

# SPIRITUAL SCIENTIST

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## THE DOCTRINE OF IMMORTALITY. — EVOLUTION OF SPIRIT.

BY BUDDHA.

Sudden arose  
Lanthe's soul; it stood  
All beautiful in naked purity,  
The perfect semblance of its bodily frame,  
Instinct with inexpressible beauty and grace.  
Each stain of earthiness  
Had passed away, it reassumed  
Its native dignity and stood  
Immortal amid ruin.

—Shelley.

It has been customary with those who believe in the immortality of man to speak of him as a trinity of body and soul and spirit, but what this trinity is they are by no means agreed; one class maintains that while body and spirit are distinct in essence and nature, the soul has no real existence, and only expresses the characteristics of the union of body and spirit; another class holds each to be distinct in essence and nature, the threefold union being necessary to the grand ultimate, man. It suits my present purpose to agree with the latter. Soul and spirit are words often used indiscriminately to convey the same idea; I use the word soul to mean the *primum mobile* of existence, the immortal principle in man and every living thing, and spirit as the clothing of the soul, the medium through which it manifests itself, precisely as the physical body is used by the spirit. This order is reversed by A. J. Davis and many others; their correctness I will not dispute; I prefer the method I have adopted as being more familiar to my method of thinking.

Hudson Tuttle sees the evolution of the spirit from spirit material, precisely as the physical has been from physical matter; that there is spirit matter, corresponding to physical matter, "carbon is represented by a spiritual carbon, oxygen by a spiritual oxygen, etc. through the long catalogue." This I accept as corresponding with a rational conception of spirit conveyed to us by the revelations of spiritual, mental and sensual experience and reflection.

Spiritual philosophy must, as we are now situated and surrounded, be to a large extent, speculative philosophy. We see as through a glass darkly, and inferentially guess at what lies beyond; and though this guessing, this speculative philosophy, is deemed a waste of time and mental energy by many who boast of their utilitarian and practical principles; though it be declared presumption and akin to blasphemy by the theologian; though the question put to Job three thousand years ago be as pertinent to-day as it was then: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding; when the morning stars sang together and all the sons of God shouted for joy?" yet in the face and in spite of the theologian we will ask the question and find answers, too! and heedless of the protests of the narrow-minded utilitarian we will wonder and discover if we can, from whence we came, and what shall be the end of all these things.

Even science, sober-minded, practical science, owes its existence to speculative questioning, to inferences drawn from data which had never been known but for the inquisitorial instincts of speculative man; to which, all that renders this nineteenth century unique in the annals of history is indebted.

When Hugh Miller raised the sandstone slab in the quarry and saw the entire surface was ridged and furrowed like a bank of sand that had been left by the tide an hour before; when another block in a different part of the quarry showed that the area of a circular depression in the stratum below was broken and flawed in every direction, as if it had been the bottom of a pool recently dried up, which had shrunk and split in the hardening; when boulders were discovered all rounded and water worn, as if they had been tossed about in the sea, or the bed of a river, for hundreds of years; he concluded at once that they were not created so, but that the sea flowed over that solid sandstone when it was shifting sand; that these boulders had been tossing about under water for hundreds of years. No more had the Creator created fossils in the rock, imitations of the remains of organic beings, to puzzle investigators and deceive the sceptical.

Geologic research brought to light the fact that our planet had the appearance of having undergone many changes and formations during incalculable ages, and though we were not present, so far as we remember, when the foundations of the earth were laid, we conclude to accept the appearance as reality. Then the fossiliferous deposits in the various strata have the appearance of having advanced in organic structure, in the order of geologic formation, from the lower organic forms to the higher. Hugh Miller denounced the development theory as the desperate *dernier resort* of an infidel mind that was pre-determined to dispense with God, and used all the resources of his great and active brain to prove the theory void of truth with no geologic evidence to support it; but, on the contrary, traced the footprints of the Creator through all the geologic ages. He maintained with great force and religious zeal that during the dynasties previous to man, all elevation in the scale was an effort simply of creation. Nature lay dead in a waste theater of rock, vapor and sea, in which the insensate laws, chemical, mechanical and electric, carried on their blind, unintelligent processes; the creative fiat went forth, and the dynasty of the fish was introduced. Many ages passed; there was the manifestation of a downward tendency toward the degradation of monstrosity when the elevatory fiat again went forth, and, through an act of creation, the dynasty of the reptile began. Again many ages passed by, marked apparently by the introduction of a warm-blooded, oviparous animal, the bird, and of a few marsupial quadrupeds, but in which the prevailing class reigned undeposed, though at least unelevated. Yet again, however, the elevatory fiat went forth, and through an act of creation the dynasty of the mammiferous quadruped began. And after the further lapse of ages, the elevatory fiat went forth yet once more in act of creation; and with the human, heaven aspiring dynasty, the moral government of God, in its connection with at least the

world which we inhabit, took beginning. And the creation ceased. So argued Hugh Miller.

Why ascribe such empiric procedure to an Almighty Creator, infinite in his resources? Why picture him creating lower forms of life as an experiment, gradually elevating the scale of being as the best which could be done under the circumstances? and at last

"His apprentice han' he tried on man,  
And then he made the lassies, O."

Creation is almost obsolete as a word in modern thought; and is only of use to bridge the deep chasm of ignorance which is always met without traveling far, or it serves as a rest to the wearied wings of speculative fancy, nor can carry us, and then it may serve as a book-mark to show how far we have read the story of the world we live on and its surroundings.

But whether by creation or development, most writers agree that there has been an ascending scale in the organic history of our world. Peebles very beautifully says: "The crown of physical nature is physical man. Ending the serial chain he stands related to the deepest rock, the farthest star, the brightest angel, the infinite Presence." And Huxley: "Thus biologists have arrived at the conclusion that a fundamental uniformity of structure pervades the animal and vegetable worlds, and that plants differ from one another simply as modifications of the same great general plan." But Peebles denies that rudimentary structures are prophecies of use and function in important parts of other animals. Perhaps not. But prophecy was never written in plainer language, nor has it ever met with a more liberal fulfilment. Hugh Miller's sandstone slab did not indicate its oceanic origin in plainer language than do the rudimentary structure of the lower organisms, when pointing upward to a higher yet to come. Types are eternal entities he tells; then they are immortal, without beginning of days and end of life, and he actually brings to pass what he afterwards depicts so sadly as the result of the immortality of the lower animals: "Mortals born into spirit-life would be necessitated to wade and wallow through these spheres of insects, these belts of lizards and zones of spirit-serpents, on their way to the angels' home in glory,—the summer land of immortality." But perhaps these eternal entities, types or germs, are only active while incarnated, lodged in the crevices of spiritual rocks, where they lie hid from the sensitive sight of new-born spirits. But it pleases me that I can agree with Mr. Peebles in one point, that the evolution of physical organization is from spirit, and that spirit is not evolved from the physical.

When I look at the "uniformity of structure which pervades the animal and vegetable worlds," I cannot resist the conclusion that, prior to all these, there existed something, a common archetype of all existence, in which was contained the potentialities and possibilities of every form of life possible; for evolution implies involution; development and every theory of causation necessarily assumes the pre-existence of an active factor which involves all the future possibilities of organization. Even creation requires that the soul of man be a spark of divinity. This archæus, archetype from which all life has been evolved, I believe to be the soul of man—the soul of every animated being. That this formative center, primarily through spirit form and secondarily through the physical becomes connected with and finally gains power over the physical and spiritual elements. That the spirit is continuous in its upward progress from form to form through the transient physical organisms, the progress of which is by hereditary transmission.

This idea declares the non-immortality of all lower animals, as such. In fact, the non-immortality of all forms, for nothing can be immortal which is not of itself eternal; or as the Bhagavad Gita tersely expresses it: "There is no existence for what does not exist, nor is there any non-existence for what exists." Organized forms are transient and must pass away when they have fulfilled their conditions of existence; but the soul remaineth forever.

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., U. S.

From the London Spiritualist.  
HAUNTING SPIRITS.

BY THE COUNTESS ADELMA VON VAY WURMBRAND.

The paper read at the last Conference of Spiritualists on "Haunting Spirits," interested me very much. Having often had similar manifestations an account of them will perhaps interest your readers. The following took place at Ankenstein, the castle of my cousin Count Gundacker Wurmbbrand. Ankenstein is some hundred years old, and stands on a high rock overhanging the river Drau. "Jane" is the name of a spirit who cannot leave the place where she lived, loved, suffered and died a violent death. Whilst staying there a sad, dreary feeling oppressed me; I grew quite melancholy and something of the spirit's state of mind seemed to possess me. About a week ago, I was staying at Arkenstein. One night went into a trance by looking at a crystal which I held in my hand. I saw a little, stout, yellow-looking man, dressed in armor, with a big sword hanging at his side; he said he had been living in that castle for about 400 years hovering about some treasure and armor which are buried in the earth. This curious gentleman could not speak German; they say I spoke a sort of a Slavish and translated it into German, while in the trance. I do not remember it myself, but am giving the account as I received it from others.

Our ancient ancestral castle at Steierberg, now belonging to my brother the Earl Wurmbbrand, used to be much haunted. Doors were opened, and curious knockings were heard; the manifestations were of a most powerful description. Before I became a Spiritualist, I spent some time there with my husband; we could not sleep at night, the noises were so dreadful; trampling of horses' hoofs, persons walking about, and rattling of window panes. I was nearly frightened out of my senses. Being at that time a strict Roman Catholic, I believed these poor souls to be in torment. I ordered Holy Mass to be read in the chapel, and I myself took the sacrament for the poor restless soul's benefit. After this we had some nights in peace until the noises began again. Once more I ordered Mass to be said, and again took the sacrament and begged the good simple Cure to pray for the poor souls. This praying seemed to help them, and we spent the last week in quietness. A year after this, I began to develop as a medium, and immediately made inquiries about the disturbances at Steierberg. They proved to be caused by the spirit of an unhappy ancestor, who died three hundred years ago; his name and other particulars were given quite correctly. He became free through our prayers and is now a happy spirit.

At Golop, in Hungary, the home of my husband's parents, a big Tartar spirit haunted the house. My cousin, Ethel Vay, who was a strong physical medium, found out all about him, and I, without knowing his former history, received the same account. My maid and my sister's maid both saw and heard this spirit, and saw spirit lights in the room where he seems to have dwelt. My nephew, Elemir Vay, heard loud laughter and wonderful noises in the same place. The spirit once gave the name of "Schufzengi," and said he came over from Asia with a Vay, who seems to have been a chief amongst the Huns. He declares he shall haunt the house at Golop until the last Vay has lived therein. We have a portrait of this singular person in a spirit drawing. Once a spirit told me that this Tartar brought with him a peculiar smell, and it is true that there is always a strange smell in that house.

I must also relate a curious incident which happened on the 26th of February to our coachman, Miska, who is a young Hungarian, whom we educated from a boy, and whom we have never found out in any deceit. He was lying in bed on the night of the 26th, when he saw a big black man approaching him. The apparition took him by the feet and shook him violently, till the poor boy, much frightened, shouted out, "I know who you are; get off!" But the apparition walked quietly about, and at last disappeared. Poor Miska has been very anxious about his mother ever since, for fear she should have died in Hungary.

Though our villa here is not more than a hundred years old, it is haunted by spirits. Once I saw a little man who told me to dig in the earth under a room down stairs; we did so, and found a man's collar-bone. The other night our old footman, while clearing the dinner table, heard a deep sigh twice; he was so frightened that he ran out of the room. Some spirit afterwards described to me our Haus Geister, which seem to be like the Penates of the Greeks, who remain for some time after death in their former dwellings. At Pesth, I always felt the presence of some person in my room, and noticed a cadaverous odor. On making inquiries, I found that Count N—— had died a fortnight before in that very room.

Gonobitz, Hungary, March 15, 1877.



## 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, Dr. White in the chair,

Mr. Lewis said that scientists even now, after so many years of investigation are compelled to assert that it is a mysterious process by which we see. They say there is a division into minute fibres by which the light operates on the retina. Why we see they cannot conjecture. He thinks there is a phantom or figure impressed on the eye or brain, an image as it were, which remains attached to the person and is visible to clairvoyants. They mistake this image for spirit or spirit action. The medium, lately, you know, could not get the middle name for a gentleman. He knew the first and last name and she got and gave those correctly, but could not get what he did not know. There was no image of that middle name on his brain, and that was the reason she could not get it.

Mr. Murray said that Mr. Lewis was an intelligent and fair gentleman, whose statements of facts were reliable, but whose conclusions were to his mind most unnatural and illogical; that gentleman solved the phenomena, which we call spiritual, as being by mesmerism, clairvoyance, or by a power exercised by a living person's "double." It is the testimony of all experienced mesmerists that in frequent cases the subject gets beyond their control, and the will power of the operator is cast aside; the subject then declares that a departed spirit has taken his place; can this stage be called mesmeric, or clairvoyant or "double" action? neither one, standing alone, explains it. But these phenomena called spiritual manifest themselves not only by the sight and hearing and speaking of entranced mediums, but also through a piece of wood mounted on wheels. Here is a case in this city. A young girl in fashionable life, surrounded by her companions, for several years toyed with a planchette. It always wrote in verse epigrammatically. These girls regarded it as fun, and rejected or never considered spirit origin. They were fashion's young butterflies. One evening they toyed with it as usual, but to their surprise it drew a ship at sea, and under, wrote, "Addie is saved." A young man then asked "What Addie?" and planchette wrote, "You know." It then commenced drawing coffins, and would do nothing else than draw coffins until after the word reached New York that the Ville du Havre was lost, on board of which was Captain H. of the navy and his family. Two of these were saved; one of the saved was "Addie," as she was familiarly called, to whom that young gentleman questioner had been particular in his attention. All this occurred, as Mr. Murray stated in private, at ten o'clock in New York, and on comparison of dates with the variation of time, was about the hour that the ill-fated vessel sank. Mr. Murray asked the audience to consider the application of Dr. Lewis's theory of images on the brain, clairvoyance and doubles as a solution of this mystery, as compared with the one the phenomena themselves always assign, namely, spirit action.

Dr. Hallock said if Spiritualism had done nothing more than to draw attention to the facts we call mesmerism and clairvoyance, exhausting them, it would deserve well of the country, even if it had erred in the spiritual hypothesis, which it had not. He drew attention to an article in the last Atlantic Monthly, recognizing clairvoyance, and said that clairvoyance does not get hold of material substances. When this other power combines itself with our crockery and furniture, we are lifted to a higher than clairvoyance. "I have sat for hours in the presence of a body which could have been dissected joint from joint, and yet the subject continue to talk on philosophy of which, in the natural state, it was ignorant. To all purposes the body seemed dead, until the pulse at last was restored to it."

Mrs. Coleman was sure of the existence of spirits, and also accepted the reality of the double. She related an instance. In Italy she had seen and described to a lady a phantom near and close to her, which the lady recognized as a friend then absent in Spain. Mrs. C. did not make it clear that it was not some other similar spirit, but assumed it as of the one in Spain. She then gave an interesting account of a prophesy by spirits, of the recovery of her son from dangerous wounds which the surgeons had declared would be fatal, and of the directions given by the spirits for treating his wounds, and closed by saying he was now alive and well.

## Boston.—Readings and Discussions on Spiritual Science.

Mrs. Emma Hardinge Britten's last Sunday evening meeting for the discussion of Spiritual Science was thronged by a numerous and respectable audience, when the subject presented was a remarkably profound essay, or trance lecture, by Mrs. Britten's controlling spirits, on the "Powers and potencies of Magnetism and Psychology." It would be impossible in this brief notice to give even a synopsis of this address, which though long and delivered with a singularly fervid and

rapid utterance so completely enchained the audience that not a sound pervaded the hall during the entire address. An earnest request for its publication was tendered to the lecturer by several persons present, but as Mrs. Britten claimed that her utterances were purely inspirational and no phonographer was present, she was unable to comply with the request thus tendered.

Short and pointed speeches were made by Dr. Storer, Judge Ladd, Mr. Rhoades and others, warmly commending the address and urging the expediency of forming some association for promoting the study of those spiritual forces upon the culture of which the lecture had been treating. Before the meeting closed Miss Lizzie Doten rose, and, in a few eloquent words, declared her inability to leave that place until she had tendered her need of admiration and thanks to the lecturer, as well as to express her deep sympathy with the objects of the meeting and her desire that it might continue to flourish and advance the unfoldment of Spiritual Science. She added in her own naive, quaint way that she had intended to pass out without drawing upon her own feeble condition of health, or the patience of her listeners; but she had been compelled to arise and speak, aye, and bear testimony to the value of the great thoughts they had heard that evening by the solicitation of "a little spirit," who passed up against her, pulling her dress and seeming to plead for expression through her lips.

Mrs. Britten thought the little suppliant was one of those embryotic beings, who, according to her theory, are looking up to the realm of manhood in this new dispensation as mortals are looking up to a spirit.

Miss Doten, however, made no profession of faith in the existence of "Elementaries," and whilst acknowledging the presence of spirit influence upon her, affirmed her desire to outwork the powers of her own womanhood and her own spirit's highest functions, and deemed the time had come when all must do the same.

The meeting was considered to have been one of the most interesting and instructive of the series, and gave general satisfaction to all present. Mrs. Clapp's singing added inspiration to the scene and delighted everyone.

Mrs. Britten announced as the subject of her next Sunday evening's meeting, "The Marvels and Philosophy of East Indian Magic."

TO THE PUBLIC.—At a meeting of the Theosophical Society held this day, the statement having been read from a London journal that D. D. Home, the medium, will devote some portion of his forthcoming work to "The Theosophical Society: its vain quest for sylphs and gnomes," and other matters pertaining to the organization, a committee was appointed to make known the following facts: (1) The Theosophical Society has been from the first a secret organization; (2) The communication of any particulars as to its affairs, except by direct authority, would be a dishonorable act; (3) The medium in question cannot possibly have any knowledge of these matters, except from persons who have long ceased to be members and have violated their obligations, or persons discredited and disgraced at a very early period in the history of the society. Therefore, whatever statements he may publish cannot be relied upon or verified.

Whether this Society, or sections, or individual members have seen "Elementary" or other spirits at its meetings, concerns themselves alone. They will act as judges themselves when any phenomena have occurred that are suitable to give to the public. That magical phenomena do sometimes happen in presence of members of the Society, and when strangers can witness them, may be inferred from the editorial description which appeared in the New York World of Monday last.

The Theosophical Society is quietly prosecuting those studies which interest the members, careful to neither infringe upon any person's rights nor to transcend its own legitimate field. In advance, therefore, of any authoritative report of its own doings, it is unprofitable to pass judgment upon biased inferences made by third parties upon the allegations either of those who do not know the truth, or such as by an act of treachery have proved themselves incapable of speaking it.

Henry S. Olcott, President; R. B. Westbrook, D.D., Prof. Alex. Wilder, M.D., Vice-Presidents; H. P. Blavatsky, Cor. Sec.; G. L. Ditson, M.D.; H. J. Billing, M.D.; L. M. Marquette, M.D.; W. Q. Judge (Counsel); H. D. Monachesi; Mortimer Marble; Solon J. Vessto; J. F. Oliver; Committee of the Theosophical Society. Official Copy.

New York, March 30.

A. GUSTAM,  
Secretary.

THE ROOM for individuality in religion is immense. It is necessary that the soul love God and man—these are the banks within which the ocean of religion must lie content, but within these banks there may be many shadings of light and cloud, and many tones of sea music.—David Swing.

The Spiritual Scientist will be sent to any address in the United States for one year, on receipt of \$2.50.

## 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 Sotherton 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. Stalton Moses, "Lex et Lux,"  
and members of the Rosicrucian College of England.

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It is apparent that the Spiritual Scientist the coming year will be

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or investigator, no matter how many other spiritual journals he or she may take. It is essentially different from any other, as will be seen by observing the contents of a few numbers. For this purpose we offer it to trial subscribers

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3. The name of the post-office and of the State to which the paper is sent should invariably be given.

## BEGIN AT ONCE,

as this season of the year is most favorable for getting subscriptions. Many of you live where we have no agents; most of you know of people who need just the help to be derived from reading this paper; and ALL OF YOU have friends, whom no agent can secure but who will be decided by a word from you.

May we not then count on each of our readers to do something toward increasing the circulation of the Spiritual Scientist? It may seem but little that one can do, but the aggregate of the work thus accomplished swells into very large proportions when it is brought together here.

If any of those whom you think ought to have are far away, a letter from you will decide them. If any are poor, you may be able to make them a present of the paper.

We ask you to look the field over and note the homes where this paper ought to go, and where, by a little effort on your part, it may go, and for the sake of the good you can do by putting this paper into homes that need it, and whose inmates may receive through it great and lasting benefit, decide make the effort. Address,

SCIENTIST PUBLISHING CO.,

20 DEVONSHIRE STREET.

BOSTON, MASS.



## SPIRIT COMMUNION AND SPIRIT HEALING BEFORE THE DAYS OF THE FOX FAMILY.

We give below a letter from a Mr. G. B. Stebbins, published in the Detroit Post, testifying in the most marked manner to the truth of spirit communion and magnetic spirit treatment, so often established in these columns. When will the churches take up the defense of this great truth, the truth of spirit communion and healing by laying on of hands, which really lies at the base of their teachings and belief? When will they champion, instead of deny the possibility of Jesus walking in the form in the midst of his followers, when only two or three are gathered in his name? The Mr. Henry Willis mentioned below is well known to all the early operators and employees of the Michigan Central Railroad from Detroit to St. Joseph. Of the other parties mentioned, C. C. Trowbridge was president of the Old Bank of Michigan, Mr. Wales was the keeper of the old National at Detroit, Augustus Porter a son or nephew of the old territorial governor of Michigan; and the Baldwin Locomotive Works in Philadelphia still live to attest the business capacity of Mr. M. W. Baldwin.

EDITOR DETROIT POST.—The following remarkable narrative of a wonderful experience I noted down carefully when it was related to me by Henry Willis, of Battle Creek, whom I have known for years as a man of frank integrity, uncommon energy in business, clear and vigorous intellect, practical sagacity, executive force, firm and strong nerve, and fine physical health. He came from Pennsylvania to oversee the building of the Michigan Central Railroad, under State authority, from Detroit to Ypsilanti, has been well known in this region since, enjoys good health at seventy years of age, as a result of his Quaker temperance, and has as the result of his energy and industry a fair competence, which might have been much larger had not his hospitality and public spirit been generous and active. The reference to former well-known residents of this city, some still here, makes this narrative of additional interest. M. W. Baldwin was the first locomotive builder in America, and gave name to the great locomotive works of Baldwin & Co., in Philadelphia. He was an intimate friend of Mr. Willis all his life, connected with him in business, and on cordial and familiar terms. I give the words of Henry Willis as given to me at his house by himself. He has seldom told this strange story, and could only be induced to allow its publicity as a possible help to psychological and spiritual research and knowledge. He said:

"In July, 1838, M. W. Baldwin, of Philadelphia, Penn., came with me to Detroit, intending to start a branch locomotive shop on Cass wharf, or river front. We remained nearly three weeks in Detroit together. I was at that time engaged to build a railroad from Kalamazoo to Allegan, of which Sydney Ketchum, of Marshall, was President. I think it was on a Thursday morning I left my friend Baldwin for Allegan; he was to leave by a steamboat at 10 o'clock of the same day for his home. As I passed through Marshall on Friday, Ketchum requested me to go to Sandusky, Ohio, and purchase provisions for our railroad men, as there were none to be had on our route, the country being new. I came on and stopped at Battle Creek to visit. On Saturday and Sunday I became very uneasy. I was frequently asked if I was unwell. On Monday morning I went east with some friends in their carriage, and on Tuesday attended a Quaker quarterly meeting at Richard Glazier's, near Ann Arbor. I was asked by many if I was unwell. My mind was much depressed, but I bore up and endeavored to be cheerful, and after meeting left for Sandusky in company with friends living near Adrian. We spent that night at Jacob Walton's, and still I was uneasy, and could not imagine the cause. At Tecumseh I stopped to take the stage and paid my fare to Sandusky. The stage drove up within fifteen or twenty feet of the door of the hotel. I handed the driver my carpet-bag; three passengers were inside, and as I put my foot on the step to get in I felt a heavy blow on the back of my neck, and the words 'Go to Detroit' were as audibly, but inwardly, heard as I ever heard anything. I turned to see who struck me. No one except the driver and passengers, all before me, was nearer than the hotel, twenty feet off. I stood astonished, and passengers and driver shouted, 'Why don't you get aboard?' I said, 'Driver, hand me my bag.' I took it, went to the hotel and asked the landlord who it was that struck me on the back of my neck. 'No one was nearer you than I, standing here in the door. I

saw you,' said he, 'give a bound as you put your foot on the step, but no one struck you, I know, for I was looking directly at you. What is the matter?' he asked. 'I must go to Detroit,' I said, 'and cannot imagine why, or for what. I have no business there.' The Chicago stage drove up in a moment or two. I mounted the seat with the driver, handed him fifty cents to drive his route as fast as he could. I repeated it with the next driver. When we drove into the upper end of Main Street, at Ypsilanti, I told him to go directly to the railroad, not to stop at the stage office, and I would make it all right with Hawkins, the stage man. I felt as though I wanted to fly, so anxious was I to reach the station. As we turned out of Main Street I saw an engine on the track. The engineer said to the fireman, as I afterward learned, 'Let us go; we can't find Willis.' The fireman, looking around, saw the stage, and said: 'Stop; Willis must be in that stage.' He jumped down, ran and met us some 300 feet off. I knew him and said: 'Why, Jack, what on earth is the matter?' and he answered: 'Baldwin fell down sick in the hotel two or three hours after you left last Thursday. His great wish has been to have you with him. We have been out for days to try and find you. This morning when we left it was doubtful if he lived till night.' We went to Detroit as fast as the engine could go. I ran to the hotel where the Russel house now stands, and as I reached the head of the stairs the landlord and wife, Mr. and Mrs. Wales, Dr. Hurd and five or six of the servants were at the door. Dr. Hurd said, 'He is gone.' I pushed into the room, threw off my coat and applied my hands over his head and down the sides of his face and neck as vigorously as I could for some five or six minutes, when he spoke: 'Henry, where have you been? where have I been? Oh, how much I have wanted you with me!' Dr. Hurd said, 'Well, if that is not bringing a man to life, what is?' This action of mine, like magnetizing, I cannot account for. I never did it before or ever saw it done. He was in a trance or spasm, but not dead. Dr. Hurd told me his symptoms were those of a dying man. I remained seven weeks with him, never sleeping in all that time on a bed, except about four or five hours in Lewis Cass, Jr.'s room, when C. C. Trowbridge and Augustus Porter relieved me one night. I took him home on a cot to his family in Philadelphia, he not having been able to sit up for some eight or nine weeks. I think it was in 1844 or 1845 I was at work in my nursery of fruit trees, at Battle Creek, with my mind then, as it often had been, on this strange and to me unaccountable matter—how I was some sixty miles from Detroit, going directly away to the South, and on important business, and why I should have changed my course, and a voice said to me: 'The spirit of Baldwin's father was after you to go and save his son and take him to his family.' Down to this time I had never told a living being about this singular affair, not even Baldwin himself. From the moment that I was thus notified in my nursery why I went to Detroit, I ceased to wonder, and was, and still am, convinced that there was an invisible power that followed me from the time I arrived at Battle Creek until I took Baldwin to his home. Spiritualism was not thought of at that time. I had never before been so singularly uneasy in my mind. The instant I took my carpet-bag from the driver, at Tecumseh, I felt a relief, but was exceedingly anxious to proceed to Detroit. We arrived at Ypsilanti two or three hours before the time for the cars to leave for Detroit, hence the strangeness of my anxiety to get to the railroad, since I knew nothing of an engine being in waiting for me, nor did I think of an engine until we turned from Main Street and saw it some eighty rods off. It is impossible for me to describe my feelings during four days and nights prior to my yielding to go to Detroit, nor did I even think of Baldwin except to suppose he was on his way home. The instant I gave up to go I felt great relief, but was very anxious to be off as fast as possible."

Any comments on these remarkable facts would be superfluous. They give, surely, abundant food for thought.

Detroit, March 27, 1877.

G. B. STEBBINS.

THE DAVENPORT Brothers are in Australia, where the phenomena produced in their presence have baffled the intelligence and experiments of the daily newspaper representatives and of all the critical observers who have been present at their seances. The Australian press has unanimously agreed that there is no trickery about the cabinet or cords used.

## REMEMBER.

TRIAL SUBSCRIBERS.—The Spiritual Scientist is essentially different from any other Spiritual paper, and as we are satisfied that any Spiritualist or investigator will consider it invaluable after glancing at a few numbers, we offer it FIVE MONTHS FOR ONE DOLLAR.

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## LAYING THE FOUNDATION.

The first practical step in the direction of organization would be to ascertain the condition of Spiritualism in the various states or localities. This work could best be undertaken by a state association or by some central local state society ; where no state association exists. It would require a very small outlay of time or money to obtain the important information of how many local societies there are in the state, the number of members in each and its status. Towns and cities that have no societies should be represented by some earnest Spiritualist who would aid a state association or a body acting in this relation, by disseminating addresses or answering whatever calls might be made on his services in forming a society in the neighborhood. If Spiritualists had statistics showing how many societies are now in existence, and their strength, also how many have languished from the standing of former years, it would teach a profitable lesson.

## HOW CHANGES ARE EFFECTED.

Emma Hardinge Britten spoke truly when she said that the danger to any cause lay not in the presence of the evil in its midst, but of the absence of the good. To-day there are many Spiritualists who do not identify themselves with the cause because a horde of charlatans, sensualists and ignorant phenomenologists have thrust themselves forward as representative Spiritualists, and vented their balderdash as the teachings of the spiritual philosophy. The time has come for a general change, and it is rapidly taking place. The remedy that proves efficacious is a very simple one ; it needs only that those who desire a better system shall labor to attain it—each one doing his or her best at all times to oppose the false and support the true.

## SPIRITUALISM AS A MOVEMENT.

Although Spiritualism, as a movement, has no national association, and Spiritualists have no concerted plan of action in propagating the faith or awakening an interest in the subject, yet at the present time there is a spontaneous revival among workers who retired in disgust when doctrines detrimental to the development of spirituality were foisted upon the cause, and charlatans and quacks began to trade on the credulity of the public. In every section of the country, for the past two years, there have been exposures of the falsity and pretensions of those who sought to make a living or enrich themselves under the cover of Spiritualism. And now, amid the general ruin of what was once a movement represented by national, State and local societies, Spiritualists worthy of the name are coming forward to again reorganize the local societies, and consider how they may again become strong and united in the work. Memphis, Boston,

Cleveland, San Francisco, St. Louis, Philadelphia, Utica, N. Y., and other cities might be named as having persons who are earnest and foremost in the attempt.

## SPIRIT INFLUENCE.

John P. Phair, of Vermont, was tried for murder, convicted and sentenced to be hung. He had declared his innocence claiming that he was not in the State at the time that the murder was committed. His application for pardon was refused and the day for his execution had arrived. On that morning the Boston Globe printed a full statement from Phair, giving his theory of the affair and reiterating his innocence. He said :—

"And to Almighty God, the maker of Heaven and Earth, who knoweth the secrets of all hearts, do I now most solemnly appeal in this hour of my extremity to hear me, and bear me witness to the truth, that I am innocent of the crime for which I stand convicted. And as I am innocent or guilty so may He deal with my soul in the day of judgment and in eternity."

The Daily Globe that morning and the news it contained was the general topic of conversation. A man, who seldom, if ever, read a paper in business hours, was impelled to read the interesting account, and as he read there came to him the irresistible conclusion that he met Phair the day alluded to. This man, of all others, was the one who could give the evidence which Phair could not produce at the trial ; for although he had traveled to Boston and thence to Providence and returned again to Rutland he had not registered his name or met with any marked adventure that might help him in his hour of need, by furnishing evidence to substantiate his statement, and now, even while he was preparing for the scaffold, aid was coming when he least expected it. The witness he needed had been summoned, not by a coincidence as the secular press are pleased to term it, but by the unseen powers. Does it seem so very unreasonable to believe that when our loved pass through the change called death that they lose all interest in earth scenes, add in the welfare of those to whom they were bound with the strongest ties ? Is it unnatural to suppose that if the identity is preserved that they still sympathize with those yet striving with the flesh, rejoicing in their prosperity and sustaining them in their adversity ? To the Spiritualist it is a demonstrated truth. The friends of justice if John Phair indeed be innocent, were not idle. They were fulfilling the law of God, the promptings of the spirit, "to do good unto others." The time had come. The impression was given. M. P. Downing had read the paper and he was their instrument. Still further can we trace the presence and workings of the unseen influences. It was 12 o'clock, Phair was to be hung at 1 o'clock. Col. Taylor, of the Globe, with his usual earnestness, left his office to aid the mission. His intimate knowledge of telegraph lines and their connections with large cities were now brought into requisition. Again the secular press sees a coincidence that the operator happened to be at his post, and that "by chance" he knew that Gov. Fairbanks was not in Montpelier, but in St. Johnsbury ; and "fortunately" Governor Fairbanks was in the telegraph office of the latter city when the message came. John P. Phair was saved the injury that a spirit suffers when torn from the physical body by a violent death. In the marvellous chain of circumstances that accomplished the result, we see an evidence of the influence of the unseen forces in forming the links that were to complete it. Cannot any of our readers who are familiar with the details of the case also discover a directing hand ?

A RECENT pamphlet, published in France, and written by the Rev. Father Huguet, is entitled "Le Cordon de St. Joseph," giving an account of the number of cures effected by cords blessed in honor of St. Joseph. M. Buironfesse was instantaneously cured of a strained wrist by the application of one of these cords. Four school girls who caught the small-pox, wore the cord, and recovered in four days. These cords are sovereign in preventing railway and cab accidents. A certificate signed by "Sœur Marie" attests that a lad in her neighborhood, by wearing the cord, drew a good number and escaped military conscription. Another person certifies that he wanted to sell a property, but no one would buy it. In his difficulty he bought a cord, and immediately a purchaser presented himself.—N. Y. Telegram.



## A NEW ENTERPRISE.

The Onset Bay Grove Association has obtained a special charter from the Massachusetts Legislature, under which the subscribers to the capital stock will meet for organization Wednesday, April 11, at John A. Andrew Hall at 11 A.M. All of the stock has been taken and the full amount thereof paid in cash. The land, comprising some 125 acres, at the head of Buzzard's Bay, East Wareham, Mass., has been paid for, and the deeds are in the hands of trustees, who will transfer it to the association when legally organized. Avenues and streets have been cut, and roads made under the direction of surveyors, and plans of the grounds issued. A camp-meeting will be held the coming summer, but the dates have not yet been determined. This is the first public property that has been held by Spiritualists as a body in this section of the country. In value it represents one-half of the total amount of property reported by the census of 1876 to be held by Spiritualists in the United States. Arrangements are now being made for a grand opening and dedication.

## MATERIALIZATIONS.

Last week an abstract was given in these columns of a long article in the London Medium descriptive of a seance held in that city, where the medium was confined in a cage and forms appeared as usual. The last issue of the above-named journal contains a record of several seances which have since been held with the same medium. At a private house the hostess desired as a test that the medium should exchange all her clothing and sit in colored materials which she had provided. It was done, and forms robed in white appeared as usual. One took pencil and paper, sat down on a footstool near several members of the circle and wrote a few lines signed "Meggie." At another seance several gentlemen desired to fasten a black velvet collar around her neck, and this was permitted. Another evening the form took a boy in the circle, held him in her arms, kissed him and replaced him in the chair. A number of other incidents are related. The author of the article, W. P. Adshead, offers to write a check for 250 guineas, and his friend A. Smedley will write one of a similar amount, the 500 guineas to be given to any person who, under similar conditions, can produce the phenomena without the aid of spirit-power. He declares it utterly impossible for the form to have been either that of the medium or a confederate.

## EDITORIAL PARAGRAPHS.

THE WIDOW of J. H. Powell, the well-known author of several works connected with spiritual literature, has lately married Dr. Charles Court. — THOMAS GALES Forster, who has been laid up for some time with paralysis, is nearly recovered and can talk as fluently as ever upon the sublime possibilities of the spirit world. — RUMOR has it that one of the mediums of Boston, who was about one year ago brought prominently before the public is about to change her husband for one more to her taste, and steps for a divorce have been taken for this purpose. — A NUMBER OF Prominent Spiritualists are about to reorganize the Massachusetts State Association. The work will be taken up from where it was broken off when the old association was dissolved, the books and papers having been preserved. — Dr. Stephen Sweet, "the natural bone-setter," is dead. — Maud E. Lord has returned to Philadelphia from New York. — MICHIGAN HAS indefinitely postponed the doctor's bill. — ABBY H. BURNHAM, a fire psychometrist, has been speaking in Lowell. — THE LADIES' Aid Society is the name adopted by an association of lady Spiritualists who for some years past have done much good among the poor of the city, performing their labors in an unostentatious manner. Mrs. John Wood, of 66 Carver St., is its genial and benevolent president.

MRS. MARY J. Hollis of Cincinnati, a remarkable medium for slate-writing and physical manifestations, has lately changed the name by which she has been so well known for many years to that of Mrs. Dr. Henry Billings. The couple will visit England the coming summer. She is now giving seances in St. Louis.

LATEST LONDON papers chronicle the arrival in that city of a Boston medium, and record her departure for Spain for the purpose of "taking possession of an inheritance left her by noble ancestors." The steamer that brought the news, however, seems also to have brought her; and she is now located in the city and advertising as usual.

St. Louis Spiritualists who have made no public demon-

stration for the past two years have now engaged a hall and have commenced holding lectures every Sunday. Mrs. Fox (Nettie Pease) has just finished an engagement, and Thomas Gales Forster will follow. St. Louis has several thousand Spiritualists, and had a few weeks ago a large society holding meetings twice a week.

A CAMP-MEETING of Spiritualists will probably be held at Lake Pleasant, Montague, Mass., if satisfactory arrangements can be made with the railroad; if not, in some other central location in the State. It will be the best ever yet held in this section. The intentions are to engage the leading speakers in the movement from all parts of the United States, and prominent, powerful mediums, will be especially invited.

BROTHER JONES, who was murdered in Chicago, has turned up in the Banner of Light circle, and his communication is printed in the message department of that paper. He says his first thought was to come there; he died for Spiritualism, and is "entirely guiltless of the charge laid" to his door. He is happy and will continue to work for the cause. After reiterating his innocence, he said he "would not hang them (the murderers) by the neck" and then left.

AT THE last meeting of the Linnean Society in Glasgow, Arthur Lister, one of its members, exhibited a very singular object. He showed beneath the microscope the veritable circulation of the nutrient fluid of a common fungus. It was not even so highly developed an organism as a mushroom, being one of the very lowest order of the group which furnishes us with catsup. It grows as a sort of slime on liver worms and is technically known as *Badhamia inaurata*. The discovery which Mr. Lister has made is a very remarkable one. The fluid, which must be called the blood, was seen flowing along in a definite manner through a series of very distinct tubes or vessels.

PRINCESS TIZIANOF and other Russian ladies of good family are zealous promoters of socialism. These fair conspirators disguise themselves in the garb of the peasantry and enter manufactories as simple workgirls, and that not for the mere whim of a few days. They pass whole months in this rude labor, walking with bare feet, filling the commonest offices of servants, and using every effort to conceal their origin. No sacrifice appears to them too great for the end which they have in view; they give their fortune, and if they have a stake in the paternal heritage which is detained by their parents, they do not hesitate to resort to a fictitious marriage in order to obtain it, so that it may be handed over to the community. When all men and women are intelligent, humane, conscientious, tolerant and industrious, communism may become a possibility. The efforts of these ladies, like those of the nobility and high-born of so frequent occurrence in this same direction in France in 1788, will prove abortive, with the present constitution of the multitudes.

"OLD HILL" is a ghost. In the flesh he was a California miner, and he still has an eye—a spiritual eye, of course—for "leads" and for prospecting. "Old Hill," on the 31st of March, at Springfield, Mass., appeared to Dr. George W. Frost, "spiritualist," and told him to take the cars of the Boston & Albany Railroad, go west to the fourth station, then leave the train, follow the railway track to a certain gate-post, then up a mountain to an old cellar at the junction of two wood roads, thence to an old wooden bridge across a mountain brook, thence to an old sycomore tree on the right, thence to another bridge, up a mountain again, then to an old barn, then down to a mill privilege, where there would be a hemlock tree; then dig! then for the gold! On the strength of this the digging has begun, and—a vein of gold and silver bearing quartz has been struck! And a mining company has been organized, and there is to be more digging, and probably stock in the company will be offered for sale.—N. Y. Tribune 5th.

## THE OUTLOOK.

## NOTES AND NEWS FROM OTHER COUNTRIES.

## England.

A SERIES of ten sittings with Maggie Fox, widow of Dr. Kane, has been arranged in London, and twelve sitters are to compose the circle. The fee is £5 5s. each.

J. ENMORE JONES now owns and edits the Spiritual Magazine, Dr. Sexton having retired. This periodical is the oldest of any connected with the movement, yet financially it has never been a success.

Accounts of three haunted houses are printed in the London Spiritual papers.

## Mexico.

FROM THE Mexican and other foreign journals we have accounts of the success of the insurgents of the Island of Cuba, while at the same time the Spanish papers declare the reverse.

"Near is the day," says one writer, "when the star of Liberty will blaze over that beautiful piece of American territory, very properly named 'the rich pearl of the Antilles.'"

IN TAKING notice of what has been done in the old countries to keep pure all that pertains to Spiritualism, the *Illustracion* remarks that *El Criterio* has sounded also the alarm against false mediums. "It is time, *en efecto*, says the former, that all the sincere adepts of the doctrine should guard themselves against the tricks of the tricksters who abound everywhere. The contagion has spread from the United States to England and other countries." We certainly should be deeply mortified that so much charlatanism should originate in this country. Let us reflect; "for reflection is the path of salvation."

DICTATED BY "Manuel" we find in the *Illustracion* the following: "In vain man pretends to sound the mysterious *arcana* of the future. His imagination wanders in the unknown, and loses itself in a thousand conjectures and suppositions far distant from the realities; in vain wishing to anticipate the to-morrow, preparing himself to struggle with adversity, fails to enjoy the present good. But God in his goodness permits us to lift a corner of the veil of the future. What a misfortune it would be, were we permitted to read in this great book whose pages have no end."

BEFORE A Spiritual Society in Mexico, Dec. 11th, the spirit "Pepe" said: "The angel of death is coming upon your earth . . . your planet is to-day the theatre of one of those *catocismos* in which thousands of spirits will leave their material envelopes to pass to other worlds. On the 17th there appeared in the *Moniteur* a telegram from Bengal stating that through the effects of a cyclone three islands had been submerged and two hundred and forty thousand people swept away."

#### South America.

DON ESCUDERO would afford us a feast every day in the year if we transcribed into our columns all that he writes for the *Eco* of Buenos Ayres. Referring to the church in the mountains during the night of the nativity, he says: "The front of the temple and the great cupola appear at once as by enchantment, profusely illuminated, and the central street is converted into a river of light from the infinity of *faroles* or lanterns and flambeaus of pitch. Interiorly the church is adorned in a manner becoming this grand solemnity. An artificial portal has been erected, and amid the views of its columns a beautiful image of Mary appears with Joseph and the divine infant. The ox and the mule are also there, and upon the semblance of hills, among the trees and flowers which convert the altar into a kind of forest, are hosts of angels." The Spaniards understand how to make this scene impressively theatrical.

BY THE last mails from Bogota we learn that the President of the Union has withdrawn during the war all contributions which have heretofore been made from the public treasury for monasteries and boys' schools, probably for the purpose of augmenting the army with the teachers, and scholars of sufficient age to be drafted.

"MY KINGDOM is not of this world," is the heading of an able article in the *Eco* on the duties of the priesthood in relation to public affairs, politics, war, etc. In answering the question, "What is the *politica*?" the reply is: "The art to govern and make laws for the maintenance of tranquility and public security. . . . But we may observe that *la politica* among us is a very distinct thing from what we have defined, but rather a combination through which power is sought by all possible means, to dethrone a rival even to the exhaustion of the material influence and the treasury of the country." It seems then that these United States are not alone in base schemes, intrigue and corruption.

A RECENT number of the *Revista* of Montevideo refers to the societies and groups in Buenos Ayres for the study of Spiritualism, and hints that the brethren in Montevideo expect their moral intelligent support, which will give new vigor and new impulse to the cause which the *Revista* is so fervently advocating, so nobly sustaining.

#### Belgium.

THE *De Rots* of Ostend affirms that "there are now scarcely any more Spiritualists in France, the cause being that they could not shelter their doctrine from certain grave errors. They have for example admitted too easily arguments *sophistique* and the upholdings of certain spirits on the subject of reincarnation. It is by *Spiritism* alone we can learn of the rehabilitation of the soul in sensual material bodies, and if it has several lives of probation or only one."

THE SAME paper announces "that again the time has arrived when the religious question is to bring a new overturning and disorder in the world. This nineteenth century, called the age of light, has produced men whose consciences can no longer support the injustices committed against the decrees of the Divinity. These men whose eyes are opened,

enlightened by the glow of progress, will no longer tend to a despotic yoke, above all that which Roman catholicism imposes."

THE *Galileen*, also of Ostend, containing its valuable article on the subject of personal education as a means of perfecting human nature. The capacity of the soul in enlarged upon, and the importance of knowing one's self — *connais-toi toi-meme*. This will be still further elucidated in forthcoming numbers. "Religion, the result of necessity," is also ably handled: starting with an acknowledgement of a natural law in the matter, evidenced in the march of humanity, it goes on to show that, in whatever epoch, in whatever place we follow the race, the people, the tribe, we encounter this one dominant thought, regulating individual aspirations.

#### France.

A WRITER in the *Paris Review*, referring to science, says: "It lives on one passion, pride, which it ennobles to the verge of stoicism; cold, rigid, disdainful, but capable of exaltation, it is in good faith when it affirms its love for the truth, its respect for humanity; while by a strange inconsistency, humanity is in its view no more than a flock of sheep with perfected instincts, and the truth only deception. This doctrine, born of opposition, has fallen into the strangest paradoxes: in its work of destruction it confounds belief with credulity, spiritualism with dogma, faith with superstition."

A PRETTY allegory is contained in a poem in the *Revue*, from a "Rapping Spirit." It is called the magic drum, which Bouhadmo sought of the holy anchorite; but a phantom in the air finally proclaims to him that that which thus beats and throbs throughout the world is *charity*.

AMONG THE books recently noticed in the above-named journal are: *Refutation* of the brochure of the Abbe Fresquet: "Spiritualism unmasked and judged," by Mlle. Eliza Arnaud; *La Religion laique*, by the learned philosopher, C. Fauvety; *Conferences* at Ostend, a very remarkable brochure recommended as a work that should be read at all spiritual gatherings.

#### Spain.

THE *Revista* of Barcelona, in referring to the very important work of the Viscount Torres-Solanot, "Catholicism before the time of Christ," says, that it is read with increasing interest on account of the *preoccupaciones* fermented by what has been announced in Roustaing's "The Third Revelation."

ONE OF our friends, says this periodical also, who recently went from Barcelona, has founded in Valladolid a spiritual society, which is under his own direction. Much encouragement and support attend him.

HERE ALSO we learn of the growing interest felt throughout Spain, in our pure faith. There is hardly a village in the whole country that has not its spirit "circle"; many among those of the mountains, many of them private, in dwellings where with great regularity "reunions" are held, where mediums are in attendance. The work has been going on silently (the only way to thwart the lynx eyed bigots) and has now attained formidable proportions.

#### A HERMIT.—A RELIGIOUS ENTHUSIAST FORTY-FIVE YEARS IN A CAVE.

One Austin Sheldon, born near Stony Creek, Conn., in 1806, was married to a lady named Tuthill, of a wealthy family living near Hartford. She died ten years later, and Sheldon soon after disappeared. He was then a religious enthusiast, and his friends supposed he had gone as a missionary and died. He turned up, however, in 1838, in Pike County, Penn., in a cave in Moosic Mountain, miles from any human habitation, discovered by a party of lumbermen. Soon after he again disappeared, and in 1843 he was again seen by some hunters, and from then till last summer but little was known or heard of him. Then his brother and sister, seeing a notice of him in the papers, visited him, but he refused their offers of a home and competence, and on the 30th of March was found buried ten feet deep in a snow-drift close to his cave, from which he had not passed a night since he first inhabited it. Indeed, he never left it except to obtain fish, game, roots, or berries for food. He was bent and wrinkled, and his long matted locks and beard reached nearly to his waist. He had not removed his clothes for twenty-two years, and had kept them together with hickory withes. His face and hands encrusted with dirt were never washed, his cave dark and loathsome replete with bones and rubbish. He spoke freely only on religion, and claimed that he communed personally with God and the old prophets, and said he was in the hands of God, and never voluntarily sought safety when in peril from the fires of the woods and otherwise. He said he lived thus alone that nothing should take his thoughts from God. The good people of the vicinity had often saved his life when in peril but this time the storm was so severe they had enough to do to save their own.



Written for the Spiritual Scientist.  
PAST FINDING OUT?

BY LITA BARNEY SAYLES.

When we graduated from the dogmas of the old theological systems, we supposed we were leaving behind us those sacred old "mysteries of Godliness, past finding out." We thought everything was to be made plain to us in our religious future; but we are finding many "mysteries" in Spiritualism that are as yet unexplained and inscrutable. When I read of the persecutions and imprisonments of mediums; of disasters by sea and land; of fires which consume even the property of the spirits' oldest mouthpiece; and of assassins who send the spirit of another of their oldest editors into eternity, in less time than I can write this sentence to express the deed, and no warning given, no words spoken that might cause the blow to have been averted in either case I confess I am completely mystified, and grope in the dark for a stronger hand than mine to lead me up to the light. And it is not strange if those whose rootlets have not become firmly fixed, so they begin to call upon the recognized forces of nature about them, and manufacture their own life-juices, but depend upon a gardener's care to coddle and coax them, and keep their leaves from withering in their new soil and surroundings, should faint and fall by the wayside in the long and weary struggle they see before them. To them, at least, these mysterious happenings seem "past finding out."

When accidents happen to those who are not sufficiently mediumistic to be impressible, nor very much in the society of those who are so, we cannot expect the desirable enlightenment from our invisible friends, who call themselves our guardian angels, and who ought to know what machinations are going on about us to deprive us of light and liberty, and them of their laborer. But when mediums, and editors, and spirit papers are allowed to suffer, without a hint being given to them to beware, it seems as if their destruction must come under the same law by which God strikes his own churches and ministers with his fire from heaven, when we should naturally suppose he would have better care for his own interests.

In case of the persecution of the mediums during the past year or so, they were the spirits' own instruments, whom, it seems, they might and would have warned, and thus kept them out of all their trouble. In this same position was Dr. Mansfield, who was allowed, in New York, some time ago, to get himself involved in a suit at law, which was a great pecuniary loss to him then and since; and of course all these trials and vexations to mediums are particularly trying to their nervous systems, which must be very sensitive, in order that they may be the "sensitives" which they are. Witness Dr. Slade's case, which completely prostrated him physically, though he had the kindest of friends and advisers around him during his trial. Why did not their controlling influences cause them to decline these sittings where there was intent in the opposing party to find fraud whether there was any legitimately or no, and thus save their medium for their own use, and from the unhappiness caused by these public accusations?

The Boston fire, which destroyed the Banner of Light establishment, was another mysterious lack of spirit-interference at a proper time. The spirits nearly lost their organ of earth communication by this disaster, and in fact it has never recovered from its crippling effects. Here was the free circle room, which spirits declare to be so necessary to the good of mankind, (and spirits as well,) and to the spread of the facts of Spiritualism; as well as the newspaper property, but they let it all burn down, when the office swarms with mediums, and has one in the person of its chief editor. Still, not a word!

And now we have the climax in the assassination of Mr. Jones. George Fox, at Bastian and Taylor's seances, told him during the previous week that he would "meet with a surprise, within a week." Why was it not just as easy for Fox to tell him to beware of that murderer's bullet, as to tell him the other; if he meant what Mr. Jones' friends now suppose by the "surprise"? I doubt if Fox meant this at all, but some other affair of much less importance, such surprises as we are all liable to "within a week," and that he did not know of this approaching event at all. It is very well for people who have not yet got out of their old teachings of the churches, the old folding of the hands in resignation to "the Lord's

will," to say that the higher powers knew that it was best he should die, and could not allow interference. But how many of us who knew that a friend was going to be murdered would be withheld from divulging such an intention, because a higher intelligence declared it was best he should be shot? I think there is a unanimity in the laws of spirit there, and here, and that some other reason must be sought by which to explain this paradox.

Dr. Mansfield, who was in Chicago at the time of this tragedy, wrote his wife, who informed me that he had, that morning, been spending some little time in Mr. Jones' private office; that Mr. Jones expressed himself as feeling in very good health and spirits, and that he would come over to the Doctor's Rooms, by-and-by, and talk with the spirits. Dr. Mansfield met Pike just outside the room, as he went out. In the name of all that is sensible in Spiritualism, why was not Dr. Mansfield impressed by Mr. Jones' spirit-friends with this coming awful deed, which one would suppose must inevitably have "cast its shadows before"? when Pike was actually coming up the stairs, projecting his murderous thought into the room Dr. Mansfield was just quitting?

I ask an explanation. Will some one versed in the principles of the occult laws that *must* be governing these occurrences, enlighten my ignorance? It is time we began to gather some inferences from these continually happening mysterious events, that shall, when proved legitimate, form a scientific demonstration. We live under law; that must be a self-evident proposition. Let us seek to understand it, and invoke wisdom to be our teacher and safeguard. Then, we perhaps may not blame our spirit guides when they seem to be derelict in their duty.

In view of my acknowledged ignorance of these governing laws, I feel impressed to suggest the only (partial) explanation that as yet comes to me. There is no such thing as annihilation; (See Denton's Soul of Things) there is no such thing as forgiving error, as far as relates to its action upon the formation of our own character; in committing it, we have induced certain degraded conditions, which resulted in bringing certain degraded spirit influences about us, which, having affinized with us, have gained a power by which they are able at following, and holier times in our lives to slip in unawares, and wreak their vengeance upon us, or accomplish their malignant will. We are none of us perfect; we have sinned, through ignorance of these laws many times, it is true, but still we have degraded our moral nature by the sin, and may not this be the secret of our blindness in some cases, where it would seem we need not have been blind? May we not, by the conditions with which we surround ourselves, or allow around us, sometimes deprive our guardians of the saving power they might, and would otherwise, exercise in our behalf?

And if our errors, committed in ignorance, may react upon us for many years, what of "the unpardonable" one which we commit when we "sin against the Holy Ghost" of our own consciences, by trespassing upon our convictions of right, and pandering to wrong conditions, for the advancement of self, or the gratification of sensual attractions, and by allowing those to cluster about us whom we know lead such lives? How then can we expect immunity from disasters of all kinds when we know that each person has his own spirit friends, like attracting like; and that the lower orders of spirits are subtle and vindictive, and unprogressed and revengeful, and are only waiting, sometimes to obsess us, or to destroy any who may be under their ban, for any real or fancied injury to themselves or their friends to whom they are spiritually attached? It seems to me *time* that we examined these things, and not let effect after effect come upon us, and we not seek to master the cause. *Give us the cause!*

Good friends, ours is a fearful religion, or philosophy, whichever we may term it. There is no forgiveness of sins for us, no vicarious atonement, no election or reprobation for us by a Being who may be placated by prayer and possibly swerved from some terrible course He was intending to pursue. We *must*, forsooth, "work out our own salvation," and it is sure to prove "with fear and trembling." As Spiritualists and genuine reformers, the work of the coming century devolve upon us. While the best minds of the age, in a scientific light, are materialistic and cannot go behind palpable matter for a cause, it is our province to place what light we

have received "upon a candlestick," that it may shed its rays as far as may be upon those who sit in the darkness about us. It is only we, who take the position that there are active individualities, spiritualized humans, behind the veil, who are cognizant of our matters, and continually guiding and controlling our destinies. Whatever occurs is to others either blind law, or else, "God's doing, and is marvelous in our eyes," and reasoning is "carnal" and forbidden, which accounts to the same blindness as far as our understanding, the why and wherefore, and as far as teaching us how to avoid further unpleasant effects. Finding is only obtained by seeking; and if our aspirations for enlightenment reach to a high enough plane of thought, we may bring those in the spirit world to us, who will guide us toward wisdom. We may then gain scientific rules, which shall at least be as valuable to our soul's atmosphere as those of "old Probabilities" to that of the body; who has so mastered the physical indications of our times as to prognosticate our weather, and teach us how to avoid any disasters thereon dependent.

#### NECESSITY OF POSITIVE EVIDENCE.

BY HUDSON TUTTLE.

It is constantly reiterated by Spiritualists that Spiritualism has been ushered into the world as a system of positive religion, casting aside faith for knowledge, and speculation for facts. We feel that this claim should be true, and we know that such a religion is demanded.

Faith in miraculous events transpiring two thousand years ago, blind servility to dogmas propounded by red-handed bishops, and reverence for the musty records of antiquity, are giving place to the tangible and practical facts of the present. In science, in the arts, in political life, in social organization, one question is asked at first and at last, is there positive evidence substantiating each and every proposition? If not let us seek for it, or hold our statement in abeyance until such proofs are produced.

The world has had quite enough of religions without any sufficient basis, as our own Christianity bears witness. Resting, as these systems do, on obscure revelations, which must be translated by finite minds, who can decide, amidst the contentions of a thousand sects, the true from the false? Are any of them right? Based as they are on the supposed infallibility of their revelations, and blinded by discarding reason, an incomprehensible jargon is the result. Lost in a fog of metaphysical speculation, which mistakes words for ideas, the religionist wanders over the quaking marsh lands of theology, chasing a will o' the wisp of his own creating. He sets out from a false position, and objectless traverses a dreary waste, and if evidence is demanded, he replies, "Faith is all that is required." "Faith" was palatable to the ignorance of the past ages, but facts, not faith, are now wanted. In its facts is precisely where Christianity fails.

Spiritualism claims to supply this want. There is no necessity for blind belief. Absolute knowledge is supplied. The Future Life is proved by clouds of witnesses, and doubt entirely removed.

Positive evidence cannot be gainsaid, and there can be no doubt that such has been repeatedly furnished. The doubt rests with the observer. Often have we heard the assertion of the positive nature of the evidence of Spiritualism followed by a narrative of phenomena on which the statement was based, of so loose and puerile a character, that any one of the least scientific culture would smile at the claim. This is not said in disparagement. Spiritualism is all, and infinitely more than all, that is claimed for it; it is the unscientific manner of observation which we criticize. Scientific men are censured for standing aloof, and perhaps justly, but we must not forget that we are working in a field almost ignored by them, and one brought in disrepute by the senseless methods by which it has hitherto been explored. It must also be remembered that their method of positive observation is the identical one all Spiritualists claim as the distinguishing feature of the New Philosophy, and thus it becomes incumbent on them to institute and record their observations with scrupulous care. It is certain that had all the manifestations which have been made, been observed in all their relations with the same keen perception the man of science brings to the study of other natural events, and as accurately recorded as he records his

observations, the mass of evidence which would have thus accumulated would be overwhelming. Why have they not? Repeatedly the cry has been raised, "When will men of science investigate Spiritualism?" It has been asked in vain. It is idle to expect them to leave their chosen fields for this new and unpopular one. Yet their method is unimpeachable, and should be adopted by any Spiritualist who should feel himself to be the "scientific man" called to the investigation.

Prof. Hare understood the matter well, and, as far as he went, vigorously followed the true method. His researches thus have a sterling value. Prof. Crookes has proceeded in the same direction, and the value of his investigations is inestimable.

The observing Spiritualist need not be told that in receiving communications every possible source of error should be eliminated. The conditions are of such evanescent character and so little is known of the requirements of perfect control, that at best there remains a wide margin for errors.

It by no means follows that because the manifestations are faulty the medium is knowingly a deceiver, or that evil spirits are communicating. The greatest care and circumspection are required to comply with known essential conditions, and guarding against deception. This is demanded not only for self-protection, but to give value and character to the results. The honest and true medium cannot object to such measures as shall place him beyond suspicion of fraud or collusion, as only by such precautions have the manifestations any great value. As the channel affects the passing current, so the medium affects the communications, and here is a wide field for observation. The circle and the investigator himself have their influences, either direct, or in the order of intelligences they attract; and, lastly, these intelligences present as great a diversity as exists among mortals.

It by no means cast aside the ordinary facts of observation. These have their place, and when we are once convinced of their truth, to us they possess peculiar beauties. The tide of inspiration, or the rare opportunities for spirit-communion, will not wait for the application of those measures which science may deem necessary for its positive acceptance. These must be seized as best they may. What we desire is to make sufficiently accurate observations to demonstrate their cause in the positive manner that is claimed.

The difficulties we fully understand and have alluded to. The spiritual elements cannot be confined in retort or crucible, nor weighed with the balance. The circle cannot be prepared and results demanded, as with the chemist or electrician. They know the essential conditions and fulfill them, and are confident of the results. Not understanding the requirements, or only partially, of spiritual manifestations, failure is always possible. If, then, we would indicate the positivism of our belief, we must adopt the scientific method and apply it to the changing circumstances, to the best of our ability, and holding all manifestations and statements in abeyance until proved beyond a shadow of doubt.

#### CLAIRVOYANCE AND CONJURING.—THE OPINION OF HOUDIN.

The late Professor Gregory tested Alexis, the world-renowned French clairvoyant, by buying at a shop 50 or 60 nuts, with mottoes in them, and Alexis read the mottoes before the nuts were cracked. Robert Houdin having covered this somnambulist's eyes with wadding and two handkerchiefs, found that he could read the cards without turning them up. A book having been opened and a pin thrust down through the pages, Houdin asked him to read the words pierced by the pin eight pages from the one at which the book was opened. "*Après cette triste cérémonie*," said Alexis, and on turning the pages it was found to be correct. Some personal matters of Houdin's were also correctly alluded to. "It is stupefying," said he, and the next day signed the following declaration: "I cannot help stating that the facts above related are scrupulously exact, and the more I reflect upon them the more impossible do I find it to class them among the tricks which are the objects of my art." If an Alexis should now visit this country, he would undoubtedly deny the reality of clairvoyance, while his managers would announce him as a prestidigitateur. The average audience, when witnessing an exhibition of this power prefer to believe it a mysterious trick, rather than be given the true explanation of a seeming wonder.



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