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BY GEORGE WENT

The cause for the denial of the appearance of, and communication with, human spirits, may be found in the condition and requirements of the Church itself. After the great defection produced by Protestantism from the ground of truth as these manifestations fraudulent practices of the Church, still occurred, it was required of the Protestants, (as it was often impossible to separate the true from the false, or to prevent the misapplication of the true) to show the unessentiality of these occurrences altogether. This requirement was supposed to be sufficiently fulfilled by the negative affirmation of an apparent fact, that the Church was then established, and miracle, or the immediate action of spirit on matter, was therefore no longer needed. Though well-intentioned, this requirement was unsatisfactory, since the manifestation of resource was at once seen in the fact that the manifestations continued to take place. Futile because the manifestations had been diverted from their proper and reasonable uses by a worldly-minded hierarchy, the assertion of their entire cessation was an attempt to suppressive of the "known course of nature," and consequently failed of its purpose. It was in the order of nature, and in the pursuance of the divine plan for humanity that these occurrences took place; and it

There is no mystic so subtle and irreclaimable as he who may, but will not, see. These spiritual appearances trail their shining garments through authentic history. Even the tradition of them is universally extant. They fill the very niches of the temple of religion, and are inwrought in the daily lives of the people. Yet their actual occurrence is denied with a persistency and seriousness which would be ludicrous were it not humiliating to the understanding. This, too, while proof of its reality is before the eyes of the man who may read as he runs. Can it be that man is not a lover of truth that he is so neglectful of it when it crieth in the market-place? No. It is because dogmatism and authority have him by the throat, so that he dare not utter a word. Yet we are fain to believe that the spirit of protesting Luther is not dead, although it sleeps. Ah, how sad and patient, if now brooding on this modern world, it must be to count the weary years that have elapsed since he shook his protest in the face of Charles the Fifth, and still beholds the Reformation incomplete! He was a leader indeed; but his followers, while they accept his fortunes, do not copy their chief. With the faith of the Christian are intermingled now doubtful and distracting points of belief, and indistinct and incongruous conceptions of future existence. As for the Spiritualist, he not only believes, but knows. The consciousness of being an indestructible spirit, human now, erewhile to be angelic, fortifies him against the assaults of adverse opinion, while the demonstration of his posthumous communication with those he leaves behind him

takes away the sting of separation by the knowledge that his departure is but a sojourn to a contiguous territory, capable of amelioration by occasional visits to the land of his birth.

Under the reign of the skeptical writers of the last century, faith was fast becoming unbelief. Spiritualism came in time to create a soul beneath the ribs of dying belief; but the resuscitated body of formal religion does not recognize its physician; possibly because it fears that its occupation is gone may be realized in the general confession of the inadequacy of the old instrumentalities.

What is Spiritualism? As a science it is psychology, the demonstration of the spiritual; as a philosophy, the co-ordination of matter and spirit; as a religion, continuous life and the responsible relationships of the spiritual and material worlds. This is Spiritualism; the last solution to human questioning; psychology perfected; the achievement of the hopes and destiny of man.

Discussion now rife on psychological subjects in the higher literature will descend to the secular press, and Spiritualists will not have long to wait until the phenomenal phase of their belief will force itself upon the best opinion. The world moves; and many are the true believers, backed by the vast masses, who demand to be informed upon a subject at least equal, if not paramount, in importance to that of politics.

It has already been asserted by one in the bands of Episcopacy, that there is "a general break-down of old beliefs without a decadence of religious spirit." Such a spirit cannot long remain objectless; its marriage to a modified creed means a new religion. Dr. Briggs of the Union Theological Seminary says: "Each age has its own peculiar phase of truth to elaborate in the theological conception. Theology will not satisfy the demands of the age if she appears in the worn-out armor or antiquated costume of former generations. She must beat out a new suit of armor from Biblical material which is ever new." And Dr. Swing asserts it to be folly to suppose "that we may write out the metaphysics and the theology,—that is to say, the creeds—of one age, and attempt to perpetuate them in all ages."

By this recognition of the necessity for a re-statement of creed, the first step has been taken. The eventual, I would say the very next, step will be the recognition of Spiritualism; which indeed is to be found in the Bible, and without which Christianity can neither be accepted nor explained.

FORM MANIFESTATIONS.

BY THE REV. W. STAINTON MOSES, M.A. (OXON.)

The risk of becoming discursive is so great, especially in treating of a subject that is little understood, that I have thought it best to reduce what I have to say to writing. In the discussion held here a fortnight ago many valuable hints were thrown out, but on the whole we did not arrive at any definite issue.

Now it seems to me that almost all the published records of seances where form manifestations occur, travel over the same ground. We have statements more or less exact of appearances more or less resembling the medium, more or less clearly seen (generally the latter) and more or less clearly proven to be separate entities. On the last point I confess I have seen very little evidence that is satisfactory; but I frankly admit that some evidence does seem to me to be entirely conclusive.

It is always invidious to particularize any special accounts, but, in the interests of the perplexed investigator, I may perhaps be permitted to say what seems to me to be valuable evidence, and point out what seems to lack value in respect of conclusive proof. Having done so, I will shortly specify some desiderata.

Before proceeding further it may be noticed that the forms now usually produced are apparently different from those which have been seen in the presence of Mr. Home and Mrs. Jencken. The apparition of Mrs. Livermore, recorded by Dale Owen, was produced without the aid of any cabinet, and while the medium was in a normal state. There was, therefore, no opportunity for the transfiguration or mesmeric influence which seems occasionally to take the place of strict materialization.

Nor does it appear that the form was always of the same solidity as those which are now presented. I have myself witnessed with the same medium (Mrs. Jencken) a case of

form presentation in which the figure was sufficiently solid to obscure the light from an open window, and was plainly perceptible to me as I bent over my chair; it also could draw the curtains so as to pass to the next room, and it could there press against the curtains, as to cause them to show an indentation such as would have been made by a human form; and yet that body was not the solid thing of flesh and blood which I have seen and read of with other mediums.

This presence, felt and perceived rather than seen and handled, is a familiar one to me, and I take it to be another and more incipient phase of materialization. I have seen it once in the presence of Mr. Home; and many will remember descriptions of seances with him at which shadowy hands and forms have been described. Mrs. Honywood described such a seance in the *Spiritualist* not very long ago. Mr. and Mrs. S. C. Hall and other have done the same. I used some four or five years ago to feel the same sense of a near presence when John King appeared at Williams' seances; but that was when he was not visibly materialized. I have once observed the same phenomenon with Miss Cook. We were sitting in a circle at her house, and Katie suddenly appeared close to me so as to get that sense of a near presence. I remarked upon it, and she at once spoke and touched me with her hand. But believe that that member was the only solid part of her; her figure was plainly perceptible to me, and her presence felt, at I do not think the form was what I call materialized.

These cases I refer to another and more incipient stage of materialization.

The way in which ordinary seances for the production of these form manifestations are now held is this. The medium is placed out of view of the circle either in a cabinet or behind a curtain; and is bound, more or less securely, or entirely free. A very considerable and most desirable advance on this plan is obtained in rare cases where the medium is in full view during the sitting. Usually he is out of sight. This method of investigation earnestly hope to see abolished, but for the present it obtains.

Under these conditions a form is frequently seen to issue from the cabinet, or from behind the curtain. What evidence have we that it is a distinct and separate individuality from the medium? In many cases it resembles him; in some it decidedly does not; in a vast number of cases the light is not sufficient to enable an observer to say anything on the question. The latter class of cases may at once be put out of court, for assuredly when the medium is so put out of view the burden of proof that the form is distinct from himself rests on those who maintain that it is the case; whether it resemble him or not is not much the point. We know that he is there. Before we can be asked to assume the existence of another body, formed, know not how, we must be quite sure that he is there still, that we are really dealing with a separate and distinct entity.

It is not much to the point to say that the form presented to our view is different from his in garb, gesture and temperament. We know—those who have studied the mesmeric phenomena (and it is eminently to be desired that all students of these psychical phenomena would first make themselves familiar with the ordinary phenomena of mesmerism)—we know, I say, that a control will *ab extra* will so govern the actions of a sensitive, as to make him play any suggested part. Now since the medium is placed during these phenomena the burden of proof that he is not so influenced rests on those who maintain the distinct separate individuality of the form.

It is not enough, again, to say that the medium has been securely bound, and so is ruled out of the question. This is not so. A celebrated triment of Mr. Crookes with Miss Cook demonstrates and forever that the power of the controlling agencies is sufficient to free a medium from any bonds that the ingenious man can devise.

What we require, there is conclusive proof that the medium is not unconscious, transfigured, transformed, or presented to our gaze to play a part. We know that he may be so used. Nay, believe that the very materials for acting his part may be tied to him, and he, when the seance is over, be none the wiser.

What proof ought we to offer final?

Nothing, as it seems to me, of a clear view of medium

and form at the same time, in light sufficient for careful observation, and on repeated occasions. I dwell on the latter point, for I find that reiterated evidence is necessary to bring home to the mind so stupendous a fact as this.

This proof has been obtained by fortunate individuals in some cases; and on them I confess my faith rests. I have not been able to secure personal proof, though I have had evidence which makes very strongly for conviction. Among the clearest cases I would instance the experiments of Mr. Adshead with Miss Wood, of Mr. Barkas at Newcastle, and of Count de Bullet with Firman. In saying this I mean no sort of disparagement to other investigators, especially to many friends in America whose facts are too numerous for record.

I cannot take up your time by going through recorded evidence. I must leave each mind to find its own flaws and to draw its own conclusions. But I may shortly refer to a paper by Mr. O'Sullivan, in the *Spiritualist* of May 4th last. There are points there which seem to me very conclusive. First of all, the Count de Bullet holds his seances on the only successful principles—regularly, (every day at noon) with conditions not needlessly varied, and with patience. His results are correspondingly good. For instance, Mr. O'Sullivan speaks of "four forms seen at a time, with Firman asleep." This in one's own rooms is, I think, conclusive.

One form is not conclusive, unless the medium be seen too; one form, under conditions which preclude personation, cannot be set aside. Again, Mr. Adshead's cage; Mr. Barkas' undressing and redressing the medium in a room to which he never had access; these, and other experiments, too, place the question on a secure basis. Only I always feel a sort of mental irritation that so much time and precaution should be wasted simply because the medium is so jealously secluded. That prevents us from investigating the crucial question—What is it?

In a given case, is it the medium presented in mesmeric trance and playing a part? or is it himself transfigured? or is it the transference of a being from the plane of spirit to the plane of matter? or is it a separate creation? or is it the transference of energy from the medium so that another shadowy form is built up out of his vital forces?

I profess myself unable to tell, and I grumble that I never shall be able to tell so long as the present methods of investigation are insisted on. I can get stray glimpses. Mr. O'Sullivan, for instance, speaks of faces imperfectly made, "faces visible only in parts or spots, with black blotches"—half-formed, in fact. This leads to the conclusion that the process is one of building up, which is sometimes imperfectly performed.

But sometimes the form presents itself almost before the medium is in his place, and is suggestive of the transference by some instantaneous process of a being from another plane of existence to ours.

Then again, as in Mr. Adshead's experiments, the form grows up before the observer's eyes, and is framed before him, and again sinks into nothingness as he gazes at it.

The balance of evidence seems to be in favor of a building up of a new being. But, whether by withdrawal of energy from the medium, so that it is (so to say) bone of his bone, and flesh of his flesh, or whether by some occult process whereby material is formed in the atmosphere, and is consolidated temporarily and afterwards dissipated, I am entirely unable to say.

I have stated what, as I think, has been arrived at. It is little enough, and we may be thoroughly ashamed that, after all these years, it is so little. But I am in hopes that the way is paved for more and closer investigation. Surely none will say that an allegation so portentous should be accepted without the most conclusive evidence. Surely we are within our right in asking for proof that no fair man can set aside.

1. The abolition of the cabinet.

It is desirable to see the medium, for reasons already pointed out. It is very desirable, too, to make experiments with him, so as to show his exact physical condition while the manifestations are going on.

2. If this be considered a too stringent measure of reform, it is absolutely necessary that the medium should be so placed

as to enable any selected member of the circle to enter the cabinet and testify that the medium is in his place.

This, however, I regard only as a tentative step to the abolition altogether of the cabinet.

3. Some experiments should be conducted with the form. As yet nothing has been done, or, at any rate, published. It is only by such means that we can hope to solve the perplexing questions which meet one at every turn in this most perplexing phenomenon.

4. More feasible, perhaps, is the suggestion of Mr. Harrison, that a series of experiments should be conducted with the medium, so as to test his variations of temperature and pulse. This would have a special bearing on the question of withdrawal of energy. I have seen a medium after severe strain from a long seance, during which pronounced physical manifestations took place, bend over as though the spinal column had not power to support the body. His hands at that time were cold and dead; and I think his pulse would have been found to be faint and flickering. "Vital energy had gone out of him." What was that "virtue?" Vital energy in some form, no doubt. How had it been used? How transformed?

It is for science, by exact experiment, to answer these and similar questions.

A DEVOTIONAL SEANCE.

It has before been hinted in these columns that a class of Spiritualists were now coming forward in Spiritualism who were more religious in their natures and manifested their characteristics in the articles of organization of their societies or in the public services held by them. The casual observer, who is at all familiar with the history of the movement during the past few years will not fail to notice an influx of this influence all over the world, and sentiments in accordance therewith are becoming more and more frequently expressed. In England Spiritualism has permeated the church, and while many of the ministers of the Church of England are avowed Spiritualists, the rest have little or nothing to say against it. On Whit-Sunday a Church of England clergyman held a devotional seance in London. The service was strictly private and invitations limited to friends: it began at 11.30. The reverend gentleman who officiated wore the church robes, not, as he said, that he attached the slightest importance to the matter of dress *per se*, but he wished as a matter of principle to attest his conviction that such a service is not incompatible with the staunchest allegiance to the church whereto he declared it his privilege to belong. The order of exercises was as follows: Opening hymn, "Brief life is here our portion." Ten minutes' address explanatory of the service. Hymn. Prayers from Church of England office. Gospel. Consecration prayer and communion. Short silent seance, previous to which was sung the passage from Tennyson's "In Memoriam":

"In vain shalt thou, or any call
The spirits from their golden day,
Except like them, thou too can'st say—
'My spirit is at peace with all.'
"They haunt the silence of the breast,
Imaginations calm and fair;
The memory like a cloudless air,
The conscience as a sea at rest.
"But when the heart is full of sin
And doubt beside the portal waits,
They can but listen at the gates
And hear the household jar within."

IT CANNOT be that you do not wish to believe, or that you can remain indifferent to the subject whether it be a truth or not. For my part, though I have long made up my mind that spirit is the only solution that covers the manifold phases which are being developed hourly, I do not, and never have insisted, that others should accept that belief. All that I am concerned in is, to establish beyond cavil, that marvellous manifestations, apparently in violation of natural laws, do occur, and that we who believe in them are under no delusion.
—B. Coleman.

A CORRESPONDENT of the *Graphic*, writing from Manchester, N. H., says that there is a very respectable representation of sensible, intelligent people who do not draw their faith in Spiritualism from public "mediums" who, in the privacy of domestic life, have been convinced that communications are possible; who care nothing for convincing others; whose faith is of a most satisfactory and substantial nature in its results to themselves, and who, as years go by, find without seeking proof on proof accumulating that what we term death is only a change of condition.

AN EXTRACT FROM A MANUAL OF PHOTOGRAPHY BY E. DE VALECOURT.—EDITION OF 1851.

MR. LEYMARIE.—The question below, so important in connection with the possibility of spirit photography, is treated of also in former editions; we beseech the spirits and all those interested in the subject, to do as I have done: contribute a grain of sand to the completion of the sublime edifice—the truth.

Chapter 18, page 281, is entitled, "The Images of Moser." It commences thus:

"Mr. Reynault has communicated to the Academy very curious results obtained by Mr. Moser, of Koenigsberg, upon the formation of images on the daguerreotype plate, and which were sent to him by Mr. de Humboldt.

"It is known now, when an iodized plate, etc. etc."

The object of this communication is to treat the question of the images produced by contact when an object is pressed against an iodized plate, either long enough to produce the image, or only for a few minutes, after which it is developed by means of the vapor of mercury. It is said subsequently, page 205: "This experiment succeeds equally well in complete darkness." But I find the most important part on pages 206 and 207, which I copy entire:

The preceding experiments show that by contact influences are produced upon the surface of polished bodies, analogous to those produced by the action of light; but the most extraordinary result obtained by Mr. Moser is that the same phenomenon is produced in the most complete darkness by bodies placed at a distance. Mr. Moser announces this fact in the following words: "When two bodies are sufficiently near to each other they print their images upon each other."

The experiments were made in total darkness, at night; the plates and the body producing the image were placed in a close box, which was itself put in a completely dark room. The images appeared sometimes after ten minutes of action.

Mr. Moser has tried to ascertain whether phosphorescence had anything to do with the case; he perceived no difference between the action of a body left a number of days in complete darkness, and that of one which had just been exposed to the direct sunlight. A very conclusive experiment was made by means of a plate of agate, one-half of the surface of which had been exposed to the rays of the sun, while the other half was shaded. When this agate was placed in contact with a polished silver plate, no difference was perceptible in the action of the two halves.

Vapors are not essential to the production of these phenomena. Thus an iodized silver plate being submitted, in perfect darkness, to the action of a body placed at a short distance for sufficiently long time, will show an image, the parts most acted upon being sensibly blackened.

The only manner of explaining the formation of distinct impressions, under these circumstances, if they are attributed to radiators, evidently consists in admitting that these radiations diminish very rapidly in intensity with their obliquity. This, in fact, Mr. Moser admits.

Mr. Humboldt states in his letter, that the experiments of Mr. Moser upon the formations of impressions in the dark, both by contact and with a space between the bodies, have been successfully repeated at Berlin by Mr. Aschersohn in the presence of himself and the astronomer Mr. Enck.

A vignette, engraved in intaglio on a plate of alloy, was placed upon a plate of silver, polished perfectly, but not iodized, and left twenty minutes. The impression was very indistinct; but it became more clear by iodizing the plate and then exposing it to mercury. In another experiment a cornelian cameo bearing an inscription was placed on a polished silver plate; the letters could be plainly read in the impression. Mr. Aschersohn has obtained distinctly-marked traces of an impression, by placing an engraved plate of alloy at a distance of about four inches from the silver plate.

Mr. Monckhoven in the Sixth Edition of his *Traité general de Photographie*, 1873, mentions that he has made some of the experiments of Moser upon collodized glass, but he has not considered them in reference to this question. (Page 28.)

It follows, from what precedes, combined with all that Monckhoven says in reference to different artificial lights used in photography, (pages 101 and the following of his book)

1. That besides the light of the sun, artificial chemical light can be used in photography. 2. That they vary greatly in intensity, and in chemical power for this purpose. 3. That the said chemical power, (photography power, so to speak) is very far from being proportionate to their light-giving or illuminating power; since the red light of chloro-chromic

acid and the pale blue of the sulphide of carbon, which are very powerful for photography, have a light-giving power much weaker than the electric light, the Drummond light and the Phillips light, which have, however, a chemical power for photography much less than the first, notwithstanding their dazzling brilliancy. 4. That as a consequence, the actinia rays which act upon photographic substances, which in other words produce the photographic image, are not entirely dependent upon the light rays, from which it is well known they can be largely eliminated by means of the prism; that they do not proceed solely from the luminous rays, although they are very largely associated with them. 5. Finally and especially, the fact of the experiments of Moser demonstrate that the actinia rays emanate from all bodies in their normal state, even in the absence of light, in darkness the most profound, and that they reproduce the images of objects not only upon plates iodized and collodized, but even on metallic plates merely polished, and these results can be produced in complete darkness with a previous exposure of the objects to the light.

Mr. Millet, the president of the Seventh Section, said that the photographic picture of a body could not be obtained unless it was illuminated by solar light.

The Councillor Chevillotte shows evidently that a man can be a profound lawyer, but a very unreliable authority upon chemistry and applied physics. He violently repudiates the possibility of obtaining photographic images without light. The answer could very well be made: nevertheless it is possible. And for the last thirty years Moser and all the scientific men have proved it. And the studies which they have made of the really astonishing facts, have established in the knowledge of all, and in an incontrovertible manner, that bodies emit, even in darkness, an invisible fluid, insensible, imponderable, which reproduces images of themselves, even without immediate contact, in the most profound darkness, upon sensitive photographic plates, and even upon metallic plates merely polished.

Since inert bodies have the power of emitting invisible fluids capable of producing such effects, the human body possesses it also. But the human body is far superior to inert matter, and besides it is governed by its immaterial being and by its will. Why then cannot the invisible spirit, combining its will with that of man, radiate upon the lens of the camera invisible fluids capable of producing a photographic impression conformed to its desire and directing will? Experience alone can answer this question, for science is forced to suspend sentence and wait. But Mr. Chevillotte waits not; his labors, his studies of law and jurisprudence have not allowed him to become acquainted with Moser and with chemistry. He does not know. He does not believe; therefore the fact does not exist. This is as plain as day.

It would be useful, I think, if this question of the images were again taken up by competent persons in Paris and London, and especially by Messrs. Tremeschine, Maxwell, Crookes, Varley, Wallace, Lubbock, Devollet, Gledstones, alone or in combination with your photographic friends. I foresee there, in the investigations made continuously, by the aid of the spirits, the mode of combining ordinary terrestrial photography with what may be called celestial photography. It would also perhaps be the means, starting from facts already admitted by our Immortals of the Academy, of leading them step by step to the conception (which Moser proved in the case of matter) of the existence of invisible and active fluids, and from age to age to lead them to recognize this fact, that these fluids can also bend themselves to the will of man and serve him as the instrument for producing material effects.

WHILE AT Campbell Court House on Friday we looked upon one of the most pitiable objects that ever crossed our path. In a bare cell is confined a human being by the name of James Cassidy, a lunatic. He is about fifty years of age, of small stature, and being reduced in flesh, he is a living wonder. He is a Roman Catholic, and in his mutterings he can be heard saying the prayers of that church, while his knees, raw from frequent kneeling, show that from religious excitement his mind has been lost.—*Lynchburg Star*.

SPIRITUAL SCIENTIST.

Since the establishment of the Spiritual Scientist, it has been our constant endeavor to make it more valuable to its readers each year, and in this respect the prospects for the coming year are more promising than ever before. With gratitude to the unseen powers and their instruments in earth life, we recognize the remarkable success of the paper, and the good it has been permitted to accomplish in the past. The distinctive policy that has made it so popular is to be maintained. We are grateful to those who have written of their growing regard for the paper and for the interest they have taken in extending its circulation. We promise a steady improvement in the Spiritual Scientist in the extent of the support which it receives.

It is with pleasure that we refer to the distinguished writers, who, by their able contributions, have sustained the editor in his efforts to place the Spiritual Scientist in the front rank of the journals devoted to the cause of Spiritualism. It is a matter of pride with him that he can refer to the fact that the number of these co-laborers has grown steadily, and none have become dissatisfied with the management or withdrawn their support because they felt that it was not serving the best interests of the cause; on the contrary we have their hearty endorsement of the manner in which it is conducted. Harmony is the strength and support of all institutions, more especially this of ours; to this end we shall in the future, as in the past, seek to eliminate the causes of dissatisfaction and inculcate the principles upon which all can unite.

Readers of the Spiritual Scientist will become familiar with the progress of the cause in all parts of the world; for this purpose our correspondence, exchanges and reportorial facilities are not excelled by any journal. In obtaining a just and discriminating knowledge of ancient philosophies, remarkable phenomena in all ages and at the present time, scientific investigations, the nature of the human spirit and its surroundings, they will be aided by many of the leading and more experienced Spiritualists.

The corps of writers the coming year includes
Hudson Tuttle, J. M. Peebles, Eugene Crowell, M.D., Prof. J. R. Buchanan, Colonel Henry S. Olcott, George Stearns, Charles Sotheman and G. L. Ditson, M.D., Mrs. Emma Hardinge Britten, Mrs. Emma Tuttle, Mrs. Emma A. Wood, Mrs. Lita Barney Sayles, A. V. D., and others.

all eminent in the ranks of literature. The same may be said of those who prefer their contributions to appear under the respective nom-de-plumes

Buddha, J. W. M. and Zeus.

ENGLISH CORRESPONDENTS,

Rev W. Stainton Moses, "Lex et Lux," and members of the Rosicrucian College of England.

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SPIRIT PHOTOGRAPHY.

The question whether the imponderable fluids of the Inner World can be so concentrated as to affect a sensitized photographic plate has light thrown upon it in an article which we translate from the *Revue Spirite*, of Paris. When such scientific authorities as Baron Humboldt, M. Moser, and the others named in this article, unite in declaring that the self luminous atmospheres of men and even inanimate bodies can be caught on collodionized plates, in total obscurity, the question assumes a high degree of interest. We are glad to hear that Mr. Henry J. Newton of New York, President of the Photographic Section of the American Institute, is pursuing an investigation in this branch of Spiritual Science, in the private gallery which he has fitted up in his own house.

Immediately upon the publication of the curious phenomena observed by M. Moser, the scientists of many countries set to work and made a host of experiments, either with a view to repeating the ascertained results or to find some practical application for this new branch of photography. Among others who took up the subject, we may note Messrs. Fizeau, Bertot, Masson, Knorr, Morren, Karsten and H. Prater. The results obtained by them were printed in the Technologist.

HOW SPIRITUALISTS SPEND THEIR MONEY.

When Dr. Slade was arrested in London, some months ago, a few Spiritualists in England started the cry that Spiritualism, not Dr. Slade, was on trial, and the claim was re-echoed in America and other countries. As a result £874 or \$4300, was received by the "grand treasurer of a fund known as the "Spiritualists' Defence Fund." Of this, America furnished £370, England £470, and Russia £50. Dr. Slade came to trial instead of Spiritualism, for the subject was barely alluded to in the hearing of the appeal. The highest counsel had been engaged and he discovered a legal technicality that set Dr. Slade at liberty. The doctor stood not on the order of going, but went—left for a foreign country, and was not on hand to answer the new summons. The Hamlet in the play being thus left out it became a farce, and an attempt to have the case heard on its merits was dismissed. It remained for the treasurer to pay the bills and close the show. Seventy pounds was allowed to Dr. Monck's committee, and £72 in behalf of Mr. Lawrence, both of whom went to prison sacrificed to the high feeling engendered by those who saw Spiritualism on trial. Even in these cases the subject was almost tabooed. The committee say, in speaking of the appropriations: "Other considerations apart, your committee was moved to make these payments on the ground that these cases would furnish valuable opportunities for the display in court of much general evidence favorable to the cause of Spiritualism. But as the presiding judges permitted no digression, these important expectations were unfortunately frustrated." Of the remainder of the fund, \$600 was spent at the Bow Street Court, \$2000 at the Appeal, and \$150 for subsequent expenses. Slade and Simmons received for their own private use—"to mitigate the evils to which their fam-

lies were exposed," is the committee's language—\$550. Advertising and petty expenses, swallowed the rest, and the committee has closed its labors and dissolved. It is to be hoped that Spiritualism has had \$4500 worth of trial. It is quite evident that Slade has been well cared for. He had more business than he could attend to in London, the gratuitous advertising awakening a perfect mania to see him. He charged large prices and got his money. And now he is at a fashionable watering place in Holland. A London editor asks what practical good has been accomplished?

THE POWER OF THE WILL.

As an evidence of the power of one mind to control another, the following incident was related at the last meeting of the National Association of Spiritualists in London. The narrator is a prominent English barrister, a gentleman of wealth and leisure. He says: "About 1842 Dr. Buchanan, of Cincinnati, came to New York with some new facts in physiology or psychology. I was present at a seance, held at the house of Henry Tnman, the artist (at that time the only American artist). There were present Tuckerman the poet, Fenno Hoffman, the poet and editor, Irving, (nephew of Walter Irving), and I forget who else. In the course of the evening I was asked to take a seat and submit to Dr. Buchanan's experiments. He pressed his fingers upon certain organs of the brain, and I was asked what I saw. I described, or rather said, 'Beautiful lights, like the rainbow; prismatic colors.' A paper was now put into the doctor's hand by one of the company, by Tuckerman, I was afterwards told, and the doctor continued his experiments—'What do you see now?' I hesitated to say, for to me it was nothing extraordinary; I always had had imaginings, and I could not think so silly a thing was what they were looking for, but upon being pressed to tell, I replied: 'I see a beautiful park in miniature, and paths in every direction, and an immense number of little people about three inches high, all dressed out in knee breeches and cocked hats like the old Knickerbockers!' At this there was a general exclamation of pleasure, the thing demanded of Dr. Buchanan being that he should, by the force of his will and imagination, impress this picture on me."

From the Sutro (Nev.) Independent.

HUMAN BATTERIES.

It has been known for some time that the human body becomes much charged with electricity in the altitudes and exceedingly dry atmosphere of the high plateau between the Sierra Nevada and Rocky Mountains, but it has heretofore been unknown that such accumulated electricity is a cause of great danger to persons handling exploders. Two very serious and sad accidents have happened within a few months at the mouth of the Sutro tunnel, both through the sudden and apparently unaccountable discharge of a number of exploders in the exploder-house. In the first case Henry L. Foreman, formerly connected with the Signal Service Bureau at Washington, a gentleman of scholarly attainments, a good mathematician and astronomer, was engaged in examining some of these exploders when zoo went off, completely destroying his eyesight, and otherwise seriously injuring him. These exploders are large copper gun-caps, an inch and a sixteenth in length and three-sixteenths of an inch in diameter, and most kinds are charged with fulminate of mercury. Two insulated gutta percha wires connect with each cap, through which the electric spark is sent (after they are placed in cartridges of the different combinations of nitro glycerine) which sets off the cap, and the concussion caused thereby explodes the powder.

The second accident referred to happened but a few weeks ago in the same place and probably in the same manner, by which Thomas Coombs lost his left arm and part of his arm. He was engaged in forming ten exploders into a coil around his hand, when suddenly they went off, shattering that member in so fearful a manner that it had to be amputated. These sad occurrences led Mr. Sutro to at once institute some careful experiments, for he was strongly impressed with the belief that it was body electricity, and not concussions, which had caused these explosions. Electric exploders made by different parties were taken, one after the other, and placed in a strong wooden box, which again was placed in another box in Sutro's parlor. This room is covered with a heavy Brus-

sell's carpet, walking over which causes the human body to be speedily charged with electricity. Mr. Hancock, the chief blaster, assisted in the experiments, and held the wires while Mr. Sutro walked round the room two or three times, with slippers, sliding his feet gently over the carpet. After doing this he approached the end of one of the wires with his forefinger, and instantaneously a loud report was heard, the exploder having been discharged. This first experiment was with one of the San Francisco Giant Powder company's exploders. Now one of the Electrical Construction company's was tried without effecting its discharge. Next, one of George M. Mowbray's of North Adams, Mass., which did not go off on the first trial, but it did on the second with a very loud report. After this another of the giant exploders was tried, which went off by the time Mr. Sutro's forefinger had reached within two or three inches from the end of the wire.

These experiments have clearly established the fact that exploders may be set off by electricity accumulated in the human body, and the men about the tunnel were at once informed of the fact. Instructions were also issued for handling hereafter, and a sheet-iron plate was placed in the floor of the exploder house, to which is connected a wire reaching into the water flowing from the tunnel. The men in handling exploders now stand on this iron plate, and have instructions to wet their boots before entering and to put on India-rubber gloves before touching the exploders. If these precautions are properly carried out there will be no danger of explosions hereafter. Any electricity accumulated in the human body will at once be carried off through the iron plate, while the rubber gloves, being non-conductors, form an additional protection. No accidents from these explosions have ever occurred inside the tunnel, for since the place is very wet, no electricity can be retained in the body. But little doubt exists that both Mr. Foreman and Mr. Coombs have met with their misfortunes in the manner indicated.

For the Spiritual Scientist.

CORONATION.

BY LITA BARNEY SAYLES.

Dear Soul! that never swerved from duty's path;
Brave Heart! that, tempted oft, resisted still,
That would not put thy thorny crown away,
Because another's strength could bear but ill
That which thou once assumed, and yet must wear.
I hail Thee, O'er the mass of men—a King!
For in life's struggle thou hast won that right;
Thou' names are small awards to thee to bring.
I pluck the hawthorn's wealth of creamy white,
And twine its "flowers of Hope" beneath thy crown,
And bid them cushion from henceforth its thorns,
And soothe the brow that "seeketh not its own."
A royal chaplet thou thyself hast wrought,
And time enwreathes thee daily with its dower.
I see the olive and the palm combine;
(Self-abnegations, peaceful victories shower.)
Cedar of Lebanon, its groundwork rare,
So "incorruptible" thy life doth move;
Thy "inspiration" (of the angel flower*)
Hath wedded earth with angel-love in love;
Wise above other mortals in Heaven's strength,
What can remain but "amaranth" for thee,
And laurel claiming "glory" as thine own,
Telling thy conquered "Immortality"?

*Angelica.

EDITORIAL PARAGRAPHS.

AT ONSET Bay Grove two cottages were completed week before last, and three had been commenced. The builders are under contract to complete the pavilion, ticket office, head-quarter buildings, etc., before dedication day. Thursday, June 14.—THEY ARE discussing the expediency of changing the term "materialization manifestations" to that of "form manifestations." The latter would undoubtedly correctly express the nature of some of the performances that are given as materializations.—ONE PUBLIC seance and two private seances a day are reported to be the work of the Terre Haute materializing medium. Notwithstanding the immense draft which these manifestations are supposed to make on the physical strength of the medium, her health is said to be "exceedingly good."

CHARLES FOSTER is in Lowell, Mass.—THE TOIL of life is very much against the spirituality of the soul.—MRS. Maud Lord has just recovered from a fever that threatened at one time to end her earth-existence.—LET those Spiritualists whose faith is so impregnable keep it pure by a

strict adherence to positive proof.—MRS. Cora L. V. Tappan-Richmond has been engaged for a year as the settled speaker of a Chicago society, which is in a very prosperous condition.—REVELATION gives nothing to man which the human reason, left to itself, might not attain, only it has given, and still gives to him, the most important of these things earlier.—*Lessing, Education of the Human Race.*—If a medium, so called, sits behind a curtain, entirely hid from view of the audience, and one or more forms appear, claiming to be materialized spirits, what evidence has the ordinary investigator that it is not the medium?

MRS. Emma Hardinge Britten will deliver her last address before a public audience on June 14, at Onset Bay, East Wareham, Mass. She is to dedicate the grove and the association buildings to the purposes of Spiritualism.—IF THE reviews and facts of the day have in any way shaken the standing ground of the Christian is it not his first and most obvious duty to make a humble and most searching scrutiny of the foundations?—*Mr. Gladstone's Letter to the Editor of Liverpool.*—George Farmer, Esq., formerly editor of the Spiritualistic journal Pioneer of Progress, England, is travelling in a private steam yacht, visiting foreign countries and collecting information about spiritual phenomena. He expects to be in Boston sometime during the present month.

GILT-EDGED paper is required by the "materializing" mediums of doubtful reputation in this city—three or four good names as endorsers of the reliability of the promisor who engages not to attempt to catch the medium when "Aunt Mary," or the "sailor boy," or any other of the stock in trade spirits shall make their appearance.

ARE THERE specters of animals? is a question often discussed by Spiritualists. The learned Dr. Henry More in a work on the "Immortality of the Soul," relates several incidents that could be quoted in support of the affirmative. It would be difficult to convince lucid clairvoyants that they did not see spirit horses, etc., as well as spirit men. Undoubtedly if the spiritual sight should be opened on any plane of spiritual existence it would be found that it was peopled with its appropriate spirit forms.

THE COMMONLY accepted belief in hell as a locality sometimes occasions a misunderstanding which might not occur if it was looked upon as a condition. For instance: Two ladies were recently at a dinner party. The husband of one was dead, and the spouse of the other was in India. The wrong one leaned on the arm of a gentleman who was leading her to the feast. She remarked that it was very hot. "Yes," he replied, hoping to make himself agreeable, "but not half as hot as the place to which your husband has gone." He discovered too late that he was talking to the lady whose husband was dead.

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

Europe Generally.

DR. HOOKER, the president of the Royal Society of Great Britain, spoke of Spiritualism at the Royal Academy dinner as "the prevalent superstition."

IT IS SAID that Dr. Monck's imprisonment has had a beneficial effect in producing a happier state in his own spiritual condition, and that a higher manifestation of spiritual power will be given through his mediumship than the production of mere physical phenomena.

A RESIDENT of Cape Town, South Africa, who is visiting in London, has seen the principal mediums and their manifestations and asserts that Cape Town is as far advanced in the science as London. In the former place his experience has been with private mediums developed in private circles.

PRINCE WITTGENSTEIN holds an independent command of a section of the Russian army on the Danube. A prominent medium of this city, an acquaintance of his, has written him that she has seen, clairvoyantly, his head on a pole. The Prince is so good a Spiritualist that he will probably see it there himself if it is to be.

ENGLISH SPIRITUALISTS are following in the footsteps of American investigators by demanding a reform in the manner of giving seances for spiritual manifestations. When Spiritualists begin to exercise their reason and common sense many of the mediums will lose some of their power. They have developed too rapidly for the growth to be a healthy one.

THE REV. Canon Gilbert of St. Mary's Church, London, in his sermons against Spiritualism, deals with the phenomena by declaring them to be simply the result of nervousness and credulity on the part of honest inquirers, and tricks and impositions on the part of professing mediums. Neither odic force, spirits of men or the devil had anything to do with "spiritual experiments."

MISCELLANEOUS CRITICISMS.

BY JOSEPH R. BUCHANAN.

The communication between the spiritual and material worlds is not yet very open and free. Many are puzzled to comprehend why this is so. The true reason is found in Anthropology. The lower regions of the brain connected with the body necessarily lose their power and predominance when the body is disorganized, and we no longer deal with physical substances. As a necessary consequence, the animal nature, including passions, appetites and impulses, having lost its misleading power, the moral nature is no longer dragged down, but is enabled to grow and regain an absolute ascendancy.

Hence we draw the inference that, although spiritual beings are not all saints, as many come from too low a plane of life, they are all better as spirits than they were as dwellers in the flesh, and much more susceptible of moral progress and elevation. Indeed we may hope that many who have in this life been pre-eminent in wickedness, will in the spirit life become in time conspicuous in good works.

The inferiority of the animal powers in spirit life carries with it the inferiority of the animal intellect — the powers of physical perception connected with the external senses. Hence spiritual beings are not often capable of guiding business affairs in this life; and but few of them exhibit any mastery of the details of physical knowledge. Hence the majority of spirits fail signally in giving us definite and positive information about the spirit world adapted to our understandings. Still more signally do they fail in recalling the details of their lives in this world, by which they might give startling and overwhelming tests to every inquirer, if they had even half the facility of men in this life in recalling whatever has been once lodged in the memory.

Enquirers would be less discouraged by these failures if they definitely understood that spirit life is not a condition favorable to the memory of details, and that even when reminiscences are found in a spirit it is difficult to impart them through the medium.

A remarkable exception, however, is found in the late publication by Mr. T. B. Barkas, (of Newcastle) of communications purporting to come from Walter and William Tracy, through a lady medium, in which the spirits respond with the precision and fullness of a college student who has just crammed for an examination. The report makes an irresistible impression that in some way the minds of the operator and medium are concerned in these remarkable answers. If it be true, however, that the communications are purely spiritual in their origin, as Mr. Barkas maintains, they illustrate a degree of scientific memory in spirits, and communicating power in the medium which are unexampled. The nearest approach to such powers that we have observed, has been in the communications of Jan Steen and Ruisdael, the old painters, through the medium Duguid of Glasgow, as given in "Hafed." These painters not only reproduced through the hand of Mr. Duguid their old pictures, but spoke with great particularity of the painters of their day (over two hundred years ago) and their methods of painting, giving their names and incidents of their lives.

When such mediumship shall become common, the spirit world will seem as near and real as the continent of Europe, and far more accessible.

The imperfection of communications at present often excites a suspicion of fraud, where none exists, and the ignorance of the skeptic often induces him to denounce phenomena as fraudulent because he does not understand them. For example, Prof. — submitted to be tied in his chair at Buffa'o, while the medium Mr. B. was also tied in a very careful and thorough manner. The room was darkened, and the Professor found a human form at work untying himself, and as soon as he was untied, and the figure retired toward the medium, a light was struck, and the medium found thoroughly tied in complicated knots as he was at first. Some skeptics would have grasped at the materialized form, and raised a disturbance, regardless of the fact that the medium had not moved under his complicated tying.

The outside public so often make false charges against mediums that Spiritualists should be very careful to do them no injustice. For example, Mrs. Stewart, of Terra Haute, and Mrs. Miller, of Memphis, have both been unjustly assailed, although it is well known that they are among the finest me-

dioms for materialization that the world contains.

If a good medium has once in her life yielded to the temptations and influences that induce an act of deception, it is not expedient to give that fact undue prominence, or to judge them more harshly than other public characters. Politicians who commit crimes ten times as flagrant are elected by the people to high offices. Physicians whose offences are a hundred times more criminal are still honored and patronized by society.

Mediums ought to be saints, and some of them are; but as for those who are no better than average human nature, they have as good a right to be sinners as the rest of mankind, and ought not to be denounced more severely, for their mediumistic nature renders it more difficult for them to resist misleading influences under the struggle for life to which some of them are subjected. Spiritualists should rally round their mediums, and keep them under good influences; if then they will not be honorable, they should be consigned to private life by firm and unanimous action. But while they pursue an honorable course they should have enough of patronage and of friendship to keep them above want and temptation, and make them better avenues for the access of elevated spirits. They should be protected from the prosecution by municipal and state legislation, especially by medical laws which prohibit them from healing the sick.

The evil effects of these laws is that they tend to foster the very fraud which they profess to assail. They drive some of the persecuted parties, perhaps, to take shelter under a bogus diploma. I hope that no medium who has any self-respect will be driven into this knavish device. Bogus diplomas may be had at Philadelphia, at Cincinnati and St. Louis. The advertisement of a "Vitapathic" institution at Cincinnati, for giving diplomas, is pronounced a shameful fraud by those who have some personal knowledge. There is another individual there who also gives "legal diplomas" for \$25. But of course all such parchments are a disgrace to their bearer. The Banner of Light contained an advertisement of the Philadelphia affair, signed by the name of a Dr. "Buchanan", but excluded it when informed of its character. All such advertisements ought to be rejected by spiritual papers, for they greatly assist in degrading Spiritualists into the support of professional fraud.

The greatest of all drawbacks, however, for Spiritualism, may be found in the selfishness and indifference of its believers. The vast number who are too penurious to take a spiritual paper overflowing with the wealth of science and philosophy, are not so destitute of liberality in other matters. There are many who will give fifty or a hundred dollars per annum for an orthodox pew, who give scarcely as many cents to support a faith which they believe is true. Political newspapers are allowed to slander and ridicule their belief without a word of remonstrance or a manly defense from those who handle ready pens. We need everywhere local organizations which will bring Spiritualists together and inspire them with a more generous devotion to the truth. I believe this is entirely practicable, and some time hereafter I propose to offer some suggestions as to the best method of giving a Promethean spark of life to the organizations which are beginning to be formed.

Louisville, May 20, 1877.

SPIRIT FORCE AND ELECTRICITY.

Who is the coming man to discover the relation existing between human magnetism or electricity and those coarser fids that have already become man's most valuable servants? If any student doubts that there is a co-ordination between the two, let him glance at the vast array of facts which have already been collated by investigators of spiritual science. The similarity in the phenomena of Spiritualism and electricity is so marked that many of the technical terms of the latter science are employed in the former. It has been discovered by experiment that exploders used for tunneling purposes can be set off by electricity accumulated in the human body. Two serious accidents were caused in the Sutor tunnel by this means. The dry atmosphere of the high plateau between the Sierra Nevada and Rocky Mountains is very favorable to the accumulation of electricity in the human body. The "spirit lights," so called, are more frequently seen in such an atmosphere than in that of London, for instance, where every other condition may be favorable. There are such a number of cases on record where an electrical person, after walking around the room, sliding the feet gently over a Brussels carpet, has been able to light the gas by simply applying the knuckle to the forefinger of the bureau.

Prepared for the Spiritual Scientist.

A FEW THOUGHTS ON POETRY.

BY A. V. D.

"Blessings be with them, and eternal praise,
Who gave us noble loves, and nobler cares:
The poets, who on earth have made us heirs
Of truth and pure delight, by heavenly lays."

Poetry has well been termed the "natural religion of literature." It has its source in the divine mysteries of our existence. It is developed in the infant who, before its tongue can find words to express the cravings of its nature, will crouch with delight over a bunch of clover blossoms, and vainly try to catch the sunbeams as they tremble and flicker upon the green sward.

No species of writing exercises such a lasting influence as song. It is elevating, it refines the taste; and the poets, in their highest moods, have generally been true to those inmost assurances of the soul, which represent a Divine creator and another life, in keeping with our highest (or best) ideas of "omnipotent benignity and love."

Poetry is the oldest and fairest offspring of literature. The Iliad, so old that its history has been lost in the obscurity of ages; Virgil, written more than eighteen centuries ago, are still read with delight, and found upon the shelves of the libraries throughout the world.

The "temple of fame" contains no sepulchre so beautified by love as that of the poets. Time only adds lustre to such exquisite gems as "Paradise Lost," "Gray's Elegy in a Country Churchyard," Burn's "Mary in Heaven" and "The Cottars' Saturday Night," and Goldsmith's "Deserted Village." They abound with images and sentiments to which every bosom returns an echo. Most beautifully has a living author expressed the feelings of unnumbered hearts:

"They who have known what it is, when afar from books in solitude, or in intervals of worldly care, to feed on poetical recollections, to recall the sentiments and images which retain by association the charm that early years once gave them—they will feel the value of committing to memory in the prime of their power, what it will easily receive and easily retain."

At times, all are open to the influence of the poetic element. There are vague emotions, aimless impulses and prophetic sensations, often felt but seldom understood. True poetry, sincerely cultivated and cherished, is a friend for life. It brightens many gloomy hours that shadow and weigh down the spirit. It lifts us out of the vain shows of earth unto the divine. It is the soul reaching out for something purer and lovelier than "this vale of tears" (or "world") affords. The mind soars beyond the dusty, weary walks of ordinary life.

Milton calls it "The Divine Art." It is the glorious prerogative of this art that the world of matter and mind finds its elements in what it actually sees and experiences, and makes all things new for the gratification of a divine instinct. It brings us into close communion with nature; its charms are doubled. The "Gifted Eye" can discern beauties, and the sensitive ear hear voices that awaken thoughts and create images that remain indelibly impressed upon the soul.

Who that ever read the inspired lines of our own gifted poet, Bryant, can enter the cool shady forest on a sultry day in summer, without hearing the prophetic lines which have spoken to so many care-worn, "soul-sick children of humanity":

"Yet a few days, and thee
The all-beholding sun shall see no more,
In all his course; nor yet in the cold ground,
Where thy pale form was laid with many tears,
Nor in the embrace of ocean shall exist
Thy image;
Earth, that nourished thee, shall claim
Thy growth, to be resolved to earth again;
And, lost each human trace, surrendering up
Thine individual being, shalt thou go,
To mix forever with the elements,
To be a brother to the insensible rock
And to the sluggish clod, which the rude swain
Turns with his share, and treads upon.
The oak shall send his roots abroad and pierce thy mould."
Says a modern critic,

"If a matter-of-fact philosopher, who prided himself upon the hardness of his head, and an exclusive faculty of understanding actual things, were to apply to us for the signification of the word "poetry," we could not do better than to place

in his hands one of Alfred Tennyson's volumes. His poetry is poetry in the intense sense, and admits of no equivocal definitions."

His "Break, break, break," is heard on every seashore, the waves keep up the sad monotone year after year—

"O for a touch of a vanished hand,
And the sound of a voice that is still!"

The grief that called forth this beautiful dirge was too deep for words—

"I would that I could utter
The thoughts that arise in me,"

is the immortal principle now wrapt up in the inmost recesses of the soul—the germ of the future plant which is to blossom hereafter, vainly struggling to burst the bonds of its earthly prison house.

The visions which present themselves to the true poet are revelations from the "higher life," messages from kindred spirits, true pictures of its blissful realities—the birthright of every human being.

Listen to the dying song of one of England's sweetest poets, Robert Nicholl:

"Are there not aspirations in each heart,
After a better, brighter world than this?
Longings for beings nobler in each part,
Things more exalted, steeped in deeper bliss?
Who gave us these? what are they?
Soul! in thee
The bud is budding now for immortality."

"Death comes to take me where I long to be;
One pang, and bright blooms th' immortal flower.
Death comes to lead me from mortality
To lands which know not one unhappy hour;
I have a hope, a faith; from sorrow here
I'm led by death away—why should I start and fear?"

"If I have loved the forest and the field,
Can I not love them deeper, better there?
If all that power hath made, to me doth yield
Something of good and beauty, something fair,
Freed from the grossness of mortality,
May I not love them all, and better all enjoy?"

"Bright day, shine on—be glad; days brighter far
Are stretched before my eyes than those of mortals are.
Open my chamber window! let me look
Upon the silent vale, the sunny glow
That fills each alley, close, and copsewood nook.
I know them, love them—mourn not them to leave;
Existence and its change my spirit cannot grieve."

The spiritual teachings of this poem are more impressive and touching from the fact that his feet were already on the "shaking plank over the deep, dark river." They were the last words ever penned by his hand.

Fugitive and fragmentary as they are, if these thoughts awaken in any mind a desire to search for the beautiful truths immortalized in the writings of many long since passed on to the realization of what was revealed to them in moments of inspiration, or if in a single bosom they create a well-founded interest in intellectual pursuits, they will not have been presented in vain.

"Footprints that perhaps another,

A forlorn and shipwrecked brother,
Seeing, shall take heart again."

In closing, I cannot resist quoting one more stanza. I think it will be new to many of your readers. I never saw it until two years since. It is credited to Mrs. Hannah More an English writer of more than a century ago. I do not, however, find it in any of her writings in my possession.

"Ah! when did wisdom covet length of days,
Or seek its bliss in pleasure, wealth or praise?
No; wisdom views, with indifferent eye,
All finite joys, all blessings born to die.
The soul on earth is an immortal guest,
Compelled to starve at an unreal feast:
A spark that upwards tends by Nature's force,
A stream diverted from its parent source,
A drop dis severed from the boundless sea;
A moment parted from eternity,
A pilgrim panting for a rest to come,
An exile anxious for his native home."

The Spiritual Scientist will be sent to any address in England, post free, on receipt of 12s 6d. Money orders made payable to E. Gerry Brown, 20 Devonshire St., Boston, Mass.

SPIRITUALISM IN THE UNITED STATES

New York—Conference of Spiritualists.

At the Conference of the New York Spiritualists, Harvard Rooms, Cor. of 42nd Street and Sixth Avenue, last Sunday, Mr. Davis in the chair,

Mr. Hanaford argued from the Bible as infallible testimony that there is no immortality in man, and that there is no assertion in the Bible that there is such a thing as immortality in man, so he considered there was none.

Mr. Farnsworth admitted it to be true as to the Bible, and averred that Spiritualism does not as yet assert continuous immortality in any thing or person. That can only be determined after a person has lived the full duration of eternal life. But, he said, Spiritualism does demonstrate life beyond the grave. How long that lasts is to be learned in the future state. The churchman and the gallows-bird both come back and identify themselves, showing there is a future state for all without partiality. There is enough that is glorious in Spiritualism to occupy our attention without dwelling on the darker sides of it, as many are prone to do.

Dr. Hallock said that between its friends and its enemies the Bible was in a bad way. Remember, the best character in it never wrote, except a few words in the sand. He relied upon the ever present to take charge of the great future. It is demonstrated continually that they who set up an idol and worship it in preference to the great Truth become blinded to the facts of to-day transpiring under their very eyes. It was illustrated by those who, even on this very floor, worshipped the Bible as infallible.

Mr. Hanaford explained that he did not close his eyes to or deny the mysterious phenomena occurring with Spiritualists. He only doubted and denied their being produced by spirits once mortal.

The season is getting so advanced that few risk the heat, and the meeting is thinly attended. It is doubtful if they will justify the expense of reporting during the warm weather approaching. What we are able to give is, at best, but a skeleton of the remarks of the speakers.

Boston.—Readings and Discussions on Spiritual Science.

Mrs. Britten brought her readings from "Art Magic" to a conclusion by a comprehensive address, reviewing the subject in a general light. We have not space to give the lecture in full, and can only present some of the leading ideas that were set forth.

Mrs. Britten said that since Spiritualism had opened the path of discovery in another world, supplying evidences of the source of control and giving new thoughts and new views of human life and destiny, two subjects had occupied her mind—Occultism and Magic; for she contended that though Spiritualism shed considerable light on many subjects it did not entirely cover the ground of human thought. It was both supplementary and complementary. Occultism was the revelation of hidden forces in nature and man. The realm of nature is dependent on occult powers and forces. Chemical transmutations and the motions of the heavenly bodies were alike the result of occult force—indeed all nature was operated on in this way. Matter and force were distinct; force was not an attribute of matter. Life and death were consequent upon attraction and repulsion; death was the end of this dual exhibition, and was the resolution of material substances to their primitive constituents. These phenomena involved the very principles of Occultism; when force is withdrawn life ceases. The universe was an exhibition of Occultism. With all the advance that science has made it had thrown no light on the principle of life. It had not explained magnetism or attempted to account how one solid body is attracted to another at great distances by an invisible cord. Occultism in the realm of mind had not been explained. The wonderful power of Psychometry, or reading of character by touch, had not been explained, or its cause of action accounted for. Then there was the occult power that rendered Prophecy possible, which could not be done by any system of calculation and could not be predicated on the usual law of cause and effect; but an unpremeditated view of the future could be given which did not fail. Then there was Astrology, influencing human destiny, our characters being determined by the position of stars millions of miles distant. We stand aghast at the power of Occultism.

Spiritualism was mightier than Occultism. It gives us the evidence that our blessed dead still live, and assures us of our own hereafter; shows us that our lives are written in a judgment book, giving an additional motive for living pure and good lives. Just as spirit is stronger than force so the power of will can subjugate everything to do its bidding; and in the same way as muscle can be developed so can will-power be increased by proper discipline and culture. Spiritualism was the most glorious revelation that has ever been given to man. By Occultism our alliance with the lower strata of spiritual life was revealed. By Spiritualism we were enabled to assert our position and to rise in the scale of

being. The theologies of the past had degraded the human soul and given an excuse for sin: but Spiritualism taught a better and nobler lesson and a higher motive to action was given. It gave also a better idea of God, and we no longer need worship the false gods and idolatrous conceptions of the theology. "Art Magic" revealed the Deity as a Central Spiritual Sun, and spirit the Alpha and Omega of being. It showed that all sciences had their spiritual counterparts, and that scientists were now only dealing with the surface of things. Spiritualism was the central revelation of the ages and explained Occultism and Magic and all esoteric mysteries.

The lecture was brought to a close by an effective and eloquent peroration, in which confidence was expressed that the views set forth would one day be recognized. Satisfaction was also expressed at the way they had been received, and with the friendly spirit that had characterized the meetings. With a grateful appreciation of the musical services voluntarily rendered by Mrs. Clapp the meeting separated.

WHAT THE INDIANS BELIEVE.

The Chicago Times has an interesting letter from Toronto, in which the writer, speaking of the recent bush fires reported some days since in the Press, says: "Among the fragmentary Indian tribes scattered through the region of the Ottawa river and along the bleak northern shore of Lake Huron, there is a tradition that once in every ninety moons—i. e. once in every seven years—Manitou, the Unseen Father, sends into the woods two evil spirits, who, alighting near a river or lake, proceed, one on one bank or shore and the other on the other, to burn all before them, and that Manitou does not recall them until the smoke from the blazing pines reaches his nostrils. Manitou's object in thus consuming the forest is, according to the legend, to secure a stock of smoke, which he converts into the clouds of heaven. From out these he waters the earth and refreshes nature; hence, to attempt to fight a bush-fire is in the eyes of the true son of a pagan not only an impossible but also an impious undertaking. This tradition, so far as it relates to the stated frequency of the fires, is being verified to-day in Upper Canada, at all events. Just seven years ago the Ottawa region was over-run by the most tremendous fire that probably man ever witnessed outside that which in the days of old swept the cities of the plain from off the geography of the Holy Land. Beginning late in May or early in June in the almost unknown district about the source of the Ottawa, the fires worked their way down that river and down the Mattawan and Gatineau rivers until in August they stormed, but unsuccessfully, the city of Ottawa. The settled townships of Nepeau, Huntley, Fitzroy, Tolbolton, Osgoode, Marlborough, Templeton, Gloucester and Hull were gutted; in fact, the great counties of Carleton and Ottawa, and at least five or six thousand square miles of the unsurveyed region north of them, may be said to have been a mass of flame for over two months that summer, and a wilderness of charcoal and charred rock for some years afterward. Crossing the Ottawa, the fires penetrated the Huron country from the east, and overran it from French river to the Bruce mines, destroying pineries on an area of five thousand square miles. The loss of life and damage to property was never estimated. It included a million dollar's worth of cut timber, not to compute the value of the ten or twelve thousand square miles of pine limits, the dwellings, saw-mills, barns, and even river craft, destroyed. Ninety moons having been numbered since that great desolation, the bad spirits whom Manitou sends to create smoke are due here again, and by the same token they have already arrived. The fires broke out in the Upper Ottawa District a fortnight ago, but the copious rain of the last two days has evidently stayed them for a time. Finding little or nothing in the shape of pines to devour in the district through which they passed like a whirlwind in 1870, they have taken to the eastern side of the Ottawa, and will probably find their way down to the north shore of the St. Lawrence before they are recalled. The Indians say, too, that when these spirits visit the earth they not only kindle fires in the forests, but fires in men's hearts, inciting them to war and bloodshed. Thus Little Pine, an aged chief in the Huron territory, told the Sangwauk missionaries up there in 1869 that 1870, being a year of the spirits referred to, would bring bloodshed and strife. "My people," he said, "have nearly all been destroyed, and the Manitou will spare us because we are few and weak; but when the spirits come next year they will surely incite war somewhere." The sudden outbreak of the Franco-German war, which came upon Europe like "a thunderbolt out of the blue," verified this prediction singularly enough, and if the readers of the Times will get out their histories and make jumps of seven years back from 1870 they will find that the spirits have invariably made things hot about those periods. And to-day, although Little Pine and his people know nothing of what is going on in the East, they are thoroughly satisfied that this will be a year of bloodshed somewhere.

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