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MARCH NUMBER.

Edited by
E. Gerry Brown.

SPIRITUAL

A Monthly, Scientific Record of
Important Current Events Connected with
Modern Spiritualism,

Together with Original and Selected
Articles on its Philosophy.

SCIENTIST

Volume VII.

No. 2.

Boston, Mass., U. S. A.

50 Bromfield St.

1878.

Room Number 9.

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How To Form A Spirit Circle.

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

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

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

2. Let the circle consist of from three or five to ten individuals, about the same number of each sex. Sit around an uncovered wooden table, with all the palms of the hands on its top surface. Whether the hands

touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm; but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

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

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

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

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

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

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

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

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

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

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

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HENRY F. MILLER

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ingly pale, and perhaps rendered more prominently so by reason of the hair which is black and short.

Some two years ago, raps upon a table directed the formation of a circle of six, the husband making seven, for development. Those called agreed to sit regularly to see what might be obtained. Then came the regular order; raps, levitation of the table slate writing and form manifestations. The intelligence moving the table and writing on the slate gave the directions, and they were faithfully followed. Of other results, of the manner in which the forms appeared and what the circle witnessed—this will be the subject of a future article.

A circle having been arranged for the evening we were present early and had every facility for investigation. The house where the circle was held is on Charles street, a short distance from the village centre. It is a two story and a half structure, built after a plan quite common in that section, and designed for two families. A gable-roof end faces the street. As it fronts, on the extreme left is one entrance, while the other is on the right, at the end of a piazza, thus giving an entrance to the rear of the house. It was erected five years ago, and is owned by Mrs. Pickering, who occupies the last mentioned apartment. The circle room is on the lower floor, on a level with and bounded on one side by the wall of the piazza before mentioned, on the end, and on the second side, by the partitions separating it from the other tenement. A pair of folding doors open in the second end to the reception room of the house, which is entered by a door from the piazza, at a height of seven feet from the floor in the corner of the room, made by three feet of the piazza side and three feet of the first mentioned end, is fastened a slightly curved hoop, from this hangs curtains of black velvet, and the top is covered by a single thickness of the same material. Thus it will be seen that on two sides of the space enclosed are blank walls, on the third, the single velvet curtains; above the velvet covering, beneath a carpeted floor. The base board was six inches high, mortised with a clear sharp joint. It continued whole, on either side from the corner to the casement of a door, where also it was joined flush. The walls were covered with clear light paper, having a small figure. It would show quickly any cut or fingering. There was not a trace

of a concealed closet. To more effectually guard against the possibility of there being anything of this nature, an eight foot shawl was tacked to the top of the cabinet above and to the floor beneath, at either end and in the corner. This showed one foot of the shawl projecting beyond the point where the curtain of the cabinet joined the wall, and would have quickly indicated any movement of the wall or baseboard. The room was nine foot high. Therefore two feet of the walls showed between the top of the cabinet and ceiling of the room.

In the corner of the room opposite to the cabinet, in an alcove made by the projection of chimney, stood Mr. Pickering with a common oil lamp, ready to increase or diminish its rays, as might be dictated. The sitters were formed in two rows. The first line of chairs were distant seven feet from the curtains, eight feet from the medium. The sitters in the second row could by leaning forward bring their faces on a line with those in the first row. My face was distant from seven to seven and a half feet from the curtains during the evening.

There were fourteen persons in the circle. The developing circle were present, also several skeptics from the town and two mediums. The latter with three others were visitors who had come from a distance. A young lady presided at the piano, occasionally singing and assisted by another when a duet would be rendered. The circle did not sing once during the evening nor were they requested to. The piano at times was silent, and seldom played much louder than a music box.

At 7.50 the light was lowered and the circle seated. The light was at all times bright enough for me to see the time by my watch which I held in my hand. On my knee lay a note book and with pencil in hand I recorded the time that each form appeared. Often the light would be sufficiently bright to enable me to distinguish the figure in the carpet and the outlines of the subjects of the pictures that hung on the opposite wall, 10 feet distant. The lamp it will be remembered was in the corner on the same end and opposite the cabinet, so that the intervening space between myself and the cabinet was even lighter than where I sat.

7.55 the piano having ceased playing there was a slight rustling in the cabinet and the deep, heavy breathing of the medium could

be plainly heard. Rappings came and a duet was sung quietly. 8, a bright, phosphorescent mass appeared at the opening of the curtains, retiring immediately, and again presenting itself several times. The room was too warm, so the raps said, and a door was opened, giving ventilation and lowering the temperature.

8.10, the first form appeared, parting the curtain and standing in full view. It was six feet in height, and raising its arm it touched the top of the cabinet easily and *naturally*. It retired, and as the light increased, appeared again. The face was thin, cheeks sunken, moustache and chin whiskers black, pantaloons dark, shirt white. It took a chair in its hand, lifted it easily, and retired. 8.15, the chair with the medium in it moved slightly; the deep breathing still audible. 8.20, a form robed in white stepped forth strongly and pointed with the hand, retiring in 15 seconds. 8.21, another form advanced rapidly to the centre of the room. Its head was covered in white, and the flowing white dress had some lace covering upon it. Recognized as a daughter by a gentleman and lady of the developing circle. She had been before they said. She remained 40 seconds.

8.30, a slight rustling in the cabinet and a tall, stout figure stepped out and pointed to a sitter. As it was not recognized, it asked for more light, and retiring again, appeared at 8.35. The face was round and full, wearing a light brown moustache. Features fixed. It was very perfect. One of the clairvoyants obtained the name, "George Henry," to which it nodded assent, again raised its arm and pointed to a gentleman who said "George Henry Downs it is you." It makes one step forward and retires.

8.40, a bright light, a bluish white, shot out from the side of the curtain, apparently coming through it, describing a curve and falling to the ground, becoming invisible in the fall.

8.45, a little, old woman-form, somewhat imperfect, but growing stronger, selected me as its object of interest: asking for more light it retired and again appeared, coming towards me. A dress of white, with a mantle on the shoulders, a cap of white on the head, and face were seen. I could not trace any familiar features, however. A medium said it was my mother's mother, to which the form nodded assent. As I had never seen that lady in the earth form I could not rec-

ognize it. My description is said to tally with her appearance.

Immediately another form motioned my attention. It was now 8.50. This was that of a young lady,—long, black hair. It continued to ask for light, by a wave of the hand, until I protested that it might be dangerous. Its features were correct, and its actions and motions were unmistakably those of a relative closely studied in this life. As I remarked "your features are correct, but your hair is a little too dark," it moved with a glad step to the cabinet, stooped deliberately and lifted the curtains, revealing the medium and itself at one and the same time. For twenty-five seconds the tableau lasted. I asked the question "do all here see the medium and form?" One said that the form was in his line of vision and then it moved, affording him an opportunity to see the medium's face.

Here we had the form in white, with a girdle round its waist, and long hair reaching to the girdle, while the face of the medium with its short hair, as well as her form, were plainly seen.

8.55, another lady form with a face something like the last mentioned, and wearing brown hair, was claimed by a gentleman present. It remained 20 seconds.

9, a short, stout form, stepped out with considerable force, remained a few seconds and retired.

9.5, a much taller form, full six feet, came out in a bright light. The silence was remarkable. He bowed, stooped to the curtains, lifted them over his head, and again the medium with a form bending over her was seen by all present. I say "all," because I obtained and have in my note book the signatures of thirteen persons to this effect. Two minutes were consumed. It was 9.7 when it retired.

Eight minutes had now elapsed, and rappings asked for a slate. It was passed in and returned with the writing, "you took the medium's strength last night." It transpired that several skeptics in the town desired to place the medium in a locked box and the developing circle, the previous evening, had experimented in this direction.

9.15, the curtain parted, and a fairy-like form stepped out. It was said that it had been often. It asked for more light, and, having obtained it, appeared three different times, remaining 53, 56 and 76 seconds re-

spectively. It was clothed in thin drapery, revealing the outlines of the figure perfectly. The hands and arms were covered with this gossamer, delicate drapery, yet showing a profusion of it. An end streamed from either hand about a yard in length. Little feet wore white slippers, and golden spangles added to the effect. The remembrance of the perfectness of this figure is surprising. When it last appeared it asked for music, and gracefully danced the seconds it remained. 9.23 it retired. The medium could be heard breathing heavily and it was unmistakably too warm in the room.

The temperature having been lowered at 9.25, the form of a tall Indian came into view. "We wan't to see you; come out good," urged one of the circle. It came out walking with the toe-in step, peculiar to an Indian. Feathers, coal-black hair, copper colored face, a red blouse confined with a belt, and dark, muddy-red pantaloons, completed the costume so far as my eye could discover. "Have you the medium's slippers on" said one, and it jumped up and down evidencing weight and the presence of a hard substance under its feet as it came in contact with the floor. It was, measuring the feathers, seven feet and a few inches in height.

9.30, several members of the circle spoke of the criticisms being made in the town, and fifteen minutes were consumed in this way. It was painful to the medium, or at least, suffering moans from the cabinet would warrant the inference.

9.47, the curtains parted, and with a quick rapid step the form of an Indian girl bounded to within a foot of my face, coming to the medium on my right side, a lady from Portland. "Winona, is it you" she said. It nodded assent. It had a red skirt, copper colored face, dark hair, a light waist, and dark brown stockings on its feet. It went to the cabinet, pushed the curtains one side and appeared to be magnetizing the mediums. It soon lifted the curtains and for the third time that evening medium and form were visible. The medium moaned deeply.

9.55, a large man-form seen indistinctly. 10, the slate was taken under the curtain and it was written that absolute quiet and a change of conditions only would save the medium. Questions in this connection were answered and directions given concerning the medium. Reference will be made to this in the future.

10.5, the young lady form described at 9.15, again appeared. More light and music having been obtained, it commenced to dance, coming out four different times. The first it remained 57 seconds; second 80 seconds, and the third 55 seconds; the fourth 114, on which occasion it took a chair and, seating itself, acted as naturally as one of the circle could have done.

This ended the appearances for the evening. Time 10.15. The circle remained unbroken ten minutes.

The medium was exhausted and did not become herself for half an hour after this time. Aside from the fact of seeing both medium and form, the former wore nothing about her that could be made to do service for the various costumes. My wife was satisfied of this. Furthermore, Mrs. Pickering wore a little gold pin upon her dress that fastened a ruffling at her neck. It was arranged in a peculiar manner when she entered the cabinet; it had not been disturbed when she came out. Its exact position was noted and by no possibility could it have been replaced had it been removed in the dark.

One other important observation may here be noted. The faces were all of them inflexible. As the features appeared so they remained. There was no play of the emotions. The one form noticed as moving with a glad step, did convey this idea in her movements, but not in the face. So with the others; the movements of the body were natural. The face wax-like. In one instance a phosphorescent emanation was apparent.

Requesting permission to examine the premises it was quickly and willingly granted. "We desire every one to do so," said Mr. Pickering, when they come here. I took up the carpet to a point three feet outside where the curtains touched the floor. Under it lay the straw. This was removed and floor boards shown to be whole. Requesting one of the company to stand where the medium had been placed in the cabinet and strike his feet on the floor I went into the cellar underneath. The noise of the feet above quickly showed where that portion of the floor was located, I sounded and knew that I was under the spot enclosed by the cabinet curtains. Measurement showed the same. There was no double floor. The timbers were whole and rested on the foundation sill. There was no trap door or concealed closet. Confederate, masks, lay figures were out of the

question. My senses and reasoning powers were convinced beyond a doubt, and I had obtained what I have earnestly sought for some years, the conviction that I had witnessed genuine form manifestations. It will

be our province and good fortune to watch this medium in the future, and to chronicle the results that are obtained. Our readers can rest assured that whatever is stated can be relied upon.

HOW SPIRITUALISM ABOLISHED SLAVERY IN THE UNITED STATES.

Much has been said and written concerning the part that Spiritualism played in producing the emancipation proclamation. That Robert Dale Owen and other prominent Spiritualists wrote often to President Lincoln regarding the freedom of the slaves is well known. We do not remember, however, of having read such a connected and well authenticated narrative of an important incident as the following, which is taken from the report of a lecture by J. M. Peebles in the 1 m d 408. He said:—

I have another illustration of the good uses of Spiritualism. I would refer to the means brought to bear on President Lincoln's mind, resulting in the emancipation of four millions of slaves. I personally know the men and mediums. S. P. Kase, Esq., of Philadelphia, is one of the American "rail-road kings," having aided in the construction of five railways, and was at one time president of two of them. This gentleman, visiting Washington, D. C., in the Autumn of 1863, during our civil war, was walking along Pennsylvania Avenue when he happened to see the suspended sign of the medium, Mr. J. B. Conklin, and simultaneously, on seeing the sign, he heard a voice saying, "Go in and see Conklin; he is in the rooms occupied by you twelve years since." Mr. Kase stepped in and found Mr. Conklin in a half abnormal state, directing a letter, written under spirit-influence, to President Lincoln.

"Mr. Conklin said, 'You have come in just at the time needed. I want you to take this to the President.'"

"Well," replied Mr. Kase, "I have no objections if you will accompany me."

They went to the presidential mansion, and Mr. Kase, having forgot his visiting cards, sent up his name by the servant—"S. P. Kase," which the President understood as "S. P. Chase," for Salmon P. Chase was at that time a member of the presidential cabinet. "Bring him up," said the President. Reaching the drawing-room, the mistake was

easily explained, by the carelessness of the servant.

"Take your seat," said President Lincoln to Mr. Kase; "I know you well, and appreciate the service that your railways are doing in transporting our troops to the South."

After some conversation about the contending armies, and the condition of the country, Mr. Kase said, "I have a letter for you, Mr. Lincoln,"—handing it to him. The President reading and reading it, turned to Mr. Kase, and said, "This is very singular—this letter purports to be from spirits—the fathers of our country; do you know anything about Spiritualism?"

"Oh, yes," said Mr. Kase, "they've called me a Spiritualist for quite a number of years, and I certainly owe my financial successes to the spirit-voice and spirit-guidance."

The spirit-intelligences, in the letter, requested some personal interviews with the President through their medium. This was arranged, and for four succeeding Sundays, Mr. Conklin was a guest at the presidential mansion. What the exact result of these seances was, is not known, only so far that the emancipation was immediately broached in the cabinet meetings. Soon after, the President and Mrs. Lincoln, Judge Wattles ex-Governor Smith, and several other prominent political characters, held a seance at the house of Mr. Laurie, a well known gentleman of Washington, and whose daughter, Mrs. Young, is the noted medium, in whose presence the piano has been lifted by spirit-power while she was playing.

During this seance, a young lady medium was entranced by one of the "Fathers of the Republic," and addressed President Lincoln in a most sturdy and eloquent manner, upon the conduct of the war, the true policy to be pursued, and the importance of immediately issuing a proclamation that every slave in the country should be freed. I here read the condensed substance of what the spirit said, as furnished me by Mr. Kase:

"You, sir, as President of the Republic, are called to the position you occupy for a very important purpose. The world is not only groaning under the weight of mental and spiritual bondage, but four millions, made in God's image, are enduring physical slavery. Their yokes must be broken, the fetters must be severed, and the physically enslaved must be set free, before your nation can be restored to its proper station. Freedom was germinally planted in the forest-lands of the West in Washington's time, and is now about to bud and bear precious fruitage. This republic has heretofore led the van of nations in its line of free-thought, but the dark plague-spot of slavery stains its banner. This national evil must be removed. There is a spiritual congress supervising the affairs of this nation. This civil war will never cease; the shout of victory will never ring through the North, will never reverberate along the valleys of the South; the olive-

branch of peace will never wave over your fields, and lakes, and mountains, till you issue a proclamation of freedom—a proclamation that shall set forever free the enslaved millions of your distracted country."

Spirits virtually repeated this at subsequent seances, and in less than three weeks from the reception of these spirit-messages from the spirit-congress, President Lincoln issued that great Proclamation of Emancipation.

And from that time, though they were twenty-six battles fought, every battle—with the exception, it may be, of unimportant skirmishes—resulted in a Northern victory. President Lincoln, though the pride of America, was no sectarist, no creed-bound pharisee, but a great broad humanitarian, living a free-thinker, and dying a Spiritualist. The spirit world is the world of causes, and this spirit-congress, these spiritual influences—in a word, Spiritualism, abolished American slavery.

THE PHILOSOPHY OF THE HIDDEN SCIENCES.

OCCULT QUALITIES.—(Among the ancient philosophers) a term used as an Asylum for ignorance, who when they could give no account of a phenomenon, were wont to say, it was by an occult quality.—[BAILEY'S DICTIONARY.]

Step by step, slowly through the ages, by guesses often crude and absurd, speculation and experiment, we escape from the unknown to the known. Positive philosophy would never have been had it out been proceeded by occult and speculative philosophy. This process is necessarily slow under the most favorable conditions, but the conditions of progress have not been the most favorable. Human vanity, self conceit and the most narrow minded and short sighted selfishness, aided and abetted by an honest, though bigoted fear of secular progress as an enemy to religion and spiritual progress, have been the principal causes of hindrance to enlightenment and knowledge.

Every human heart beats and every brain throbs the feeling, "I wan't to know," yet how few there are who in a manly, honest manner will openly and squarely confess, I do not know! And this confession of ignorance is the only legitimate pathway to knowledge; and the putting on of an appearance of knowledge where there has been only ignorance, has kept natural, spiritual and theological philosophies covered over, buried

beneath assumptions, pretensions and ostentatious show, hidden away from human investigation, rendering discovery and advancement almost impossible.

When Constantine raised the Christian clergyman from self imposed poverty to that of a gentleman of leisure, power and pride; when philosophy was outlawed and knowledge placed under the supervision and care of ignorant priests and monks, then science and progress, in despair, fled to the mountains and took refuge in dens and caves. Then it became necessary to hide under assumed names of mystery, every principle in philosophy which was, or appeared to be, in opposition to Christian articles of faith. Then secret associations were formed, in which the principles of pagan philosophy became occult philosophy, hidden, concealed from enemies, and made known only to the members of the craft, who were initiated into the order under the most binding oaths and penalties. The necessity for esoteric pupillage had always been considered necessary on the plea of not casting that which is holy unto the dogs, but to this was now added the more important plea, self preservation.

These secret associations have since so far degenerated, that the ideas intended to be conveyed, are entirely lost sight of, and noth-

ing remains only the esoteric formula, which is itself disguised and changed by Christian devices, legendary and doctrinal. Yet, not entirely lost; there has always existed minds here and there who could penetrate the obscurity, and read in the fossil remnants of the past, by that light which lighteth every man who cometh into the world, something of the great truths of antiquity included in the obscure term occult philosophy.

Occult philosophy, as the term implies, has special reference to hidden causes, is an effort to go beneath the surface of appearances and detect the reality.

Its study is three-fold: Elementary, Celestial and Theological. The first includes all that is known as natural philosophy; the second, astronomy or celestial dynamics; the origin and end of all things, ceremonial religion and divine worship. Permeating all these branches of occult philosophy was the ever present idea of spirit; there was no existence, but supplemented by a spiritual interpretation, which was indeed the real existence, and that which appeared to our senses, was only an appearance.

The revelations, discoveries and general enlightenment of the world since the days of Galileo has brought occult philosophy into disrepute, partly because its ideas were obscure and little understood, and mainly because it had through its representations upheld doctrines concerning the universe, which were demonstrably false, and in the presence of greater light untenable.

But another and a greater reason remained for its being swept away amongst the rubbish of the past as the vilest and most pernicious superstition. It had a spiritual philosophy which embraced even that terrible night-mare of humanity—witchcraft, and witchcraft by the bigotry and cruelty of religionists, had been the cause of one of the most frightful religious epidemics which has ever disgraced the world. Anything unusual, whether in learning, wealth, virtue, beauty or ugliness, was sufficient to institute suit for witchcraft. Every misfortune, disease or calamity sought for its cause witchcraft, and a subject for punishment was easily found. No one was safe from the ravages of this malevolent religious epidemic, and both sexes of every age and station in life suffered from its ravages. Little or no attempt was made to show that the religion which burned witches was wrong, the progress of the epidemic was only stayed

by proving to an unwilling priesthood that witchcraft itself did not exist. And though the world and the persecutors of witches, did not know what witchcraft really meant, even while they burned witches, yet the world was glad to have its non-existence proven. Glad, because it was tired of bon-fires, bon-fires fed by faggots and men and women, who were only guilty of differing from their neighbors. So the world moved, witchcraft became a delusion and occult philosophy only a thing to be laughed at, or held up as the curious phantasy, of even men of intellect, a thing to show the world how much it had advanced and enlightened it was.

But the world was moving in another direction. The church was gradually losing its supervisorship of learning, and did at length become an object of defiance to men, who would think, who would investigate, not even subjects forbidden by the church, but the very church itself. Its right even to an existence was questioned, and men did not hesitate to say that this gigantic power and monstrous error should find its place with dead and buried witchcraft. Sturdily has the church fought for its existence, and steadily has it cast contumely on the efforts of men of science, men of thought, and liberty loving men, men who saw in every priesthood a combination of conspirators against human liberty and enlightenment; and this opposition of the church has engendered in the minds of these men, a dislike, a hatred, a positive disbelief in every thing of a spiritual character. And why? Because the church, having converted itself into an engine of oppression, has its basis on the doctrine of the immortality of the soul, and its power for oppression depends upon the belief of its adherents in that doctrine, therefore free-thinkers attack the foundation as the surest method of ridding humanity of superstition and servile fear to an institution which holds or pretends to hold human welfare beyond the grave in its own hands. Destroy the belief in spiritual entities and the immortality of the soul, then the power of the church is destroyed and science is emancipated.

It is not strange then, that men of science have an aversion to spiritual things and look with a jealous eye upon Spiritualism and kindred subjects, and imagine that this modern revival of occultism is only a revival of the power of their enemy, sowing the seeds of superstition from which will grow an obstacle to the scientific growth of humanity, and inaugurate another era of darkness and degradation.

A THEORY OF FORM MANIFESTATIONS.

BY THE EDITOR.

We accept the term Form Manifestations as more general in its application than that of materialization which has heretofore been used; for we are of the opinion that while all manifestations of this type are Form manifestations, only a small proportion may be materializations. To paraphrase it, all the appearances, including materializations, may be comprized in the category of Form manifestations; but all Form manifestations are not materializations.

We are led to these and the following opinions after witnessing the phenomena through the mediumship of Mrs. Pickering and endeavoring to form what to our mind would be a reasonable hypothesis or an easy conception of how the results witnessed might be caused.

We start with the proposition that all that is perceived by the senses is the result of motion, life. Motion is traceable only in a state of vibration. All known forces are propagated by undulations. Light and sound are known as attributes of motion called by one or the other name as the respective organs translate that motion in different ways.

The sensations of taste and smell are also the result of appreciated vibrations. Modern scientific researches do not furnish any counter-evidence to these propositions. Color is but a phenomenon of wave length just as higher and lower notes are product of shorter or longer sound waves. Wave motions have limits, at either end of which certain other vibrations exist which are untranslatable either as color or sound.

The analogy between known forces, the phenomena of any one illustrating the others, the difference being only in degree, is demonstrated by scientific investigation. Why should not this analogy hold good in the laws governing results caused by spirit agency?

The strength of the will-power of man, its ability to control weaker spirits and animals, is demonstrated. The psychological law holds good that the stronger controls the weaker. If it can control an intelligence, would not the spiritual force animating every atom in the universe be obedient to its will?

Form manifestations then, in our opinion, in view of the foregoing, are the result of the efforts of a band of spirits, who under certain

conditions, are able to alter the vibration of invisible atoms in the atmosphere and thereby bring them within the limits of the average human perception. This may not be stated scientifically exact, but we think that our meaning is within the comprehension of all of our readers.

This band of spirits perceive a spirit-form attending a sitter; they bring together the atoms whose ratio of vibration they have altered, mould them into shape and present to view from the cabinet an imitation of this spirit-friend. Materialisation would be the phenomenon of this friend having the power to clothe himself in these atoms as above by his own will power assisted by others perhaps. We should explain the phenomenon of the form resembling the medium by supposing that the band working in the medium's atmosphere, became in harmony with her vibrations and unconsciously, perhaps inevitably, until they fully understand the laws and conditions governing the manifestations, the atoms are permitted to resemble her form, because they enter a sphere affected by her vibrations.

How far the will-power of the sitters might assist or even control this band in presenting a form, would of course, depend upon conditions. English Spiritualists are even now discussing this point, but upon the supposition that the central power of the form may be the double of the medium.

We incline to the opinion we have already advanced for the reason that the basis is a solid rock. That motion can vibrate so rapidly or slowly as to produce that which is neither light or sound, within the limits of eye or ear is true; that the limit varies in individuals and animals is true; that there is a law of sympathy or synchronism in various bodies is true; is it a warrantable inference that an intelligent force, man's will-power, can by this law of sympathy or synchronism, alter the vibrations of atoms that are invisible and by so altering these vibrations render these atoms translatable by the organ of sight?

It has been popularly supposed that the spirits could tell, or ought to be able to tell, just how they obtain the results known as Form Manifestations. But how many per-

sons who can render a piece of music upon a piano forte or other instrument can tell you *how* the ear translates it as it does? The large majority know simply that certain actions of certain muscles upon the instrument produce the sound;—nothing more. So with the bands of spirits engaged in producing these manifestations. They know that they desire to accomplish a certain result and it is done. When they tell of emanations from sitters or reversing the polarity of atoms, it may serve as a reasonable explanation to them. Indeed they may accept it as a true theory; but it gives one no conception of the operation. They have one and all admitted the importance of the will-power. Thus far we agree with them, and then we cite the law of vibration in explanation of the results.

In the transfiguration of a medium the alteration of the color of a dress would be effected by the same law. The state of vibration is changed. If a piece be cut from the whole, the piece may remain of one color while the whole is returned to its original state. The case of a piece being cut from the white dress of a form and the black dress of the medium being afterwards found to have a hole in it exactly the size of the piece

of white, is on record. "Lillie" the form manifesting through Miss Cook, under the careful arrangements of Mr. Charles Blackburn, of Manchester, tells him.

"White is usually chosen by spirits, but if dyes of a vegetable nature were placed in the *séance* room, almost any spirit could change their white drapery to the color of the dyes so placed; this experiment, with a little development, could be done before the sitters' eyes, with other drapery materialized by spirits, or material made in your world."

The same law holds good. They have only to alter the state of vibration of the drapery, to sympathize with the vibration of the color, and the experiment is completed.

Science has already formulated a scale of the wave lengths of different parts of the solar spectrum, and recent investigation has shown that the actual ratio of sound wave-lengths to each other compare with the ratio to each other of wave-lengths of colored light. We have gone over the ground rapidly, but there is a mine of truth underneath it. Harmony is the one great law of the universe; the law of vibration is the law of harmony. We shall have more to say upon this subject in the future.

THE BELL TEST.

A POWER MANIFESTS INSIDE OF A CLOSED

AND NAILED BOX. AN IMPORTANT SCIENTIFIC TEST.

For some time past the Research Committee of the British National Association of Spiritualists, composed of professional and other gentlemen, under the presidency of Mr. Desmond Fitz-Gerald, M. S. Tel. E., has been sitting patiently at many seances for the development of the power to produce manifestations inside a nailed box placed near a medium. The box is nailed to the inside of a cabinet, and has no opening whatever inside the cabinet. It has an opening outside, in full view of the observers, but a board is screwed over that opening.

Inside the box is an ordinary electro-magnet with its armature, and the depression of the armature completes an electrical circuit, and causes an electrical bell to ring in the usual way. The object to be achieved was, that

the spirits should pass power enough through the wood to depress the armature. The connecting wires to the electrical apparatus are all outside the cabinet, and in full view. Inside the cabinet with the medium there is nothing but the smooth wooden outside of the box.

Under these conditions, the bell has been made to ring at will, at the two last seances held in the presence of the Research Committee. More force than necessary to depress the armature was used inside the box, for a spring was strained, and an electro-magnet disarranged.

Thus this valuable manifestation takes its place among the best attested of the phenomena of Spiritualism, and is a rich reward to those who waited so patiently to obtain it. Mr. Eglinton was the medium.

ENCOURAGE TRUE MEDIUMS.

The replies given by the controlling intelligence at the Banner of Light Circles, in answer to questions proposed, are sometimes open to criticism. The same might be said of the opinions maintained by any intelligence either in this world or the next. Occasionally there are sentiments advanced that may be termed jewels worthy of a bright setting; of this type is the following presented in *b. l.*, February 2. "Controlling Spirit. There comes to us a question like this: 'Will the time ever come when mediums will be developed so that our own personal friends may control them? What is the reason that many of our lecturers and mediums have faded away?' We do not like to answer this question, and yet we feel compelled to do so. The reason that so many of your mediums in the lecture field have faded away is because the Spiritualists on the earth-plane have so ordained. Mediumship is a school. You cannot expect mediums to arrive at the first class in a moment. Years ago, when Spiritualism first made its advent in the world, you were glad to receive the smallest demonstration from the spirit world, ready to take the slightest information that came to you, whether clothed with artistic language or in homely terms; consequently mediums had a chance to develop; and as mediumship is a school, mediums developed from one phase to another, until they became graduates of the normal schools or colleges in the spirit-life. You have got so, now, that if your mediums do not use the choicest language you completely ignore

them and say, 'We want nothing of this kind; give us something beyond it.' Now it becomes Spiritualists all over the world to encourage the mediumistic; encourage the partially developed mediums; encourage trance mediums, and surround them with the best conditions possible; allow them to develop, and then you will not have the dearth of lecturers and mediums you feel to-day. Now it is often the case that as soon as mediums are developed and can have access in the spirit-world, they are still obliged to earn their livelihood by some secular employment. That we may the better control them we have to throw our mediums' powers into that channel which may give them sustenance; whereas, if they were encouraged by the people, or if there was only a power which could sustain them and surround them with proper conditions, you would have no lack of lecturers, no lack of channels for direct communication with your spirit friends. At present, in order to develop mediums so as to be controlled by any and every spirit, we must needs drag them through hades many times; must needs develop them through a sea of spiritual afflictions. The question for the world is; Do you want more mediums—more lecturers? If you do, then commence a reform at once by guiding, guarding and holding on to trance mediums until the spirit-world can descend and give them strength and a development which shall bring them out into the 'star' circle—which you all so much admire, whether it produces practical truths or moonshine and fine words.

THE SPIRIT RAPPER OF CARCASSONNE.

Specimens of poetry obtained through spirit-rapping has appeared frequently in the *Revue Spirite*, and in a late number it says:—

"It would require much space to enumerate the services already rendered by typology, and to note the facts of importance elicited thereby. It is to table-rapping that we are indebted for the remarkable poetry of the Spirit-Rapper of Carcassonne. Spirits have been reproached frequently for their mediocrity in prose; the spirit-rapper of Carcassonne carried away the prize at the floral games of Toulouse, for a fable in verse." Translated a verse reads:

What! said a savant proud. Can fools be led
To think it possible to raise the dead!
You, friend of yore, so versed in views material,
Do you now seek to call forth ghosts aerial?
Come, be sincere; can you raise up the dead?
The Bible; Socrates . . . You have lost your head!
Saul and his peers are wholly out of season;
The shade of Socrates defies all reason.
You are mad or mountebank, the which you will,
One of the two; yet, more presumptuous still.
Dost understand me now; what can you prove?
Sir, our device is Charity and Love.
Much can we prove, but prudence is our aim;
To learn and apprehend is what we claim
To be our duty; what is more our right.
We use our private judgment, ears and sight,
This is our stand-point firm; nor will we botch it,
And mar its fair results for anybody's crochet,
Folly! . . . Not so. We know the pride of science.
The savant true is different, without defiance.
He meditates, observes; but boldly goes en avant,
He knows the savant proud is nothing but "a savant."

Editor's Notices and Comments

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Connected with Spiritualism Together with
Articles on its Philosophy.*

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ABBREVIATIONS.

To avoid wasting space by continued repetitions of the long names of our well-known exchanges in full, we have coined abbreviations that will take the least possible space while serving the purpose of clearly indicating from whence the information is derived. They are as follows:—

- r. p. j. Religio Philosophical Journal, Chicago, Ill.
- b. l. Banner of Light, Boston, Mass.
- l. m. d. London Medium and Daybreak, London, Eng.
- l. s. London Spiritualist, London, Eng.
- h. n. Human Nature, London, Eng.
- v. t. Voice of Truth, Memphis, Tenn.

The names of those foreign journals, less frequently quoted from and not so generally known, France, Spain, Belgium, Germany, Italy, Turkey, Mexico, South America, etc., will be given in full.

RECEPTION OF THE SPIRITUAL SCIENTIST.

The Spiritual Scientist as a monthly magazine gives general satisfaction. It has received friendly notices from the secular press and is welcomed by the journals devoted to Spiritualism. That its field is entirely new and one hitherto unoccupied is generally conceded. Every newspaper or magazine makes a field for itself, but we are aware that it is only by continued exertion that we can merit the good opinions that have been expressed.

Some friends have advanced criticisms, and these also are welcomed by us. To see our faults as others see them is at times beneficial. So we are glad to receive suggestions from any quarter, and while it may be impos-

sible to act upon all of them, because some are in direct opposition to others, yet we may derive much benefit from them.

A number have suggested a change in the cover, and this month we have endeavored to present a better appearance in this respect, we think. Last month we were called away unavoidably, and could not give the matter personal attention.

May we again, without giving offence, urge upon our readers to work for us in extending our list of subscriptions. Surely the sum of \$1.50, or less than three cents a week, cannot be a severe tax on the majority of Spiritualists. We have purposely placed the price at a low figure, that we may have a large list. Help us then one and all. Your efforts will be appreciated.

SUBSCRIPTIONS EXPIRING.

A number of subscriptions expire with the present number. Will our readers please glance at their bills and remit the amount \$1.50 if the subscription has expired and they desire to renew.

THE POWER OF EVIL SPIRITS.

Someone asks the question of the Banner of Light free circle controlling intelligence: "Do spirits have the same power to come back to earth to do us an injury that they have to do us good? If they do, what is the best method to prevent them from doing us an injury?" and receives for an answer: "Spirits sometimes have the power to come back to earth and afflict mortals who are mediumistic; yet as a general thing mediumistic individuals are surrounded by bands of spirits belonging to them, and it is seldom that other spirits can do them an injury. There is ever an overruling presence of good which prevents unruly spirits from doing great harm."

We incline to a different opinion. This psychological force is a blind force and may be as strong for evil as for good. Not but that the good eventually may triumph, or that the injuries inflicted by an evil force may be compensated by the experience received. We deal simply with the question if they have the same power to do us evil they have to do us good. The amount of assistance that good can render or injury that evil spirits may in

flict depends upon the condition of the one against whom either good or evil may direct its force. If one is in a harmonious condition it enables the good to approach and wards off the evil. On the contrary if one is constantly in a state of anxiety, is affected by trifles and thrown into a state of anger, broods over dark and unpleasant scenes and sees only clouds, evil spirits can approach for it is not the right atmosphere for good spirits—nay, more, such a one really *attracts* the presence of the inharmonious. The spiritual laws governing this subject are not to be misunderstood. And in this connection let each one remember that every thought takes shape and goes on its mission, inevitably reaching the object against which is directed. Kind wishes and sympathies for a friend have their effect and assist him even though he may be unconscious that they have been expressed. The same may be said of evil thoughts which, it is to be hoped, Spiritualists never engender. To wish that some person may meet with a mishap, may not cause precisely the injury desired; but the evil thought takes shape and is borne on its mission by evil or unprogressed spirits. If the one against whom an evil thought has been directed is in an harmonious state it may glance off with a momentary unhappiness; if it has been directed with a strong will it will be more lasting or injurious in its effects, especially if one is in the inharmonious condition before alluded to. In the truth of these spiritual laws is the origin of the widespread belief in "black magic." It can easily be seen that where a person makes a study of all the conditions favorable for invoking evil spirits, such as perfumes and surroundings, and then sends out an evil thought it would create a stronger effect than the half expressed thought. The conditions are more favorable. But every evil thought is a mild species of "black magic." The study of how to guard against the effects of these evil spirits is comprised in the famous apothegm of Andrew Jackson Davis, "*Under all circumstances keep an even mind.*" Cultivate the good and you may safely defy the evil. The highest power in the universe is LOVE, that love which manifests itself in doing good unto others and naturally finds itself the companion of the pure and the beautiful. This is "white magic," against which "black magic" is impotent.

HELL.

We have often said if you wish to know something of the next life study yourself closely in this stage of existence. In no other way can you obtain so clear an idea of what the future has in store for you. Spiritualists have the best of the theologians in the argument, that if man does exist after the so-called death, he must be the same man, have the same likes and dislikes, characteristics and disposition. To suppose him subjected to any radical change, to suppose that he at once loses all love for friends and relations, loses all remembrance of loved places and interest in the progress of noble work in which an earth life has been spent, is to create at once a different man. If he is the same he continues the life he has here lived; takes it up in the spirit where he leaves it in the flesh; gradually, as here, learns from experience what is good for him and the reverse. Thus whatever hell or heaven exists for him in the next life exists for him here. Man is now as much in the spirit world as those who have passed through the change. True "he sees through a glass darkly," because his spiritual senses are limited by the physical organs, the avenues of communication with his surrounding. He is affected in the spirit by what belongs to the flesh; but the thoughts belong to the spirit alone. The end and aim of all human existence is happiness. Whatever gives that, or is supposed to give it, is sought. True, there are many mistakes, but these must be individual experiences to be of lasting benefit. Herein comes the Heaven and Hell. "The Kingdom of Heaven is within you," said Christ, and he taught how the truth of his saying could be demonstrated. The same grand law enunciated then, holds good to-day. "Do unto others as you would have others do unto you," or its legitimate outgrowth, "do good unto others." What can give truer happiness than the consciousness of having done a good action! What more lasting in its effects? Then does one realize the truth of the saying, "The Kingdom of Heaven is within you." On the contrary, the remorse consequent upon an evil deed, consequent upon the knowledge of having intentionally and willfully wronged another, is a haunting spectre that will never down at the bidding until it shall have been atoned for, full measure and running over, in good deeds. There is no true repentance without a desire to compensate. What worse

Hell than the pangs of Remorse? They may in the earth life be partially nullified by the excitements that shall for a time engage the mind, but there comes a time when the conscience will speak, will make itself heard; and that is Hell. No wonder that it is described as a fire that is never quenched. And is not a fire that purifies? Does it not finally and inevitably lead to the performance of good deeds as the only true and lasting happiness.

Theologians from their misconceptions and false interpretations make Hell a locality, and find themselves unable to give it bounds or limits. Spiritualists make it a condition, and thus every one makes his or her own heaven or hell, intensifying the exactness of the description, "In my father's house are many mansions."

With the sweeping away of Hell as a locality is carried that conception of a judgment day, which would marshal each soul before a judge's box to receive sentence. Each individual becomes his own judge, his conscience the witness, and he constantly does penance as a penalty until he can feel that he has made some attempt at compensation. It is an atonement that makes him one with himself. These ancient symbols being translated literally is the cause of much of the disagreement that now exists in the world. Let their origin be studied and the meaning becomes clear. There is sound sense and undeniable truth in reading the Bible between the lines; the useless strife arises when it is attempted to maintain it as literally exact. Let the discussion about Hell go on, for truth will come of it; it will be the strong wind that winnows the wheat from the chaff. It is the evolution of the truth from error, that comes naturally in the light of wisdom.

SUPERNATURAL. The Saturday Standard of Baltimore, Md., devotes a column a week to notes and clippings from spiritualistic news, which it heads "Supernatural Department." There is nothing supernatural in these manifestations. They occur in accordance with laws that have always existed. Laws unknown to those who do not study them it is true, but the same may be said of every other science. We do not presume to lecture that editor, but we hope he will remove that misnomer, which he now uses as a heading.

INTERESTING EXPERIMENTS.

We have in hand some experiments which will be of great interest to mediums and also to those who desire the possibility that spirits can exist, and be visible to some and not to others, scientifically demonstrated.

MESMERISM AND MIRACLES. The Graphic denounces Father Heinan, and says: "This miracle worker is a swindler. No amount of testimony could convince the world that a young woman, who had died of consumption in Pennsylvania, actually arose from the dead in response to the prayer of any priest. The time for such miracles is passed; and if the Catholic Church does what any other Christian Church in this country would do, it will strip Heinan of his priestly robes and expel him from the church."

In the case above referred to it will be remembered that the woman had prophesied her own death in consequence of a dream. She passed into an unconscious state at the time named. Of course she was not dead; but it was possible and probable that her sincere belief in the dream produced a self-induced mesmeric sleep at the time named. He commanded her in a loud voice to awake, and at the third command she awoke. In other words his will power broke the spell. It is a simple phenomenon that has been invested with undue proportions. Spiritualists can give these oft recurring, so-called "miracles," their true value, by understanding the spiritual laws.

MASONRY. James Burns, editor of London Medium and Daybreak, and also of Human Nature, has just taken the degrees in Freemasonry in Scotland. Spiritualists connected with the order can see much that appears to be veiled to others, and it is not surprising that Mr. Burns is attracted in this direction. One of the foremost of the English authors on Spiritualism recently passed the three degrees for the express purpose of joining the Rosicrucian College, a side degree that deals exclusively with occult objects, and has many prominent mystics among its members.

A FRAUD. The man Schrack, whose trance was recently reported in the Philadelphia Times, is denounced as a fraud by some of the papers. He undoubtedly imposed upon the community for the purpose of ob-

taining money. The discussion between doctors and scientists was animated, while the trick remained unexposed. The views of Dr. Cantrell are reasonable. He doubts his reported visions of the other world, and says: "The man Schrack undoubtedly had nervous spasms of the heart, but I believe they were produced by an effort of his powerful will. Concerning his trance, I really and honestly believe that he carried this thing too far; that it was a real partial suspension of animation beyond his control, and that had it not been that the cold air was allowed to circulate around the body and shock the nervous system, producing reaction, he would probably have never recovered, and it would have been a good thing for the community if he had not."

SPIRITUALIST CONVENTIONS.

The weekly papers of February 9, contain from one to two columns of a report of the Vermont Spiritualist Association. It was held at Waterbury, and lasted three days. It is a fair sample of all of the conventions that have been held for several years. Opened with singing, somebody gave an "eloquent and soul-inspiring address," somebody gave his idea of what ought to be done, a discussion ensued, and adjourned until next morning. The next day somebody gave "some good practical remarks" an improvised song was rendered, a "well-known" medium appeared, the "medical laws" were thoroughly ventilated, and then adjourned until afternoon. The remainder of the time spent in the same way. Resolutions adopted, vote of thanks passed, good time, etc., and adjourned. And this is thought worthy to be reported in full.

Is it not time that a few practical minds came to the front and commenced to *do* something rather than "resolve" to do. If resolutions were of any avail. Spiritualists for the past twenty-five years have "resolved" enough to have moved the world, if that was the object, and resolutions could have accomplished it. There is work for Spiritualists. There are Spiritualists who are ready and willing to work, but what is there for them to do outside of their duty in their own circumscribed sphere of their daily life?

In the *b. l.*, February 16, Washington *Dan-skin* has an article on dying Spiritualists. He says truly enough that wealthy Spiritu-

alists leave nothing for Spiritualism. But to whom and to what should or could a man leave his money, who at the present moment had serious thoughts of bequeathing a few thousand dollars for the good of Spiritualism? Either he must devise a scheme, appoint his trustees, etc., or there is no object before the public for its support. This fact ought to be well known to Spiritualists.

Conventions for social purposes may be well enough in their way. It may be pleasant to have some one ride a hobby horse, but of what practical benefit is it to humanity? Spiritualists have every day and minute in the day, for individual improvement, but they should do something for others. The darkest spirit is the most selfish one. The brightest, one who lives for humanity.

The complaint is made that Spiritualists remain in the churches, donate to its minister, and to its charities and do not come out as Spiritualists. Why should they? What is there for them to do at present? What institution to which they can lend their aid?

Come now let us reason together. Let plans be digested for the establishment of benevolent institutions, of hospitals where cures may be effected by the "new school" which considers itself so superior to the "Regulars." Educational institutions for the development of mediums and the benefit of young men whose inspiratorial talents fit them to be instruments to teach humanity. Homes for fallen women and inebriates where they may be reclaimed from the clutches of depraved spirits and relieved from their oppressions, by being placed under different influences. Oh, that we may in earth life see the day when Spiritualism shall become practical. When Spiritualists shall have societies interested in the above works and others closely related, and who from small beginnings shall achieve great results. There is money enough when institutions show by their works the good they are accomplishing. Let Spiritualists exercise their talents in this direction, both in and out of conventions and Spiritualism will commence to take its proper place in the world.

SPIRIT JAMES NOLAN, through Mrs. Billings, prophesies better times for the country before 1878 is out. We hope it may be realized and the indications are that it surely will.

Editor's Record. Form Manifestations.

Wondrous Manifestations through Dr. Francis Monck.

The Rev. Thomas Colley, formerly of Portsmouth, Eng., and late of the Royal Navy, M. Gustave de Vey of Dresden, Mr and Mrs. Cranstoun of the Tyrol, and one or two others, are the inner circle sitting with Dr. Monck, and developing the wonderful manifestations now chronicled. All three of those mentioned above have written accounts of seances they have attended, and agree that Dr. Monck never for one moment left their sight, or the room in which they were sitting. He stood either in front of the curtain or walked about the room, but never went into the cabinet, and was all the time, with the exception of a very few minutes, in his normal condition.

A white, vapory cloud appears on the floor in front of Dr. Monck, out of which in a minute or so is developed a form. It walks naturally, converses, remains many minutes and disappears—partly in the floor, and partly into Dr. Monck's left side. At other times, out of a cloud at his left side, grows the tall form of a figure whom they call the Mahedi. It is said that he is taller than the medium. His face is of a completely Oriental type, dark eyes, and black beard; he does not present the slightest resemblance to Dr. Monck. The features flexible, and like flesh; the eyes were alive and shone with intelligence. He then placed one of his feet on the table, and allowed any one to examine it and touch it; the foot and leg were quite like those of a living man, and were a little cold, and there was downy hair on the leg. His hands and arms are rather lank, but muscular, and of a swarthy color. Two of the circle felt his pulse, which was normal, but rather weak, while at the same time Dr. Monck's heart was beating most violently, even in an alarming manner. Then the Mahedi, at Dr. Monck's request, notified by signs, as he evidently does not understand English, lifted a chair and one of the circle in it with the greatest ease. He whispered and the words were plainly heard.

When he left he walked over to where Dr. Monck was standing near the curtain, and gradually appeared to dissolve into cloud or vapor, and was absorbed into Dr. Monck's

left side, during which process Dr. Monck gave every symptom of very great pain and exhaustion.

Such, in short, is what is seen by this inner circle. If our space permitted, we should present more details in this number, but preserve them as a subject for a future sketch.

Bastian and Taylor.

S. C. Gardner in the b. l. feb 2, says of a seance given by Bastian and Tayler at their rooms in Chicago, Jan 16, the stately forms of several chieftains emerged from the cabinet one after another, in full Indian costumes. But the chief event of the evening was the appearance of the sprightly, playful and beautiful Indian girl called "Sunbeam," one of the band which controls Mrs. M. E. Weeks, the test medium of this city. She came out of the cabinet in a beautiful costume, advanced toward her medium, saluted her gracefully, as well as others in the circle whom she recognized. She then lifted a chair and placed it in position, and motioned to her medium to occupy it, after which she retired to the cabinet, from which she quickly returned, unfastened a small shawl from her medium's shoulders and transferred it to her own, and took it with her into the cabinet, while her medium resumed her seat in the circle. She soon emerged from the cabinet with a shawl in her hands, and advancing up to the circle she dropped the shawl into the lap of the writer, and retired to the cabinet, where she indicated by raps that she wished me to take a seat by the cabinet door. I did so, and she at once came out of the cabinet, passed quite around me, and allowed me to inspect the fine materials of which her outer garments were made. She then took my arm and walked with me quite around the room, passing in front of and within about two feet of all the members of the circle back to the cabinet door, where I took leave of her. During this walk, her arm rested upon mine, and her hand also rested upon my hand, and though very delicate and sylph-like yet it seemed to be real. She again came out of the cabinet and in a good light executed a lively dance. On retiring she bade us good-night. I would remark in closing, that two days before I had a private

seance with Mrs. M. E. Weeks, at which "Sunbeam" told me if I would attend this seance she would try and do the very things which she did do on this occasion.

Mrs. Andrews, Cascade.

In the b. l., February 16, A. B. Brown, of Worcester, writes that he was a constant attendant for the six séances she held. The cabinet used was an improvised frame of wood covered with thick paper. It was in size 2 by 5 feet, and 6 feet high, was without floor, and rested upon the carpet of the room; it was movable, and all could see and inspect its construction, thereby convincing themselves that it was not made for deception or fraud. Mrs. Andrews went into the cabinet and then materializations occurred. Faces appeared at the aperture in the cabinet and would talk with those present, faces were refined in texture and humanized in expression. The masklike countenance so often seen was entirely absent. Mr. Jackson spoke naturally, intelligently, and even fluently. The flesh as well as the hair looked natural, and the clothing about the bust and neck seemed to be real. I think there were some twelve different faces which showed themselves, and all spoke; they varied in looks as much as any twelve persons would usually vary in their features. I did not see any face that I had ever seen before, but there were some who said they had seen relatives. These persons I do not name for the reason that they might not wish me to thus carry them into print, and also because it is not necessary to the methodic character of my narrative.

But where I personally am a part of the drama, and also my wife, I will speak more particularly. In connection with one of the materializations, there was presented at the opening an aged woman's face, whom my wife has often said she knew she should recognize if the relative would appear with her peculiar white cap and black ribbon over her head. This woman called my wife by name and gave her evidence that she had knowledge of events in my wife's history which occurred more than forty years ago.

To convince us that she was our relative she put her head forward, drooping it and exhibiting the ancient cap and black ribbon so constantly worn in her lifetime. Never having seen her in this life I could not speak as to the features, but my wife feels that she

can speak positively in this regard, while a dozen of us can bear testimony as to the white cap and black ribbon, and the speaking of my wife's name.

I am fully satisfied that neither the medium nor any other person present knew my wife's Christian name but ourselves. I am as yet unable to realize or comprehend the subject. Both force and intelligence accompanied the manifestations.

Mrs. L. S. Gardner, Marlin, Texas.

This lady, as it appears in an article communicated to the r. p. j. feb 2, was born in Alabama, Jan. 1848. Table tipping and rapping she obtained when five years of age. She graduated at a female college in Waco, Texas in 1864, and in Dec. 1868 was married to G. A. Gardner. Her mediumistic powers, with a few unimportant exceptions, remained dormant, until about a year ago, she began with a few friends to investigate the phenomena, which investigation has resulted in her development into a slate-writing medium. The writing done through her, is absolutely independent—no pencil whatever being employed. The slate is placed upon the hand, and held under the table firmly against the top; the spirits writing, bring with them their own pencils. When the communication is ended, or the slate covered, one or two distinct raps are given. The writing is done either on single or double slates; when the latter is used the writing is between them. It can also be done on paper, independent of pen, ink or pencil. Sealed letters are often answered. The most marked feature of the phenomena with this medium, is the combination of the physical and intellectual phases; that is, spirits may write on the slate, and leaving off with an unfinished word, she can connect the letters of the broken word, and complete the communication by impression, without having read what was previously written, or having any knowledge of it. She requires no assistance from sitters, and can, while guiding the motions of a sewing machine, hold the slate and receive messages from the spirit-land, which messages are not simple names or brief mentions, but pages of spiritual philosophy from many minds. Hands that can move articles have also been materialized.

THE press of Port Huron, Michigan, have opened their columns for articles on Spiritualism.

Mrs. Pickering, Rochester, N. H.—A Test.

The Nashua Daily Telegraph contains a long communication from Mr. B. D. Bingham, a well known and entirely reliable citizen of that place, minutely describing what he saw, and telling how he criticised what he saw at Rochester, N. H. He says: "One of these forms came out of the cabinet and by motions seemed desirous to attract the attention of some one near us; and some person suggested a name of one of the party, but received a negative. My wife then says, 'It is Nellie,' and received an affirmative response by motion of the head and hand. This figure both my wife and myself recognized as having the features of my adopted daughter. I then mentally said, if this is really and truly our own Nellie, will she manifest it by signs that were in constant use from the time she was thirteen years old to the time of her death? These signs were of her own suggesting and making, and became a system of telegraphy only known to ourselves each sign representing some word or object. As quick as thought I received from this form at four different times, signs whose signification was this: 'I am here.' This telegraphing was at first used for her amusement, but in after years became on very many occasions a matter of convenience. Here was one of the most positive tests that I could receive, as I know that there is not a living person who knows or would recognize one of these sign, except ourselves."

L. A. Bigelow of Boston, in b. l. feb. 9, Mrs. C. E. Bingham, Nashua, N. H., in b. l. feb. 2, J. D. Jones, Great Falls, N. H., in b. l. feb. 16, Boston Herald, feb. 27, report favorable seances with Mrs. Pickering of Rochester, N. H., and manifestations under test conditions. Nothing additional to that described in our article is mentioned.

Spirit-lights and Recognized Form Manifestations.

Mr. Peebles says in l. m. d., 407, of a seance at Mrs. Macdougall Gregory's, while our hands were all joined, a cross, luminous and bright, appeared over Mr. Eglinton's head. It rose above all of our heads several times, moved away by the door, vanished, appeared, and re-appeared, a number of times. The spirit-intelligence materialized in part, and passing above our heads around the table, addressed a few words to each.

Spirit hands, icy cold, patted our hands, heads, faces. Miss Merriman (daughter of Mr. Merriman, one of the oldest and most honored of the Spiritualists in Memphis, Tenn., U. S. A.) was lifted in her chair; and I, too, was lifted up from the floor while in my chair, and might, for ought I know to the contrary, have been raised to the ceiling, had not the spirit "broken the chair-back." The spirit, while holding Mr. Eglinton in the trance, apologised for the mishap.

After this, Mr. Eglinton lay down upon the sofa, and becoming entranced, there soon appeared a materialized form clothed in white. It purported to be an Oriental spirit. His attitudes were certainly characteristic of the East. The gas in the room was dimly burning the whole time. A spirit, "Lady G—," whom Mrs. Macdougall Gregory knew well previous to her transition, materialized in garments of snowy whiteness, and conversed with her for some time. The conversation, so I was assured, was of the most satisfactory character. The aural influences were strong, and everything was harmonious—just the conditions that would facilitate and secure excellent manifestations.

With Miss Katie Cook, who is developing under the guidance of Mr. Charles Blackburn of Manchester, Eng., forms make on and arise from the bare carpet, in the presence of several persons, while her hands are held; but these forms have not yet presented living features to the gaze of observers.

A Little Girl Medium, Hattie R. Helmick.

The manifestations which occur through the mediumship of Hattie R. Helmick, of Washington, D. C., a little girl, eight years old, are truly remarkable. When Mrs. Hollis-Billings was in Washington, "Ski" asked that Hattie come into the circle, as he saw a medium. He soon developed her clairvoyant powers so that she saw and described spirits which were recognized. Manifestations come in her presence while both of her hands are held. The r. p. j., February 2, has a long account of the manifestations that occurred.

For several months past a few Spiritualists have been trying to bring into notice a Boston lady who is said to have the power of producing form manifestations. Strict examination and exact investigation before any further public indorsement is given may perhaps prevent another exposure.

Editor's Record. Physical Manifestations.

W. Eglinton, London, Eng.

The Inquirer's seances of the British National Association of Spiritualists are reported in the *I. S.* Through the mediumship of Mr. Eglinton the manifestations reported in last issue were again obtained, with the same force under test conditions.

In that of Jan. 9, Mr. Eglinton was firmly secured by his coat sleeves being sewn at the wrists behind his back, some of the stitches being passed through the seam of the coat at the small of the back (a point particularly noticed.) The coat or jacket was a tightly fitting one, with three or four buttons (which were buttoned). At the top fastening in front the coat was also sewed together, thus apparently precluding the possibility of the medium slipping his arms from the sleeves. Mr. Eglinton was then tied by the arms to the back of a chair, and by his legs to the legs of the chair, which was placed rather in front than inside the cabinet. The curtains were draped so as to show his knees, on which were placed the fairy bells with a bell trumpet and ring. Very soon after the gas had been lowered, yet not so low, but that most, if not all, could see distinctly; the voice of "Joey" was heard speaking; raps were heard, hands moved the small articles on the fairy bells, which were resting in full view on the medium's knees; a book which was placed there opened and shut, was taken inside the cabinet, as were also the fairy bells, which, while inside, were loudly twanged. One of the medium's cuffs was thrown outside, and afterwards upon being placed upon the medium's knees was taken inside by a hand and replaced. One or two gentlemen putting their hands through the curtains, but above the medium's head, distinctly felt the touches of some fingers passing over their own. Joey also allowed all the sitters, immediately after a manifestation had taken place, to enter the cabinet, and observe the fastenings of the medium, which was done, when he was found precisely in the same state as when secured; nor at the close of the seance was any thread or fastening broken, nor any symptoms seen of a strain at any part of the places where the medium was sewed or tied.

Wells Sisters, New Albany, Ind.

A Test Committee consisting of Dr. P. Willis, Dr. J. H. Felter, Lewis Pullen, Jas. Wat-tam, and Mrs. S. Willis report in the *r. p. j.* Feb 9, that they witnessed form manifestations at the house of Dr. J. G. Wells in New Albany, Ind., through the mediumship of the Wells sisters. They imposed their own conditions. They took strong hemp cord and bound the mediums' hand behind them, seated them in chairs and brought the ends of the cords under the chairs in which the two mediums sat, and tied them securely. They took sealing wax and sealed the knots. Soon after the door of the cabinet was closed, bells began to ring rapidly, hands and faces were shown at the aperture of the cabinet, several faces were recognized by them, old as well as young, and forms walked out of the cabinet.

Another Slate Explosion by Direct Writing.

The phenomenon of a slate exploding in England, under the force of direct writing, previously reported in the *SPIRITUAL SCIENTIST* last month, is not an exceptional case. While in New York last week, we were told by a lady whose testimony can be accepted as reliable that some months ago, she purchased two slates, caused them to be locked together with screws, a piece of pencil being placed between. In this condition she took them to Slade who did not even take them in his hand, but merely placed his thumb and finger on one corner. In a few seconds the explosion occurred, completely shattering the frame as well as the slate.

A Haunted House.

Farmington, La Lacrosse Co., Wis., claims to have a genuine haunted house. R. Tower of that place wrote to the *r. p. j.*, February 2, describing the phenomena occurring there. It is of the usual order.

"SINCE Christmas a house in Dover street' inhabited by a noble earl, has been haunted. No sooner does the earl go to bed than the wall opposite appears brilliantly lighted up, and the figure of a ghost glares down upon the astounded nobleman." — *Truth, Eng.*, Jan. 10th.

Among the Fakirs in India.

J. M. Peebles said, in speaking of the Fakirs in India, he had seen one of their adepts raise a mango-tree from a seed that he had examined and shaken. The man had no accomplices or confederates, wore little clothing, and performed the feat in the light on the street. Having taken the seed from a small bag he placed it in the sand and made a circle around it. He sprinkled it with water, spread a white handkerchief over the top of the whole, began to shake spasmodically, making passes over it with his hands and with a small stick like a wand, with which he described more circles in the sand, when presently he saw something pressing the handkerchief upwards, which, on being removed, revealed a small but perfect mango-tree. On examination he found it a genuine tree, and having pulled it from the sand, it was seen that the seed had burst and had cast forth many rootlets and seeds. They must remember that this was in daylight, and out of doors, where no deception could be practised; and, having seen those things, he believed them to be genuine. He did not say how they were produced, whether they were materializations by spiritual power or a stimulating of the forces of nature which induced the seeds to develop quickly, but the facts remain the same.

The Devil Priests of India.

Says J. M. Peebles: While in Madras I was several days the guest of Mr. D. S. White, residing in Kilpauk. This gentleman, connected with the Board of Education, and Assistant Registrar of Assurances, is a free-thinker on all matters religious and political. Accompanied by him, two Eurasian gentleman connected with the publication of the *Anglo-Indian*, and a few others, I repaired to a native's house, to see the phenomena of casting out a demon among the lower class of Hindus. The subject was a woman, and not, I confess, a very prepossessing one. Her eye was dull; the surface of the hand cool, moist, clammy, and the whole appearance stupid in the extreme. Inquiring of the mother, through my interpreter, I learned that this young woman had, in the first place, spells of being very silent, of looking into vacancy, and refusing to notice her friends. These peculiarities were followed by tremblings, whirling motions of the head, and other obessional conduct, till she refused to bathe, to comb her hair or speak. It was pronounced, "possession by a dumb devil."

They sent for a "devil priest," as they familiarly term them, one gifted with the power of exorcism. He could not attend, and, after some waiting a "priestess" came, and then another. A circle was drawn in the sand in front of the hut, one of these mediumistic women stepping inside of the circular area became spasmodic, the head began to whirl; she was soon entranced, and called for camphor. A rude lamp of cocoa-nut oil was burning just outside the circle, and the incense smoke of the camphor came from the interior of the circle. At this point another woman was entranced by a spirit speaking a different dialect. And now while the incense smoke was dying away, they brought and placed the obsessed Tamil woman within the area of the circle. Then followed rude music, with threatenings and coaxings of the demoniacal spirit to leave. It was a failure. And now, unexpectedly to Mr. White, his servant woman who had been in his employ for twelve years, was suddenly entranced, constituting herself master of the ceremonies. This servant woman, Mrs. Anthraci, declared that the other woman failed because controlled by evil spirits. She then commanded the dress of the obsessed woman to be changed, a new mat to be placed for her to sit upon, the green branch from a tree to be brought, and some frankincense to be burned. It was all done. Then she beat the obsessed woman's body with a rod, "pathetized" her head, invoked the gods, etc., etc., and "the dumb devil left." This was one of the many phenomena I witnessed among the lower and poorer classes.

A CORRESPONDENT of the *Revue Spirite* of January, states that he has a slate written upon in *five different languages* in the usual manner that Mr. Slade obtains these manifestations.

The Research Committee of the British National Association of Spiritualists, has mounted a cabinet on a weighing machine, to ascertain what change in the weight of a medium takes place while various manifestations are going on.

THE "Fox sisters," through whom the manifestations of modern Spiritualism first began in America, are now in London, and their power is strong as ever. Sunday, at South Kensington, says the editor of the *I. S.* in 232, we heard raps loud enough to be audible in the passage outside the closed door of the room, through the mediumship of Mrs. H. D. Jencken (Kate Fox).

Mrs. Andrews, Cascade.

A correspondent of the *b. l. feb. 2* says, of Mrs. Andrews of the Cascade, now at 20 East Avenue, Rochester, N. Y.: On a recent Saturday evening, Honto, an Indian maiden, talked fully three-quarters of an hour, and in a voice which was distinctly heard in the parlors below, giving nearly every person in the room some test, or giving a message from a spirit friend, after which a good materialization of an aged Quaker lady was had, and fully recognized by her son present.

A SO-CALLED EXPOSER. A correspondent of the *r. p. j.*, jan. 26, writes concerning one Charles Read, who palms off a few tricks as an exposure of Spiritualism. The editor of the journal says he is destitute of all principles of honor, a confirmed liar and blatant hypocrite. But a few years ago his destitute wife called upon Spiritualists for assistance, and received it to enable her to return to her friends.

TO THE PRESS. Any daily or weekly journal that desires to receive a copy of the *Spiritual Scientist* regularly, can have it by sending a paper containing a notice of its receipt. It aims to state the **FACTS** of modern Spiritualism as briefly as possible. It is the only periodical of its kind in the world.

EACH ONE of the spiritualistic papers contains interesting items and articles that the others do not. Each one contains an account of some manifestations which the others do not. All of them publish articles, the purport of which can be given in a few words. The *Spiritual Scientist* will glean the good things from them all, and condense the ordinary into a few words. In addition to this it will have all the news from its correspondents, friends and secular journals, besides original articles from its contributors. Isn't such a paper exceedingly cheap at \$1.50 a year.

OUR DEPARTMENTS. So far as it is practicable we place each item of information in its appropriate position. There is a department **Form Manifestations, Trance, Physical Manifestations, Lecturers and Mediums, Editorial, &c.** Sometimes lengthy articles are placed in the first pages among the general articles. The places of holding meetings will be of value to those who travel much.

Many have complained that it is difficult to obtain this information in some cities. The subjects chosen by lecturers for their discourses may be suggestive of thought to others. Other interesting features will be noticed and perhaps others will suggest themselves to improve the character of our publication.

ASTOUNDING phenomena, l. m. d. 407, took place at Mr. Herne's, Jan. 13, Sunday evening seance, at which the well-known medium Mrs. Bassett was present, as well as other known Spiritualists. "John King," with his light, passed two or three times round the table and delivered an invocation full of beauty of language. "Peter," materialized, turned a somersault over the table, and otherwise displayed his talent as a humorist and acrobat. A gentleman was present who had around him his whole family of wife and four children who had recently passed away, and although skeptically inclined, was obliged to admit the truth of the phenomena, and feelingly expressed himself. "James Lambert" also spoke in the direct voice, and "Charlie," the brother "Peter," played on the mouth-organ and spoke thereout. On the previous Sunday it was stated that several materializations took place, and in one particular instance the husband of one of the sitters, who conversed with him.

Professor Zollner, Weber and Scheibner of the University of Leipzig, having had a series of seances with Slade, will publish their report in book form illustrated with diagrams.

"Don't let the antics of a poor, comical clown like me cause you to disbelieve in God," whispered one of the intelligences who was carrying around banjos and fans in a recent seance.

Slade has arrived at St. Petersburg and given his first sitting to M. Aksakoff. One prince and two generals are among the list of names of those who contributed to the fund to bring Slade to that city.

The Bliss case in Philadelphia is closed. They pleaded that their show was of their own contrivance; that they did not pretend and under oath it was not ever participated in by forms other than those of confederates engaged for the purpose.

Editor's Record. The Trance,

THE BANNER OF LIGHT MESSAGE DEPARTMENT.

In this department we record in alphabetical order the names given with the communications received at the circles of the Banner of Light, in Boston and Baltimore; also whatever information relates to identity, such as time place and cause of passing away, allusions to earth scenes, and relatives or friends either in earth or spirit life. It is urged that identity can often be traced in the language or peculiar form of expression; but this of course can be determined only by friends or relatives. We preserve a record of the stated facts. It will be useful to those who may in the future desire to refer to any message; the date at the close of each one indicates the paper in which it appeared.

- Adams, William, left New York City, four years ago last July, somewhere about the 10th, do not judge harshly,—feb 23.
- Alden, George M., left Halifax, British Dominion, four years ago last February, on the fifteenth day, was 48 y old,—feb 16.
- Aldrich, George W., Chicago, to his mother, who is a Spiritualist,—feb 16.
- Angell, William C., Providence, R. I., youngest son with him, refers to another in earth life, and to a brother,—feb 23.
- Babbitt, George W., went out at New Orleans, 15 years ago, sends message to friends in New York,—feb 23.
- Bacon, Amos C., New Orleans, gone about a year, wants to send love to sister Maria and his brother Benjamin,—feb 9.
- Balch, Thomas, New York City, 56 y old, been gone seven years, passed out about May 6th. To his sister Frances, brother-in-law Josiah and brother Joseph, to look well to this thing,—feb 16.
- Barnes, Alphonso, used to say that as soon as he left the earth body he would visit the Banner of Light circles. Old Spiritualist,—feb 9.
- Barrows, Dr. George, only been away a short time, comes with his old friend, Dr. Graves,—feb 23.
- Beecher, Dr., sends a letter to Isabella,—feb 2.
- Bliss, Eunice, Hight street, Providence, R. I., speaks of a good many who are as close to her as those she called her boys, has got brothers and sisters there, did have nephews and neices,—feb 23.
- Boucher, Charles Lee, St. Louis, most fifteen years old, great grandfather and grandmother came with him, and some little ones whom his parents know well,—feb 2.
- C—, S. C., an address,—feb 16.
- Clough, Jane Eliza, Passaic, N. J., friends in New York State and other places at the West,—feb 16.
- Collins, Mary F., passed away some little

time ago from Chartown district; adopted parent's name, Winslow,—feb 23.

- Coulton, Miss Susan, Philadelphia, the daughter of John Coulton, who died years ago.
- Doolittle, Charles, Charlestown, S. C., meets his wife Mary and daughter quite frequently,—feb 2.
- Flat Boatman, The, Springfield, Ill., an address,—feb 2.
- Fox, Charles D., Adrian, Mich., not in hell and trusts can he wipe out all the black spots,—feb 16.
- Frost, William M., Nashville, Tenn., to his old chum Fred, remembers the last game of cards he played, urges him to be careful where he goes; too many sharks,—feb 2.
- Gerry, Samuel, North Brookfield, Mass. near 80 y old, a Spiritualist,—feb 16.
- Gifford, Thomas, Orleans street, Baltimore, 72 y old, short illness,—feb 23.
- Granger, Orlando, lived on Edward street, Baltimore, was in fifty third year, had preferences towards Episcopal church,—feb 2.
- Haviland, Sarah, of Harrison, Westchester co, N. Y., sends letter of condolence to her partner William—feb 2.
- H—s, Moses, the man whom they called old Mr. H—s, message to his wife pleading for the boy who bears his name feb 9.
- Harlow, George N., went to New Orleans for his health three years ago and laid down his life two years ago,—feb 9.
- Havens, Thomas S. S., Eaton Rapids, Mich. feb 16.
- Hinks, George, Brooklyn, N. Y., 22 y old,—feb 23.
- Hoffman, William, Jersey City, N. J., to his friends,—feb 16.
- Horton, Maria F., Mobile, Ala., 25 y old, sends best wishes to her father Gustavus, feb 9.
- Hunt, William, Remsen st, Brooklyn, 79 y old,—feb 9.
- Johnson, John L., Richmond, Va.,—feb 9.
- Jones, Charles, Portland, Me., is ready to report whenever his friends are ready to hear from him,—feb 2.
- Joy, Minnie J., passed away, 4 y old last September, has met father, uncle William and brother. Has a dog like old Mose, and a horse like old Katie,—feb 16.
- Keer, William, Baltimore, East Eager street, died quickly, 42 y old,—feb 2.
- Leighman, Robert M., from across the water to his friend John, who desired him to come,—feb 16.

- Little, C. D., refers to an aunt who believes in Spiritualism. He didn't, but now does, wants to communicate with aunts Mary and Mercy,—Feb. 9.
- Lord, Thomas D., Chicago, to his friend William a letter of advice. He made a sound in his room like a champagne bottle bursling. Refers to "those two last capers of ours," and that "little girl Annie,"—Feb. 9.
- Lynes, Sophia B., Frankfort, Ky., refers to Frankie, auntie and to a seance the latter had attended,—Feb. 23.
- Mariopsa, Indian address,—Feb. 23.
- Martin, Emma Foss, New Brunswick, N. J., Feb. 23.
- Marvin, Nathaniel D., Louisiana, Mo. Hasn't been gone many weeks. He wants to get away from everyone who knew him and then his friends will be likely to believe its him,—Feb. 2.
- Matthews, Annie L., Brookline, Mass,—Feb. 9.
- Melrose, George E., to his friends in Chicago and Cleveland, and to his friend Charlie to remember poor A—, and our poor Fanny,—Feb. 23.
- Messer, Susan Maria, New York City, ten years old, father and mother gone West, next summer if they go to the sea shore will hear from her,—Feb. 16.
- Owen, Wellman B., died in New York City, seven years ago, Jan. 20. 50 y old,—Feb. 23.
- Paul, Edna M., Chicago, formerly of New England. Has seen aunt Edna, sister Mary, mother and father, message to her brother,—Feb. 9.
- Pease, Zephaniah, New Bedford, been gone a year or two, age "three score and ten and nine added to that,"—Feb. 2.
- Polhuanus, Thomas, U. S. Revenue Steward, address,—Feb. 16.
- Pritchard, William, St. Louis, Mo.,—Feb. 23.
- R—, Nancy, to Caro, concerning the old home. Trials will soon be over. Her sister-in-law will read it,—Feb. 9.
- Riley, Juez Preston, Compton, R. I., 22 y old, father's name Jot.
- Sandford, Susan, Jersey city,—Feb. 2.
- Saunders, William, M., went out in the days of the war, wants to say to his mother that he knows all things, but cannot change them,—Feb. 16.
- Sawin, Elvira Jordan, Greene Co., N. Y.—Feb. 23.
- Schuyler, Harriet, Philman, Westchester Co., daughter of the late Philip Schuyler, buried from Christ Church, at Philman, departed in November—Feb. 23.
- Seip, Robert, Bismarck, Dakota, Tex., was only 31 y old—Feb. 2.
- Sewell, Katie B., once lived in South Boston, been gone a long time, has an aunt that sometimes readsthe Banner—Feb. 23.
- Smith, Elsie A. Montreal. It is always "darkest just before dawn," was her favorite motto. To her mother and father, much in her life that she would blot out—Feb. 9.
- Smith, Lemuel L., Montpelier, Vt., lived by his wits—Feb. 16.
- Sunlight, Indian squaw address—Feb.
- Stearns, Julia M., Macon, Ga. wishes her mother, brothers and sisters to interest themselves—Feb. 16.
- Snell, Mary W. Trenton, N. J., fourteen years old, passed out with pneumonia, has met father and mother, Aunt Jane's father and mother and her grand parents. Is taking care of little Lulu. Aunt believes in these things and is anxious she should return—Feb. 2.
- Somerby, Sarah, lived in Newburyport, Mass., passed out in Troy, N. Y., 92 y old.
- Southern, Lizzie M., to Aunt Mary and refers to last conversation,—Feb. 23.
- Sygs, Ezra, Amherst, Mass., 30 y old,—Feb. 23.
- Tarbox, Mary, Atlanta, 12 y old, sends love to little brother Reuben and sister Mercy. Auntie Maria and uncle Dexter send love to them both and mamma,—Feb. 9.
- Tobey, Providence, R. I., used to be called crazy, address,—Feb. 23.
- Tolman, William M., address,—Feb. 23.
- Waldo, Ebenezer G., New York City, friends in Tolland, Ct., New York and Brooklyn, unless they give him a hearing he will make a noise,—Feb. 16.
- Wheelwright, Elizabeth, Newburyport, Mass. 79 y old,—Feb. 9.
- Whitcomb, L. Ellen, Springfield, Ill.,—Feb. 2.
- Wilbraham, Moses M., came from Halifax, wandered through New England, Chicago, Minneapolis, seeking better health but passed out with consumption. Has found his mother and sister Lucy, and speaks of an aunt Tamsin in Halifax,—Feb. 9.
- Wood, Ann, Fall River, Mass., to John,—Feb. 16.
- Worthington, John, Cooperstown, N. Y.,—Feb. 9.
- Wright, Albert F., an address,—Feb. 2.

In Vera Cruz a little girl has been developed as a medium under the following circumstances, says La Ley de Amor of Yucatan: Her mother having died a violent death, the child claimed to see a spirit always following her. It finally came to the ears of a friend, a Spiritualist, who caused a circle to be formed. Since this time she has no fear of the apparitions, and is said to converse with them freely.

Clairvoyance. Predictions Realized.

In the *Revue Spirite* for January M. T. Tonoeoph, makes an important contribution to the volume of facts that are already on record as establishing the reality of Clairvoyance and its wonderful power to truthfully predict the future. He says:—

"Having read in a paper that an old Professor, Dr. Roux, was dangerously ill, my sister-in-law took the *corbeille* (?) and wrote: 'Within two days he will be dead.' 'Of what complaint?' 'An ulcer, with complications, etc.' 'What doctors attend him?' Names given. Events proved all this to be the exact truth." Mr. R. having himself suffered fifteen years with the gout, and had exhausted the whole list of remedies, was persuaded to ask the spirits concerning his malady. "Shall I be perpetually condemned to this gout?" he asked. "No." "What should I do for it?" "Nothing." "How much longer, then, am I to suffer?" "Within three weeks you will be rid of it." "Shall I have a return of it?" "I have said you shall be free." At the end of three weeks he found himself well. . . . "Since you are a clairvoyant," Mr. R. said at another time, "and can read our thoughts, you ought to be able to read a closed book." "Yes." "Will you kindly, then, transcribe the first line of the 290th page of"—a large book on the upper shelf of his father's library, of which he knew not even the title. "Immediately the *corbeille* (?) wrote these lines: '*à ténoin luy Cardinal, de ce qu'il luy en avait dit.*' By the aid of a ladder the book, *Maimbourg (Histoire de la Ligue)* was reached, and the transcription found to be word for word as in that work.

Tests through Mlle. Amelie, Paris, France.

In its seventh article on the mediumship of Mlle. Amelie, young medium under the direction of a colonel of artillery, M. Devo-luot, the *Revue Spirite*, of Paris for January, states that she often comprehends the language of the spirits it being a kind of intuition which has its seat sometimes in the stomach, or in the throat, and sometimes directly in the ear, as words spoken by the spirits. They have no need to call her attention to their wants by rapping upon the wall or furniture, for they speak to her as if in the flesh, but in a low voice. At a certain seance with her, "a hand was seen holding *la musique*, which it played in space. Soon she announced that near Mme. X. a cloud

appeared, which increased to an indistinct form, but with a distinct hand, upon the third finger of which was a ring with a precious stone. This form seated itself by Mme. X., and embraced her arm. By the ring and the manner of taking her arm, Mme. X. recognized the spirit. Another lady was described as ill, and about fifty or fifty-five years of age, and habited in rather ancient costume, but passing her hand over her face, she seemed transformed into a lovely woman of about thirty, with naked arms and a superb head of hair. She announced herself as a relative of Mons. D., who recognized her. Furthermore, Mons. D., taking the medium's hands in his, and requesting the spirit to approach him, he felt a face pressing his moustache, and light fingers tapping upon his hands.

Another incident connected with this seance is worthy of note. Amelie saw something developing upon a large sheet of paper lying on the table. Presently she was able to describe it so accurately that Mme. X. recognized it as the "shade" of her little pet dog. The pattering of a dog's feet was also heard, and a noise like that produced by a dog when rumpling and tearing paper. After leaping upon Mme. X.'s shoulder and back again, his feet being felt by his mistress, the phantom disappeared. On making a light, it was found that the paper was twisted and torn, and bore the marks of the dogs claws. On the following morning, at Mme. X.'s, a dog that had had the greatest care died of old age. The spirits, being consulted about it, said that they had brought the dog the previous evening to console the lady for the loss she was soon to suffer, and prove to us that animals survive after their material dissolution. At another gathering, direct writing was found upon paper placed on the table for the purpose. It was: "Pray for us: prayers always impart to us pleasure."

A Test of Identity.

Mary Fanning Barnes, of Lincolnville, Ind., in the r. p. j. feb. 9, writes: My only daughter, Sophie Fanning Anoodie, died in South English, Iowa, on the 5th of May, 1876, aged 17 years. She had written her own funeral sermon the March previous, and told two young men of the fact. The day of the funeral they told me about it, and I searched thoroughly, and no trace of it could be found. On the 22d of July following, she came her-

self and aided me in finding it, and it is a remarkable production, speaking of her own death in a philosophical manner. Her health was good at the time it was written.

ELEVEN persons in Ridgeway, Kansas, testify to the genuineness of the message of Hiram Reilly, reported in the b. l. of Nov. 17. The daughter knows it to be from the father. The letter appeared in the b. l. of Feb.

HENRY D. JENCKEN, a prominent English barrister, the husband of Kate Fox, writes l. s., 282 that on New Year's Eve he received, as a gift from the spirits, the flowers used at his wedding revived and placed in an urn. He had kept them in a locked box in a drawer, and on going there he found only the stained paper in which they had been enclosed.

BENJAMIN COLEMAN, at one time editor of the London Spiritual Magazine, says: "I, a Spiritualist, am absurd enough to believe that the material, living body of Mrs. Guppy was transported from one point to another in a second of time, and I do not know any fact on record which is better attested."

"If all these manifestations are caused by our spirits," says a correspondent, "why do we receive untruthful communications." Sure enough.

Mr. Hugh Keymer, editor of the *Revista Espiritista*, published in Chili, is about to make a thorough study of the rise and progress of Spiritualism in England, for the information of his South American readers.

A circle for the cultivation of the higher forms of mediumship was formed Jan. 15, at the Spiritual Institution, London. Great interest was manifested.

London Spiritualists, or persons interested in Spiritualistic lectures, now attend in sufficient numbers, on Sunday evenings, to pack three good-sized halls.

It is claimed by the friends of William Edy that his arrest in Rochester, N. Y., on the charge of exhibiting as a "juggler and mountebank," without a license, was made by an individual who had been refused admittance to the circles, and took this step out of revenge.

Berlin has a Mme. Alexandrino, who, after the manner of Cagliostro, has a machine constructed of 152 pieces of clockwork which describes the destiny of those who visit her.

The optical and the mechanical sciences, exact as well as the occult sciences, are embraced in this instrument.

Annali Dello Spiritismo, of Turin, Italy, contains an account of a young woman dying of consumption who named the day and hour of her passing away.

MRS. Emma Hardinge Britten passed four months in highly successful lecturing to large audiences, comprising many of the leading citizens of San Francisco. She and her estimable husband are now in Australia.

M. Sunderland Cooper, is reported as going to Paris in June next.

THE Saratoga, N. Y., Sentinel, compliments highly the lectures given by Mrs. Nellie J. T. Brigham, in that place.

THE infant son of Charles Foster, the medium, has passed to the higher life. He gave promise of having inherited the wonderful powers possessed by his father.

THE Baroness von Vay, of Austria, who is a wonderful and much loved healer as well as medium—says that she sees and converses with elementary or elemental spirits; of course the phenomena will bear other and equally as reasonable an interpretation as the claim that they are other than human spirits.

A RETIRED colonel of artillery in Paris, France, M. Devoulot, admits to his seances all honest seekers for spiritual knowledge, he having Mlle. Amelie for a medium.

THERE is an El Critero, of Madrid, Spain, for December, a long notice, in fine print, of Mr. Slade's mediumship, taken from *El Avenir*, the liberal organ of Spa.

MR. SLADE, who will in March next attain his 40th year, gives the impression of an amiable man, who is not only convinced of the truth of the phenomena that occur through him, but utterly overpowered by their magnitude.—r. p. j. Feb. 9.

THE meetings of the First Religious Society of Spiritualists of Cleveland, Ohio, are reported as largely attended this season, and as stated in a former letter, it is generally considered the best lecture course ever given by this Society. Emma Hardinge Britten, Cephas B. Lynn, C. Fawnie Allyn, and J. Frank Baxter are among the speakers.

EAST INDIAN SPIRITUALISM. The R. P. Journal very properly suggests that the Spiritualists and psychologists of India should appoint a secretary through whom they could all be communicated with.

General Mention and Gossip.

Spiritualism in England.

Says, J. J. Morse, in the Provincial Spiritualism is manifesting some of its usual winter activity, and successful meetings are being held in various towns. The cause in Liverpool is not at present very active, the one time public meetings being held in private. I Newcastle, Manchester, Bradford, Keighley, Belper, Birmingham, Glasgow, Shields, Sunderland, Stockton, and many other towns, up and down, things are manifesting a liveliness that argues a deal of vitality in Spiritualism over here yet.

End and Aim of Men.

Says Spirit James Nolan, through his own materialized organs of speech in the presence of his medium, Mrs. Hollis Billings, as reported in r. p. j., Feb. 9: My highest idea of the end and aim of man, is the greatest perfection he can attain, and the greatest amount of good he can perform in every possible direction; removing superstition, dogmas, and all things having been a curse to your earth, and having the greatest charity for all.

Spiritualism and Insanity.

One remarkable feature of modern life—Spiritualism—has been said to produce an alarming amount of insanity, especially in America. It has been recently stated by an English writer that nearly 10,000 persons have gone insane on the subject and are confined in asylums in the United States; but careful inquiry, made in consequence, has happily disproved the statement, and we learn that the amount of insanity produced from this cause is almost insignificant—much less than that caused by religious excitement.

—Dr. Tuke, in *Popular Science Monthly*.

A method of Obtaining Communications.

An anonymous correspondent sends us (says the Graphic, England,) a letter respecting an alleged new method of communicating with the spirit-world. We reproduce it word for word:—

Sir, I have made experiments which *everybody can repeat*, and which seems conclusive in favor of Spiritualism. The possibility of conversing with the spiritual world is demon-

strated in the following manner: Tie a string to the knob of a gaselier, or any fixed point. Make a loop at the lower extremity of the string, at about one inch and a half above the surface of a table placed under the string. This is all the apparatus. One person only, taking a pen and passing a hand (any) in the loop, letting the hand rest there, the arm horizontal, not touching the table without stiffness in hand or arm, will see the pen (or pencil) tracing characters on a sheet of paper placed on the table, and answer any question or thought asked by another party. It is not necessary to speak to get answers, and most striking ones. It writes in all tongues, even unknown by the unconscious writer. A child can do it. The only remark I must add is that out of ten persons two or three may meet a flat refusal of any communication. One must bear in mind that one converses with free spirits. I advise you to try, and to bid your readers do the same. My discovery may lead to astonishing results if experimented on a large scale. In the beginning, the hand not being used to yield freely to the impulse, communications are more slow. In five or ten minutes one writes generally as fast as usual. It is to table-rapping what telegraph is to post office system. The r. p. j. says, "the above experiment is not new in this country. One medium, in particular, whom we know, gets communications in that manner."

Mesmerism and Spiritualism. Says the Revue Spirite for January, "All the members of the Parisian Mesmeric Society are Spiritualists (*Spirites*), with very few exceptions. There are among them mesmerists, and mediums. All do their best to seek out and to penetrate the sanctuary of eternal truths."

The Organic and the Inorganic.

Prof. Virchow says: "With regard to the point of connection between the organic and the inorganic we must simply own that in reality we know nothing about it"; and further, "I certainly do not declare that it will never be possible to bring psychical phenomena into connection with physical ones. All I say is, that at present we are not just-

fied in setting down this possible connection as a scientific doctrine."

The modesty and caution of the celebrated Berlin professor is scarcely imitated by John Fiske, who, speaking of a question which many scientific men hold as still unsettled, says quite authoritatively that a belief in a future life "requires evidence that the phenomena we claim as mental can subsist apart from the phenomena we class as material, and such evidence cannot be furnished until we have had some experimental knowledge of soul as dissociated from body, and under the conditions of the present life no such knowledge can possibly be obtained." It is not necessary for us to show that mind may subsist independently of matter, but only of matter as we know it; and evidence that mental phenomena do exist dissociated from ordinary matter, certainly has been furnished under present conditions, if an entirely unexceptionable scientific experiment, made Feb. 19, 1875, by Prof. Wm. Crooks, be of any value whatever.

SURELY no one can have the hardihood to say that all the elements and conditions of matter have been discovered; but until that can be said, no one is competent to prescribe the possibilities of knowledge.

A SPIRITUALIST says that he fancied at one time he knew what Spiritualism was; but what with the theories of the elementaries, diakkas, medium's own spirit, the double projection of will-power, and other isms and ices too numerous to mention, he doubts if there is, ever was, or ought to be any such thing as Spiritualism or a Spiritualist.

WHEN we find, says the Bristol (Eng.) Times, Professor Barrett, of the Royal College of science of Dublin, vouching for the occurrence of supernatural noises in the pages of such a sober magazine as the Dublin University, it is time to inquire seriously whether, after all, there may not be "more things in heaven and earth than are dreamed of in our philosophy."

FROM an account given by Laura Bridgeman, who was not only blind, but deaf and dumb, by Dr. Howe, he infers the important theory that *thought* does not depend upon the senses for its unfoldment.

TRANSFORMATIONS of energy are common in nature; heat becomes electricity,

electricity light, light chemical action. All forces can be converted into common mechanical motion.—*Popular Science Monthly*.

NERVOUS force moves about 70 feet per second. Light in ether, and electricity in free wires, about 186,000 miles per second.—*Tyndall*.

EARNESTNESS is a chief element of success. Will-power is usually appreciated because it enables one who has it to control others; but its normal function is the control of one's self. The training of the will is the greatest benefit of the discipline of life; and education falls far short of its proper performance if it does not give one the power to turn nervous force into any part of the physical or mental domain that needs suppressing or stimulating, and doing what is required. *American Socialist*.

BUDDHISM. J. M. Peebles, as the result of his inquiries in Ceylon is of the opinion that Buddhism is not declining or dying out on the Island.

ON Monday, January 14, in London, Miss Showers, the well-known non-professional medium, was married to Mr. Nugent James, son of Captain John James, of Tottenham.

"Dr." Witherford, and "Dr." Huntton have come to grief in the West. The r. p. j. reprints all the particulars of their exposure.

CHOATE. The accounts of the seances held with Choate are published in the London papers of the current month. Those who say they have tested him thoroughly declare that it was impossible for him to have deceived them. On the other side are those who think him nothing but a charlatan. It is certain that if he has produced flowers once by spirit agency he can do so again. It is easy for him to demonstrate his power if he has it. It is said that those interested are to undertake to get this evidence.

Slade's table, which was produced in his London trial, when he was charged with being a vagrant, is preserved at the Spiritualists' reading rooms in that city. A brass plate has been placed upon it, bearing an inscription commemorative of the events.

WE learn with regret that Brother Samuel Watson is in poor health; he has done, and is doing, a great work for Spiritualism; let us hope that he will be spared for many years that he may see the fruition of his untiring efforts.

LECTURERS' AND MEDIUMS' NOTES.

THE life and writings of Selden J. Finney, edited and compiled by Hudson Tuttle and Giles B. Stebbins are being published in serial form in the r. p. j., commencing Feb. 9th.

LARGE audiences attend lectures of Mrs. Cora L. V. Richmond, in Chicago, Sunday mornings.

WILLIAM EDDY has left Rochester, and is now located in Albany, N. Y., where, as usual, he is giving his seances.

"HELL" is one of the dominant topics in New York city, and those who were interested in the Spiritualists' views on the subject were sufficient in number to completely fill and crowd Republican Hall in that city, Feb. 10, where Mrs. Nellie Brigham lectured. Mrs. Brigham is having great success as the settled speaker of the Progressive Society. She attracts a large number of people regularly to the Hall.

The father of Cephas B. Lynn, the well-known lecturer, is now in the Massachusetts General Hospital for treatment, as the result of an accident, he being run over by a car and narrowly escaping death.

MRS. MARY E. WEEKS, a well known medium in Chicago, has removed to 451 West Madison street.

J. FRANK BAXTER is engaged almost every evening in his work, giving lectures and describing spirits that appear in the audience. They are generally recogulized.

J. J. MORSE has recently removed his residence from Warwick Cottage, Old Ford Road, Bow, London, to Elm Tree Terrace, Uttoxeter Road, Derby, England.

A correspondent of the Berlin Borsen Zeitung objects to the bad grammar of the intelligence prompting the communications received through Slade, and suggests that Spiritualists will deteriorate by associating with such ignorant spirits.

A number of Spiritualists in New York city say that Heller has admitted to them that he is familiar with the laws governing the phenomena of Spiritualism, and finds them of service to him in his performances.

HUDSON TUTTLE continues his series of papers on "The Ethics of Spiritualism; a system of Moral Philosophy," in the numbers of the r. p. j. for the current month.

SAYS J. M. PEEBLES: "One of the best test, of spirit identity, and one of the most correct readings of my past life that I ever received was through the clairvoyant mediumship of a Zamei woman in Southern India."

THE Vermont State Spiritualist Association held a convention at Waterbury, commencing January 8 and lasting three days. Speeches by persons usually attending these gatherings. No important business transacted. Reported in full in r p j feb 9.

JONATHAN ROBERTS, of Burlington, N. J. is either peculiarly unfortunate or he is, something else. Whenever in his immediate vicinity frauds have been exposed he has been foremost in defending them, maintaining that they were the victims of conspiracy, etc., etc. In the Holmes case he made himself unnecessarily officious, writing ungentlemanly letters to editors of spiritualistic papers who gave the case a fair hearing. He took the trouble to come to Boston to see if he could not "vindicate" Mrs. Bennett who was so thoroughly unmasked in her outrageous imposture; at that time he wished to bully us into thinking as he did. Next he was found fighting for the Blissés who have now openly admitted themselves in court under oath to be tricksters and to have always been tricksters. This experience did not cure him for only a few weeks ago he had to be taken by the throat and thrown into a corner to keep him quiet while that notorious fraud Gordon was being despoiled of his masks, black wigs and robes. With such a record Roberts ought to be fully satisfied of the reality of form manifestations and should now retire to his little farm if he has got one left and there live and die in his merited obscurity. Farewell, Mr. Roberts as an investigator.

The Propagation of Buddhism.

The Ceylon Observer and the India Madras Times having commented upon the unusual event of Buddhist priests sailing for France, questioning the object of their departure. Says J. M. Peebles in the b. l. February 2: Though English writers and journalists in Ceylon and India were well aware that 450,000,000—about one-third of the whole human race—are Buddhists; though they knew that for some time past there had been in portions of Ceylon a revival of faith and a repairing of Buddhists temples, they were

nevertheless quite surprised a few weeks since to learn that two eminent and distinguished Buddhists had sailed from Ceylon to France. Why? for what purpose had they gone? was the common inquiry. None of these journalists seem to have been endowed with the gift of interpretation. Let me help them. Inquiring of a celebrated priest at the Buddhist College, I learned that the special work of one was to teach the Pali language in a French University; while the other was to devote himself in a quiet way to mission work. Both knowing Buddhism to be a much older, zealously believe it also to be a much purer and diviner system of religion than Christianity. Learned priests among them go further, and boldly affirm that all which is good and true in the letter of Christianity was borrowed from Buddhism. Believing this, as they conscientiously do, and being fired with something of the martyr-spirit, they are desirous that France, and all western nations, should share in its heavenly and saving benefits.

THOUGH Miss Harriet Martineau, the late deceased exponent of the Positive Philosophy in England, denied a living entity after death, the constitution of her mind was so unbiased by her own views that she was able to say: "If I find myself conscious after the lapse of life,—it will be all right, of course." If her acute mind had investigated the facts of spiritualistic science to the extent that it did the proofs of positivism, how even and steady would she have held the scales of judgment!

SPONTANEOUS GENERATION. Prof. Virchow, of Berlin says in *Nature*, Nov. 29: "All fossil type of a lower human development is absolutely wanting; one fossil monkey-skull, or man-ape skull, which really belonged to a human proprietor, has never been found. *We cannot teach, we cannot designate it as a revelation of science, that man descends from the ape, or from any other animal.*" (Author's italics). He also says: "Nobody has even seen spontaneous generation occurring in reality, and everyone who maintained that he had seen it, has been refuted, not by the theologians indeed, but by naturalists."

A report of the obsequies of D. A. Eddy, Esq., late of Cleveland, Ohio, will be found in r. p. j. and b. l. feb 9.

DEFINITIONS. In recent discussions some useful definitions have been given. Force is capacity of motion. Energy is capacity for doing work. Change is a sum of motions. Frederic Harrison says soul is the combined faculties of the *living* organism; Lord Blackford says soul is the conscious being which each man call himself. Madam Blavatsky says the soul is composed of nervous fluid and atmospheric ether. Reality is persistence irrespective of particular conditions. Organization is life equilibrating gravity and repulsion, or the inter and disintegrating forces. In cosmic evolution, all seems to be integration; inorganic evolution, the phenomena of integration and dissolution seem acting together. Law, Miss Simcox defines a statement of constant relations posited by the nature of things.

ORGANIZATION. It is proposed to effect the organization of Spiritualists upon the representative system, by sending delegates from state circles to a central convention, or congress, which shall perfect the plan of unification. Nothing could be better for the interests of spiritualism eventually, and nothing is more necessary for its immediate and rapid advancement. But, what is to be the definite plan of organization? Will the congress meet to write out a creed, and lay down a form of worship, in response to the behests of the religious sentiment in Spiritualism; or to provide means for the promulgation of spiritualistic facts, by the development of mediums and the support of a specialized press?

It would seem that the one object, beyond all others of the supremest importance, is the positive demonstration of the future existence to individual inquiry. This once attained, each individual mind should be allowed to draw its own conclusions as to the observance of the duties and relations which follow on such demonstration.—*Com.*

Psychometry.

It was in 1841 that Professor Buchanan's attention was directed to the fact that certain sensitive persons could feel the influence by touch from various metals, and describe them without having been previously informed of the nature of the substance. In a class at his medical school, nearly one-half of all who tried the experiment detected the influence of medicines as distinctly as if they had been tasted, by hold-

ing them between the hands enveloped in paper, not knowing what was the drug under experiment. He concluded that a subtle aura proceeded from metals as well as from the human body. If the peculiar "sphere" pertaining to metals could be ascertained, why not that of individuals? The experiment was made and succeeded; and Professor Buchanan called the new art "Psychometry" or "soul-measuring." Whenever a portion of magnetism or vital aura flows from a person, it contains an epitome of his whole development. The psychometrist can therefore read the inmost character of an individual by coming *en rapport* with his influence on a lock of hair, hand-writing, or photograph.

ACCORDING to the New York Herald some solicitude exists in the Propaganda at Rome regarding church discipline in this country, difficulties arising at times between bishops and pastors. New York city, it is stated, has a catholic population of 600,000.

IN the year 1731-2 and about the time of the birth of Washington, the cemetery of St. Medard in Paris was shut by an order of Louis XV. against the crowd of hysterical patients who persisted in having all sorts of a time on the grave of Deacon Francoise de Paris, and in finally leaping up apparently cured and walking away. Whereupon some unknown wit cribbled on the cemetery wall by the locked gate:

De par le Roi:—Defense a Dieu
De faire miracle en ce lieu!

which may be interpreted: "In the king's name:—Heaven will please commit no miracle here." *N. Y. World.*

REV. FATHER PRESTON, of St. Ann's Catholic Church in New York, thus states the authority of his church on the doctrine of hell. Hell is a locality from which the souls of the damned can never escape. It is not necessary that its exact place should be known. It is eternal; a material fire which burns without consuming. There are two modes of punishment, the pain of loss (remorse), and the pain of sense, or physical suffering.

J. M. PEEBLES is lecturing every Sunday in London, England.

J. J. MORSE is engaged for a third year as the lecturer for the Newcastle Psychological Society.

WE are extremely sorry to learn that those devoted Spiritualists, Thomas Gales Forster and wife have not improved in health by their voyage across the Atlantic; but we still entertain the hope that their pilgrimage in the Old World will bring them home in due time fully restored, for we cannot at present spare such devoted champions of our cause. Their useful services are needed more than ever at this time,—*b. l.*, Feb. 16.

THE celebrated clairvoyant, Alexis Sidler, referred to by Houdin, and made the subject of many a sketch by other authors, is now in Paris, France.

AN article in the *Revue Spirite* of Paris, January number, states that healing mediums are multiplying everywhere, and one of them was called from France to Constantinople, to attend there a person of great distinction, who had been given up by some of the most renowned physicians.

ONSET BAY GROVE ASSOCIATION has issued new plans of its grounds according to the surveys of the past winter. Its charter, constitution and by-laws, treasurers' and directors' reports have also been published in pamphlet form.

HIS IMPERIAL HIGHNESS, Nicholas, Duke of Leuchtenberg, is a member of the British National Association of Spiritualists, as is also Ahmed Rassim Pasha Khan de Rassim Pasha Al Bahdje Capoussou, Constantinople.

Dr. Charles R. Goward passed to the spirit life from Stoughton, Mass., recently, aged 51 years. Dr. Goward was one of the first mediums in New England. The funeral services were held in White's Hall, Stoughton, the large hall being filled with relatives, friends and citizens. Dr. H. B. Storer, of Boston, delivered an address.

In the olden times, in the middle ages, and in our day, there have existed side by side the white and the black magic, just as in the Bible we have the angels of light and darkness. Both possessed spiritual power over matter, but whereas those who practiced white magic as a philosophy and religion, and as a means to good ends, those on the other hand, who practiced black magic did so merely to obtain power over human beings for the gratification of their own diabolical selfishness.—*Harbinger of Light.*

THE VOICE OF THE PRESS.

The Lessons of the Hour.

Under the above title the r. p. j. of February, writes on the several exposures which it prints in its columns. It says:

"Just such occurrences as we this week publish, teach lessons for us all to heed." *

* "Every honest medium will second all measures that may be offered for the better security of the public, as whatever is for the general good is of necessity advantageous to themselves.

* * The danger of countenancing untrustworthy persons, who are mediums, has been repeatedly treated of these columns, both editorially and by some of the foremost Spiritualists of the country. Had these warnings been more generally heeded, these dishonest people would have been driven to honest employment, or within the walls of some penitentiary. * * *

Public mediums for physical phenomena will now begin to see the necessity of giving crucial test conditions at every seance, to save themselves from annoyance and distrust. And investigators must approach such exhibitions with a pure and honest purpose, with minds free from deceit and receptive to the truth. With these harmonious conditions, sweet accord will prevail and satisfactory results become possible

A defence of Physical Mediums.

We have no "war to wage on mediums." That would be a strange course indeed for a journal devoted to the advocacy of a philosophy founded on mediumship! On the contrary we are making every sacrifice in favor of genuine mediums; we are laboring diligently to protect them by waging war on every form of deception and fraud. In doing this, we urge every Spiritualist and investigator to demand conditions such as are known not to interfere with manifestations, but such as will render imposition impossible. If they will do so, they will quickly weed from our ranks the false, and the true will gain tenfold influence,—r. p. j. Feb. 16.

THE NEWBURYPORT HERALD under the head of Georgetown, Mass., says: Rev. Charles Beecher, following the lead of Henry Ward, has gone back on hell, and is now preaching a course of what are denominated Universalist sermons. Spiritualism is rapid-

ly gaining ground, and lectures and 'seances' are in order every week, at which clergymen and 'pillars in the churches' are interested attendants. One minister declares that he is certain he talked with the spirit of his daughter, and another is sure that his seeing over twenty 'materialized forms' at a recent sitting was not an illusion of the senses or a freak of the imagination."

CASUAL GHOSTS. The Buffalo Express of January 30, editorially comments on the business of "grabbing materialized spirits," and finds an opportunity to write a humorous article on the recent exposures of tricksters. Its ironical suggestion that the spirits should defend themselves may at some time be acted upon. We are not sure that they may not be in the genuine form manifestations some powerful force. Certainly, whatever its real nature may be is as yet only a matter of speculation.

SAYS the Philadelphia Times of a recent date: "Henry C. Gordon, bogus materializer, was grabbed, last night, while playing spirit. Medium Gordon, next to the Blisses, is the smartest, most successful and most audacious of all spiritual humbugs. His wife is a fugitive from justice, with three bills of indictment hanging over her in the Quarter Sessions. Gordon formerly lived Chicago, but his wife, to rid herself of him, had him placed in the Cook county Asylum for the Insane, and then ran away with another man. At one time she resided with the mother of Josephine Mansfield, Col. Fisk's well-known companion. She is a relative of Royal Sammis, charged with being the principal actor in the terrible Kelsey outrage on Long Island. When Gordon formerly resided in New York, he played medium, but was caught one fine night and partially exposed, the grabbing being somewhat premature. In Philadelphia he took board in a large house at 1017 Fairmount avenue, and there he gathered around him a circle."

This fellow Gordon has played it pretty well during the past few years. At one time, when he was exposed, he made all sorts of promises for the future, only to break them, as will be seen by the above. At one time, he was so generally accepted, that he was expected to "materialize" Theodore Parker upon the Music Hall platform, who would give a lecture. A prominent Spiritualist of this city went to New York City to engage him for that purpose, but returned with the money in his pocket, for Gordon had been completely and thoroughly exposed in that line of business.



A NEW weekly periodical is printed at Buenos Ayres, the *Constancia*.

THE researches of William Crookes, F.R.S., have been translated and published in the Italian language.

The French Government having suppressed the *Revue Spiritualiste*, the publication of a new monthly at Saint-Maur to take its place is announced.

Hon. A. Aksakoff writes from St. Petersburg, that he has decided not to discontinue the publication of *Psychic Studies*, the German spiritualistic periodical.

The author of "The Life of Swedenborg," William White, announces that he will commence, in England, the publication of a quarterly *Psychological Magazine*.

Among the important publications issued during the past year, as noted by the *Revue Spirite*, of January, are, *Spiritismo Practico*, a resume of conferences penned by the Baron Guittera da Bozzi, being a part of the work of the Academy of Pneumatology, of Florence; *Ideologie et Psychologie*, edited by M. Campana, member of the above named Academy; *L'homme Sensatif*, a work (edited in Germany, two volumes) by the healing medium, Daniel Strang; *Sur les Phenomenes Spirites*, published in Italy; *Een nieuw veld voor de Wetenschap*, by Mr. Riko, published at the Hague.

BOOKS RECEIVED.

From Houghton, Osgood & Co., Boston, Mass.

HOME INTERIORS. By E. C. Gardner, Boston, Mass. Illustrated \$1.50. This is one of the plainest and most practical books on decorative art among the multitude that have been issued on the engrossing subject. It takes the form of a journal, and under the heading of "Leaves from an Architects Diary," discusses most of the important items that make up the tasteful furnishing of a house. The style is simple as well as the suggestions, and the advice conforms to the laws of sound common sense. A large fortune is not required to carry out the principles advanced, and those who are guided by its hints will find their homes made attractive by simplicity, elegance and good taste. The effect of dados, friezes and paper-hangings is intelligently discussed, and the amount of power of a woman's trained hand in developing beautiful home decorations, in wall painting, panel painting, and in the production of potteries and screens is enough to arouse the ambition of young housekeepers whose ornamentation is necessarily limited to the work of their own hands. Everyone who wishes for a tasteful and attractive home

should study this delightful book, which is as artistic as it is simple and instructive, and as unpretending as it is valuable. The illustrations, numerous, pertinent and piquant, harmonize with the reading matter, and the volume forms an admirable ornament for a library table in any of the "Home Interiors" so attractively painted within its pages.

From T. B. Peterson & Brothers, Philadelphia, Pa.

KATHLEEN: a perfect Love Story, by Mrs. Frances Hodgson Burnett, author of "Theo," "That Lass o' Lowrie's," "Pretty Polly Pemberton," etc., is published this day is truly a charming love story, tender, true and pathetic. To give our readers the full plot of the story is to tell them "how it's coming out," and this knowing advance the end of the characters is deprecated by novel readers generally. To become acquainted with Mrs. Burnett's style is to require a taste for her writing. The best evidence of their popularity is found in the fact that T. B. Peterson & Brothers are the publishers and have previously issued "Theo" and "Pretty Polly Pemberton," by the same author, both of which were good, but this one is better. "Kathleen" is issued in uniform style and price with two last mentioned, with "The Amours of Phillippe," by Octave Feuillet, and with others. It will have a large sale, as its price is but fifty cents a copy, for sale by all booksellers, or copies of sent post-paid, on remitting fifty cents to the publishers as above.

THE AMOURS OF PHILLIPPE, by Octave Feuillet, is a series of keenly drawn pictures of French social life by this dramatist and novelist, who finishes as well as sketches his pictures, and who lives—not only exists—in the world that he paints. It is a strong and earnest story, and loses none of its brightness at the hands of its translator, Mrs. Mary Neal Sherwood. "The Amours of Phillippe" passed through three editions in three days in *Le Revue des Deux Mondes*, in Paris, but the story is for the world as well as for Paris, and it will meet the same favor here. It is a French life that Americans can understand, not of that overwrought style so foreign to the natural sympathies. Bound uniform with "Kathleen," "Theo" and other interesting novels lately issued by the above named publishers, and sent by them to any address on receipt of price, 50 cents.

A GREAT BOOK HOUSE.—One of the cheapest book stores in the United States is that of T. B. Peterson & Brothers, 306 Chestnut St., Philadelphia, Pa. They publish the writings of Mrs. E. D. E. N. Southworth, Mrs. Ann S. Stephens, Miss Dupuy, Mrs. Warfield, Mrs. Dorey, Caroline Lee Hentz, Charles Dickens, Charles Lever, Wilkie Collins, Alex. Dumas, and many other popular writers, and they would call the attention of all book buyers to the fact, that they are now publishing a number of cloth and paper-covered books in attractive style, including a series of 25 cent, 50 and 75 cent novels in new style covers. They are new and cheap editions of the works of most popular English and American authors, and are presented in an attractive style, printed from legible type, on good paper, especially adapted for general reading, hotel stands, and railroad sales, and are furnished at such a low price that they will meet with a ready sale wherever properly introduced. In fact, all of the best books by best authors can be obtained of Messrs. T. B. Peterson & Brothers, and retail and wholesale orders will be filled at lowest rates, as all their books are sold at prices to suit the times. Send for their catalogue.

From Colby & Rich, Boston, Mass.

VIEWS OF OUR HEAVENLY HOME. By Andrew Jackson Davis. 290 pp. Cloth 75 cents, paper 50 cents.

This volume is a sequel to the *Stellar Key*. It contains besides the chapters published in the *Banner*, a large amount of additional matter. It is divided into three parts, and in each part the reader will find new and important questions discussed and amply ex-

plained. The work is illustrated with diagrams and published with the typographical neatness characteristic with the firm. It is very cheap at the prices named above.

Spiritual Offering, monthly, Springfield, Mo. Journal of Speculative Philosophy, quarterly, St. Louis, Mo. Vick's Magazine, Rochester, N.Y.

TORY-CREEK FARM.

LITA BARNEY SAYLES.

PART I.—RETROSPECT.

O the Homestead of my childhood, O the cot where I was born,
Gambrel roof, and porch, and elm-tree, and the fields of bending corn!

O the restful calm and quiet which my coming brings to me,
As I sit beneath the shadow of our weather-worn roof-tree!

O the meadows bright with Lillies, scattered thick its surface o'er,
Spotted, shaded, orange Lillies, just beyond our cottage door;—

Creamy Queen-o'-th'-meadow, and scarlet Cardinal flower,
Dittany, and Fringed Gentian, that I've gathered many an hour

Where, amid the waving grasses, creeps diurnally the tide
Flooding all the lazy lowlands in its undulating pride;

Flowing up, and flowing outwards, as the seasons come and go,
As good and evil, light and darkness, joy and sorrow, ebb and flow.

O the long and narrow meadows leading down towards the Sea,
Back and forth within whose borders winds a channel, sinuously.

Often have I seen those borders filled, a level glowing tide
Moon and stars, or sunset splendors, fair reflecting, far and wide,

Back and forth, as in the old-time, yet your furrowed way you keep,
Like huge fold of anaconda still you wander, Tory Creek!

Through the marshes, rich in grasses, (sweet their juices) gratefully
Stray the cattle, browsing quickly for the milk that is to be.

For the rich and yellow butter that my mother laid in store,
Tory Creek farm, from thy yielding, celebrate the country o'er.

O the Forests, tall and comely, which our fire-sides never fail,
Skirting round, West, South, to Eastward, all the spreading intervale.

O the River in the distance, where the Creek is tending, still,
Flowing onward and forever at its own and God's sweet will.

Gentle River, peaceful River, from whose fair and tranquil breast
Gained I, with my father wandering, oft a piscatorial feast.

Half a mile afar to eastward, I can see thy silvery gleam,
'Cross the upland and the pasture, as in childhood, Palmer's stream!

Angel Father, unforgotten, backward memory carries me
When I loitered, learning lessons practical and wise of thee!

When, for years and years, together sung we oft those sacred rhymes,
"Antioch," and old "Balerna," "Dundee," "Hebron," "Pleyel's" chimes,—

In the square, old-fashioned meeting-house where Sounding-board o'erhung,
(Warning to the recreant pastor, should he clothe with Love his tongue!)

Or when shades of night were fallen, in the homestead gathered round
And our neighbors, and our kindred, helped to swell the solemn sound.

O the maples, and the elm-trees, that I saw them plant with care;
How they rear their sturdy branches, tall and graceful, strong and fair!

Very pleasant are thy memories, Tory Creek farm, unto me!
Very saddening are the changes since the days that used to be!

Till we meet "beyond the river" other changes still must come,
So I'll often seek thy beauty, often greet my childhood's home;

Often, mother, we will linger when the hours of day are fled,
Speaking of our dear departed, whom the worldlings name as dead;

How they wait at Heaven's portal, Father, Sister, gone before,
Us to greet with welcome presence when our journeyings are o'er.

MEETINGS.

WHEN AND WHERE HELD, SOCIETIES, &C.

We have in type a list which is not so complete as it will be in the future. We have addressed circulars for the purpose of making corrections and additions, but some of the replies had not reached us up to the time of going to press. We intend to make it full and reliable and ask the aid of those who can assist us in this direction, for Spiritualists who are travelling find it difficult to get information concerning meetings that are held in some localities they may happen to be in. For want of space and a desire to give THE NEWS the preference, we omit the list this month.

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remembering that it is not of the ephemeral order and does not go away, but is real and referred to constantly.

For terms, etc., for large space and long periods address the publishers.

Prisoners—about 100,000—were taken to the beach. The British then arrived and the Japanese there were killed. The prisoners were taken to the beach and then to the ship. The ship was then taken to the beach and then to the ship. The ship was then taken to the beach and then to the ship.

For the first time, the spirit of the profession is observed in the streets, without having been born.

2. You may not know the answer, but don't say "I don't know" or "I don't know the answer." Instead, say "I don't know the answer to that question." This way, you are not admitting that you don't know the answer to the question, but you are admitting that you don't know the answer to the question.

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Spotted, shaded, orange Lillies, just beyond
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Creamy Queen-o'-th'-meadow, and scarlet
Cardinal flower,
Dittany, and Fringed Gentian, that I've
gathered many an hour

Where, amid the waving grasses, creeps diurnally the tide
Flooding all the lazy lowlands in its undulating pride;

Flowing up, and flowing outwards, as the
seasons come and go,
As good and evil, light and darkness, joy and
sorrow, ebb and flow.

O the long and narrow meadows leading
down towards the Sea,
Back and forth within whose borders winds
a channel, sinuously.

Often have I seen those borders filled, a level
glowing tide
Moon and stars, or sunset splendors, fair re-
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Back and forth, as in the old-time, yet your
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Like huge fold of anaconda still you wander,
Tory Creek!

Through the marshes, rich in grasses, (sweet
their juices) gratefully
Stray the cattle, browsing quickly for the
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For the rich and yellow butter that my
mother laid in store,
Tory Creek farm, from thy yielding, cele-
brate the country o'er.

O the Forests, tall and comely, which our
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Skirting round, West, South, to Eastward,
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silvery gleam,
'Cross the upland and the pasture, as in
childhood, Palmer's stream!

Angel Father, unforgotten, backward mem-
ory carries me
When I loitered, learning lessons practical
and wise of thee!

When, for years and years, together sung we
oft those sacred rhymes,
"Antioch," and old "Balerna," "Dundee,"
"Hebron," "Pleyel's" chimes,—

In the square, old-fashioned meeting-house
where Sounding-board o'erhung,
(Warning to the recreant pastor, should he
clothe with Love his tongue!)

Or when shades of night were fallen, in the
homestead gathered round
And our neighbors, and our kindred, helped
to swell the solemn sound.

O the maples, and the elm-trees, that I saw
them plant with care;
How they rear their sturdy branches, tall
and graceful, strong and fair!

Very pleasant are thy memories, Tory Creek
farm, unto me!
Very saddening are the changes since the
days that used to be!

'Till we meet "beyond the river" other chan-
ges still must come,
So I'll often seek thy beauty, often greet my
childhood's home;

Often, mother, we will linger when the
hours of day are fled,
Speaking of our dear departed, whom the
worldlings name as dead;

How they wait at Heaven's portal, Father,
Sister, gone before,
Us to greet with welcome presence when our
journeyings are o'er.

MEETINGS.

WHEN AND WHERE HELD, SOCIETIES, &c.

We have in type a list which is not so complete as it will be in the future. We have addressed circulars for the purpose of making corrections and additions, but some of the replies had not reached us up to the time of going to press. We intend to make it full and reliable and ask the aid of those who can assist us in this direction, for Spiritualists who are travelling find it difficult to get information concerning meetings that are held in some localities they may happen to be in. For want of space and a desire to give **THE NEWS** the preference, we omit the list this month.

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How To Form A Spirit Circle.

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

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

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

2. Let the circle consist of from three or five to ten individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands on its top surface. Whether the hands

touch each other or not is a matter of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm; but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

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

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

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

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

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three raps or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

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

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

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

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

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

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