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APRIL 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. 3.

Boston, Mass., U. S. A.

50 Bromfield St.

1878.

Room Number 9.

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IN SIGHT AND TIED. FORMS WEIGHED.

THE EDITOR'S EXPERIENCE.

Our experience at Rochester, N. H., with the form manifestations of Mrs. John R. Pickering has awakened much interest, if we may judge from the letters we have received, and the conversations we have had with Spiritualists since it was published in the March number of the *Spiritual Scientist*.

Among those who have been there, we find very generally an agreement that confederates do not take part in whatever occurs. Upon the question of an agency independent of the medium being at work, as the cause producing the manifestations, there are some who unhesitatingly declare that it is Mrs. Pickering personating the forms, while others are sure that it is simply impossible for her to do so. One gentleman says the tall forms are caused by her standing on tip-toe, while other effects are produced by masks and concealed costumes. A party of fifteen, headed by an ex-Mayor of Lowell, now a resident physician in Boston, sign a certificate to the effect that 20 forms were seen and many of them recognized, while the lower portion of the medium was in sight the whole time, only her face and form to the waist being covered with a common lace curtain. Furthermore, that she was secured from beginning to the end of the seance by a cord to a mantel, six feet distant. A party from Georgetown had a similar experience under the same conditions. Several gentlemen, whose names are familiar as Boston Spiritualists, on a subsequent evening were much dissatisfied, one of

whom is said to have expressed himself that "he had seen better frauds than that." Two evenings following this the whole circle placed themselves on record as well pleased and thoroughly satisfied, a physician speaking in Latin to a form which purported to have been a physician, and receiving in reply a laugh that indicated he recognized the meaning of the formula. We have more fully noted some of these experiences in our department for form manifestations. The above adverse criticisms are mentioned for the reason that we seek to give our readers the *news*, and try to make the *Spiritual Scientist* an impartial exponent of the views and opinions of intelligent Spiritualists.

It is certain that the interest increases, and that the line is being sharply drawn. On the one side, those who believe it to be trickery; on the other, those who see in Mrs. Pickering one of the few mediums in United States who can produce, under satisfactory conditions, genuine form manifestations. Evidence may change the opinions of the former; but among the latter are many who are firm in asserting that what they have seen were not personations of Mrs. Pickering. In the meantime, investigators who have a relation to the public, by reason of publishing what they see, should have in mind the objections and causes of complaint of those who have been dissatisfied, and see how far they are sustained or set aside by positive and exact observation and examination.

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We have found Mrs. Pickering to be always ready to enter fully into the spirit of any experiment we have suggested or attempted to carry out. That she is as successful as she has been we wonder; for we do not hesitate to say that Mrs. Pickering's surroundings in Rochester are not what they should be, for a sensitive. Unless they are changed, and that speedily, her power will be greatly weakened. The influences surrounding a medium will determine the character of the manifestations. When inharmony attracts, as it surely will, careless, unprogressed and malicious spirits, then, if the medium stands as prominently before the public as Mrs. Pickering does, Spiritualism may have to suffer for a time from the results.

Desiring to witness what would occur if a circle were present without the inner circle, as it is called, which it may be here observed has changed its make-up within a few months, we wrote Mr. and Mrs. Pickering and obtained a favorable answer. Therefore, on Monday evening, a party consisting of H. S. Williams, president of Onset Bay Association, and George Hosmer, vice-president of the same, Dr. Beron of Salem, and three ladies arrived in Rochester. We recommend investigators who go there to Dodge's hotel; not that we are under the slightest obligation to do so other than the fact that it is as cosy a hotel as we ever care to find, and with abundance of everything necessary for comfort. It is in striking contrast to the old quarters at the Eddy's, Chittendon, Vt.

Mrs. Pickering was not in good health. Her mental condition seemed greatly changed since our last meeting. She soon felt acquainted with the whole party. M. H. Fletcher and wife of Westford, and Mr. Wentworth and wife, who were known to us were also present.

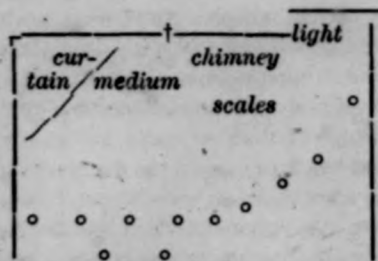
We had obtained a platform scale and it was placed near the cabinet and where Mrs. Pickering was to sit. We thought it possible to get the weight of some of the forms.

At the seance, which was described last month, Mrs. Pickering was in the cabinet, the curtains concealing her from constant view, although thirteen persons gave me their testimony that she was seen at the same time that a form was visible on three different occasions. Therefore, on this evening she sat outside of this cabinet, her face and form to the waist being covered with a white lace curtain, on one portion of which was a piece

of black, covering and more completely concealing the face. The lower portion of her dress was in full view. The cabinet referred to was formed by inclosing, with a black velvet curtain, two sides of one corner of a room. Either one of these sides was a dead wall, three feet wide and seven feet high. The walls above this height, and also the ceiling of the room, were not concealed from view. The chair occupied by Mrs. Pickering was placed by the side of and adjacent to the velvet curtain; on the same hoop from which this curtain was suspended hung also the lace curtain that covered her face.

As the medium took her seat I produced a white tape, passed it around her waist and tied a square knot, making a belt; the two ends were brought outside the lace curtain that covered her waist, carried through the bracket of a mantel piece, and there tied. A measurement of the tape from the bracket to the medium's waist shows the distance to have been four feet and three inches. It was not left slack, but drawn taut through the bracket, where it was secured. Here it was within from four to five feet of my eyes during the evening, and the medium was about eight feet distant.

I chose a position on the side of the circle, rather than in the centre, where I sat during the other seance, to ascertain how the forms might appear from that angle of vision. The scale was in front of me, the beam being near the chair.



The above diagram gives an idea of the relative position of the medium and circle. The light was in the alcove made by the chimney.

At 8.30 the circle was seated. Three of the party fixed their eyes on the dress of the medium to see if the slightest movement could be detected up to the time of the appearance of the forms. She wore a black dress, buttoned up in front, not behind. The conditions were new and the manifestations did not commence as promptly as usual. The

movement of the medium's hand in front of the curtain, frequent exclamations of "Oh dear!" or sighs and deep breathing, occupied the time for 20 minutes. There was then a change in the circle, one of the gentleman moving near the cabinet. Raps asked for a slate, and one with a pencil having been slid into the cabinet, it was instantly written upon by some one inside, and, in less than a minute, thrown out. The writing was to the effect that the medium had very little strength and needed friends.

Up to 9.20 only three forms had been shown, and these were indistinct and remained but a short time.

At 9.23 a young lady form, taller than that of the medium, made its appearance. It was enveloped in white, the face not very distinct, although it advanced to the gentleman and lady at my left, both of whom asked if it knew them and it nodded assent. It retired and made another appearance, this time the features were more distinct, eliciting from the gentleman the remark, "that acts just as Lizzie did." It kissed its hand twice, waving it to them and retired. The kisses were decidedly natural and could have been heard in any part of the room.

The moment it had retired the medium coughed; in fact her voice was frequently heard at intervals during the evening.

At 9.30 the hands of the medium were in front of the lace curtain.

At 9.33 the form of an Indian girl, dark face, wearing white mantle with red border over its shoulders, and drab dress trimmed with red, jumped from behind the curtain. It carried in its hand some long feathers, with which she occasionally switched some member of the circle in the face, and finally drifted around and inspect the scales. When asked to step upon them it nodded assent, retired into the cabinet, reappeared, and four times attempted it. The fifth time, while it was there, I attempted to catch the weight, after receiving a switch in the face from the feathers, and got 80 pounds, then 75, then 90, it being a varying, quick weight, as though only a portion of the form was upon them.

Several points of a nature similar to this I checked in my note book during the evening as suspicious, but subsequent events overruled them. I feel conscientiously bound to record these little matters, for they may be of interest in the future to either weaken or

strengthen what may be then recorded. Precisely the same effect might have been caused by a person placing one foot upon the scale and bearing it down. It might have been caused by the varying weight of whatever the form was composéd. I note the fact.

At 9.48 a tall form, dark hair and moustache, clothed in a white shirt and pantaloons, parted the curtains. It whispered several times, "st-s," or as near as these combinations will express the sound, and pointed to a gentleman near me. He asked if the name was Stetson, and received by a nod, the information that it was. Also, in the same manner, that it was his brother-in-law Charles. "Were you drowned?" he asked, and raps said "No." "Did you die on the water?" and the raps came "Yes," which the gentleman said was correct; his brother-in-law dying by heart disease while bathing. It appeared twice. The gentleman said the features were not correct; but the shape of the form and information given was quite accurate.

At 9.50 a lady form whispered "Mary." A member of the circle said, "If it is Pamela, come with a star." The form came out dressed in white, a band around the waist; from the shoulders down was wreathed in white lace. On the head was a white crescent, probably an imitation of flowers, and on the forehead a golden star, about an inch in size. This also gave audible kisses on retiring.

At 9.58 a very tall female form came out. Two sheets, one wrapped under the shoulders and dropping to the floor, and another covering the shoulders, would create about the same effect. As it stepped back it pointed to a gentleman fell against the wall of the room behind the cabinet. Instantly appearing again, he asked, "Is it for me?" and it whispered, "Sister," and retired. The gentleman told me after the seance that there was a resemblance.

At 10.05 I heard the medium's cough, saw the hands, and again fixed my attention in that direction.

At 10.08 a face showed at the cabinet.

At 10.10 a form stepped out. It had light hair, slightly curling, the features not very distinct. It wore vest and pantaloons. Pointing to me, I saw in it a resemblance to a cousin, and asked, "Is it a cousin?" It nodded "Yes," and retired. While it was behind the curtain I said, "Was that really

George?" The raps came loud clear, "No." This was quite correct. I had purposely given the wrong name as an experiment. "Is it Gus?" I asked, and the raps came, "Yes," and after it a succession of loud raps.

At 10.18 a little bundle, intended, probably, to represent a child, was shown, and drawn back.

At 10.14 the "big Indian" made his appearance, wearing pantaloons and jacket of a dark red, a nondescript cap, with feathers, promiscuous stripes, Indian hair, and a clearly dark face. He came to the scales and stood upon them and I got 100 pounds. He apparently would weigh 200, but didn't. I noticed he leaned on a chair, and asked him to stand firm. It made 12 pounds difference, noting 112. He was out nearly two minutes.

At 10.30 there came a form who is said to have been often to the circle; at 10.35 and 10.37 she came again. She also wore white and lace; she carried a white flag. The staff was quite large for a small lace flag. When asked to be weighed she said, "I'll try," in a whisper. She was upon them full, and clear from any support. It weighed but 72 pounds. I asked the gentleman whose daughter she purported to be, how much she weighed in earth life; he replied "118 pounds." This weight was entirely different from that obtained when the Indian girl form was there. It was steady, even and balanced at the point indicated. I note this fact also, as readily as the former.

At 10.40 a man form was recognized by a lady who submitted several names, but received raps for "Yes" on the word "Blake." He came twice and a third time showed his head at the cabinet window, that she might see it was curly. When asked to be weighed he turned his head and with a decided gesture of the whole form, even to the head, said in a distinct whisper "No Sir."

At 10.50 the curtain parted and showed to me a female form with two other forms that represented children, one about two years' height, the other, perhaps, four or five. The circle in the centre all said that they saw three forms beside the tall one, I could not do so, because I sat on the side, and one was hidden, if there, by the curtain. Several times the curtains were parted, and the light was fair. The tall form stooped down, and endeavored to lift up the curtain from the

bottom, but seemingly the medium's chair was upon it and prevented.

At 11.12 a slate was written upon. It was to the effect that they were discouraged about their medium. When asked if the tests had tired her, or if she objected to tests, the reply came, "It is according to who tests her."

The eyes of three of my party, as I find by comparing notes, were from this time fixed upon the dress and chair of Mrs. Pickering, but no movement was discovered that would arouse suspicion. If it was the medium who had by some process become released from the dress and tape to personate the forms, she made no motion that they could detect in getting back into her dress, or in arranging her neck chain and jewelry.

At 11.30, or about twelve or fifteen minutes after, movements had ceased in the cabinet. I examined the tapes, and asked others to do so. They were still tied. I cut the tape at the waist, and again cut half way from the bracket, thus preserving the knots. I have it in my possession. When Mrs. Pickering had partially recovered from the trance I got her weight at 122 pounds. Fifteen minutes later, when she had fully recovered, I asked her to again stand upon them, as I desired to be sure of her weight. She then weighed 120 pounds. During this time she had not left the room or been out of the sight of the party. The recognized forms were those shown to members of my party mentioned as going from Boston and Salem. The other two ladies and gentlemen also recognized about one apiece. Four of the gentlemen also recognized about one apiece. Four of the gentlemen of my party, and two of the ladies, as will be seen above, obtained the tests there recorded. Mrs. Fletcher recognized the Indian form as her guide "bright eyes" and said it came in fulfilment of a promise.

The seance was creditable to Mrs. Pickering. Yet it is by no means what she can do under proper conditions—that is when she herself feels well both bodily and mentally, and sits with a harmonious circle. It should be mentioned also that Mrs. Pickering evinced a perfect willingness to be examined after the seance, but none of the ladies of the party would do so. They claimed that she had sat under conditions that would render it unnecessary.

PLEASE renew your subscription, if due.

PHILOSOPHY OF THE HIDDEN SPIRITUAL SCIENCES.

BY J. W. MACKIE.

Such be thy portion! the bliss to look
With a reverend spirit, through Nature's book,
By fount, by forest, by river's line.
To track the path of love divine;
To read its deep meanings—to see and hear
God in earth's garden—and not to fear.

—MRS. HEMANS.

Let me, then—let me dream
That love goes with us to the shore unknown;
So o'er its burning tears a heavenly gleam
In mercy shall be shown!—IBID.

Because the church has ever been the systematic and ever constant enemy of independent thought, so thinkers—free thinkers—have learned to hate the church and its teachings, and this has been more marked since the great schism in the church which defied and denied the authority of the Pope and the Church of Rome. Then modern thinkers enjoyed the first fruits of mental liberty, an enjoyment embittered by the discovery that Protestantism like all theocracies, even in their mildest form, was as tyrannical as their older enemy, and was as much opposed to freedom of thought or the right to differ in opinion. But the flood gates of thought opened by Luther could not be shut again even at his bidding. Not even the burning of Servetus, the banishment of Puritans and Quakers, the persecution of Presbyterian Covenanters, the burning of witches or the ostracism of infidels could stay the progress of thought; nor create a love for the church in dissenters.

The private interpretation of the Bible was claimed as the right of every man, which was followed by another claim still more audacious, the right to criticize the authority of the Bible; and voices were heard here and there and everywhere disputing its right to rule over them, and denounced it as the Pope of Protestantism—as a dead letter from which the living spirit had long since departed. The immortality of the soul was questioned and its very existence made a question of debate till it settled into the position of one of the indemonstrable theories of the past, upon which men had dogmatized, but never proved. It passed current only as a fashionable faith.

Onward marched the iconoclastic movement, and from Deists men became Atheists, and questioned the possibility of creation, the existence of God, and all the invisible forces known as angels, demons, spirits and souls. Not because these brave pioneers of inde-

pendent thought, science and liberty, disliked the idea of immortal individuality, the guardianship of a Universal Father, or the companionship of the spirits of just men made perfect, but because they hated tyranny, ignorance and superstition and because men's ideas regarding God and the condition of man after death were the instruments in the hands of the church to make men subservient to whatever was demanded of them by it; therefore, these ideas were attacked, thinking that if the foundations were shaken, the superstructure, the bastille of theology, might fall.

While philosophy was thus criticizing, debating and contending for liberty to do so, another force was in operation, not with the defiant mien and iconoclastic posture of free thinking philosophy, but quietly, earnestly, perseveringly laboring to construct, while philosophy destroyed, experimenting instead of speculating, laying foundations deep and wide for its co-operator philosophy to build upon. Science conceived by the power of the Moorish invaders, born with the printing press and springing into being with the telescope, this twin-brother of philosophy, laughed at the command of Joshua, and set this world of ours in motion, and demonstrated it to be one, and a little one, of a family of worlds circling in harmony and unity of motion around the great Father of Lights, in whom there is no variableness, neither shadow of turning. Without attacking the Mosiac cosmography, it constructed one of its own, and geology came into being, leaving theologians to teach and discuss the golden age of innocence of primeval man his formation from dust, his fall and redemption, it developed paleontology, and threw into the shade the Mosiac fables, and as the development theory, Darwinism and evolution became popular, theology came down upon them having great wrath, because she knew she had but a short time. Yet science sinned not, but permitted theology to adopt scientific discoveries, to become the assumed patron of science, and indulge the harmless fancy that she was its mother. Science heeded her not, but went on demonstrating the indestructibility of matter and its inherent forces, the immortality in essence of whatever exists, and the immutability of law.

While philosophy was recording her victories over dogma, creed and superstitious faith; while science, supported by philosophy, was supplanting theology and forcing the church to drift from her ancient moorings; while the church in her dotage imagined that to her the world was indebted for civilization and progress, and assimilating modern thought so thoroughly that there existed a probability that materialism in canonicals would become the church of the future, another factor in the grand battle field of liberty and thought was silently growing and training for the gladiatorial tournament.

Religion entered the field against the Church; like the warm cheering rays of the sun it penetrated the heart of man and love like a beautiful flower grew upon his bosom. Religion, pure and undefiled, the highest and holiest idea of man, though prostituted by priests, debased by churches, and used by the unscrupulous as a cloak for their villainies is ever the truest friend of man; his protector from tyranny and guide and consoler in distress. Its still small voice can accomplish more than the combined storms of Science and Philosophy. These three in one are a blessed Trinity.

Ever since man became a reasoning animal, wherever he has existed, it is almost certain that with but rare exceptions he has endeavored to solve the problem of his origin and destiny. He has rarely been content to believe himself a transitory phenomenon; from birth to death eating and drinking, sleeping and waking and maturing only to die and leave others behind to go through the same process. It has seldom been entertained as other than an erroneous and purposeless waste of vital energy. The human mind starts back at the suggestion, exclaiming in the language of Fichte: "Never can this be my destiny, or that of the world. Something that is to endure must be brought forth in all these changes of the transitory and the perishable—something which may be carried forward safe and inviolate on the waves of time."

Ante-natal origin and post-mortem destiny gave exercise to speculative fancies, and have been from age to age encouraged by phenomena seemingly extra mundane in character, and suggestive of the possibility of invisible forms of life, forms of life which might be the invisible lives of men in another state. These psychological phenomena

have ever tempted the aspiring fancies of man to solve the problem of destiny, which has also ever eluded his grasp, *ignes fatui* leading him away from the prosaic facts of every day life, to the poetic fancies of dream-land, into the psychic mysteries of his own being and the life beyond. Occasionally exceptional experiences develop the bard, the poet and the seer; and men uplifted by the light reflected from these high priests of Nature, worshipped the power they felt but could not comprehend. Power gathered around these nuclei and religions arose, priesthoods were organized and churches formed to govern the destinies of nations. As churches became corrupt, as they inevitably must always become till the Universal religion and church of humanity has universal sway, so prophets and reformers arose, schisms were created and new churches came into being better adapted to the growing wants of man.

But independently of church government there has been in the world a peculiar spiritual power, itself the creator of churches and religions and never held in allegiance to any society or government, yet always persecuted and dreaded by priesthoods. In self-conscious superiority to all forms of organic faith it has laughed at every threat and smiled at the conceited ignorance of its own children. Protean in character it has always adapted itself to the state and condition of its recipients. With the Chaldean philosopher it watched the courses of the stars and assisted the Kabalist in his nomenclature of the angelic hosts; it encouraged the Essenes in their devotions, discipline and self-sacrifice; sustained the Christians under persecution; inspired the Sybils and excited the frenzy of the Pythoness; under its influence Mohammed preached the unity of the Deity and inspired his followers with his genius; it provoked a spirit of inquiry and endeavor to commune with the controlling powers of Nature which were believed to be expressions of the will of the gods! and everything which moves in earth, water, air, fire and ether was converted into a symbolic alphabet through which the gods might communicate, rendering a priesthood of divines for divination necessary, readers of omens, soothsayers and magicians; and every form of religion ancient and modern. Quakers, Swedenborgians, Spiritualists, even the Mormon devotee, are all under its

control and guidance. The prophets of every religion claim its power and influence as proof of the divinity of their mission; they hesitate not to affirm the promise that your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; to declare that if any man shall follow the teachings given he shall know whether it be of God, and its acceptance would be followed by signs. And their promise is fulfilled.

As the sum of physical forces is called Nature so this principle this sum of psychic forces has been called God; it is the spirit which leadeth unto all truth, the genius of inspiration and the Soul of the World.

Let us endeavor together to discover what

this principle is, by removing layer after layer of ignorance, reaching forward to that knowledge which can emancipate us from every evil and bring us into a union with the great heart of Nature; and more especially relating to the psychic wonders of the age which so much puzzle the judgment while they inspire the hope of life beyond the grave. For religion does exist in spite of Theology and churches; in spite of the mistake of Science and Philosophy which sees Religion in the silly and masquerading of those who claim to represent it; in spite of all opposition it still exists and manifests itself over and above every obstacle, cropping out even in the lives and thoughts of those who in words deny its existence.

THE OTHER SIDE. WHO ARE COMPETENT WITNESSES?

In January last the following communication was addressed to the Editor of the Popular Science Monthly.

Editor Popular Science Monthly:—

In the number of the Popular Science Monthly for January, 1878, a correspondent, Alexander E. Outerbridge, Jr., speaks of the belief in mind reading as "a phase of credulity which seems to be innate, predisposing many intelligent people to attribute to supernatural agencies certain phenomena which are purely subjective; a quality of mind which doubtless contributes to the growth of faith in Spiritualism, odylism, auras, physic-force and what not." Mr. Outerbridge characterizes "mind reading," (a feat which consists in the finding of a hidden article by simple contact with the person who has hidden it) as a "scientific trick," and explains its *rationale* upon hypothesis of the ideo-motor movements of the muscles of the body, directing the finder, unconsciously, towards the precise locality.

I fully sympathize with Mr. Outerbridge in his opposition to all modern superstitions, and would desire to assist him in their demolition; but are there not still some facts in so-called "mental science" unsolved by physiology?

Question: Is foreknowledge possible to the human mind? Can we possibly know anything of an event before it is cognized by the senses? Take this instance:

On an evening during the latter part of last year, a lady, one of a party of five or six persons, including myself, seated in social con-

verse at my dwelling, closed her eyes and described, while perfectly conscious, a vision, which she said was then being presented to her. She saw, she said, three men, suspended upon a scaffolding, at work painting the side of a house on the south-east corner of two crossing streets in this city. From an accident happening to one of the suspending ropes, the man at work at that end of the scaffold is precipitated to the pavement below, and instantly killed. The other two men escape by clinging to the swaying scaffold, and lowering themselves to the ground. The lady detailed minutely the dress and appearance of the man who thus lost his life; and informed us that the event she had just described was soon to take place. The vision appears to have been so realistic that at the moment of its presentation she started in her chair and uttered an exclamation of alarm.

One week afterwards the occurrence took place precisely as she had described it, though she had no knowledge whatever of the persons or the locality connected with it; and the man she had described was the man who lost his life. This can be sworn to by five credible witnesses.

Now here, I take it, is prevision established as a fact. What is the explanation of it? If it be not the result of the action of an unknown faculty of the mind, let me ask what possible calculation of probabilities could render a random guess accurate in every minute particular.

Very respectfully,

GEORGE WENTZ.

Baltimore, January 18, 1878.

Prof. Youmans took the trouble, and did me the honor, to answer my communication with his own hand. However devoted he may be to his own line of study, his courtesy and love of fair-dealing are obvious; not alone in this one instance of consideration shown to an obscure writer, but in admitting heretofore to the columns of the *Popular Science Monthly*, papers on a subject opposed to his own views, in order that light might be thrown upon a doubtful question. I shall not apologize to Prof. Youmans for thus making public a matter which cannot but do him infinite credit, especially at a time when an arrogant assertion of authority on the one hand, and the reaction of unbelief on the other, render the statement of truth exceedingly difficult.

The following is Prof. Youmans' letter:

New York, Jan. 23, 1878.

Dear Sir:—I return your communication with thanks. We shall publish a paper before long by Dr. George M. Beard on "Human Testimony" to which I shall have to refer you for the reasons why I do not believe a word of the story you relate. I do not at all question the honesty of the witnesses, and a thousand affidavits would not make the case one whit stronger. What I question is their capacity to deal with the case.

Very truly yours,

E. L. YOUNMANS.

While awaiting the appearance of Dr. Beard's paper, let us see what is the nature of the case submitted to the judgment of the witnesses. It is a question of fact. An event is foretold, with some particularity of detail. The event takes place, as particularized. Is not any sane person a competent witness in such a case? Whatever scientific value may attach to the fact, whatever may be its scientific explanation, the fact itself does not require the testimony of an expert for its simple establishment. Everywhere, and in all cases, unscientific witnesses are competent to testify to matters of fact. Prof. Youmans does not expressly say the present witnesses are not competent for this purpose, but his language can have no other application, since the only way in which these witnesses presumed to "deal with the case" was to testify simply to the fact itself; and they did not pass at all upon its scientific value. It was my own act to ask from Prof. Youmans, who is an expert, a statement of the

value of the fact thus supposed to have been demonstrated. "Honesty," that is, veracity, or respect for truth, cannot be out of place in the investigation of any question of human interest; but "capacity" is surely indispensable, whether it be to ascertain that a fact *is*, or to assign it its special position in the categories of knowledge. It is equally "capacity" in either case; though in the one it is ordinary or common sense, and in the other educated sense, or science.

That a certain condition of the atmosphere produces the change called rain, is a matter of common observation; *how* that condition produces rain, is a matter of scientific observation; and it is perfectly competent for a scientific observer, with the necessary data at hand of variation of temperature, relative humidity, barometric pressure, direction and velocity of wind, to predict the time and manner of atmospheric changes, whilst it is for common observation to say whether such prediction has been fulfilled. But if an unscientific person should, without access to any data, foretell with precision the occurrence of such an atmospheric change in a specified manner, particularizing some unusual meteorological phenomenon in connection therewith, it would be competent for the common observer to say if the results were in accordance with the prophecy, as it would be likewise competent for the scientific observer to tell us how such a faculty can be exercised in that independent manner, or confess his inability, with the present means at his disposal, to do so. The attempt to break the force of facts by impugning the testimony of the witnesses is not new, nor has it always been successful. In the present instance, this mode of "dealing with the case" comes too late; the facts have been admitted by competent opponents. There are innumerable examples in medical psychology of prophetic utterances, fulfilled to the moment and the letter, firmly established as fact by scientific observers of unquestioned ability. So that; it must be again asked, if prevision is undubitable, what is its *rational*? How can an event which has not yet taken place, connect itself, with the molecular action of the brain? What part, if any, has individual volition in producing this result? The power has been ascribed to disease of the nervous system. Francis Gerry Fairfield, in his "Ten Years with Spiritual Mediums," cites among other cases the case

of Pierre Cazot, an epileptic, experimented on for six months in one of the hospitals of Paris, in whom the convulsions were succeeded by trance, in which condition he frequently foretold the hour and moment when his next attack would occur, which was always verified to the moment; and he states that the committee reporting the case were of the opinion that Cazot's prevision was limited to his disorder. Does it follow that prevision is due to disease? Do disordered mental faculties usually evolve intelligence? Can Zschokke (p. 18) detail the secret life of a person whom he had never heard of or seen before the hour in which the stranger's history passed visually before him; and are we then to be told that this exercise of a faculty working to intelligent ends is a stage of "larvated epilepsy?" As to the lady mentioned in the above correspondence, she has never had hysteria or epileptiform convulsions, and was never in the state known as trance; while her mental constitution is known to all her acquaintances to be of the firmest character. Mr. Fairfield, an opponent of Spiritualism, speaking of the two series of spiritualistic phenomena, the mental and the physical, says that the theory that they are due to con-

scious or unconscious cerebral action (unless cerebral action can lift heavy bodies without hands) breaks down in view of the more important series. "Morbid cerebral action may cause its victim to see phantoms, but cannot endue him with the power of making others see them." He gives his own view of the mental series in the supposition that the "peculiar activities of the nervous system became *en rapport* with molecular forces operating externally, accepting and correlating as intelligence vibrations not cognizable at all under ordinary circumstances." But, if the phenomena are explained by the action of natural forces correlating intelligence, why the necessity of postulating disorder in the nervous system? Mr. Fairfield, himself, is of the opinion that Zschokke's case should remove the phenomena, of which it is so remarkable an instance, "from the circle of spiritualistic speculation to that of scientific psychology." And this is certainly what the mere force of events is slowly but surely doing. The facts being demonstrated, thanks will deservedly be his who shall assign them their true value among the treasures of human knowledge.

GEORGE WENTZ.

NOTHING NEW. AN OBJECTION TO SPIRITUALISM ANSWERED.

BY HUDSON TUTTLE.

There can be nothing new in the sense of creation, for to suppose that anything absolutely new should occur, would be to suppose something could be created out of nothing. Every event is correlated with what goes before and comes after. No new elements of substance or force; no new method of procedure known as law; no new attribute or principle can be created or arise. The present rests on and is the fruition of the past. Nature is eternal, not in special expressions, but in the sum of all expressions and possibilities; a unity composed of infinite diversity. Hence a fact in this unity is a fact for all time and space. Whatever is true, is eternally true, and the same laws sound the depths of the universe, and reach its emperion.

When it is said Spiritualism brings no new truths into the world, we admit, for that would be impossible. Truth is neither new nor old. It knows no past, present or future.

On the contrary the facts of to-day have been always facts, and Spiritualism penetrates like a golden thread the annals of history. When we prove a human being possessed of an immortal spirit now, we prove all human beings immortal, and that they have been in the past. The most illustrious men of past ages were Spiritualists, and drank draughts of inspiration from the fount of inspiration. Brahma, Buddha, Pythagoras, Socrates, Plato, Cicero, Marcus Aurelius, such is the grand paternity of spiritual heroes, and should we not be willing to be called fools in such company?

The old Catholic definition of truth is, what has been believed in all times, in all places, by all men: always, somewhere, by everybody. Spiritualism is such a catholic truth; always everywhere believed, and in this becomes the universal religious faith. From the cave man of the ante-diluvian age to the present; from the rude Patagonian

savage and Bosjesman to the most cultured philosopher, it is received as the crowning faith and hope.

If we make unity and universality of creeds and consistency of progress tests of truth, Spiritualism is the only religious belief

which stands the test. It is ever the same, and is in its fundamental expression a unit. Every part and principle included in its infinite circle harmonizes with all others, and its apparent antagonisms are found to be order not understood.

A PROPHECY CONCERNING PRESIDENT HAYES.

Editor of the Spiritual Scientist.

DEAR SIR.—Through visions which I have had on the mornings of the 1st and 2nd of January last, I have been shown the changes this nation will shortly have to pass through. Being then convinced that a dreadful conflict is close at hand, etc., I was compelled to write and send the following letter, addressed to Mrs. Hayes:

Mrs. Rutherford B. Hayes:

DISTINGUISHED MADAME.—I address you, knowing the many cares which must necessarily weigh upon your husband's mind at this time, and ask that at a proper time you draw his attention to this candid communication, that it may be to him a timely warning, and that he may govern himself accordingly. Do not let the President look lightly upon my speech, as I believe it to be dictated by Almighty God, as a warning to the nation.

As I may be a stranger to your husband, I will state that I am the same old man who prophesied of our last war. I am the same who made the first call in this nation for Union volunteers, and advised President Lincoln to call out the people (black and white) to save the nation's life. I have publicly denounced the wicked advisers of Mr. Lincoln, and warned him of danger. I am the same person who told him of his untimely death (as published by the press). I am the same who foretold the trouble U. S. Grant would bring upon the country, and who gave to Andrew Johnson a timely warning of Grant's treachery, etc. I am the same who, in 1870, predicted our approaching war and how it would come upon us, and in 1874 published the following, viz.:

"In 1874 this nation will be very poor; in 1875 our government can hardly survive; in 1876 this nation will be in a terrible fix; in 1877 the Democrats to despair will be driven; in 1878 the Republicans will have a sure defeat; in 1879 this nation will be purely thine and mine. We might run up to a higher date,

though God alone knows the nation's fate. We are the instruments in his hands to do His will and obey commands."

Believe me we are on the very eve of trouble, and a time that will show men in public office their utter helplessness. The people of this nation are terribly exasperated and will very soon be beyond control. I see but very little hope for the salvation of this nation under its present rulers. I see that their bodies will be dragged through the streets and become food for dogs. I never have beheld so wild a scene as is to be the general uprising of the people. I am not a fanatic or superstitious. I am a visionary, and have been shown many visions which I wish the people could but know and understand in time. I am the descendant of a race of European nobles, and have seen this vain world from the palace to the hovel. God has severed me from my birthplace and people, and compels me to do His bidding as an advocate of the down-trodden poor. I cannot resist His will or help writing this to you. You are commanded to read carefully the thirty-second (32) chapter of Exodus. It will fully explain our present unfortunate situation. Moses will soon appear, and will break to pieces the "Golden Calf," and utterly destroy its idolatrous advocates. Yes, "King Cotton" had to come down, and so must King Gold, though the death struggle will be great. I have much more which I could give of the future of this republic, but must stop here for the present. Be not deceived—death is at your door. God will save his people.

Very truly yours,

R. D. GOODWIN.

St. Louis, Mo., Jan. 2nd, 1878.

In the R. P. Journal of Sept. 2nd, 1871, is a letter of mine upon the subject of our coming war. In the Spiritual Scientist of this month I read an article on the "Abolition of Slavery in the United States," all of which, and more, I know to be true. I was there, in Washington, and knew every person

named, and of whom I know more than any other now living. But very little is yet known of the mysterious powers which were then brought to bear upon the mind and actions of Mr. Lincoln. He could not help doing as he did, any more than he could avoid sealing his good acts with his life's blood, and of which I know he had timely warning.

Yes, "the spirit world is a world of causes," and we here cannot control them. My own experience during the war and in Washington would fill volumes of interest and wonders, but for the present I am not permitted to publish them.

"We must work out our own salvation with fear and trembling." But I believe our work is all given us to do. Believe me, there is no design without a Designer, and we are

not all here for nothing. Though I am now here in the body, I feel as if I live in another world daily. I am here to do all the good I can, to expose frauds, denounce evils, heal the sick and cast out devils. "As freely as I receive, I shall freely give" to all that ask for help, light and knowledge.

I believe in the just law of compensation, I reason from cause to effect. I therefore am convinced that war is now inevitable between the rich that rob and the poor that suffer.

Should you see fit to publish this, I shall be prepared to answer all pertinent questions touching the subject, as it is one that must very soon interest every person in this nation.

Yours, &c., R. D. GOODWIN, M. D.

St. Louis, Mo., March 25, 1878.

AN IMPORTANT LETTER JUST RECEIVED FROM THE LEARNED GERMAN PHILOSOPHER FRANZ HOFFMAN OF WURZBURG.

One of our subscribers in Denison, Texas, to settle a discussion relative to the position taken by some of the more prominent savants, scientists and literati, wrote to Prof. Dr. Franz Hoffman for an exposition of his views on modern Spiritualism, and whether or not he considered the forces or powers emanating from so-called mediums an occult manifestation of some natural law, or phenomena called into existence by departed spirits that have at some time inhabited human bodies. He forwards us the following translation of the answer received.

ESTEEMED GENTLEMEN: (I cannot answer but in the German language.)

The force, manifesting itself in so-called mediums, if producing ideas, can be but a spiritual one. Either the ideas written down by the medium emanate unconsciously from the inner self of the medium or from other spiritual beings. A fusion of both may take place, with either of the factors predominating. By far the majority of cases point as their cause to spiritual beings beyond this world and mostly to departed ones from earth life. It were in vain to seek the cause of transmission of ideas in something devoid of ideas, in a mere (blind) natural force. Whoever seeks for such may find a something, but never the thing sought for. A similar experience befell Crooks, if I mistake not, not

unlike the alchemists, who trying to transform copper into gold and thereby made the beneficial discoveries. A large number of mediumistic writings at least, can only proceed from departed spirits and proves, consequently, the continuation of man beyond this life; although the continuation, the immortality, can and has been proven philosophically, for instance by Bender, Heinrich Ritter, Herman Ulrich, etc., as also, in different modes, however, by Von Leibnitz, Kant, Schelling, Meisner, Fichte, etc. Facts of so-called materializations are in question, which are entirely undeniable and to some extent, I deem even spirit photography certain. For a wider search in this sphere, should you feel inclined to investigate, I can recommend the periodical, "Psychological studies," by Aksakow (edited by Witzig, Leipzig) published by Oswald Mutze.

This periodical is in its fifth annual course. You will find, in almost every monthly number, one of my articles, as also in the spiritualistic-materialistic periodical, published previously by Meisner & Mutz (two annual editions) in which you will meet with the best and most important information about Bender's philosophical point of view, and also extracts from the fourth volume of his work, in which he anticipates Spiritualism and spirit manifestation. Of German philo-

ophers, aside from myself (Max Perty is more naturalist) J. H. Fischte, the ingenious son of the great J. G. Fischte (at present in the 82d year of his life) has in the third edition of his anthropology declared himself openly for Spiritualism.

Shortly after this Perty's appeared. On modern Spiritualism, I expressed myself particularly in the "Psychological Studies" of the January, February and March numbers. The matter enters into a new stage in Germany, through the genial astro-physicist Faellner of Leipzig, who recently in the first volume of his "Discussions of Physical Science" (published at Leipzig by Starkman in 1878) communicates a successful experiment, accomplished through him with the American medium Slade. This fact is very remarkable and will create quite a sensation. The February number of psychological studies contains an introductory essay on the matter. A particular detailed explanation of the affair will appear in the March number.

Without spirit influence the apparition cannot possibly be explained. That a strict investigator, a highly gifted naturalist, should declare himself publicly for Spiritualism cannot but be of vast importance. I send you my review of Owen's work. You may have it printed, together with my answer, if you like; in that case I would beg of you to send a copy to Prof. B. Ellis Thompson, of the university at Philadelphia; another copy to myself would be very welcome. Several other Americans honor me

with communications, for instance, Sargent, Bløede, Sylvan, (Tiedeman) etc., etc. Mr. P. Thompson sent me a discussion from the New Englander.

The eminent Russian privy councillor, Alex. Aksakow (not to confound with the pantheist of the same name) has published at Leipzig a library of Spiritualism in fourteen volumes, in the German language, among which can be found works by the Americans, Davis, Hare, Edmonds, Owen, and also by the Englishman, Wallace. For information at the beginning, two books of Wallace are most serviceable. Still more elementary is a book by Rothenburg, "The Mystery of the Day," (Leipzig, Spaner, 1853.) Worthy of notice, especially in consequence of undeniable facts, is the book by Philip Trimm, "Intimations of some important points of modern American Spiritualism and harmonical philosophy." New York, printed at New York Press, No. 7 Frankfort street, 1875.

The fact that I have published the works of Franz Bender, the great Philosopher, (as Thompson calls him) in sixteen volumes with introduction, notes, biography and correspondence (1850-1860) may be known to you. Up to the present five volumes of my philosophical works (1868-1878 Erlangen Deichert) have appeared. The remaining half shall follow, if sufficient interest of the public will permit. Respectfully and most humbly yours.

DR. FRANZ HOFFMAN,

Prof. of Philosophy,

Wurzburg, Germany, Feb. 20, 1878.

THE GREAT PYRAMID OF CHEOPS.

This immense structure, covering about twelve acres, and rising to the height of almost five hundred feet, has of late attracted fresh attention from the archaeologists; and a lively dispute is now on the tapis as to its origin and design. The learned Piazza Smith, who has written a book on the subject, endeavors to show that this wonder of the world is not, after all, a tomb of one of the Pharaohs; but a monument erected by men of another race, inspired and directed of God for the perpetuation of the truth of His word and name. Among other points noted and brought forward in support of this theory, it is affirmed that the cubit is contained in the length of each of its sides, just as many times as there are days in the year; that the stone coffer in one of its chambers equals in

dimension the ark of the Covenant, and that the astronomical significance of the entrance and position of the enormous structure indicate a degree of knowledge which the Egyptians never possessed.

To Agents.

We desire an active, efficient agent in every city, village, town or cross-road, not only in New England, but everywhere. We cannot well have too many agents, so send in your applications for agencies at once. A very liberal commission will be allowed.

To all who desire to act as agents for us we say, send in your applications at as early a date as possible, when, proving satisfactory, subscription receipts, circulars, prospectuses, etc., will be forwarded.

We look for better times from this time forth, and hope to have our monthly everywhere acknowledged as the very best of its class of publications. The character of the paper, together with the liberal commission we offer, ought to make it easy for you to obtain subscriptions rapidly.

Editor's Notices and Comments

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PUBLISHED MONTHLY.

*A Scientific Record of Current Events
Connected with Spiritualism Together with
Articles on its Philosophy.*

E. GERRY BROWN.—EDITOR AND PUBLISHER.

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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.

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.

A FEW INCONSISTENCIES.

When some of the exposed frauds in Boston had their cheap shows running they were endorsed very strongly and unreservedly by many prominent Spiritualists and some few mediums. They repudiated every suggestion concerning the necessity of careful examination of the medium's person and premises; whoever doubted was denounced.

Whoever requested the privilege of investigating in any other direction than that named by the medium was forever after set aside as unworthy to enter the sacred walls. It created inharmony! it disturbed the conditions! These doubting minds must believe before they could witness such wonderful manifestations!

Ah, well! The fatal day came at last. These performances were demonstrated beyond a doubt to have been cruel and outrageous impositions. Confiding Spiritualists by the hundreds were shown to have been deceived. And why? Simply because they accepted the testimony of others upon the most important matters. They did not know, they believed. Had anyone of this number followed the lead of many others and refused to accept others' testimony, when by a trivial examination they could satisfy themselves, they would never have had occasion to feel dissatisfied with the results of the future.

Some have profited by the experience and are as capable now as then of passing an honest judgment on whatever is presented to their senses. But others cannot accept the position philosophically. They go to the other extreme. They either will examine nothing of the kind or else pronounce everything they see or hear of "a fraud."

We claim that a few simple tests will quickly determine the genuineness of physical or form manifestations. Where anything of this nature is, at all times, refused by the medium, so called, the judgment may well be held in suspense; we do not say that a medium should yield to every whim that may be proposed, but that under some circumstances and for adequate compensation, tests should be submitted to. If however a medium should be ready at all times, for any tests that may be proposed by proper parties, it is certainly inconsistent for any Spiritualist, no matter how many times he or she may have been deceived before, to pronounce such a medium as not genuine and the manifestations occurring in her presence to be fraudulent. Under such circumstances, investigators should have wit enough to propose and carry into effect tests that shall satisfy them if not others of

her genuineness. It is amusing to hear the very parties who unhesitatingly and unreservedly endorsed a medium who would submit to no tests of any kind at any time, now denouncing Mrs. Pickering who has in the past been the victim of all manner of experiments and even now holds herself ready to prove her genuineness.

HARMONY AMONG SPIRITUALISTS.

There would be more harmony among Spiritualists if they were more frank in their conduct and outspoken in their opinions. There are too many hypocrites. It is well to have a regard for the feelings of others and not to wilfully and needlessly cause them pain; one can be outspoken and still not transgress these bounds. We refer to the double-dealing policy that pretends to be what it really is not. It seeks to fraternize with men and women with whom it has not one sentiment in common. It is simply useless to try to be harmonious with an individual who is not harmonious with himself. Half a dozen harmonious people being united on many topics, and having an object in common as the basis of an organization will get along well enough together until they accept an inharmonious member—one who is not warmly and honestly welcomed by all. Then comes the trouble. Some will try to overlook his faults—be “charitable” they say. Others will pretend a friendship that they do not feel. Each one is at once placed in a false position, and the natural result follows. There is no union without harmony, and there can be no harmony where there are hypocrites.

INDIA-RUBBER ADVERTISING.

Some people understand the art of india-rubber advertising pretty well. We have in mind an individual who uses the prefix “Dr.” and perhaps he has a right to do so, whose name appears on the average about once in two or three weeks in either the Banner of Light or the R. P. Journal. He writes when he moves and he writes when he gets back; he writes when he is going and he writes how long he is going to stop, wherever he goes he either finds “the people hungry for the dear old Banner” or that “the circulation of the brave Journal is increasing here.” Always some two or three lines of this sort complimentary to the paper, two or three more for some item of little or no conse-

quence, and the other one for his name and address. We doubt seriously if he has ever paid a dollar to either of these papers for advertising—certainly we have never seen “his card” in the columns set apart for this purpose. When the Scientist first started several years ago, we constantly received letters of a similar character. None of them were ever published or alluded to. So our readers have never seen his name in our columns, nor do we now intend to give him the benefit of this article. We desire only to comment upon the fact that many mediums and doctors are pushed into notoriety by this same cheap india-rubber advertising, while those who are infinitely their superiors remain in the back-ground because of their modesty. They never get beyond the advertising columns, even if they get into it, because they would not ask for that which others virtually demand by their cheek. There are many who have noticed these little things even if they have not publicly spoken of them. We have thought it well to give them a voice. Neither Jim, Joe, nor any other doctor can do any india-rubber advertising in the Spiritual Scientist, but we have always a word for true merit.

SPRING-TIME.

The beautiful season of bird-songs and violets has once more dawned upon us, and, in nature, a new order of things appears. The world of vegetation takes a fresh start for reproduction, and all the forces are most busily at work at clothing the earth, of late so drear and desolate, in robes of loveliness. How sweet the early song of the robin; the cheerful note of the blackbird, the twittering of the song-sparrow! Even the croaking of the frog is at this season full of music. All nature wakes from slumber, and the key note of its song is Hope. So must not man awake from slumber, and catching the inspiration of the season, lay new plans for doing good, and, with a sweet song in his heart, go forth to labor? Yes, indeed, now is the time to strike into the mold of the garden, to prune the stalks of the raspberry, set the graft into the apple-tree, sow the radish and the beet-seed, plant the rock-maple along the roadside and introduce improvements in the lawn flower-garden. The wise man will awake betimes and take the season by the forelock; for things neglected now, must stay neglected until earth has made its annual

course around the sun again. Sow liberally beside all waters and the reaping will be joyous. Sow not for yourself alone; and others' gladness in the reaping will enhance your own. The times are hard enough, as everybody knows; but land is cheap and seed is plenty. Then break up the sod; put the seed in generously, and this will help to inaugurate a better kind of times. How many roods of virgin soil are crying: "Come, this spring, and test my virtues. I have wheat and dainty fruits to repay you for your labor. Why need you raise the cry of 'want,' when so many fields so near you lie uncultivated. Leave the silver question to the pot-house politicians, put the plow into the loam, make some blades of grass grow in the bramble's place, while the music of the spring bird comes to cheer you in your toil."

Thus planting the waste places, you become a benefactor to your race. Thus, you do something to settle the great "Tramp Question," and something to prevent yourself from sinking into the condition of the tramps.

HERE, now, stop a little. It may be all right, but as the journals said in the time of the war, "important if true." Spirit James Nolan, as reported in the *r. p. j.* of March 2, when asked, "will it be possible to make a telescope of such magnifying power, that the eye can discern human beings on one of the planets?" replied, "In the year 1901 there will be a lens constructed by the aid of which the trees and inhabitants on the planet nearest the earth can be seen. The feat will be accomplished in England by a person by the name of Hollingsworth. He is yet a boy." This is getting prophecy down to a fine point. If the prophecy is fulfilled we shall probably be in earth life at the time, for even at that date we shall lack nearly twenty years of man's allotted three score and ten. James Nolan, if you have made no mistake, we will tell our readers all we know of you in 1901.

WHEN we were making up the February Scientist we came across two articles in Raphael's Almanac that attracted our attention. The name of the author was familiar, so we copied them. Our old and valued contributor "Buddha" writes us that these articles were stolen bodily from the Weekly Spiritual Scientist without even a trace of credit being given. We enjoy the laugh that must come in at our expense. At the same time

it is worthy of notice these selections copied from Raphael, though they were stolen from the Scientist have gone the rounds of the spiritualistic press, while they were unnoticed when published in the Scientist.

OUT in Chicago there has been great excitement the past month. The exposure of Huntoon, Witheford and other frauds, their action in claiming that they have always deceived, the letters pro and con in the secular papers, were the causes at work. A few Spiritualists more zealous than wise and apparently more anxious to win public applause than to advance a knowledge of spirit phenomena, hired McCormick's hall, capable of seating twenty-five hundred people, and engaged Mrs. Suydam, known as the "fire-test medium," to give an exhibition. They then then billed the city with flaming posters, announcing an exhibition for the evening of the 18th, and as a result, attracted about twelve hundred people to see the show. The whole affair was a miserable farce. The exhibition was even pronounced unsatisfactory by its chief manager.

UNDER more than one point of view the National museum of Naples is the most interesting and instructive cabinet of curiosities in the world. It contains, among many other specimens of art the precious relics of the old cities of Herculaneum and Pompeii, buried by the tremendous eruption of Mt. Vesuvius, A. D., 79, and here one may learn better than from the familiar letters of Cicero or Pliny, or from all the ruins of Rome, the moral condition, the mode of life, and the manners and customs of the ancients.

It is wonderful to see how fresh and bright the implements, utensils, the armour, and the pictures even, have come up to us from their long burial of eighteen centuries. In passing through the galleries of this archaeological establishment, you see as it were, the veil rent from antiquity, and you look the old world directly in the face. You see what advancement it had made in art and science, what sort of instruments and tools it used, what sort of clothes and ornaments it wore, and even the very food on which it feasted.

ONE of the many professors who announce themselves as expositors of Spiritualism, was in Toronto a few days ago, and challenged a

medium to meet him at any hall; he, the professor, claiming that he would duplicate all the manifestations and show how they were performed. The professor had engaged the hall of the Y. M. C. A. who had let it to him on former occasions for his exposure exhibitions. When the medium accepted the challenge, however, they cancelled the engagement. The trial was a triumph for the medium. He obtained manifestations while he was held hand and foot; the professor under these conditions absolutely failed.

THE R. P. Journal received over one hundred articles on the subject of a leadership in Spiritualism, to say nothing of private letters and postal cards. Would Spiritualists take the same interest in some project that was for the benefit of humanity, especially if it involved the necessity of financial aid?

THE murderer of Josie Langmaid at Pembroke, N. H., was hung on the 15th inst. The day before the execution he confessed the crime, and also stated that he previously murdered Maria Ball on St. Albans Hill, in Vermont. He also stated in his confession that, although he was only suspected of the murder of Miss Ball, yet the clairvoyant from Bennington "told it just as it was, exactly; told my house, the number of my children; the house was a big black one; told about the small house, too," etc.

THE "Ethics of Spiritualism" by Hudson Tuttle, now being published in instalments in the R. P. J. is creating profound interest both in and out of the ranks of Spiritualism. It is being republished in Human Nature (London, Eng.) and translated into German.

THE Life and Writings of Selden J. Finney, edited and compiled by Hudson Tuttle and Giles B. Stebbins, will make an interesting work. It is now being published in serial form by the R. P. Journal.

H. N. F. LEWIS, Esq., wrote a spicy note to the Inter-Ocean of Chicago, complaining of its unjust treatment of Spiritualism, whereupon said paper becomes somewhat rational, indicating that it will in the future treat the Harmonial Philosophy with proper respect.

COL. Bundy, editor of the R. P. Journal,

has been to New Orleans lately. In his notes of travel he refers to some of the good people there, and we notice the familiar names of Mrs. E. L. Saxon and Mrs. Serena Milner. Col. Bundy speaks of his visit as an enjoyable one; we can well imagine that it was so.

COMPARE the prices of farming produce now with those of fifty years ago, and you will see that tilling the ground is not so bad a business after all. Then potatoes were 12 cents per bushel, now 75. Then butter was 12 cents per pound, now 32; then eggs were 10 cents per dozen, now 25; then hay was 10 dollars per ton, now 24. Why should the farmer complain of his lot, or our young men object to engage in farming?

SPEAK well, or not at all, of your poor neighbor. He has troubles that you know not of. Show him a pleasant face, give him a kindly word, as you may chance to meet him. Enquire for the welfare of his family. Encourage him to keep up a hopeful heart through these hard times. Wait patiently for the debt he owes you. Put the best construction possible upon his conduct. This will not impoverish you; but make his lot more tolerable and your own more blessed.

THE New Haven Journal of the 21st, tells a story that a laborer digging post holes around the Trowbridge building on Orange Street, "became mysteriously impressed" to dig a hole deeper than three feet, having the idea that he could find a treasure. He continued digging until he had proceeded toward the center of the earth about eight feet, and came upon a pitcher which, upon examination, was found to contain a quantity of silver coin. The pieces were of Spanish origin of various denominations. There were five Spanish dollars of dates ranging from 1783 to 1787. Mr. Trowbridge bought the pitcher for \$3, and also secured a few coins. Some of these are dated about 80 years ago. The pitcher is an object of antiquarian interest, as it is entirely unlike anything in the way of ceramics with which those who have seen it are familiar. It has a full, swelling body, but a very small neck, and a handle like any pitcher. It is quite an art curiosity. Subsequent scratching and digging has revealed no further discoveries.

HOW SPIRITUALISTS ARE MADE.

"I would not have been a Spiritualist were it not for mediumship in my own family," is an expression often heard by Spiritualists in listening to the experiences of others. Probably four-fifths of the earnest workers and believers would date their turning point from the time that they made a discovery of this nature, or were led to examine the phenomena after being convinced of the reasonableness of the spiritual philosophy. And yet, heretofore, the large body of Spiritualists have been extremely sensitive upon the question of testing public mediums. They would overlook outrageous conduct and glaring fraud in an individual who might happen to possess some slight mediumistic power. We would not discountenance that charity which seeks to excuse the medium who may be a victim of circumstances and influences; we know too well the temptations and sufferings to which public mediumship is exposed: but this charity has been too broad. Kind-hearted Spiritualists have been imposed upon and made tools of designing tricksters whose principal stock in trade was these very generous dispositions that believed everyone to be as honest as themselves. Let us hope that in the future this confiding faith will be set aside when dealing with the manifestations that are said to be caused by spirit agency. As Spiritualists, we need no further demonstration of the fact of future existence and spirit communion. What we now want is knowledge of Spiritual laws.

If the manifestations are to convince others, then truly must they occur under such conditions that they, not we, will be satisfied that neither medium nor confederates are at work to produce the results that they may witness. The Spiritualist who is such because of "mediumship in the family" had this assurance. There was no faith there; it was knowledge. How critical was the examination and how often doubt had the upper hand when dealing with friends and relatives! The Spiritualist knows, as well as believes, and having demanded knowledge for himself, shall he refuse it to others? Let the motive that prompts investigation be a desire for more light, for knowledge, and there will soon be many more Spiritualists in the full sense of the word.

AN ACKNOWLEDGMENT.—It is very pleasing to us to receive continued evidences from

our friends and subscribers that the Spiritual Scientist, in its present form, is destined to be even more successful than we had anticipated. Many have written to the effect that it was just what was needed. Others have testified their appreciation in a more substantial manner by sending one, two or more, in some cases as many as ten, additional subscribers. This is indeed encouraging. It is gratifying to perceive these indications of a permanent success. It induces renewed exertions to please. We hope our friends will continue to exert themselves in our behalf. We are grateful for these favors. The more support we receive the better we can labor. We desire more time for experiment, study, and observation, and in this way only can we obtain it.

AGENTS WANTED.—We want agents. Can any of our readers recommend to us suitable persons who will canvass to increase the subscription list of the Spiritual Scientist? We will give a liberal compensation.

AN IMPOSTOR SHOWN UP.

The Cape Ann, Mass., Advertiser of March 22nd, contains an account of a fellow who, under the name of C. A. Mansfield, advertised to do great wonders as a medium, which, it is needless to say, was not fulfilled. If he is a short, very stout, chubby hand, red cheeked, dark haired chap, his name is Lincoln, alias Warren, etc., etc. We have introduced this fellow to our readers several times,—at least we have no doubt it is the same one. Give him the go-by. His first appearance before the public was nearly ten years ago, as one of the Carbonell brothers—exposing Spiritualism. If Spiritualists had a state organization these fellows would soon be weeded out. The Advertiser says; "It was a fraud of the grossest character. We do not presume to go so far as to say that there is no truth in Spiritualism, in its various phases, as there are too many facts every day manifested, by able minds, and the cause has progressed altogether too far, and lived through too much opposition and tribulation for any sane man or woman who has ever investigated or read anything concerning it, to make such a sweeping denouncement. If it is true, and there are millions of good people who believe it is, it will live and flourish, spite of Mansfield or any other fraud. It has had to stand severe tests, and so does every

cause, and its friends are content to have it live or die on its own merits. Mansfield made some money by his fraud, and that was probably all he was after. He may, however, thank his stars that he got away with it without serious difficulty, as our people are not over fond of being humbugged. He is certainly a pretty specimen to be travelling about the country, and it is the duty of the press everywhere to show him up."

THE editor of the *London Spiritualist* declares that he has never seen any flexible features in material forms that were unlike the medium in the lines of the eyes and nose. Mr. Charles Blackburn thinks differently, and tells him: "Now, in the face of all this evidence, I trust you will believe Dr. N., the Rev. Mr. Colley, Sig. Rondi, and myself, all eyewitnesses, and don't go yourself into a seance (like Prof. Tyndall) with a mind in a state of suspicious confusion on that point of non-flexibility of features, otherwise you or others may get a hard knock by a mischievous spirit, which is often done to those persisting in one groove of thought."

THE *Evening Chronicle*, of Virginia City, Nevada, tells the story of an exposed impostor named Cummings, who claimed to be a medium for form manifestations.

A correspondent who has read "A Method of Obtaining Communications," as described on page 57 in the *March Scientist*, informs us that the experiment was tried in his family of three without success, but with just enough eccentricity of result to excite curiosity. A lady to whom planchette has never granted any favors had her hand moved to make lines but no writing, on one evening and on the next there was no movement at all. He asks for individual testimony on this matter and if it makes any difference what kind of a string is used.

THE *Cincinnati (O.) Enquirer* has adopted the plan for some time past of giving nearly a column of brevities concerning spiritual topics—much after the fashion of the *Sunday Herald* in Boston.

If the figures presented are genuine spirit materializations, to clasp one of them would be attended with disastrous consequences, and might endanger the life of the medium. The substance, through the instrumentality of which the materialization is affected, is drawn from the body of the medium, and must be returned to it in accordance with well defined

laws, and the shock that would ensue in case of grasping the spirit, could not result otherwise than disastrously.—*r. p. j. Mch. 16.*

VOICE OF THE PRESS.

Intelligent Spiritualists have for the last thirty years warned investigators against the danger to which they are exposed in giving themselves up to the dictation of spirits. That much mischief may be done through too great reliance on supposed spirit communications, we have always taught. That spirits are but fallible creatures, like mortals, is a lesson we have lost no opportunity of enforcing. It is not the experienced Spiritualist who is in danger from this liability. It is the ignorant novice, rejecting the experience of others, and neglecting their warnings, who is likely to be fooled.—*R. P. Journal March 2.*

Destroy the united testimony of millions to-day, and what becomes of the history of events recorded by a few unknown writers in the past. Prove that spirits of departed human beings do not and cannot communicate with mortals to-day, and what becomes of the song sung by "angels" on the plains of Judea, nearly nineteen hundred years ago. Prove that spirits do not and cannot materialize to-day, and what becomes of Moses and Elias upon the mount of transfiguration. Prove that spirits have not power to act upon material substances, and you have Paul and Silas still in prison.—*R. P. Journal March 9.*

We have adopted the policy of declining to notice any of the phenomena purporting to occur in the presence of mediums for physical manifestations, in this city, who refuse to give fraud-proof conditions. Where reports are sent us from a distance by trustworthy parties we publish, but are not responsible for them. We believe it to be a fair presumption, which the investigator is justified in maintaining, that when a medium will exhibit only under conditions which admit of fraud, that fraud is likely to be practiced. The ability of spirits to manifest themselves to man is derived from natural law. It is a science, and as such it must be treated; faith can never be a factor in determining the truth of a phenomenon. We cannot say we believe, we must say we know.—*R. P. Journal March 23.*

Editor's Record. Form Manifestations.

DR. FRANCIS MONCK, ENGLAND.

A Material Form Enacts a Death Scene.

The Rev. Thomas Colley, M. A., late of the Royal Navy, writes in the *I. m.*, 411,

"Again I must write, this time but briefly, and only to answer last objections that may be urged against the full acceptance of the astounding facts I have reported, and, as a clergyman of the Church of England, pledged my word for the truth of, regarding late materialization seances with Dr. Monck.

This evening the inner circle met at Mr. Cranstoun's house, 23 Catheart road, South Kensington. The medium was never out of our sight; and in good light, sometimes turned up to the full, we saw three forms successively grow from Dr. Monck, and take life in our midst. For ten minutes, twenty minutes, and full half an hour respectively, they companied with us as usual.

The first form was that of the spirit known as "Alice," who clapped her hands, and greeted us with girlish salutations (not speaking), her medium standing far away that she might the better give proofs of her own will and separate existence. When this form was reabsorbed in the way so often described, another psychic figure, rather under the height of Dr. Monck, extruded from him in like manner, and no one hearing this new visitor speak, as we did, and who also may have heard and known him through Dr. Monck, could fail to recognize "Samuel Wheeler."

When he also in turn had worked his way back into the medium (Dr. Monck held in brief control during "Samuel's" coming and going by "Alice," but during his friend's stay with us, in his normal condition, enjoying fellowship once again with his old fellow student and brother minister), the well-known form of "The Mahedi" took birth from towards the medium's feet, and growing up to the height of a child was left by Dr. Monck to complete alone his evolution, development and vertical progress towards the full stature of a man; and thus left "The Mahedi" in process of growth, advanced to the table, and standing between two of our number rapidly towered upwards to his commanding height, and built himself into vigorous and muscular life at our side.

The energy and strength of this temporarily earth-clothed spirit is astounding. I need not again give instances of his power as repeated this evening; suffice it to say, his vitality, volition, independent action, grace of movement, and courtesy of demeanor were more than fully demonstrated; and in Mrs. Cranstoun's drawing-room this Eastern Mystery from the viewless beyond, with ease of manner and quiet dignity of beauty, tarried long with us to the dumb astonishment of the two Austrian servants, not even disturbing the repose of the pet dog that one of them had in charge.

During this visit of "The Mahedi" I felt his pulse, and found it natural, but rather weak, whereas Dr. Monck's was feverish. I also tested the warmth and living nature of the Egyptian's breath on the back of my hand, and experimented on the force of his expiration. Again, I examined the foot, ankle and calf of the leg, hands and arms, and regarded with wondering interest the grave eastern face of our mysterious friend.

Then "The Mahedi" sat down with us at the table naturally and composedly, and wrote (under control) his name in English, while Dr. Monck stood opposite him some ten feet distant. I call the attention to the fact that "The Mahedi" wrote under control, thus sitting with us at the table as any ordinary mortal would do, we leaning over him closely to watch every movement. For just as one in writing mediumship is controlled sometimes to write in a language not normally understood, so the Egyptian (the golden ornaments of whose head-dress quivered under my breath as I stood bending over him) was manifestly influenced by "Samuel" (who stated as much) to write, his hand, writing in style and character as to certain letters being reproduced through the hand of "The Mahedi."

And now, after walking about the room in the most unapprehensive way, with his customary curiosity regarding the things he came in contact with, and leisurely surveying us as he moved round, touching each of us, and permitting himself and his garments in turn to be felt and touched, "The Mahedi" was in a most wonderful way controlled,

both as to speech and action by one purporting but recently to have passed away. I held the medium's closed lips to my forehead while the Egyptian, thus made the vehicle for the return of a departed friend, spoke in secret, kneeling at their feet, to Mr. and Mrs. Cranstoun. Then reclining at full length on the carpet, turning over the leaves of a book as he lay, and making as though he were reading in bed, then also placing his hand on his heart, as if in pain, "The Mahe-di" ("Samuel" in Dr. Monck piteously begging him to desist) turned over and fell backwards, still and motionless like one dead, thus personating to the letter, as I am told, their friend in his last moments and enacting the death. Most singularly solemn was this strange representation, and words are powerless to convey a proper appreciation of the profoundly mysterious and tremendous facts that have been ours again to test and prove. Indeed, I am not astonished of the incredulity of the ignorant touching these astounding marvels, for even now, after my large experience, the things I have witnessed and recorded are so overwhelming that should a cessation of inexplicable phenomena take place, and should the progress of these miraculous things be arrested, and further evidence of the reality of what I *know* to be true not be forthcoming, the future might perhaps find me in a doubtful mood relative to matters most assured; yea, incredulous, perchance, regarding what I have pledged my word as a clergyman for the truth of, and imperilled my clerical position and prospects, carefully and accurately to report.

W. EGLINTON, LONDON, ENG.

Luminous Words and Forms.

At a private seance says l s. 287, in the dark, while the hands of the sitters, were interlinked, an arm-chair from another part of the room was floated over the heads of the sitters, and deposited on the table. Lights of a phosphorescent appearance, but without smoke or smell, and objectively visible to all the sitters, moved round the outside of the circle; they usually first appeared in the neighborhood of the medium. Sometimes luminous words were seen, resembling such as might be produced by a phosphorescent light behind letters cut in an opaque diaphragm; these floated freely about while the medium was it. Faintly illuminated spirit-

heads were occasionally seen by all present. Towards the close of the seance, after the sitters had taken fresh places, we held Mr. Eglinton by both his hands, as he sat upon a sofa at one side of the room; a form, the upper part of which was dimly visible by its own light, then appeared about a yard off, and went to the sitters, who were in a row, with their hands joined, three or four yards off, at the other side of the room, where the form spoke to them and touched them, while the outline of its head was still dimly visible occasionally.

At another seance, same medium, circle and conditions, reported in l s 288, after a few ordinary manifestations, in the shape of the floating in the air of solid objects and of playing musical instruments, a spirit form was seen with its head and bust illuminated by a large phosphorescent looking light covered with drapery, which it held in its hands, near its breast. This form was seen by everybody and several times glided round the circle; below its bust all was darkness, and no footstep was heard. It was seen by all present, and presented itself for about a minute each time, then disappeared by the cutting off of the light. At the request of one of the sitters, it floated over the centre of the table, a moment after it had been seen outside the circle. Once it raised Mr. Harrison, chair and all, three or four inches from the floor, while the medium was held at the opposite side of the table. The light was not strong enough to permit particular features of the moving form to be carefully criticized.

A Materiate Form Seen to Fade Into Vapor.

George M. Sutherland, of 117 Sloane st., communicates to the l. s. 286 some new features that occurred in the manifestations through the mediumship of Mr. Eglinton at a private seance. When the form Abdullah appeared he twice allowed the circle to see him gradually shrink in stature and size, and fade into vapor, which seemed to be drawn into, and absorbed by, the curtain against which he stood. The process was in effect similar to that which is familiar in the fading of "a dissolving view," but he seemed as vapor to pass through the curtain out of sight. "Joey" having assumed a bodily form, before a quantity of drapery, in which he enveloped himself; he then, begging them to watch him closely, sat on the ground, and drawing his robes around him, till he ap-

reared a mere round heap of white, suddenly rose out of the centre in the shape of Abdulla, the whole white substance being drawn upwards into the shape of the ascending figure. The identity of Joey was thus merged into the bodily presence of Abdulla, who then retired behind a curtain, whence, immediately, reappeared in his own person, "Joey," who claimed to have thus shown "a transformation." The personal appearance of Joey and Abdulla is strikingly dissimilar. The former small in stature, the other tall and slender. The change from one to the other was most marvellous, sudden, and convincing.

This most interesting manifestation took place in their midst; there was light enough, and they were near enough, to recognize clearly the distinguishing peculiarities of the two separate identities of Joey and Abdulla to their complete satisfaction.

Lights and Forms.

W. G. Smith, of Eden street, Kingston on Thames, writes in the l. m. d., 412, of a seance with W. Eglinton. At a private house, a dozen friends formed a semi-circle opposite to one corner of the room, in which was the cabinet. The gas was burning in the centre of the room, and a small lamp was lighted as well. Thus formed, they joined hands and commenced singing melodies, accompanied by a young lady on the piano. A voice announced that a form would appear. Soon there appeared an indistinct form of light which gradually grew plainer till each one could see the form of a head beautifully illuminated from just below the chin upward, the light causing quite a strong reflection on the ceiling. The form appeared and presented itself to all in the room, going round as requested, asking, as it glided about, "Can you see me?" Mr. Smith says "During this I could see none of the lower parts of the form, if it had any, which I doubt, and I closely watched for any movement or noise of feet, but could detect none; it was, to all intents, an illuminated head floating or gliding about the room, and talking. First it appeared about medium height, then it would raise itself as high as the ceiling, and descend to the floor, which it apparently passed through, then issued again from the cabinet." Next this form brought round his lamp for the company to inspect. All they could see was the front of what appeared to

be a self-illuminated lamp, with "JOEY" in bright letters on it; this also returned to the cabinet, and after a short pause there came floating around the room, without the slightest noise, a beautiful self-illuminated cross, in size about three inches by two inches. While these things were proceeding a little conversation with "Joey," who is very jocular and communicative, seemed to strengthen the manifestations."

C. E. WILLIAMS, LONDON, ENG.

Forms Recognized.

Mr. Williams is having some wonderful seances. Spirits that are known to the sitters materialize when conditions are favorable. The physical phenomena continue unabated. At a recent seance the fairy bells were carried into the other room, and then placed outside on the stairs, through closed doors. Materializations took place in the center of the table. The spirits do what they can to convince sitters of the reality of spirit-life, and the power of spirit over matter.—l. m. d., 409.

A correspondent in the same journal, 411, gives his experience at a private seance with the same medium. Nothing other than that comprised in the above statement is stated.

Floating Forms.

The editor of the l. s. 286, gives his experience at a seance, in Mr. William's rooms, Feb. 9. Conditions: locked doors, interlinked hands and darkness. Four times a light flashed up, revealing the living materialized form of the spirit calling himself Peter, robed in white, floating over the table. He was visible to the waist, but was too quick in his motions, and the light was too evanescent, for his features to be critically observed; they were, however, living features. He appeared three of the four times over the opposite side of the table to that at which Mr. Williams was held, and his head was from three to four feet above the surface of the table. His bust was partially inclined in the direction of the medium, and the illumination did not extend to where his drapery ended. One of the sitters was asked to stand on the top of the table, and his hands were grasped near the ceiling by living materialized hands, while the hands of Mr. Williams were held below. At the second part of the same seance the medium entered the cabinet. This was at the extreme end of one

of two rooms which were separated by folding doors. The circle extended to these folding doors. A phosphorescent kind of light flashed within the cabinet, from which emerged "John King," robed in white. At different parts of the room, and vertically over the heads of some of the sitters he floated steadily up to the ceiling, and his head could be seen touching it; he then two or three times, at request, struck the ceiling with the hard luminous substance he held in his hands; his face could be seen distinctly now and then, and the features were living. Sometimes he came as far from the cabinet as the folding doors at the other end of the room. The light only made the upper portion of his form visible, but from the way in which he moved over the heads of the sitters he appeared to be materialized only to the waist.

Evidence of the Reality of the Direct Voice.

Speaking of a seance with C. E. Williams, the editor of the *I. S.*, in 286 says: "Once one of these spirits (Peter) stood by the cabinet, and the other (who calls himself Irresistible, perhaps from the beauty of his voice) stood at the other end of the room, and by request they then not only spoke loudly at the same time, but, while speaking the one struck the cabinet door and the other the folding doors at the opposite end of the room, till they rang with the vibrations. This was good evidence to the circle, that these voices, which follow Mr. Williams everywhere were not produced by ventriloquism.

THE CARDIFF CIRCLE.

Material Forms under Test Conditions:

William Stott, 103 Brecon Road, Merthyr Tydfil, in writing to the *South Wales Daily News*, a secular paper, says: "Having had occasion to visit Cardiff, after having read the correspondence on Spiritualism in your paper, I called the same evening on Mr. Lewis, Roath, and asked him if he would kindly allow me to attend one of his seances. He consented to my doing so on the following Thursday, at six o'clock P.M. On entering the seance room I was introduced to several persons, all strangers, with the exception of the worthy host. I was asked to search the medium, who is a delicate and unassuming young man. I felt a delicacy in doing so; however, on their insisting I acceded to their request,

and found nothing on him but his ordinary wearing apparel. I also carefully searched the cabinet, which is a kind of closet at the back of the room in which we sat. At the same time, I was far from mistrusting anything that was sanctioned under the roof of such a gentleman, whose honesty, uprightness, and love of truth is unquestionable. We sat with the gas burning sufficiently to enable anyone to read. After the usual service (singing and reading a prayer), the medium was entranced by a spirit, whom the company said was called "Twilight." He then entered the cabinet under control, at the same time the harmonium was played upon by a gentleman. In about ten minutes or a quarter of an hour, a materialized spirit came out into our midst and touched the harmonium and also the player. In the course of the evening I witnessed as many as nine materializations, each of them different in form and appearance, and, as regards height, from 6 ft. 1½ in. to a baby child. A lady spirit stood outside the cabinet purporting to be the first wife of the late Robert Dale Owen, of America. I spoke to her, telling her at the same time that I admired the writings of her husband, and asked her if she would write me something as a souvenir of this remarkable seance. She said, "Yes," and advancing towards the table, a distance of two or three feet from the cabinet, she took some note paper which was lying on it, and wrote me three pages full in the gaslight, and folded the paper and gave it me, which I have now in my possession. Near the conclusion of the seance, a spirit, who was called "Hopeful," said there was a spirit-child with him who wished to materialize. This being the first attempt, a gentleman asked the name. The spirit said, "Florey Scott," who was my little girl who died about eight years ago. I saw her come out of the cabinet, and heard her say, 'I am here, papa; I can materialize.' Now, sir, I wish to draw your attention to this fact, that not one person in that room knew that I ever had a daughter of that name. Many other things took place which are worthy of record, but I fear I have trespassed too much already on your kindness."

W. PETTY, NEW CASTLE ON TYNE, ENG.

A Test Seance.

E. Elliott, Jr., of Westgate Road, of New Castle on Tyne, writes to the *I. M. D.* 412, that a seance was held at his house, with W.

Petty. Prior to the commencement of the seance, the medium was taken by Mr. Elliott and his son into another room, and in their presence divested himself of all his clothing, and the following articles were substituted: A pair of black stockings, dark blue flannel shirt, dark tweed trousers (unlined), with a dark brown overcoat. Thus attired, with not one article of his own, he entered the cabinet. This was formed by a piece of rod-iron bent in shape of a semi-circle, fastened to staples, and placed across one corner of the room. From this rod were suspended curtains of dark green calico, and within them was placed a chair for the medium. The concertina, bell, and tea-tray were all played together inside of the cabinet during which proceedings the medium was repeatedly brought outside of the cabinet. After singing for a short time, there appeared at the aperture of the curtains a form about five inches taller than the medium, with broad, masculine features, dark bushy whiskers, and draped in white. After showing himself the control, through the medium, asked for a pair of scissors, saying the spirit intended making a present of a piece of his dress to Mr. Elliott. This request being complied with, the form again appeared, and handed to Mr. Elliott a piece of white material, which looks like very fine muslin, and which is still in his possession. This figure then withdrew.

MRS. BASSETT, LONDON, ENG.

At a private seance, while in the dark, says l. s. 287, Mrs. Bassett's hands were held, a living materialized hand moved about for a few minutes, touched all the sitters either on the face or hands in turn, and rang a bell. We saw it as it passed in front of one of the windows through the closed curtains of which some feeble glimmering of light found its way; the arm of the hand had a sleeve. The remarkable voices, which are a chief characteristic of Mrs. Bassett's mediumship, occupied most of the time during this part of the sitting.

MISS K. COOK.

E. Rondi, Montague Place, London, writes: "Having attended Miss Cook's seances regularly twice a week for the last ten months, I have twice had opportunity of seeing the form of Lillie Gordon as it was evolved from behind the medium. In both cases the face was uncovered, and I spoke to her and felt

her hands and feet. Standing close by Miss Cook, and holding her hands, I have seen the faces of both medium and spirit form, and I remarked that the latter was as white as marble. At another seance in my rooms, a fortnight ago, while Miss Cook was out of the cabinet, the materialized form went close to the Rev. T. Colley, four or five paces away from the medium. He took hold of the spirit's hands, and conversed freely with both medium and spirit at the same time. On another occasion, sitting near Miss Cook and conversing with her, I distinctly perceived the spirit emanate from the floor close to her feet; when fully developed, I asked the spirit (not of Miss Cook, as she was speaking with me at the time, but the spirit of Lillie Gordon) to go with the medium near the window. In obedience to my request, the spirit and medium moved and walked together, and stood close to the Venetian blinds facing each other. Being then too far away from them, I asked permission to be allowed to go near the window, so as to enable me to see both faces. Having received an affirmative answer, I sought the most convenient and favorable place, two paces from them, and observed the fully materialized form kiss Miss Cook with her face uncovered, and Miss Cook speaking with Lillie. The form sank and rose again several times. Miss Cook being tired, she sat on the sofa, which was close by her, two minutes or so; Lillie turned round, walked close to me, shook hands, gave me a kiss on my forehead, and, wishing me "good night," returned towards the medium and disappeared. If this does not show flexibility of features, I must confess that I do not understand what flexibility is.

MRS. JOHN R. PICKERING.

A Strong Certificate.

Under date of February 22 the following certificate was written and signed by those whose names appear.

"The undersigned deem it a duty owing by them to Mrs. John R. Pickering, of Rochester, having attended a seance at her residence last evening, to state that we had all the opportunity asked for to examine the premises before the seance commenced; that we saw her take her place outside of the dark curtain, with only a lace curtain dropping before her eyes and upper portion of her body; that she was tied with a strong twine

passed around her waist and attached to a bracket under the mantel piece, six feet or more from her; that we saw the lower part of her form all the time during the seance and three times saw her full form exposed to view, the curtain being removed by the forms appearing; and saw the medium during the whole time she was recovering from her trance condition.

During the time she was sitting in this condition and position, twenty or more forms, males and females, and a child appeared, coming out from behind the dark curtain, and moved about the room with varying degrees of strength; and we were fully convinced by the evidence before us that the manifestations were honest, and entirely devoid of any trickery or collusion with other parties, or personation by the medium.

Ambrose Lawrence, Boston; A. B. Plympton, Z. Goward, Lowell; E. P. Hill, Haverhill; M. H. Fletcher, Westford; Francis Goward, N. S. Greenleaf, Lowell; D. E. Blood, Greenville, N. H.; Abbie E. Fletcher, Westford; Martha A. Goward, Marline A. Abbot, Sarah A. Goward, Lowell; Sarah W. Hunter, Topsham, Me.; Mrs. Wingate of Boston, and Mrs. Goodwin of Tuftonboro.

"Hon. Ambrose Lawrence, who heads this testimonial," [writes Mr. Hill in continuation,] "was formerly Mayor of the city of Lowell, and is professionally a dentist, at present residing in Boston, and is well known to that profession as a lecturer upon the dental science. The other gentleman from Lowell and vicinity are well known business men, and one or more is now in official position under the Lowell City Government. The ladies are well known in the communities where they reside, and with the other signers only desire to respect facts in relation to these wonderful manifestations.

Not Satisfied.

John Weatherbee, who was one of the party invited from the Banner of Light, gives his experience, which is a half a column, of trying to say something without saying it. In short it means that Mr. Weatherbee was not satisfied. Probably the conditions were not good.

\$500 If The Manifestations Are Fraudulent!

A gentleman from Brooklyn in the b 1 March 23 describes his experience, saying that it was much the same as that described

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The gentleman signs himself "W. R. T.," but we have his full name.

HENSLEIGH WEDGWOOD, J. P., writes in l. s. 289 of a seance with Mr. Haxby, medium at a private residence. A handkerchief which had been taken from him at a previous seance was produced by one of the materialized forms. Mr. Wedgewood asked that it might be placed in his coat pocket. The form cried out, "It is done! look in your coat pocket." It was found there underneath his own handkerchief, although the form had not been within eight or nine feet of him.

At a private seance with Mr. Eglinton, l. s. 289, Sergeant Cox, who was one of the members of the circle, was raised rapidly in the air and placed, chair and all, on the centre of the table. When the light was struck he was found there, still holding the hands of his neighbors in the circle.

"If a youthful medium anywhere can off his own premises present the materialized living, wrinkled face of an old man, in a good light, in the presence of responsible witnesses, we shall be glad to give any amount of time and care to the observation of the phenomenon." So says the London *Spiritualist*.

Editor's Record. Physical Manifestations.

Organ Playing at Setif, Algiers.

The most remarkable phenomenon of a physical nature, is that related by M. Greslez, of Sétif, Algiers, in the *Revue Spirite*. This gentleman, having felt for some time the disadvantage of pursuing Spiritualism solely by means of writing mediumship, suggested to his spirit friends to attempt a musical manifestation. He was directed to find two physical mediums, and to place one before the keyboard of the organ and the other at the bellows. The medium's hands were to be over the keys, although she did not know how to use them. There first came a rolling sound from within the organ, then notes were struck, often quite distant from the hands of the medium, who was so overcome at this event that she began weeping, believing herself bewitched. In course of time, it appeared as if various musical spirits were operating, and when these retired quite inferior compositions were sometimes played. The seances took place by daylight, and strangers were occasionally invited to attend, with various results. On one occasion the organ-blowing medium fell asleep; there was no movement of the bellows, and yet the music proceeded, although no sound could be produced when contact with the keys was tried by persons in the circle.

Pictures Drawn in Half a Minute.

T. L. Nichols, M. D., in l s 288, "Sitting a few days ago with four persons who are all more or less mediums around a small table, a card of three by four inches, and a lead pencil, were laid upon it. I examined the card, to identify it, put a corner torn off into my waistcoat pocket. The gas was then turned on, and hands joined round the table. It was perfect darkness, which no one will object to when they read of what was done.

In a minute and a half, by estimate, I heard a sound of a pencil on paper, and supposed a message was being written on a card. In less than half a minute there were raps for light. When the gas was lighted we found upon the card a very beautiful portrait of a lady, which I doubt if the cleverest artist in England could have drawn in the best light in ten minutes, and which it would be

utterly impossible for any one to draw in the dark. I know that when the light was extinguished, there was no mark upon the card. I know that it was the same card, for I accurately fitted the torn edge with the corner in my pocket. I believe that all hands were joined, and that in the perfect darkness I heard the drawing being made. The microscope will show that it was made with a pencil. For those who were present there could scarcely be a more perfect test.

Possibly a better one for some of the persons present was given under precisely similar circumstances a few days before, when I laid upon the table a sheet of note paper marked with my initials. In perfect darkness we heard the sound as of writing, and, on getting a light, found written across the paper in four directions four distinct messages, in four different handwritings, each quite peculiar, and each perfectly recognized by persons present as the handwriting of individuals they had known. I see no flaw in this, and no possibility of deception. The notepaper and the card are pasted in my album, and I could prove what I have stated in regard to them in any court of justice by the oaths of five unimpeachable witnesses.

Mr. Nichols also gives an account of a seance with Mr. Eglinton and picture drawing there in l. s. 289.

A Spirit Warning of Danger.

E. Louisa S. Nosworthy of New Leeds, Leeds, Eng., writes to the l. s. 288, that a door of a dining room was suddenly thrown open one morning, and as no one entered or footsteps heard, immediate search was made for an intruder, which discovered a conflagration in progress in the drawing room on the other side of the passage. It was quickly extinguished, but in another moment a varnished screen, a mass of drapery, and other combustible material would have taken fire, with the possibility of the houses being destroyed. She regards the remarkable springing open of the door as a warning, and asserts that it could have been caused by no human agency, as the servants were not in that part of the house.

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The Sewing Test.

At a seance for inquirers, given by the B. N. A. of Spiritualists, in London, l. s., 288, the medium was secured by sewing, according to the method of "nearly absolute tests." Every person in the circle had an opportunity to step into the cabinet immediately after a hand was shown, to remove any doubts from their minds as to the agency of the medium in producing the manifestations.

Painting and Drawing.

Towanda, Penn., had an old lady 74 years of age, a remarkable medium for painting and drawing. Some five years ago she became afflicted with a nervous affection, so that her hands shake and tremble like one with the palsy; yet, when the hand is placed on paper, holding either a brush or pencil, it becomes firm and steady, and rapidly produces a painting or drawing. The lady is a widow of a well-known general of that place—was born in Philadelphia, has travelled much in Europe, and is of fine culture and pleasing address.

Writing Mediumship.

In France, Spain and the other continental countries, the study of Spiritualism is pursued almost exclusively by means of writing mediumship, chiefly of an indirect character, and in this manner the doctrines of the erraticity of spirits, and of their reincarnation in earthly bodies, have been elaborated. In fact, the works of Allan Kardec are composed almost wholly from teachings received through a vast number of writing mediums in all parts of France.

DURING one of a series of experiments in Form Manifestations in England, while the form was walking about and doing sundry things with the furniture, a bell suddenly rang, which the janitor thought was from the professor, and hurried to his room, and the door unfortunately having been left unlocked, he entered suddenly with his light, which brightly illuminated the partially lighted room, and caused a fearful perturbation, for no sooner was the door opened and the light admitted, than the medium gave a fearful scream, the figure at the same time making a rush for the curtain. On instantaneously examining the medium, she was found sewed up and suspended just as they left her, but in

stead of being awake was found to be in a kind of fit, which proved to be cataleptic, for she remained in that unconscious state for nearly three days before she was sufficiently recovered from the shock to be able to speak, and fully six weeks elapsed before she recovered her normal state.

At a seance with Mr. Arthur Coleman, medium, at a private residence, in London, Eng., l. s. 289, Mr. Coleman produced some pieces of white paper. The corners were torn off in the light, after which, in the dark, in from five to ten seconds, an elaborate and artistic likeness of Napoleon I., was drawn in pencil upon one of the pieces of paper; it was such a drawing as might have been quickly executed in fifteen or twenty minutes, in the light, by a clever and experienced mortal artist. The torn-off corner was found by the sitter who had retained it to fit exactly the piece of paper on which the drawing had been executed.

A Flower Medium in Birmingham, Eng.

A correspondent in the l. m. d. 411, reports a successful seance with John Summerfield of Birmingham, who under test conditions obtained the flowers in a cabinet.

At a seance with Mr. Williams, reported in l. m. d., 410, a sitter desired the spirit form to read a number on a bank note in the dark. A paper was then put in the sitters lap upon which the number was correctly written.

MRS. ADELIA B. WHEELER of Springville, N. Y., is spoken of by her friends as a private medium for physical and form manifestations.

S. V. HALLER, of Sandusky, Ohio, formed a developing circle six weeks ago, and now obtains raps that give intelligence, and lights that increase in brightness with each sitting.

M. GODIN, who was a member of the National Assembly from 1871 to 1785, in the *Revue Spirite* gives an account of seven pages in length of his experiences with Dr. Slade in Brussels.

The phenomenon of a materiate form eating cake or other food, and drinking water or wine, is reported as occurring in a number of instances through different mediums in London. No trace of the food is discovered after the form disappears.

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.

Alden, Ezra D., Chicago, left the earth Feb. 10, 1867,—mar 23.

Anonymous, a minister who committed suicide not many miles from Boston,—mar 2.

Arnold, Welcome, Providence, R. I. Desires those who know him that he still exists. mar 1.

Bangs, Zenas, East Canton street, Boston, agreed to come mar 9.

Bowers, Herman H., Milford, Mass.—mar 23.

B—, Mary A., Paris, France, husband's name Charles, he was a comedian. Sends word to her daughter Jane,—mar 9.

Bradley, Hugh, Zion, Cecil county, once resided in Baltimore, 75 y old,—mar 2.

Brown, George D., native of Boston, passed out in Jersey City, hopes for a response from C. D. and George B. D.—mar 9.

Brown, Luther, Sebec, Me., drowned in the pond, did not commit suicide,—mar 9.

Buck, John, Halifax, 42 y, been gone 3 y, to his sister Mary. Has had various experiences in life, the only thing that ever gave him the blues was to have to keep his tongue still,—mar 9.

Burdick, Edward C., Waterbury, Conn., 20 y old, went only a few months ago, mother's name Harriet, father's name William, has friends in Springfield and Somers, Conn.—mar 23.

Burns, Jane C., formerly of Scotland,—mar 16.

Butters, Ella B., Cambridge, 25 y old,—mar 16.

Catlin, George M., Cincinnati, 48 y old, consumption, mother's name Amelia Ford, father's name James, has a brother Henry, the last known of him was located in San Francisco,—mar 23.

Chase, Charles, Brooklyn, been gone but a few months, was a surgeon, has friends there,—mar 23.

Child, A. B., an address,—mar 16.

Clough, Daniel, Washington City, 70 y old,—mar 9.

Clyde, Eunice A., Bangor, Me., 17 y old, dropsical consumption. Has met Grandma Muuroe, and Aunt Nancy Clyde,—mar 9.

Daniel, Mary A. D., Trenton, N. J., been gone 5 y. Enjoyed a happy reunion with father, mother, brother James, cousin Clara and niece Minnie,—mar 2.

Daniel, an address,—mar 9.

Demock, Henrietta, wife of Gen. Charles Demock,—mar 6.

Devine, John, 56 y old, consumption, passed out Sept. 1866, sends message to sister Katie,—mar 16.

Dobson, Lewis V., Indianapolis, 11 y 6 m old, been gone 4 y, sends message to his mother and speaks of cousin Aggie,—mar 16.

Durkin, Daniel, New York, sun-stroke, been gone since 1873, was sick some 8 or 10 months, sends word to Bridget,—mar 23.

Farnsworth, Ralph, Norwich, Conn., to his old friends and patients,—mar 2.

Faulkner, Amanda, East Rochester, 18 y, to her mother,—mar 2.

Frailly, Com, James Madison, Philadelphia, 72 y old, an address,—mar 16.

Francis, Alpheus D., Quincy, Ill., 35 y old, consumption, to his brother,—mar 23.

Fuzzel, Ezra Reade, from Omaha his body came to New Jersey,—mar 2.

Gladdin, Bertie, Plainville, Conn., (a child) mama's name Addie, papa's George. Grandpa Gladden came with her. Speaks of mother's sister Jessie,—mar 9.

Green, Ann, Quakertown, Penn., 80 y old,—mar 2.

Gregory, William Darius, was a traveler. Has a sister Hannah, a father whose first was something like his, mother's name Hannah. They are with him in the spirit life. Advice to Gertie, a little girl when he was here, now grown to womanhood,—mar 2.

Grinnel, Dr., a medium, who once lived in Rhode Island, sometimes in Connecticut. People knew him in both places,—mar 16.

Gustin, Helen Maria, Clyde, O., 35 y old, been gone 2 y, sends message to her friends, has met her mother,—mar 23.

Hale, William, Meriden, Conn., to his wife Fannie,—mar 16.

Herd, Joel W., Charleston, S. C., 38 y old, typhoid fever, near relatives are with him, desires to reach parties in Richmond,—mar 23.

Holcomb, Tudor F., Swisbury, Conn., 54 y old, not been gone great while,—mar 16.

- Hood, Lizzie V., from Charleston, S. C., once lived in Savannah and again in Frankfort, 19 y old, pneumonia. Tell Lizzie she has met George. Has also met Amos and Lizzie,—mar 9.
- Jackson, Thomas, Georgetown, 87 y old. Death a welcome messenger; knew that his spirit would live,—mar 2.
- Jacobs, Lorenzo, of P— county, 60 y old, not been gone long,—mar 2.
- Jones, George L., Bath, Me., sends letters to Henry L. V. of Denver City,—mar 23.
- Kreissman, Charlie, Cairo, Ill.—mar 23.
- L. an address,—mar 23.
- Le Favor, James, an address,—mar 9.
- Long, Herbert, San Francisco, 32 y old, gone 4 y Christmas. Shot through the head, mar 9.
- Lore, Dallas D., at one time took hold of the Christian Advocate, an address,—mar 9.
- McCluster, Alexander, passed out in Savannah, Ga., 55 y old, mother, English, named Barlow, father, Scotch, named James. Suffered from an inward difficulty, was a trader, hopes Minnie, wife of his friend V., will be glad to hear from him,—mar 23.
- McIntyre, Julia, from New York City, pneumonia, 24 y old, been gone 4 y in January. Tells James to go to a medium in New York City and she will bring uncle John,—mar 9.
- McDermott, Anna, lived on Concord street, Baltimore,—mar 23.
- M—n, Samuel, Fall River, will soon send message to father, mother and sister Sarah,—mar 16.
- McDevitt, William, Atlanta, Ga., of fever. To his brother Eben and his sister Susan. If they would go to a medium he will talk with them,—mar 2.
- McDonald, Patrick, Newark, N. J., 42 y old, been gone 3 y January 25. To his sister Bridget that he is happy,—mar 2.
- McNeill, William Henry, left Victoria, Vancouver's Island, nearly 3 yrs ago, desires to reach friends, has been before,—23.
- Munroe, Wealthy, Weymouth, speaks of her grand-daughter and Charlotte,—mar 23.
- Newton, Sarah, Memphis, Tenn., 65 y old,—mar 23.
- Niles, Isaac, Brocton, Mass., 72 y old,—mar 16.
- Nite, Aaron, a letter to J. M. Peebles,—mar 2.
- Oakes, Caroline, formerly Hart, left the body at Fernandia, Fla., terrible disease, husband's name Oliver S. Oakes,—mar 16.
- P—n, Sarah K., one who used to see spirits when here,—mar 16.
- Palmer, Ida, from Jackson, has been before, an address,—mar 2.
- Percy, Lewis, to friends in Portland; died of a fever,—mar 9.
- Riggin, Alice, eldest daughter of John and Alice Barringer. Lived with her son on Light street, Baltimore, Md.,—mar 22.
- Riggs, William Baxter, New Orleans, left the body nine years ago, while the bells were ringing for church of a Sunday morning, 50 years old,—mar 16.
- Ritche, Rev. Joseph, passed away in London, an address,—mar 2.
- Sampson, Charles, went out from New Gloucester, Me., used to keep the poor house at Portland,—mar 23.
- Simonton, Samuel, Columbia, South Carolina,—mar 16.
- Smith, Samuel D., New Orleans, 1860, to his sister-in-law, Sarah Levette,—mar 23.
- Smith, William F., Mattoon, Ill., 58 y old, been gone 2 y June 11 last, consumption, to his sister, Lydia, daughter Mary; has met his wives, Lucinda and Elizabeth,—mar 9.
- Spinning, Carrie, has not forgotten Mary H—y. S— is there,—mar 9.
- Talbot, Deacon Peter, of Machias, Me., passed out in Rhode Island, 60 y old, been gone 2 y, an abolitionist, to his friends,—mar 2.
- Tobias, Mary Ann, Charleston, S. C., colored, 33 y old, went out with consumption; desires to reach a friend now in Washington,—mar 2.
- Thompson, Anna Edith, lived on Cathedral st, Baltimore, 21 y old, painful sickness; eldest daughter of William and Harriet Thompson,—mar 9.
- Thompson, John, Baltimore, Dolphin st, 41 y—mar 16.
- W—, H. M., didn't believe in Spiritualism, to Cora, his sister who is a missionary in a far off land, thinks uncle Ed. will understand that it is him, refers to Gracie in the earth life, and Grandmother who is with him,—mar 2.
- Wells, Walter, drowned on on his passage from New York to the West Indies, seven years ago last spring, has a friend in New York who asked him to return, mar 6.
- Whitney, William Wallace, once of New York State, an address,—mar 16.
- Wilcox, Dr. John, went out in Boston, to his friends,—mar 16.
- Wilcoxson, Josephine, Sacramento, Cal., 43 y old, went out 7 years ago in January, sends message to sister Eliza,—mar 23.
- Williamson, old Jim, an address,—mar 2.
- Willis, Sarah M., Sacramento, Cal., trouble in the head, sends message to Aunt Dollie and cousin Minnie,—mar 23.

MESSAGES RECOGNIZED.—The Banner of Light during the past month has published lists of recognized messages, amounting in all to twenty.

Early History of Spiritualism in America.

La Roy Sunderland says The Spirit World newspaper, published and edited by myself in Boston, in 1850, was the first periodical ever issued in America devoted to Spiritualism. The Telegraph was not started till some years after. The Spirit Messenger, Springfield, Mass., and two or three other spiritual papers in New England, had also priority of The Telegraph.

The editor of The Spirit World was the pioneer lecturer on Spiritualism in America. He gave the first lectures ever heard on this subject in Boston, November, 1849. In a course of lectures on "Pathetism," continued for sixty-two nights in succession, in the old Masonic Temple, Tremont street, two lectures were added on Spiritualism. Next fall, in 1850, I hired a hall, and fitted it up at my own cost, and for three months gave gratuitous lectures three times a week. This was in Tremont street, at the head of Hanover. For more than two years I occupied that field alone in Boston. I gave the first public lectures ever heard on this subject in New York, Philadelphia, Providence, R. I., Portland, Me., and in other cities throughout the country. Mrs. Margaret Sunderland Cooper was the pioneer medium in New England. Spiritual phenomena had occurred in the family of Dr. Phelps, in Stratford, Conn., and other places without any human mediums. And there were five mediums in western New York; the three Fox sister in Rochester; and Mrs. Sarah A. Tamin, and Mrs. D. D. T. Benedict, in Auburn; none of whom, however, gave regular sittings for responses from the spirit world.

DOUBTFUL MEDIUMS.

Since writing the editorial "How Spiritualists Are Made," we have received a copy of the Chicago Times of March 30. In this it appears that Bastian and Taylor, who have been in London and other places, and have now located in Chicago, refuse to have any tests imposed and demand conditions that will admit of deception if they see fit to practice it. The editor of the R. P. Journal having withdrawn his endorsement from them, they undertake to ascribe false motives for his conduct, or, in other words, "bully" him into taking a different course with regard to them. We hope they will be fully aired until their genuineness is demonstrated,

which, to our mind, has never yet been done. In fact, we have heard much that inclines to a different interpretation of the manifestations produced in their presence.

We direct especial attention to the editorial named above. Bastian and Taylor pursue mediumship as a business. If Spiritualists accept them as mediums, it should be because they know them to be such. To be worthy of support as mediums, they should be able to convince honest enquirers that spirit agency causes the manifestations in their presence. If they will not do so, it is to be presumed that they cannot. Let them be repudiated then. Spiritualism is not responsible for what they may or may not do, any more than it would be for clever tricksters who can produce the same effects without the assistance of spirit power.

Tributes to Eminent French Spiritualists.

The Revue Spirite chronicles as eminent Spiritualists who have passed on, Mme. Meline Coutanceau, an authoress; at Verrise, a noted patriot and writer, M. Eugene Bolimida; Mme. Mounier, of Valence. At Rouen, on the "day of all souls," the Spiritualists gathered at the graves of two of their former highly esteemed co-religionists, Mlle. Lieutaud and M. Guilbert, where Mr. Blot, President of the Society of Spiritualists, pronounced a discourse.

Spiritualism in South Africa.

J. H. Herbst, of Cape Town, South Africa, says that Spiritualism existed and the most astounding phenomena took place in that country sixty years ago. The people there are nearly all Calvinists and deeply prejudiced against the subject, believing it the work of the devil; but it had taken such deep root there that neither church nor government would ever be able to obliterate it.

Spiritualism in Glasgow, Scotland.

The Spiritualists are not a large body there, but seem to be well united. They have, in addition to public Sunday evening services, two semi-private meetings every week on Wednesday and Saturday nights at their hall in the Trongate. Strangers are admitted to these meetings by the introduction of members of the society. On Saturday nights a seance is held for trance speaking and physical manifestations, Mr. David Duguid being the principal medium.

LECTURERS' AND MEDIUMS' NOTES.

IN Meriden, Conn., Mrs. J. Franskowki is used as a test medium, and Mrs. A. G. Dillaway as a clairvoyant and magnetic physician.

THE secular press is enthusiastic over the dramatic readings of Mrs. Emma Tuttle. Her powers of delineation and impersonation are said to be simply marvelous, and she succeeds equally well in tragedy and comedy.

NEW ORLEANS, LA., has at present but few public mediums, though there are said to be many private ones.

WATKINS, who is said to be a medium for slate writing, although a few years ago he was detected in an imposture, is just now engaged in a quarrel of words with Bishop, who needs no introduction to our readers. As far as the quarrel has progressed, it would seem that Bishop desired Watkins' aid in giving the slate writing exposure, which phenomenon, of course, Watkins could obtain by his mediumistic power, while Bishop could not. Watkins claims to have joined Bishop to acquaint himself with his tricks.

THE wife of Professor S. B. Brittan in New York city, has had several shocks of paralysis, and her health is failing rapidly, so that she cannot long remain in the form.

MRS. ELDRIDGE, wife of Col. Eldridge, is spoken of by the editor of the *Religio Philosophical Journal* as a fine medium for independent slate writing, which is done without any pencil being furnished and under conditions which preclude the possibility of fraud. Mrs. Eldridge seconds with alacrity every reasonable suggestion of the investigator which will render the test more conclusive. Col. and Mrs. Eldridge think of making a tour of the Northern States the coming summer. They will certainly be heartily welcomed, for they could have no better endorser than Col. Bundy.

THE Spiritualists of Bushnell, Ill., have organized and are preparing to build a hall and call a lecturer for steady work. E. E. Chesney of that place says it is the result of the labors of Capt. H. H. Brown.

IN the case of Webster and William Eddy, who were arrested in Albany, N. Y., on a warrant charging them with being "disorderly persons, to wit, common showmen and mountebanks," the prosecution failed to

produce evidence of fraud, and they were discharged. The judge, very singularly, suggested to their counsel, the propriety of their taking out a license as showmen under the city ordinance.

JOHN TYERMAN, of Australia, announces his intention to come to America and give lectures here.

THOMAS WALKER, the English trance lecturer, is still in Australia.

DR. H. B. STORER, of Boston, has spoken almost every Sunday lately in towns and cities near Boston.

It is rumored that Dr. H. T. Child, of Philadelphia, has withdrawn his connection with Spiritualist Associations and joined the Hicksite Quakers.

CHARLES FOSTER is to be in St. Louis, Mo., during April and May and in Boston in June.

A pleasant and numerously-attended gathering of the Spiritualists of Derby, England, including a fair number from the surrounding district, took place in the Temperance Hall, on the evening of Wednesday, Feb. 20th. The object of the meeting, held under the auspices of the Derby Psychological Society, was to give Mr. J. J. Morse a public reception and welcome to the town, he having adopted it as his future residence.

THE article "A Work of Value to Spiritualists," submitted by Mrs. Dr. W. H. Muller, will receive attention next month.

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

THE editor of the *I. S.* 286, in an article on the influence of the sitters upon physical manifestations, makes the following observation, which our limited observation and investigation have found to be in the main correct: When a physical medium is perfectly happy and comfortable at a seance, the manifestations take place with great power; when he is unhappy they are weakened or not produced at all, and still more is this the case when he has a rational or irrational dislike to any member of the circle.

ANNA M. Middlebrook, M. D., has again entered the lecture field, and may be addressed box 778, Bridgeport, Conn.

SPIRIT James Nolan is still of the opinion that a general European war is inevitable.

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.

H. N. ROTHERY, 914 Broad street, Richmond, Va., writes that the Spiritualists and Liberalists in that vicinity are to hold a convention at the same time with the State fair, commencing Oct. 30th.

GALVESTON, Tex., has a spiritual society, organized in June, 1877, that is growing quietly but steadily. It has leased a hall, appropriately furnished it, and every Sunday evening inspirational lectures are delivered through the mediumship of Mrs. S. A. Horton Talbot. Thursday nights of each week, socials are held. It has also a library.

POTTSVILLE, Penn., has a hall, built last year, known as Centennial Hall, where lectures are occasionally held. It will seat seven hundred.

THE directors of the New England Spiritualist Camp-Meeting Association had a meeting at Greenfield the 26th of February, to begin planning for next August's camp-meeting at Lake Pleasant, and will meet again before long to perfect their arrangements. The meeting will begin on the 6th of August, and close September 3d, thus taking in four Sundays instead of three, as last year. The Fitchburg band of twenty-four pieces has been engaged, and will arrive on Saturday, the 10th, and remain twenty-three days. Wednesdays and Thursdays of each week will be special days for picnics and lectures. The Association is in a flourishing condition, and the prospects for a very large attendance are already assured.

THE Spiritualists and Liberalists of Bricksburg, N. J., hold meetings every Sunday at the residence of Dr. E. Marston, formerly of Cambridge, Mass. F. M. Marston is president of the society.

FROM Rutland, Vt., comes the report that there is a greater interest manifested in Spiritualism at the present time than there has been since 1871. Meetings are held every Sabbath at the Spiritualists' Hall, and circles

for development two evenings a week at the residence of J. M. Weeks, M. D.

A SOCIETY for psychological studies is being organized in Paris, Charles Lemon, the well known author, having accepted the secretaryship.

THE Spiritualists of Quincy, Mass., have formed themselves into an association with the following board of officers: President, Henry Chubbuck; Secretary, Edward Hardwick; Treasurer, Hosea B. Ellis.

THE Quarterly Convention of Western New York Spiritualists was held at Lockport, February 2. Reported in full in b 1 March 10.

T. E. BOUTELLE, Esq., manages the meetings of Spiritualists in Amesbury, Mass. The public in that vicinity are indebted to him for his liberality in getting the best lecturers in the movement.

UTICA, N. Y., has a fine hall, the property of Spiritualists, known as Progressive Hall. It has a large society, strong, wealthy and prosperous, and the leading lecturers are engaged.

Spiritualism and Insanity in France.

Armand Gresley, in the *Revue Spirite* for February, 1878, "I lately read statistics of the insane in France, classed according to the causes of their malady; there was not one single Spiritualist (*spirite*) among them.

Buddhist Priests in the United States.

J. M. PEEBLES, in an address delivered in England, said "he was making arrangements for two Buddhist priests, who could speak English well, and were more than a match for the missionaries, to visit the United States to teach the Christians there to lead better lives; he might afterwards possibly bring them to England." Since reading the above, we have noticed in the New York secular papers during the past month the announcement of the arrival of two Buddhist priests in that city.

Stigmatization.

On this subject C. Carter Blake, Doct. Sci., Lecturer on comparative anatomy and zoology, Westminster Hospital School of Medicine, read a paper before the British National association of Spiritualists, last month. Those interested in the subject will find a report in l. a. 86.

COL. DEVOLNET, of Paris, continues in the *Revue Spirite* his monthly narratives, now amounting to nine in number, of manifestations occurring through the mediumship of a girl named Amelie. The seances have been always confined to the family circle of Col. Devolnet, and a gradual development of the medium's powers has taken place, from raps and the transportation of objects, especially flowers, through closed doors, to a highly-developed clairvoyant vision, by means of which many tests of identity, considered perfectly satisfactory by the sitters, have been given. A specimen of the nature of these narratives was given in the *Scientist* of last month.

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THE LAWS OF BEING, by Almira Kidd, 127 pp. \$1. This book has for a sub title, "Psychology, Re-incarnation, Soul and its relations," showing the occult forces in man, that intelligence manifests without material, and the most important things to know. The author says: "This work is dedicated to the enlightenment of humanity on some of the most important subjects of being. One of the first obligations we owe as mortal beings is to render to our fellow man as much of good as comes within our power to transmit. He who has lived to mature life, and has failed to benefit his fellow men, has certainly lived in vain, and will some time discover his sin of omission."

From James Burns, London, Eng.

LEAVES FROM MY LIFE: A Narrative of Personal Experiences by J. J. Morse.

Notwithstanding the hard times this indefatigable worker, James Burns, keeps at work publishing the *Medium and Daybreak* weekly, and finding time to lecture and get out books like this before us. It is illustrated with two photographs; one of the author and the other of his guide "Tien Si-n Tie," to whom so many listened with so much pleasure when Mr. Morse was in this country. Three trance addresses are added. The volume will make a welcome addition to the library of any Spiritualist.

BUDDHISM AND CHRISTIANITY FACE TO FACE, by J. M. Peebles, M. D.

When the author was at Panara, Ceylon, a Buddhist priest met in oral debate the Rev. Mr. Silva, a Wesleyan minister. The discussion lasted two days, and was attended by an audience of from five to seven thousand people. This pamphlet of 99 pages is a report that has been revised by the respective disputants so that it may be taken as a correct account of what passed.

From W. H. Harrison, London, Eng.

RIFTS IN THE VEIL: A Collection of Inspirational Poems and Essays.

This is the title of a collection of articles on Spiritualism from various authors, among whom are Gerald Massey, C. Carter Blake, Rev. C. Maurice Davies, Anna Blackwell, Emily Kiplingbury, Florence Marryat, William White, and others. The names of the writers of the contents are an earnest that these are worth reading and preserving. The volume is attractively printed and bound in a handsome style that will make it a table ornament.

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

STORY OF A MINE; by Bret Harte, 172 pp. (uniform with the "Little Classics") price \$1.00.

Novels and romances have so much of a sameness of style when treating of the manners and customs of society that it is a welcome relief to "A Story of a Mine." In this, as in his other works, Bret Harte has a style of his own. With half the number of characters and dramatic situations that he utilizes, other writers would have constructed a society novel four times its size. As the title indicates, it deals with scenes not often introduced. A disputed claim, however, gives the author an opportunity to deal with law, yers, judges and congressmen and show what may be, and perhaps often is, at work to gain the attention of such gentleman. The book is interesting and well worth reading.

SUBSTANCE AND SHOW; by Thomas Starr King, edited with an Introduction by Edwin P. Whipple, 434 pp., price \$2.00.

In these days when Thomas Starr King is so often alluded to by Spiritualists, and claimed as one of a band of guides by so many mediums, it would seem proper that they should know more of him through the works of his earth-life, especially if they desire to enter into his sphere of thought. Spiritualists can well understand the value of such training. Messrs. Houghton & Osgood present this volume in a neat binding and with the beautiful typographical workmanship for which this house is noted. We recommend it to the careful attention of those who think so much of what purports to come from him now.

From T. B. Peterson & Brothers, Phila.

THE PHANTOM WEDDING; or, The Fall of the House of Flint. By Emma D. E. N. Southworth.

This latest story of the popular authoress has never appeared in any form before, and is classed as one of the best she has ever written. The list of contents, as sliced in chapters, is of a strange attractiveness. It runs something as follows: Outside of the Old Flint Palace, The Tree Fates, A Mysterious Warning, A Strange Picture, Braving the Worst, Inside of the Old Flint Palace, The Solitary Watcher on New Year's Eve, The Wandering Voice, Look! Listen! Remember! The Phantom Wedding, The Spectral Brides, The Old Crane's Story, Inside, The Mystery, The Beautiful Sisters, &c. It is a story of thrilling interest, and is written in the author's most attractive style. In addition to this story there is appended a collection of brief and interesting tales by Mrs. Baden, a sister of Mrs. Southworth.

JOSEPH BALSAMO; by Alexander Dumas.

This is reputed the greatest of this famous romancer's numerous works, and it is the original story from which the play of the same name by his son is dramatized. The present edition, in paper covers, contains illustrations of all the characters in both the romance and the play. Joseph Balsamo was always regarded by its author as his best performance. It is a historical romance, the reading of which is like passing through a long gallery crowded with the portraits of distinguished persons. The hero's name is only another for the renowned Count Cagliostro, the mesmerist, necromancer, alchemist and politician. Kings, princes, dukes, characters like Rousseau, Marat and Charlotte Corday appear and disappear, a constantly moving company. The story need not be analyzed. Every one who is fond of real romance will be eager to read it.

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Notwithstanding the hard times this indefatigable worker, James Burns keeps at work publishing the *Medium and Daybreak* weekly, and finding time to lecture and get out books like this before us. It is illustrated with two photographs; one of the author and the other of his guide "Tien Si n Tie," to whom so many listened with so much pleasure when Mr. Morse was in this country. Three trance addresses are added. The volume will make a welcome addition to the library of any Spiritualist.

BUDDHISM AND CHRISTIANITY FACE TO FACE, by J. M. Peebles, M. D.

When the author was at Pantura, Ceylon, a Buddhist priest met in oral debate the Rev. Mr. Silva, a Wesleyan minister. The discussion lasted two days, and was attended by an audience of from five to seven thousand people. This pamphlet of 99 pages is a report that has been revised by the respective disputants so that it may be taken as a correct account of what passed.

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This is the title of a collection of articles on Spiritualism from various authors, among whom are Gerald Massey, C. Carter Blake, Rev. C. Maurice Davies, Anna Blackwell, Emily Kistlingbury, Florence Marryat, William White, and others. The names of the writers of the contents are an earnest that these are worth reading and preserving. The volume is attractively printed and bound in a handsome style that will make it a table ornament.

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STORY OF A MINE; by Bret Harte, 172 pp. (uniform with the "Little Classics") price \$1.00.

Novels and romances have so much of a sameness of style when treating of the manners and customs of society that it is a welcome relief to "A Story of a Mine." In this, as in his other works, Bret Harte has a style of his own. With half the number of characters and dramatic situations that he utilizes, other writers would have constructed a society novel four times its size. As the title indicates, it deals with scenes not often introduced. A disputed claim, however, gives the author an opportunity to deal with law, yores, judges and congressmen and show what may be, and perhaps often is, at work to gain the attention of such gentlemen. The book is interesting and well worth reading.

SUBSTANCE AND SHOW; by Thomas Starr King, edited with an Introduction by Edwin P. Whipple, 434 pp., price \$2.00.

In these days when Thomas Starr King is so often alluded to by Spiritualists, and claimed as one of a band of guides by so many mediums, it would seem proper that they should know more of him through the works of his earth-life, especially if they desire to enter into his sphere of thought. Spiritualists can well understand the value of such training. Messrs. Houghton & Osgood present this volume in a neat binding and with the beautiful typographical workmanship for which this house is noted. We recommend it to the careful attention of those who think so much of what purports to come from him now.

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THE PHANTOM WEDDING; or, The Fall of the House of Flint. By Emma D. E. N. Southworth.

This latest story of the popular authoress has never appeared in any form before, and is classed as one of the best she has ever written. The list of contents, as sliced in chapters, is of a strange attractiveness. It runs something as follows: Outside of the Old Flint Palace, The Tree Fates, A Mysterious Warning, A Strange Picture, Braving the Worst, Inside of the Old Flint Palace, The Solitary Watcher on New Year's Eve, The Wandering Voice, Look! Listen! Remember! The Phantom Wedding, The Spectral Brides, The Old Crone's Story, Inside, The Mystery, The Beautiful Sisters, &c. It is a story of thrilling interest, and is written in the author's most attractive style. In addition to this story there is appended a collection of brief and interesting tales by Mrs. Baden, a sister of Mrs. Southworth.

JOSEPH BALSAMO; by Alexander Dumas.

This is reputed the greatest of this famous romancer's numerous works, and it is the original story from which the play of the same name by his son is dramatized. The present edition, in paper covers, contains illustrations of all the characters in both the romance and the play. Joseph Balsamo was always regarded by its author as his best performance. It is a historical romance, the reading of which is like passing through a long gallery crowded with the portraits of distinguished persons. The hero's name is only another for the renowned Count Cagliostro, the mesmerist, necromancer, alchemist and politician. Kings, princesses, dukes, characters like Rousseau, Marat and Charlotte Corday appear and disappear, a constantly moving company. The story need not be analyzed. Every one who is fond of real romance will be eager to read it.

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How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

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

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

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