanter, who were supposed to render serpents innocuous and obedient (Ex. vii, 9; Jer. viii, 17; Eccl. x, 11), chiefly by the power of music; but also no doubt by the possession of some genuine and often hereditary secret. They had a similar power over scorpions. The root has, however, a general meaning of 'learning by experience' like to 'augur,' in English (Gen. xxx, 27).—9. *Chober chebarim*. Those who acquired power by uttering spells, etc.—10. *Belomants*. Alluded to in Ez. xxi, 21, where Nebuchadnezzar, at the parting of two ways, uses divination by arrows to decide whether he shall proceed against Jerusalem or Rabbah. Jerome explains it of mingling, in a quiver, arrows on which were inscribed the names of various cities, that city being attacked the name of which was drawn out. Estius says he threw up a bundle of arrows to see which way they would light, and, falling on the right hand, he marched toward Jerusalem.—11. Closely connected with this was divining by rods (Hos. iv, 12).—12. Cup divination (Gen. xli, 5). Parkhurst and others, denying that divination is intended, make it a mere cup of office for which he would search carefully. But in all probability the A. V. is right. The divination was by means of radiations from the water, or from magically inscribed gems, etc., thrown into it.—13. Consultation of Teraphim (Zech. x, 2; Ez. xxi, 21; 1 Sam. xv, 23). These were wooden images (1 Sam. xix, 13) consulted as 'idols,' from which the excited worshippers fancied that they received oracular responses [probably by rappings].—14. Divination by the liver (Ez. xxi, 21). The liver was the most important part of the sacrifice. Thus the deaths of both Alexander and Hephæstion were foretold.—15. Divination by dreams (Deut. xiii, 2, 3; Judg. vii, 13; Jer. xxiii). Many warnings occur in Scripture against the impostures attendant on the interpretation of dreams (Zech. x, 2, etc). We find, however, no direct trace of seeking for dreams.—16. The consultation of oracles may be considered as another form of divination (Is. xli, 21-24; xlii, 7). The term oracle is applied to the Holy of Holies (1 Kings vi, 16; Ps. xxviii, 2). That there were several oracles of heathen gods known to the Jews, we may infer both from the mention of that of Baalzebub at Ekron (2 Kings i, 2-6), and from the towns named *Debir*."

In Deut. xviii, 9-14, there are no fewer than eight different grades of divination mentioned: 1st, A reader, or interpreter, of divinations; 2d, A practitioner of occult arts; 3d, An augurer; 4th, An enchanter, or one who gained the ear of the gods through incantation and invocations, or prayer, praise, and song; 5th, One who dealt in charms and amulets; 6th, A soothsayer, or one who possessed a familiar spirit, who served him at all times; 7th, A wizard, or wise man, who, being in possession of more wisdom than his fellows, could, by his wider observation, greater experience, and common sense, divine the past, present, and future; 8th, A necromancer, equivalent to the modern term "Spiritualist,"—one who consulted the spirits of the dead. The writer of Deuteronomy evidently intended to include in the category every system of divination, all of which he condemned as unlawful, except the Mosaic, which, of course, none could practice but the priests. Balaam has a prominent position in Scripture history as a soothsayer and divine. His pretensions are considered valid, and the guardian spirit of Israel, the familiar of Moses, condescends to use him as a medium to communicate with Balak, king of Moab, and gave him the "vision of the Almighty, falling into a trance, but having his eyes open." Even Balaam's ass was a medium, and a trance speaker. If the Scriptures present one fact more forcibly than another, it is this: there was a continual demand for counsel in regard to coming events from supernal sources; there is manifested a conscious lack of experience, which no other source could supply. Believing every part of Nature to be acted upon by spiritual beings or gods, and in their power to communicate, from their own intense desire to receive those communications, they could not do otherwise than construct systems of divination, from the simple drawing of lots to the more complex geomantic and astrological, as an alphabet for the reading of the will of the Gods, "the whole of which," says Wilson, in his Dictionary of Astrology, "is the effect of that sympathy which pervades all Nature, and which is the fundamental principle of all divination, under whatever form practiced, where the querent (questioner) and the artist (medium) are sincere. There is nothing in it either celestial or diabolical, meritorious or criminal, good or evil. A person is equally justifiable in making an inquiry into one thing as another; and to propose a horary (astrological) question is an act as indifferent in itself as to ask, What is o'clock? It contains nothing supernatural, for it is Nature itself, operating in its usual way. It is the same kind of sympathy which causes the magnet and iron to attract each other; a detached portion of the earth to return to the common centre; the water to approach the luminaries; the child to approach the nipple; the planets to revolve around the sun; the needle to point to the pole; the husband to suffer the pain of gestation alternately with his wife, and to have milk in his breasts at the time of parturition; the mother to feel the flow of milk into her breasts some seconds before the child awakes; the marks imprinted on the child in the womb by the mother's wants or fears; the increasing or diminishing color of a fruit-mark, as the fruit it represents is in or out of season; the turbulence of wine at vintage time; the responsive sound of one musical instrument untouched to another that is struck; and a thousand more instances superfluous to mention. All instinct is sympathy, and the same common affinity between various parts of matter which induces rats to forsake a falling house,—ants to quit their nests, carrying their young with them, before an inundation, and dogs to foretell disaster,—will enable a human being to propose a horary question at the instant of time when the heavens are favorably disposed to give a solution."

But all diviners are not thus willing to attribute to natural causes and coincidences their powers of divination; the less cultured are like the savage, who "attributes every natural phenomenon, that is inexplicable to him, to immediate spiritual influence. This is so natural to him, and goes so far, that every savage—like Campe's man Friday when he plunges his hand into a boiling pot—rather imagines spirit and magic power in the cause of the smart, than seeks for it in natural causes."

Even Jesus is thought by some to have practiced the arts of divination, as in the case of the woman caught in adultery, when he stooped and wrote on the ground with his finger,

which was the practice of the geomancers, who, making from an uncertain and uncounted number of marks of sixteen lines on the ground, erected their geomantic scheme; a relic of which is found in the common "Napoleon's Oraculum."

CONCERNING THE HOLMESSES.

To the Editor of the *Spiritual Scientist*:

DEAR SIR:—Under a promise from you when I first became your reader, that I might ask questions, I now venture to trouble you, though previous efforts of mine in the same direction do not warrant me full hope that my requests will be attended to.

In your last publication, No. 21, is a communication, over the signature of Nelson Holmes, in which he denies certain charges made against him and his lady in the *Scientist*. To this denial you reply, that the article in question was taken (without credit) from an English paper, that "our (your) columns are open to him (Mr. Holmes), and ever have been;" and in the conclusion of your remarks you add, "The matter referred to has been fully ventilated in all the *Spiritual papers* * * * and we have no doubt our readers have read enough to become satisfied as to the facts in the case."

Without criticising your conduct in quoting serious charges, without comment, against persons, from other papers, which you do not fully endorse, I will proceed to say I am very glad that your columns are still open to Mr. Holmes, and that all of your readers (one certainly) have not read enough to "become satisfied" as to the whole truth in the matter of the Katy King affair in which Mrs. Holmes is said to have practiced deception, and to have completely blinded the life-long philosopher and investigator, R. D. Owen. What has been said in other *Spiritual papers* than the *Scientist*, I do not know, as I read no other; but as far as a full investigation of the thing has been had in that paper, I have to say there has been nothing satisfactory—nothing like the clear criticisms, pro and con, that we have had in the case of Mrs. Hardy.

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Does it not appear certain, now, that we must speak of an

internal as well as external sight? and it is to this power of internal vision, which cannot be explained at all, on the usual principles of optics, we give the name of clairvoyance. Dr. Haddock remarks on this:—

The moment we attempt to pass beyond the retina, science is at fault; no natural philosopher has been able to explain how the optic nerve conveys the image to the brain; we know that the mind is conscious of the images formed on the retina, or, in more familiar language, of the things seen by the eyes; but in what manner an opaque nervous cord, differing in no essential particulars from other nervous cords, conveys that impression to the mind, we are entirely ignorant. Ordinary sight has, therefore, a *psychological basis*: and this is admitted by the best physiologists.

—Edwin Paxton Hood.

ONE OF THE SIGHTS OF JERUSALEM.

THE WAILING PLACE of the Jews is on the west side of the Temple inclosure. It is in a long, narrow court formed by the walls of modern houses and the huge blocks of stone of this part of the original wall. These stones are no doubt as old as Solomon's Temple, and the Jews can here touch the very walls of the platform of that sacred edifice. Every Friday a remnant of the children of Israel comes here to weep and wail. They bring their Scriptures, and, leaning against the honey-combed stone facing it, read the Lamentations and the Psalms in a wailing voice, and occasionally cry aloud in a chorus of lamentation, weeping, blowing their long noses with blue cotton handkerchiefs, and kissing the stones. We were told that the smoothness of the stones in spots was owing to centuries of osculation. The men stand together at one part of the wall and the women at another. There were not more than twenty Jews present as actors in the solemn ceremony the day we visited the spot, and they did not wail much, merely reading the Scriptures in a mumbling voice and swaying their bodies backward and forward. Still they formed picturesque and even pathetic groups; venerable old men with long white beards and hook noses, clad in rags and shreds and patches in all degrees of decadence; lank creatures of the tribe of Benjamin with the corkscrew curls; and skinny old women shaking with weeping, real or assumed. Very likely these wailers were as poor and wretched as they appeared to be, and their tears were the natural outcome of their grief over the ruin of the Temple nearly two thousand years ago. I should be the last one to doubt their enjoyment of this weekly bitter misery. But the demonstration had somewhat the appearance of a set and show performance. While it was going on, a shrewd Israelite went about with a box to collect mites from the spectators. There were many more travelers there to see the wailing, than there were Jews to wail. This also lent an unfavorable aspect to the scene. I myself felt that if this were genuine I had no business to be there with my undisguised curiosity, and if it were not genuine it was the poorest spectacle that Jerusalem offers to the tourist. Cook's party was there in force, this being one of the things promised in the contract, and I soon found myself more interested in Cook's pilgrims than in the others. The Scripture read and wailed this day was the fifty-first psalm of David. If you turn to it (you may have already discovered that the covert purpose of these desultory notes is to compel you to read your Bible) you will see that it expresses David's penitence in the matter of Bathsheba.—*The Atlantic Monthly*.

A RECENT number of the North China Herald says:—The phantasy that has been lately prevalent in the cities of Soochow-Chinkiang, Yangchow and Nanking, touching the pranks of mischievous sprites, who have taken to cutting off the lieges' tails, has spread to Shanghai. The sprites are of paper, cut by magicians to resemble the human figure, and despatched after certain incantations to create annoyance. On this occasion they have been directed to cut the queues of numerous persons in large cities. They always presage trouble in the State. As an instance of the excitement which the tail-cutting mania is causing among the Chinese, we may mention that the circulation of the Shenpao has increased several hundreds since it began. One man relates that he was walking near the North Gate, and suddenly he heard a sound as of rushing wind, when lo! his

tail was gone. Another case related is of a child who went out to play, when in a moment his tail was gone, and he came home crying to relate his loss. However all this may be, there is no doubt that a number of tails do get cut off, and that great alarm exists in consequence. What heightens the panic is a saying that a man only lives one hundred days after the catastrophe has happened to him.

INDEPENDENTLY of the wealth, influence and greatness which industry gains for us, it carries along with it another great advantage—it is conducive to the preservation of health. All things in nature are preserved in their native purity and perfection, in their sweetness and in their lustre, by motion, but, when resting, they become corrupted or defiled. The air, when it is fanned by breezes, is pure and wholesome; but, when inactive, it is thick and putrid. Metals, when in use, are smooth and sparkling; but, when laid by, they contract rust. The soil, when tilled, yields corn; but when fallow, it is overgrown with weeds and thistles. In fact, every thing in nature is preserved in its proper condition by constant agitation. So the mental and bodily faculties of man, when in constant exercises, are preserved and improved; but, when unemployed, they become dull and heavy, as if they had contracted rust. By industry alone, then, do we preserve our healths and perfect our natures.

A CORRESPONDENT of the London Medium warns delicate persons against practices indulged in by certain mediums who pretend to be healers. This person had been attended by one of these for three years, failing in vital power all the time. The medium borrowed a ring from the patient occasionally, and kept up a *rapport* which has been adjudged to be detrimental to health by enabling a transference of vital power to take place. Those who submit to mesmeric or any form of treatment should be careful that the operator abstain from alcohol and tobacco, and that he or she be an honest, pure-minded person, and lead an honorable life; otherwise it will be a case of killing rather than curing.

IN A RECENT editorial reply to an article from Mrs. Denton, the Banner passed a criticism on the book, "The Soul of Things," which is the joint production of Prof. Denton and his wife above referred to. Prof. Denton replies in a letter, printed in the last issue; it is accompanied by an editorial apology, neat and ample. The letter tells a truth that is important, however, coming as it does from Prof. Denton. He says: "Are we then never to publish anything that draws largely on the credulity of readers? How long would the Banner be published, if you should adopt that principle?"

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.

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How 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 tiltings 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 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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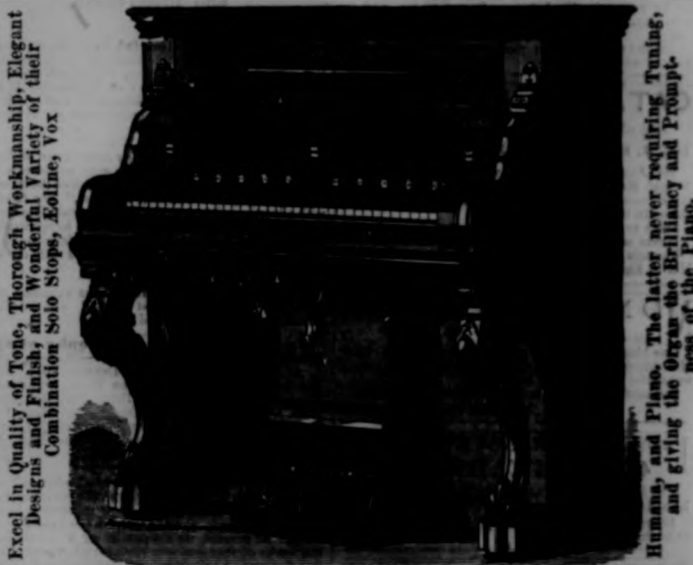
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