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MAY 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. 4.

Boston, Mass., U. S. A.

50 Bromfield St.

1878.

From Number 9.

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During the past month we were asked to investigate the noises that were said to occur in a haunted house on Kirkland street, Cambridge, near the Somerville, Mass., line. The occupant, Mr. Marsh, said that he had been troubled more or less for almost the whole year that he had resided there, that his wife had heard and seen many things more plainly than himself; that within two weeks through the advice of a friend he had held two circles there, but it had resulted only in his wife being entranced and seeing and hearing more plainly than ever. He was tired of

being troubled in this manner and desired to to solve the mystery.

Mr. Marsh is an Englishman and his wife is a Roman Catholic. From what has been above stated it will be seen that she was the medium and her power enabled the spirit force to make itself manifest. The circles held had served to render her more sensitive to their presence, and hence their ability to make themselves heard and seen by her, even when she was in her normal state.

The house is said to have had the reputation of being haunted many years. The origin of the reports concerning it cannot now be traced. So far as the appearance of the house is concerned, there is nothing about it that would mark it as a haunted house, any more than dozens of others that can be passed on any of our suburban roads in an afternoon's drive. There are pine trees in front, and a small grove in the rear and immediately surrounding it. It is a two story and a half structure with a piazza in front. It was built some twenty years ago, and in its day, must have been quite a pretty place. Rumors that a house is haunted are apt to be followed by a desertion by the inmates if they have cause to believe so; then it remains unoccupied for a time; then boys gather and throw stones. This is what happened in this case. The "boys" were the Harvard students. The house is under the shadow of Memorial Hall. That "the boys" had many a lark there was evidenced by its condition one year ago. Drawings of skulls, cross-bones and figures of every description

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decorated the walls. It had been unoccupied three years when Mr. Marsh took possession about one year ago.

Although not a believer in haunted houses, and thinking the disturbances caused by mischievous persons he had not lived there many weeks before he heard noises for which he could not assign any adequate cause. Gradually they increased. They were poundings overhead; tumbings down stairs, the lifting of a window, its fall, moans, a noise underneath, and then all was still again for a short time. One evening a crash, as if dishes breaking, so far deceived the head of the family that he rose, revolver in hand, and went down to shoot the cat which he thought might have got in there. No cat and no broken dishes were seen. After this, when he heard the movement of dishes he paid no attention to it, but the footsteps, the noises, were often so natural that he could not resist going out. The result was always the same—nothing human, nothing tangible. It is probable that, if he had not held the circles the present article would not have been written. But after they had been held and she had become slightly developed, the visions to her were terrifying. To him the matter was becoming a mystery which he was determined to solve. He commenced to receive information through her which he thought she could not have become possessed of. One morning when down in a cellar of an L of the house, he heard a voice call his name. He listened and again it called. "Yes," he says, thinking it came from up stairs. "Here," said a voice from the corner of the cellar. For him the mystery was not only deepening but becoming decidedly uncomfortable. To move would be a bad loss peculiarly, to stay was to suffer these experiences.

In this perplexity he applied to us; and it was recommended to form a powerful circle, for the purpose of relieving the intelligence by breaking the magnetic chain if possible. To form exactly the circle needed under the circumstances in a few short hours was a matter of chance; to get together the material to detect and discover fraud, if any existed, was a more easy affair.

Some 20 years ago this vicinity was much interested in a haunted house on the Watertown road. Harper's Monthly at that time had several papers on the subject. A Somerville gentleman, Mr. Daniel E. Chase, a

well known distiller of Boston, bought the place for the purpose of investigating the matter. This he did thoroughly. Mrs. C. H. Wildes is a medium who did signal service at that time, and to her we determined to apply for assistance in this case.

In company with Dr. H. B. Storer of Boston, Saturday noon, April 6, we rang the bell of her present residence 52 Oak street. The husband of that lady said she could not be seen on professional business. On stating that it was desired to make an engagement for the future, the applicant was admitted, to wait until she should make her appearance. Mrs. Wildes came into the room where the applicant was seated, and, before any indication had been given of what the business was to be, she said, in a changed and broken voice, "we have decided to take this instrument to that house. She will tell you that she has an engagement, but we intend her to go. Call Mr. Wildes! He will hear you." Mr. Wildes came in and the voice continued, "We told you that our medium was to go to Cambridge to-day, did we not?" He replied: "I don't see how she can, as she has another engagement, you know, and is obliged to keep it. The voice answered, "Leave that with us; you are willing, and will go also, will you?" He answered, "Yes."

The minor arrangements were soon completed. Three prominent members of the Somerville City Government accepted an invitation to join the party, and a justice of the peace, a constable and several ladies completed it. Dr. Storer through a previous engagement was unable to be present. Some three or four, perhaps, were Spiritualists. Two were private mediums, one a gentleman, the other a lady. Immediately upon entering the house the party, including a representative of the Boston Herald, were invited to an upper room, the same one in which some of the manifestations have previously taken place, where a circle was formed.

After some general conversation between the parties, Mrs. Wildes suddenly became entranced, or, to speak more plainly, under the influence of her guide. Turning to the lady of the house, who sat at her right, she said: "The little one down stairs," meaning an infant child, "has been surrounded by the influences at work in the house so long that she will soon pass away to the other land, if not immediately removed from this place."

There is something decidedly singular about the appearance of this child and the nature of the disease. From all that we could learn by enquiry we have no hesitancy in agreeing with the opinion advanced by one of Mrs. Wildes' controls, that the child is obsessed; in reality dying by having its life forces exhausted by spirits, who, though out of the earth form, are still attempting to live in earth conditions. It inherits a delicate nervous temperament from its parents, and, being negative, is thus terribly afflicted. Physicians are doctoring it with their poisons and hastening the event which Mrs. Wildes has predicted; no intelligent Spiritualist can doubt that it will be fulfilled. When will some practical plan be digested whereby Spiritualism can attempt to heal its own diseases? We see no sign of promise unless it lay in the organization of Spiritualists with a willingness to contribute for the good of humanity, or in the beneficence of some Spiritualist of means, who will endow an experimental institution. When Spiritualism thus embodies its system of treatings, good-bye to the old school of medicine.

To return to our narrative. Stopping suddenly Mrs. Wildes said: "Why do you fear, pale face? You will not be harmed? Now, won't you tell me what it was that passed in front of you just this minute?" In the meantime Mrs. Marsh began to shake like an aspen, her lips quivered and her eyeballs began to roll in their sockets very much as they would if she was dying. "Oh, don't bring her back!" she exclaimed, the tears starting to her eyes. "I can't bear to have her come back." "But," said the medium, "she will not hurt you. Tell me what it was that passed before you." Not stopping for a reply she immediately turned to Mr. Marsh, who was sitting at the other end of the room, and said: "Do you know that you were compelled to come here in spite of yourself? The influences at work around you made you come, and their was good reason for their doing so." Then, as if recalled to herself by some unseen power, a convulsive movement was visible in her whole body, she rose from her chair, a low moan escaping from her tightly clenched lips, and, with her hand closely pressed to her forehead, staggered across the room, and walked into a small side room, in which there have also been manifestations, notably the raising and lowering of a window sash with a loud crash, as noted above. Tak-

ing no notice of anybody or thing in particular she opened a door leading to the attic, and, with a movement, as if in great pain, crept, rather than walked, up the stairs, all the time moaning pitifully, and with her hand tightly pressed to her forehead. When the attic was reached she paused upon the threshold and leaned against the door, just as a person naturally would that had been nearly murdered. After a few moments she walked into the room, and, pointing to a corner in which was a little rubbish—evidently an unused apartment—she exclaimed, with a shudder, "Oh, my God! there! there!" at the same time clutching at her throat with one hand. While the tears rolled in torrents from her eyes, she said, "Oh, joy! joy! to think that I have been permitted to come here!" Then, again continuing her efforts to articulate, she said, "Oh, they won't let me speak, but I will try to in a few moments." After a moment's hesitation, she continued: "There! there!" pointing to the spot in the corner, "there is where I lay." Before the astonished spectators had time to recover themselves, Mrs. Wildes fell back, and, with a few convulsive movements, and two long-drawn sighs, became limp, and, to all appearances, lifeless.

Mr. Marsh stated that the personation was exactly that which his wife had acted. He had spoken to none concerning it and was much surprised to see the scene reenacted by one who was a stranger to him and the house.

After partially resuming a normal condition, she continued: "Oh, I don't want to lie down there! Please take me away from this place." She was assured by the gentlemen present that nothing would harm her while there; but all efforts to comfort her proved unavailing, and she started down stairs, closely followed by those present. When the little room previously spoken of had been reached on the way down, the medium paused in front of the window, and, while a shudder passed through her whole frame, she moaned, still clutching at her throat with one hand, and pointing to the window with the other. "There, there, I tried to scream, but he shut the window down upon my head."

At this stage of the proceedings the excitement of the medium became almost uncontrollable, she moaned incessantly, great beads of perspiration stood out upon her forehead,

and, while continuing her efforts with one hand to remove the pressure of the imaginary hand upon her throat, she pointed slowly to the floor, all the time repeating the words, "There, there, I was dragged along there."

Just at this time, Mrs. Wildes, who had been trying hard to articulate a name, fell back helpless into the arms of one of the persons present. A private medium, however, who was present at the time, was suddenly controlled, and in a loud voice he said, "My name is Ber-ber Stut-strut-st—" "Stoughton," said some one in an enquiring voice and his head nodded assent.

This seemed to relieve Mrs. Wildes somewhat, and she walked into the room in which the seance was commenced, passed out into the entry, down the front stairs, along the entry, and stopped deliberately in front of a closet, built under the stairs and in which the gentleman of the house says he has frequently heard the dishes rattle violently. Opening the door, she went through the motions of mixing and swallowing powders, all the time sobbing and moaning in a pitiful manner. Again was the march taken up, Mrs. Wildes leading the way, although she had never been in the house before. Stopping in front of the room which Mr. and Mrs. Marsh occupy as a chamber, she moaned "there, there. He came from there. Oh, I did not mean to do any wrong." After a little time had been spent here, she walked along the entry, out through the kitchen, and down the cellar steps, all the time giving utterance to the most blood-curdling moans, and repeating the words: "This way, this way; I came this way." Then, as if recollecting herself, she said: "Oh, Not this way! Not this way! Please don't take me this way!" Leaning heavily against one of the gentleman, with her eyeballs distended, and with every manifestation of extreme terror, she said, pointing towards a partition: "There, there; but please don't make me go in there again, will you?" The gentleman assured her that no harm should come to her, and finally she consented to accompany the party to the sub-cellar.

Reascending the cellar steps, and passing through the kitchen and out into an L, the medium suddenly stopped in front of a dark hole, and trembling in every limb, said in a husky voice: "Please don't make me go in there! Oh; please don't, sir! Nothing could

induce her to go into the hole, and as a last resort, three of the gentleman and Mr. Marsh made the descent. It was, indeed, a gloomy place, about 3 feet high by 12 feet wide, and with that damp, uncomfortable smell always to be found in subterranean vaults. It was as dark as Erebus, and a place better adapted for a brutal murder cannot be found in this or any other city in the State. In one corner was a hole about two feet deep, which had been excavated to fix water pipes. In another corner was a pile of dirt, while around in all directions stones and rocks were scattered. A kerosene lamp gave what little light illuminated the apartment. The spot indicated by the "there, there," of the medium, singularly enough happened to be the very spot from which Mr. Marsh heard the voice calling him, as noted in this article, and also the spot to which his wife pointed when controlled. There could not have been any collusion between the three, as the private medium spoken of is a merchant of Boston, and knew nothing whatever of the matter until he was invited to accompany the party. He was not down stairs when Mrs. Wildes indicated the place; neither was Mrs. Marsh present on either occasion. Yet she a few minutes afterwards indicated the same spot. These different mediums indicated that a murder had been committed, that the spirit of the murdered girl was unable to escape from her murderer, who is still living and who enacts the crime over again in his mind every day.

When the party had returned to the room in which the seance first commenced, and, just as they had got seated, a control of Mrs. Wildes said: "I forbid my medium saying or doing anything any further about this matter to-day. She has done enough already."

At this moment, Mrs. Marsh, in spite of all efforts of those present to prevent her, slipped from her chair, and, with one arm extended and the fingers of her hands tightly clenched, fell to the floor in an insensible condition, with the foam issuing from her lips. She slowly raised her clenched hand in the air and struck four distinct blows upon her forehead. The personation was the same as that given by Mrs. Wildes, although Mrs. Marsh did not witness it.

The seance lasted over two hours and others have since been held. From this it appears that the murdered girl was a German, born in Munich. She gives the city in which she was employed in this country, the name of the

woman who introduced her to her betrayer, his name, the time and place that she made his acquaintance. His present residence and other items. Also that in the year named, in the month of August, being *enceinte*, she had an operation performed at a house on Pleasant street, left there, took a close carriage at the Providence Depot and was driven in the evening to the haunted house, so-called. She had been there before, but on this occasion part of the furniture was gone from the upper rooms of the house. She was there taken sick and not recovering when four days had elapsed she was murdered to prevent discovery on the part of the wife who was returning home with others members of the family. The body was taken to the cellar as above described in the personation. The murder was committed with an ordinary hammer. She had but few friends. One, a lady in Charlestown, Mass., missed her and often wonders what became of her.

The girl is described as being a trifle above the average height, rather stout, and of complexion neither light nor dark. She wore a dark brown dress, with a white muslin sack. Her hair was not black, but rather dark. Each of the three mediums gave precisely the same description of the young lady's appearance.

Now it may be asked how far do material facts fit spiritual theories. The Boston Herald bonded the house for forty-eight hours and commenced investigation. The cellar is not one that can be easily dug over, being only three feet high; but the best that could be done was done by the attachés of that paper, assisted by professional grave-diggers. It was not properly done, but a number of bones were exhumed.

[In the midst of all the excitement and public talk about the matter a representative of the Herald submitted a few of these bones to a coroner, and, of course, he thought them to

be meat bones, although he said one of them might be a human bone. They were not submitted to professional anatomists, as they might have been had Spiritualists in Boston had an organization or any representatives known to us who would have borne the expense of the examination by an expert. We could not afford the expense, however small it might have been, or we should have done so. At a subsequent digging, at a depth of six to seven feet, a hammer was found, embedded in the hard earth, (so says the Herald representative) also hair and more bones. The hair was pronounced an "old chignon" and no further examination made of the bones. We have a different opinion, although it is of no value, because we are not competent to pass judgment on such a subject. The bone question, therefore, is an undecided one. It may be a proper query why bones should be found at this depth.]

As the result of other investigations it may be said that such a man does live where he was said to; he did once live in the house; he did once reside in the same city where the girl said she had been for some time; he resided there at a date that corresponds with her story; his habits, the whereabouts of his family in a certain year, and other little clues all happen to fit together to make a peculiar and remarkable case.

From all the evidence that has been presented and obtained we fully believe that murder has been committed in that house. Furthermore that with a little time the case could be worked down and the information that has been obtained be demonstrated to be of practical value. It cannot be expected that work which would take professional detectives months to finish could be accomplished by amateurs in a few days. As it stands now it is decidedly unsatisfactory to everyone who has had any connection with.

A CURIOUS CASE OF OBSESSION. A SPIRIT BATTLE.

In the March number of the *Revue Spirite*, of Paris, there is related a curious case of obsession, apparently by partisan spirits. It says:—

M. J—, at Douai, has been subject to a singular obsession, which was discontinued for some time, but reappeared in December, 1877. This gentleman, the head of a circle of Spiritualists, develops many mediums of every

kind. He also forms other circles in the neighborhood, and moralizes with suffering spirits. Consequently, spirits of a certain class have conceived extraordinary ill-will towards him, of which you may judge.

M. J— obtains, through his mediums, psychic sight, somnambulism, visions in tumbler of water, the early traits of materialization, direct writing and musical mediumship.

But this circle, so united in intention, became suddenly troubled by a case of apparent obsession. M. J— stopped all this, aided by M. Dewerpe, a mesmerizer of Herculean power, who came to his assistance to drive off this bad influence; the entranced seeing medium then beheld a regular battle between the protecting spirits and the obsessors. These last took themselves off apparently. But M. J— was soon after afflicted with a strange trial. He had been subject to it before. It was this. In order to cut great strips of leather used in his business, M. J— has a block of wood (*un bois*) on which he sets (*repasse*) his cutting instruments. Since last December he has constantly found a white powder thrown over this *bois*, which powder notches his instruments. He, his relations, his friends, wipe the *bois*, but the white powder is always there, setting M. J— at defiance. It is of no use to change the *bois*, the phenomenon reappears.

M. J— can no longer cut his leather; his work is bad; he suffers great material loss, and his health declines visibly. When a black spot appears on the *bois* covered with powder, it is a good sign, and M. J— gets stronger; if the spots become larger it indicates that his health is returning; if they disappear, he can no longer set his tools, and he knows that the fight is beginning again among the invisibles.

This battle, he says, will end in his deliverance; for, having already loosened from their bonds several obsessing spirits by his prayers, these last have now received the mission to aid him for the future, and to deliver him from his distress by virtue of the law of justice, which enacts that we must return that which we have taken, and are punished by the way we have sinned.

However this may be, our courageous pioneer is certain that they are working for his deliverance on high. Spirit circles should

join in good wishes for the same purpose, for M. J— is now but the shadow of what he was, and this characteristic phenomenon has occurred twice in the same year, to one of the most intelligent and energetic of men. This is no fiction—it is a reality.

The above closes the story as far as it is related in the *Revue*. There are several interesting features, noticeably the exorcism by the will of the mesmerizer and the conflict among the spirits. We find that the capacity of a person to believe what may be told by another concerning certain manifestations depends largely upon the experience through which the listener has passed. The Spiritualist who now readily believes the story of the communion of spirits, doubted, if he did not scoff such stories before he had been prepared to receive them by his own experience. Perhaps it is not so much a matter of belief as it is the capacity to comprehend, or conceive of the probability of its truth. Now while some may take the above with many grains of allowance, we see in it a repetition of an experience with which we are familiar. We can easily look back to the time when we should have deemed it absurd. Obsession by undeveloped spirits is more common than is generally imagined. It often ends in possession and the medium becomes the victim of a class of low spirits that drag him or her down to the depth of degradation. We have argued and worked from this standpoint for several years. The dangers of mediumship are not enlarged upon as they should be. The ability of spirits to psychologically influence without coming in direct contact with a medium is another subject little understood; to our mind there are too many of these topics neglected to warrant the waste of much valuable time in the discussion of topics introduced under the head of Theosophy, which has been repeatedly and fruitlessly challenged for its facts.

Scribner for May has the following:—
“as a Circulating Medium was in the act of Levitation at a dark Séance, while he was describing the Black Spirits and White by whom he was sustained in the air, an Inquiring Skeptic shed light on his Movements by turning on a Lantern he had concealed

about his Person. The Circulating Medium came down from his Ladder, and said that he would be a Party to no such Trance-Action. And the Believers arose and cast forth the Inquiring Skeptic, who thereafter sought with his Lantern for an Honest Man in other Circles.

Moral.—Light, more Light.

THE PHILOSOPHY OF THE MYSTIC SCIENCES.

BY J. W. MACKIE.

We are too apt to treat as imposture exceptional sensations which we have long ceased to be able to understand, but which have always been well known to magicians and fortune tellers in the stage of fetishism.—COMTE'S POSITIVE PHILOSOPHY.

I was in the Spirit on the Lord's day.—JOHN, THE REVELATOR.

Science and Philosophy—Materialism and Infidelity—have made a great mistake in ignoring the claims of religion to a serious, scientific and philosophical examination. True, they have weighed the scientific and philosophical claims of what is called Divine Revelation, have tested them in the crucible of reason, and have found them wanting. Still Religion remains untested, for there is a difference between Theology and Religion, between the Churches and religious experience. Experimental Religion has not been submitted to the crucial test that Churches, Bibles and Theologies have with the same result. The same power and character of Religion—pure and undefiled—is beyond the criticism of Science and Philosophy. It is the bright mark in the distance to which they must aspire to be perfect in their respective departments.

Yonder is a poor, ignorant Methodist. Speak to him of Science and Philosophy, and he knows not even the meaning of the terms. Ask him about the salvation of his soul, and his eye brightens, and a warm glow of peaceful satisfaction ennobles his countenance, the index to the peace within which passeth all understanding, the proof that he has passed from darkness into light. You may demonstrate to him the contradictory character of the Scriptures, prove by every principle of logic that Jesus was a myth and Christianity a delusion. In his simplicity he will reply: I know not. One thing I know, that whereas I was blind, now I see. I loved sin—now I love holiness and Jesus. And this transformation of character and purpose is a fact as positive in the experience of men as any of the facts of Science. It must be granted that such experience does not remove the incongruities in the written revelation, but it does prove that there is concealed in those cunningly devised fables, a potentiality, capable of producing those remarkable and desirable effects.

What is it?

Away in the valleys of the Wahsatch Mountains is the poor, universally detested Latter-Day Saint, the fanatical Mormon. Why does he leave father and mother, sister and brother, wife, family, possessions and reputation to gather with the Saints in Zion—in Utah? He may be a polygamist, be even a traitor to the government of the United States; nay, his hands may be red with the blood of a human sacrifice, yet he feels and knows that there is a truth in Mormonism, and is assured that it is the work of God. Ask him how he came to know this, and his eye will meet yours with that honesty and firmness and earnestness which are begotten of conscious knowledge and integrity, and in substance will say to you: When hands were laid on me for the Gift of the Holy Ghost, I was conscious of receiving a new power, my spiritual eyes were opened, doctrines which were dark before were now clear, I became a new man; spiritual power was given me, I beheld visions and I prophesied, and I saw both realized; day by day I experienced literal answers to prayer. I saw hands laid upon the sick, and saw them cured. We became conscious together of a new power, and a support from a Power without, which was the Holy Spirit.

Thus the Mormon will tell his simple tale. Tell him he is deluded; he will pity your simplicity and ignorance. Explain these things as you may; demonstrate in irrefutable argument the silliness or even wickedness of his religion; he will remain firm in the consciousness that he has received a testimony for himself—that by doing the will of God he knew for himself that the doctrine was true. This experience is no delusion; is a fact, and holds thousands in Utah who otherwise would leave an institution so much at variance with their earlier education and prejudices, and alien to all the world beside.

What is it?

Are the reputed miracles of the Catholic Church all delusion or deceit? Were there never genuine cures of actual disease at the shrine of Our Lady of Loretto? Was the simple barefooted shepherdess, the Maid of Orleans, Joan of Arc, an imposter? She, who in her superstitious fanaticism was more

than a match for all the wise counsellors of the Court of France; her military genius greater than the combined skill of the victorious generals of England! There was a power in her superstition which led to victory.

What was it?

Can you tell the Quaker that the inner light—the still small voice is a delusion? He has experienced its monitions too often to heed you. We have seen powers produced by Mesmerism in the person of an ignorant lad, latent or acquired, by which in intelligence, diction and action he would rise immeasurably above his ordinary normal condition and experience.

What were they?

Can the combined forces of Science and Philosophy persuade the Spiritualist that occult forces have not been at work in his presence? No one doubts that a vast amount of spirit wonders can be mimicked and caricatured. A large proportion is subject to rational explanation within the limits of physical law. There is also an overwhelming quantity of deceit simulating Spiritualism, objective and subjective, to be encountered by investigators; yet there is a residue remaining untouched. Intelligences are invoked which no trickery or self imposition, or any physical law, as ordinarily understood, can explain or simulate.

What are they?

Did witchcraft and sorcery have no foundation in fact? What hideous spell so beclouded the intellect of the best men in that age of sorcery to lead them to testify in all solemnity before a court of justice, that they had seen the victims of witchcraft float in the air and fly around the room, and that in spite of every precaution pins, knives and other petty instruments of torture were to be found on their persons? What was the foundation of witchcraft?

It is useless to dwell on the oft repeated explanation: superstition and ignorance, and which probably covered as much of Witchcraft as deceit and humbug covers Spiritualism and Mesmerism. The cry of delusion and hallucination only makes the darkness darker and brings us face to face with other more insoluble problems.

Dr. Carpenter has been lauded to the skies by Christian orthodoxy. He has cheated them into praising the hardest blow that their Scriptures has ever sustained. If they

accept his conclusions Balam's Ass never saw an angel nor was her tongue moved to speak. Mary labored under a hallucination when Gabriel announced the coming conception. The whole net-work of spiritual experience and spiritual history of the Bible, and the Christian's hope of salvation is effectually demolished by Dr. Carpenter's battle ax. Anything to beat Spiritualism!

This occult power has manifested itself in many varied forms, in many degrees of beauty, utility and aspirational efforts, leaving nothing unturned, breaking into the most sacred places, surprising us by its utter contempt for conventionalities, the conservation of science, philosophy and theology. When one form is destroyed it is replaced by another more mysterious and potent than its predecessor. It is instinct in the lower animals, it is inspiration in man. It is the key which will unlock all the mystical words of evolution, biology and psychology. It is in one word—Religion. Not a creed-bound vassalage to a church, or the mere appendage of a priesthood. Not unmeaning forms that fetter the soul, but the free spontaneous outbursts of the spirit as it reaches forward to the heaven, which it instinctively, inspirationally feels must be its destiny. No church, no party, no creed can monopolize this occult principle, this terribly prostituted principle, called religion. It is as free as the air of heaven. It is the common property of all mankind. It cannot be confined within the lids of a book nor be fenced in by the most sacred enclosures. It is yours, it is mine. The birds of the air sing its praises, and by its aid the ants prepare for the coming winter. It is the basis and the end of every form of life, and every thought is but an expression of its existence. It is not confined to the pure and sinless. The barbarous chief of a barbarous race in a barbarous age, guilty of crimes shocking even to those rude times, attuned his heart and harp under its influence, and gave to the ages a psalmody which has been a perennial source of consolation to the weary travelers through life's pilgrimage.

We know not the full power and plastic capacity of this mystic principle, by its protean character; it eludes the grasp of those who would monopolize its power. It is equally at home in Occultism as in Spiritualism. It encourages the idolator and inspires the saint. By its aid all things are possible. "For in truth, I say unto you, if ye have faith as a grain of mustard seed, ye say unto this mountain, 'Remove hence to yonder place,' and it shall remove; and nothing shall be impossible to you."

THE DIGHTON ROCK.

America is rich in puzzles for the antiquarians. The Mounds of the West, the Old Tower in Newport, R. I., the Dighton Rock in this state, and other objects scattered in different parts of the country, all indicate that people other than the Indians once inhabited our land. We give below an engraving of the Dighton Rock, which is one of the most perplexing of these puzzles.

This rock—called *Monumentum Assonetense* by the learned—is situated on Assonet Neck, just by the margin of the Taunton River, and in the town of Berkley, not Dighton. The rock is eleven feet in length by four feet and a half high, and consists of a mass of gray granite lying on the sands of the river, which partially covers it at every tide. On the water-side the face of the rock is nearly smooth, and has sixty degrees of inclination. The figures are rudely carved, and partially obliterated near the base by the action of the water. They consist of rude outlines of human heads and bodies, crosses, misshapen letters, broken lines, and other singular forms and combinations. The first record of these inscriptions was given by the Rev. Mr. Danforth in 1680, who refers to an Indian tradition, that "there came a wooden house, and men of another country, swimming on River Assonet." Gen. Washington expressed the opinion that these sculptures were made by the Indians; he having in early life seen such writings, which were evidently done by them. Many savans believe that some of the inscriptions were made by the aborigines, and some of them by the Northmen; and it is pretended that the name of *Thorfin*, cut in Latin letters, can be clearly read. Many drawings have been made of these curious figures, and many theories as to the origin of them started. Originally Assonet belonged to Dighton, and hence the name "Dighton Rock;" but since 1735 it has been a part of Berkley.



CRYSTALLOMANCY. WHAT IT IS. ITS ANTIQUITY.

Before the British National Association of Spiritualists, Dr. Kenneth R. H. Mackenzie, F. S. A., read a paper on Visions in Crystals and Mirrors, from which the following definition of crystallo-mancy and a sketch of its antiquity is extracted:

It may be as well to start with a definition of crystallo-mancy, the art or science by which, under certain peculiar conditions, the appearance of ultramundane intelligences may be obtained to actual visions by persons having a particular power in their waking

and normal condition. These visions are attainable by means of crystals, mirrors and vessels of water. In many cases it has been found impossible to predicate what special vision would present itself; but, in some rarer instances, these visions have proceeded in an orderly, cumulative series, exhibiting points of similarity with the visions obtained by other persons now actually living, or of whom we have authentic accounts.

It is a fact that no crystallo-mancer will deny that a new and peculiar world is opened to him when he enters upon a complete con-

ference with spirits communicating by these means. And, what is more, not only is it a new and peculiar world, but it is one of law, of order, of hierarchical development, as distinct in itself as any state or society, worldly or spiritual, can be—a world, moreover, not contradicting our present world, but supplementing and completing all other investigations of a like nature everywhere. It is also chronologically consistent, if I may use the term. The crystal spirits of Dr. Dee, and those of the unknown crystallomancer of the time of William III. in the British Museum, say the same or similar things to those proclaimed by them in the reign of George III. and Queen Victoria. Nor do these spirits profess an undue superiority; they never declare themselves as final beings beyond whom there is no advance. Either by indirect statements or open assurance they proclaim that beyond their own sphere of action there are higher forms of intellectual life. The profess themselves bound by harmonic laws imposed by the Almighty Creator, and they maintain an unbroken fealty towards that Creator. Nor is their spiritual life spent solely in acts of adoration and reverence; it is replete with active duties towards others of a benevolent and educative character. They observe in their intercourse with mortals the ordinary conditions of punctuality in meeting and gradual communication of knowledge. They appear to have functions of the most varied character, and permeating the whole of their nature is a spirit of consistency and quiet belief, which finally loses itself in a brilliance of Divine glory, for which we mortals are evidently unprepared.

Crystallomancy was evidently known in times of great antiquity. The Indian philosophers knew of it and it formed a part of the Druidical system. The Hellenic and Roman worlds were in the practice of it, and the Egyptian priests held it among their most sacred treasures. The orb of beryl is perpetuated as a symbol of authority in our royal families to the present time in conjunction with the wand or sceptre. Other stones, as the works of Pliny Theophrastus and many others show, were regarded as possessing peculiar qualities, but the beryl or rock crystal, both in the oriental and occidental worlds, was considered emphatically royal; the Hebrews regarded it as being dedicated to the royal sign or constellation, Leo the Lion. That specific properties reside in particular

kinds of stones, plants, and minerals has been long suspected, and that they have peculiar effects upon particular sensitives, both male and female, has been proved by Mr. John Enmore Jones, of Peckham, in a work on "Man," published some twenty years ago, and that work I would earnestly recommend to your attention. But the beryl seems to have ever maintained its place as the most important of these natural objects. In the Louvre at Paris is preserved one, if not more, of these crystal orbs belonging to Chilperic, one of the ancient kings of France, and it in all respects resembles those in use at the present day for the evocation of spirits. But as insignia of authority do not, as history proves, appertain solely to one class of beings, we find it adopted by the magicians of the middle ages, by the physicians, astrologers, and occult students. Thus Paracelsus is said to have imprisoned within a beryl a familiar spirit who aided him in his cures, and Dr. Dee may have consulted his beryl in questions appertaining to health, although this would seem doubtful, inasmuch as his conferences with spirits scarcely ever turn upon subjects in any way to be construed into medical questions. Such was Dee's faith in astrology that he preferred to consult the stars and the earth with its supply of simples for this purpose, reserving the crystal and the famous black stone for more exalted investigations. There is no time on the present occasion for an elaborate account of these proceedings, but they may be easily read in the folio published by Meric Casaubon. It is not to be wondered at that the volume should be rare in these days of insincere belief, but there can be little doubt that Dr. Dee fully believed and guided his conduct in great measure by the counsels of the crystal spirits. Although he may seem a dim figure to us now, he was no inconsiderable personage in the days of Queen Elizabeth. It is not to be contested that the number of inquirers into this form of occult science was at no time very large; but a chain of continuity appears to have been preserved and like methods adapted from the times of Dr. Dee to our own. There exist eight volumes of manuscript in the British Museum in which the same spirits evoked by Dee appear, and allowing for the change in human language, their expressions are very similar, their doctrines identical, and the same may be said of Dr. Rudd's series of Rosacruzian reveries. This claim of continuity has remained intact to the present time, and by like methods those who prefer this mode of spirit communion obtain their various results.

Editor's Notices and Comments

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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.

THE OUTLOOK.

Can you perceive the grand awakening on the subject of Spiritualism in this country and all over the world? Have you noticed the spontaneous manifestations occurring among people who knew nothing of the philosophy and believed less until the evidences of their senses forced a conviction? Is it not a sign of a healthy growth that impostors are being exposed everywhere while genuine mediums are permitting the most absolute tests and astonishing even Spiritualists by the strength of the manifestations under these conditions? Oh, there is cause for general rejoicing. "The Morning Light is breaking, the darkness disappears." As we have glanced over the leading papers of the United States

that come to hand we have been astonished with the experiences that are therein recorded. It needs no vivid imagination to picture the other world forcing itself into connection with this sphere of existence. The wall that separates the two grows weaker. Every day it is crumbling and the spirit force rushes through triumphant, determined to make itself seen, heard and felt.

THE TRUE RELIGION.

It is oftentimes difficult to ascertain if the stories appearing in the secular press relating to spirit interference in the affairs of this world are true or merely imaginative. In the majority of cases it is evident that the author is familiar with the subject of Spiritualism and valuable information concerning the philosophy is disseminated. In our department for "Mental Phases" of the phenomena, we publish a story that comes from St. Louis of a spirit husband, by his direct influence, sending aid to his starving wife. It is claimed that the man who had been influenced was a member of the church and dreaded to have anything to do with Spiritualism; but was induced by a friend to visit a private medium. She soon became controlled by a spirit, who said, "My name is S. God bless you my noble friend. [Here the lady arose and shook hands with the gentleman we have referred to.] This may seem strange to you, and I ask your pardon for the trouble I have been to you. You were the only person I could control to save the life of the woman I love and my daughter. I saw something must be done and done quickly. I read your mind and saw that you were of a noble, philanthropic nature, and that I must influence you and induce you to help them if possible. While your mind was on your business I took control of your hand and wrote what you saw. Rest assured, kind friend, I shall trouble you no more. From my heart, O how I thank you! You have relieved the anguish of a spirit, and saved those I loved from pain and death. If I can assist you at any time I will be one of your guardian angels, to ever be near to help in time of need. When you are passing to this shore I will help you over. I will thrill you with love. I will lull your mind with sweet repose as you

pass from your shore, and grasp you when across and bless you. Life here to the good is a mission of love, to help humanity from the lower to the higher condition of life."

The church member here remarked: "Can you tell me which is the true religion?"

"I can. It is the one that gives you the most happiness, by teaching the most love to your fellow-man. Farewell, farewell, but not gone."

A TREE IS KNOWN BY ITS FRUITS.

It is worthy of comment that the perpetrators of many of the embezzlements and forgeries that have lately been brought to light are spoken of as "pillars of the church." There is a noticeable absence of Spiritualists and Liberalists in this catalogue. To exchange the customary seat in front of the minister for a ticket in the convicts' gang in the State Prison isn't a strong recommendation for the practical value of religion. The worshippers in the galleries are not apt to move forward to fill up the vacant seat under the pressure of the remembrance of the one who once occupied it. The doubter is armed with an argument that will weaken the eloquence of a revivalist.

The majority of congregations of so-called Christian denominations encourage the false living that is productive of so much crime and misery. The man who pays ten cents on a dollar, yet rides in his carriage is always warmly invited to all gatherings; while the honest man who is obliged to accept the ten per cent in full settlement of his claim is neglected, because he is economizing to overcome the pressure occasioned by the loss of of the other 90 per cent. The young man entering upon a life for himself is taught by observation to "get money." The young woman looks out for money that she can make a better show than the others. What wonder then that under such circumstances men will live beyond their means, and to do so will legally or illegally, if necessary, rob those who trust them.

An every day religion is needed, something that will give one the strength to "dare to do right." Spiritualism furnishes this. When a man comes to fully believe the spiritual philosophy, to know that the next life is but a continuation of this, to know that there is compensation and retribution for every thought and deed, then he will be able to defy the shallowness of so-called "society,"

and live a true life, seeking only the consciousness of having done right.

THE TRUTH ALWAYS FRESH.

Sometime in 1850, Stephen Albro, who had been the editor of the *Age of Progress*, had occasion to write a letter on the condition of affairs then existing in Spiritualism, and in it appears the following paragraph which is very *apropos* at the present time. He says:

"Some of the present expositors of spiritual humbug, who fail to make its advocacy a paying vocation, have been, for many months past, and probably are still, endeavoring to mend their fortunes by exhibiting to audiences of scoffers at Spiritualism, the manner in which they practice bogus manifestations, when they were traveling advocates of the spiritual philosophy; charging a dime a head for admittance to the show. Maryatt tells of a gin-drinking mother, who took fire, and was reduced to a heap of cinders, by inhaling the flame of a candle. And he tells of a son of that mother, who gathered her charred remains into a bag, and exhibited them in public places, at a penny sight; recounting at each exhibition, the cause and manner of his mother's death. Which of these two charlatans should you consider the most loathsome, in the estimation of honorable minds? If you find it difficult to decide, I will not press the question."

THE LESSON OF THE HOUR.

It needs no remarkable prophet to see that the day for impostors is drawing to a close. They have had a long season of pleasant weather, with only an occasional cloud to disturb them; but now a storm is gathering that will certainly strip them of their pretensions. Genuine mediums without an exception are demanding exact conditions, and submitting to experiments that reveal phenomena of a surprising nature. They prove beyond a shadow of a doubt that whatever manifestations do occur have their origin in some cause other than the physical agency of the medium or confederates.

It gives us pleasure to be able to agree fully with the *Banner of Light* in its conclusions regarding Mrs. John R. Pickering, which we notice in our department for form manifestations. There will be no room for any difference of opinion concerning other mediums if the exact tests and conditions are applied. When an account describes minutely

the surroundings of the medium, and shows conclusively that there could be no confederates at work, and then in addition to this demonstrates that the medium could not have personated the forms, the evidence becomes strong and valuable.

Genuine Mediums can obtain the manifestations under these conditions. Whoever requires conditions that will admit of fraud, and will permit no tests, should be set aside. In no other way can imposters and tricksters be driven out of the spiritual movement. The day for sentiment has passed. There is no necessity for abusing a medium or injuring his or her self-respect. It is not difficult to detect imposture or determine upon the genuineness of manifestations. We have found that the medium who has nothing to conceal does not fear a most rigid examination. They have the consciousness that the manifestations are caused by a power independent of their physical agency.

Genuine mediums should be supported by having the encouragement and sympathy of every Spiritualist; but let us be sure that there are genuine. If they are, they can demonstrate it; if they cannot, let the support and patronage go to those who can. Boston to-day has several who have flourished as mediums for form manifestations for several years. Are they genuine? The Banner of Light circle or some other competent persons should be permitted to apply these tests. They have had their own conditions long enough; it is time now for the other side. It is of no use for these doubtful mediums to tell what can or what cannot be done. It is sufficient that the manifestations have been obtained under these conditions. Let us have exact investigation. Uptill recently it has been impossible to obtain test conditions; now let us make it impossible for mediums to practice fraud. Apply the conditions to these doubtful characters, and see what the result will be.

HENRY WARD BEECHER'S OPINIONS.

On Sunday, April 21, the subject of Mr. Beecher's sermon was, "The Universal Fatherhood of God." In the course of it he said that he did not doubt but that there were some conditions when the mind became sufficiently sensitive to hold direct communication with the Divine Being. He also thought it extremely probable that the spirits of those departed had the power to revisit those upon

the earth whom they had left behind. In this connection Mr. Beecher said, "With all my heart I wish I could believe in Spiritualism, and I would if it was not covered up with so much of nonsense; the philosophy of the thing is all right. Do you suppose my father or my mother don't remember me? Why should not those who are nearest to us here be nearest to us there? So far as the general idea of Spiritualism is concerned I believe in it; but so far as the practical results are concerned—that which is peddled through the country—that I do not believe in." Mr. Beecher continued by giving his experience and illustrating his meaning. It may be summed up in short by saying that Mr. Beecher believes just as much as it is popular to believe; enough to satisfy the Spiritualists in his congregation, and not enough to displease those who know nothing of the subject.

PRACTICAL SPIRITUALISM.

Said Prof. J. R. Buchanan in this anniversary address, "I would now call upon Spiritualists, as men whose minds are open to the light from above, to whom the spirit world and its Divine ruler are not remote historic things reached by theologic speculation, but ever present and penetrating realities, to embody in their lives this law of love, and thus prove the sincerity of their convictions. If the demonstrated reality of eternal life and its responsibilities does not produce in us that earnest activity of religious life and duty which has been produced in others by a religion without living evidence, based solely on historic records, the conclusion is inevitable that we are ourselves inferior in our moral natures, and that our highest enlightenment will profit us little, either in this world or the next. It is not the amount of truth which a man knows, but the amount of truth upon which he acts, that determines his destiny; and if those who have been foremost in the recognition of spiritual truth are not also foremost in reducing it to practice, they will be ranked hereafter as the intellectual idlers and shiftless vagrants who ramble through a new country making no settlements, and building no houses, and merely preceding a more permanent and respectable population.

"Whether the present spiritual movement is a mere gypsy ramble of curious sight-seers and idle excursionists, or temporary squat-

ters in the wilderness, or is the commencement of something permanent, is a question that Boston Spiritualists should answer as soon as possible."

PHOTOGRAPHING THE UNSEEN.

The following is from an article in the *Scientific American* on the "Scientific Application of Photography":

"An odd circumstance is that photography sometimes reveals things totally invisible to the eye. Inscriptions on ancient manuscripts have thus been brought to light. The ink containing peroxide of iron, had faded so that it was no longer visible, but it had affected the photogenic power of the surface, so that in the photographic print the characters once more appeared in their original blackness. Vogel mentions a case where the face of a sitter appeared in the portrait covered with spots, although none were visible on the skin. On the following day on which the portrait was taken, an eruption did appear, and the person afterwards died of varioloid. The visible yellow of the incipient pustules had evidently affected the sensitized surface, and the disease had shown itself to the camera before it had been recognized by the doctors."

The bearing of these facts upon the subject of spirit-photography is obvious.

OTHER SOULS.

Recent issues of the *Scientific American* have appeared which contain interesting articles on "Plant-Mind," favoring the idea of the ancients that a plant is an animated and sentient being. In other words, that plants have souls. It is noteworthy that so entirely a physical journal as this is, should characterize the mind of an independent German thinker (Theodore Techner) as being "inspired."

COMMUNISM.

Communism is defined to be the administration of the whole property interest by chosen officials, just as certain special interests, as highways, water supply, etc., are now administered; the principle being, "all for each and each for all." As man has an inalienable right to the products and profits of his own labor, communism can only result from a voluntary sacrifice of one's own possessions for the sake of others. This, it is asserted, is the real meaning of Christianity;

the apostles who "had all things in common" being the original communists.

SOCIAL SCIENCE.

Gen. Burnside has introduced in the Senate a bill which proposes to "introduce moral and social science into the public schools of the District of Columbia." The bill provides that as a part of the daily exercises of each school there shall be instruction in the elements of moral and social science, including "industry, order, economy, punctuality, patience, self-denial, health, purity, temperance, cleanliness, honesty, truth, justice, politeness, peace, fidelity, philanthropy, patriotism, self-respect, hope, perseverance, cheerfulness, courage, self-reliance, gratitude, pity, mercy, kindness, conscience, reflection and the will."

THE BIBLE.

The first five books of the Old Testament, or sacred writings of the Hebrews, commonly called the Pentateuch, were removed from the Jewish tabernacle, where they have always been kept, to the temple of Solomon himself 1004 years before Christ. To these books others were subsequently added, numerous copies made, and the whole translated into Greek 284 years before Christ by 70 translators, hence receiving the name of the Septuagint version. The first printed copy was produced in Hebrew A. D. 1488, and in Greek A. D. 1574. Of the fourteen hundred millions of inhabitants of the earth only four millions accept the Bible as the Word of God. The New Testament was written in Greek about 100 years after the birth of Jesus.

ANIMISM, it is affirmed, is the foundation on which rest all the religions of the world. What, then, is Animism? Neither more nor less than "a belief in the existence of souls or spirits." These spirits take up their abode in some object, lifeless or animated (Fetichism); or they appear to men of their own accord, or by means of conjuration (Spiritism). Belief about a life after death is primary to a conception of divine beings.

THE *Religio Philosophical Journal* of Chicago has treated the *Spiritual Scientist* very kindly, giving it strong notices and calling attention to its articles. We are very thankful for its interest and will try to merit the good opinion it has expressed concerning us.

THIRTIETH ANNIVERSARY.

The thirtieth anniversary was very generally observed by appropriate exercises, and almost every city and town noted as a centre for Spiritualists had a creditable gathering. In our small space we can not make a record of all, nor is there anyone that is particularly noticeable above the rest. The weekly papers have full reports.

LAST month we recorded a series of experiments with Mrs. John R. Pickering of Rochester, N. H. A few days before we held that seance, a circle from the Banner of Light had been there and expressed themselves dissatisfied. We felt sure that the time would come when they would have different opinions, and it has already arrived. In the department for form manifestations will be found a notice of their last experience. They applied conditions which may be deemed absolute, and obtained strong manifestations.

Henry Ward Beecher has now said publicly that he believes in Spiritualism. He has often said it privately.

OUR thanks are due those kind friends who assist us by sending us cuttings from secular papers alluding to Spiritualism.

Spiritualists notice that psychical phenomena are stronger in the spring months of the year.

THEY have established a society of Spiritualists in Copenhagen, which is the first of which we have had any notice in Denmark.

THE Free Religion Society of Springfield, Mass., has elected H. E. Buddington president and Josiah Jordan treasurer. Both gentlemen are earnest Spiritualists.

THE Carson, Nevada, Tribune reports that quite a revival is taking place among the Spiritualists of that part of the State, and particularly in Carson; that nightly seances occur there and the most extraordinary phenomena are obtained.

THE Boston Daily Transcript for April 18th, contains an able article from the pen of Epes Sargent, Esq., in which the new testimony from high quarters in Europe concerning the reliability of Henry Slade's mediumship receives a clear and cogent rehearsal.

TO HAVE faith in a medium and take what

comes as genuine is so Hazardous as to become ridiculous in the light of the surprising manifestations obtained when you know that whatever comes must be caused by an agency independent of mediums or confederates.

BARON DE BOZZI. The Baron Michele Guitera de Bozzi, founder of the Florentine Psychologogal Society and for the past three years its president, passed to the higher life, March 14. The leading seances in Florence, Italy, were held at his house, and several learned Italians here made a study of the facts.

Alfred Russel Wallace, in speaking of Spiritualistic manifestations that he recently witnessed, says: "A further discussion on the inner nature of man and his relation to the universe is a mere beating of the air so long as these marvellous phenomena, opening up as they do a whole-world of new interactions between mind and matter, are disregarded and ignored."

Gerald Massey, in our opinion, states an important fact when he says Theosophists have accepted the giants, the pre-adamic races, the daughters of sin, and various other creations entirely mythical, that is, with quite another origin and meaning as actual facts or spiritual phenomena; have done on behalf of the Myths just what others have done on behalf of them when found in the Hebrew sacred writings.

AT the Church of St. Andrews, Tavistock place, London, Eng., last month, Dr. Maurice Davies, an Anglican priest, publicly and authoritatively declared that the Spiritualistic creed is in harmony with Scripture and primitive Christianity. The text was taken from I John, iv., 3, which he held to be as applicable to communion with disembodied spirits of to-day as with the embodied ones originally intended. This is the first time that such sentiments have been advanced in a consecrated building.

THE pulse-beat travels with a rapidity of about 35 feet per second, according to experiments made by Weber in 1850.

THE magnetic phenomena are now generally supposed to be the effect of strong thermo-electric currents passing from east to west, between the tropics, along the apparent path of the sun.—Richard Owen.

THE Advent Review admits that Spiritualism is making wonderful progress, but sees in this only a confirmation of its belief that the "latter day" is about to dawn and the devil is at hand to claim his own. At the same rate of progress that it has made the past 30 years, if the devil has a little more time it is difficult to predict what the result may be. In the meantime if the Advent Review will continue to publish as many facts concerning Spiritualism as it has done, they are welcome to their deductions. We will be content with the publication of the facts. They speak for themselves.

Several ministers in the West, connected with different denominations, have expressed a belief in the genuineness of the phenomena they have witnessed, while two have preached a course of sermons which are nothing more nor less than Spiritualistic lectures. The churches have taken no notice of their conduct.

VOICE OF THE PRESS.

REV. JOSEPH COOK did not tell his hearers in Tremont Temple, or his readers in the Advertiser, that the senior and leading editor of Zeitschrift, Prof. Fichte, is an open and avowed Spiritualist, (as recorded in the third edition of Fichte's Anthropology,) and that others of its staff are more or less interested in the philosophy and phenomena of the New Dispensation. Mr. Cook is willing to get facts where he can, evidently, but is also willing to leave to others the giving of credit where credit is due.—[Banner of Light, Apr. 27.]

WE ARE by no means desirous of giving the phenomena a name; it is enough for the present to attest to their reality, leaving it for scientists to investigate and theologians and skeptics to gaze upon with wonder and astonishment. It is of no use for any man, standing afar off or near, to call it a cheat or a sham; as well might it be said that the pealing thunder is of the imagination and the flashing lightning a visual illusion. Whatever they may prove to be, the phenomena are real; and the eternity of the past, the eternity of the present, and the eternity of the future, making one rolling, endless cycle, will not be long enough to undo that fact. Of necessity this discovered power must uproot old theories, but what is a theory in the

face of a fact?—[Haverhill Publisher, Apr. 27.]

EVERY time a Catholic clergyman fulminates his rays of ire against the swelling flood of Spiritualism, one can say that our cause is prospering. In fact it is a sign of an important triumph when the Roman clergy are obliged to break their silence on account of the progress of the doctrines of Allan Kardec.—[Ilustracion Mexico.]

• THAT a designing, unscrupulous person may, through information obtained by his own medial powers, or otherwise, with cleverly performed tricks and deceptive representations, so work upon the credulity of intelligent people as to cause them to firmly believe they have witnessed a genuine spirit form materialization, is demonstrated in hundreds of instances. To the confiding and credulous observer the *prima facie* evidence in support of the genuineness of the fraudulent manifestations is equally as good, and frequently better, than the evidence in support of the truly genuine. That there are genuine form manifestations seems, from irrefragable evidence, to be fully established; and it is equally certain that most so-called form materializations are counterfeit. There is, then, no alternative left but for us to insist on crucial test conditions in every case. [R. P. Journal, Apr. 20.]

WE ARE perfectly aware how sensitive mediums are, and hence have been willing to be as lenient as possible toward them; but we agree fully with the R. P. Journal that there is a point where patience ceases to be a virtue, and that the time has come to rebuke such vacillation.—[Banner of Light April 27.]

OUR FRIENDS of the daily press (with a few noble exceptions) don't like our facts, and so they hope to stamp them out by ignoring them, and preventing their readers from becoming acquainted with what is going on in the world, so far as Spiritualism is concerned. "It moves, gentleman, notwithstanding."—[R. P. Journal.]

MANIFESTATIONS which are utterly valueless to Spiritualists should be so considered by all Spiritualists. It is enough that is genuine, and we are stripped off, to command the confidence of the world.—[R.]

Phenomenology. Physical Manifestations.

Mrs. John R. Pickering—Absolute Conditions.

On the 18th of April a circle from the Banner of Light held a seance with Mrs. John R. Pickering at Rochester, N. H. The editor in the issue of April 27, describes the room and cabinet, a clear idea of which has already been given in the Scientist. He says further,—“We went into the cellar, directly under the locality of the cabinet, and critically examined the under flooring of the room above, to ascertain if trap doors could be found, (as several of our party were extremely skeptical,) and ascertained that everything was intact, no indications existing of trap doors or machinery of any sort, but everything being as it ought—on the square. We subsequently examined the flooring in the seance room. Mr. Pickering ripping up the carpet for that purpose directly where the medium was to sit. In fact the examination of the premises was conclusive, clearly proving the published statements of others in this respect to be correct. The ladies of our party were delegated, previous to the seance, to critically examine the medium's clothing in order to be sure that no costumes were therein hidden, after which preliminary the lady was escorted by them to the cabinet. Their report was that they had thoroughly examined Mrs. Pickering, that her clothing was of dark color, (not a particle of white cloth entering into the sum total of her apparel,) and that there was not the least opportunity for the concealment of costumes.

Under these conditions the editor records the appearance of some twelve or more forms. Among them was one recognized by Mrs. Jennie S. Rudd as her mother, giving the name of “Rosina,” which Mrs. R. said was correct. She seemed anxious to approach as near as possible to Mrs. Rudd and Dr. Goodrich; in order to be recognized, bowing her head while uttering the word “Rosina.” This spirit had promised to manifest to the daughter on the first opportunity offered, when the parties named above should both be present at a materializing seance.

Another form was recognized as that of Fanny Conant. The editor says, “At that moment a satisfied expression passed over the countenance of the spirit as she came nearer, and it appeared so like our late medi-

um that we could not gainsay the fact, especially when we examined the black hair, so smoothly combed, as was her wont in the earth life, it being a perfect *fac simile*. Then she pointed toward us with her right hand, and speedily retreated behind the curtain.”

The account concludes by saying, “There was no opportunity for the medium supplementing her clothing after the examination, as one or the other of the ladies of our party never left her for a moment to herself, so as to be doubly sure on that point. We thus can state with the most positive certainty that as the curtains dropped, hiding the medium from sight, the enclosure was proof against any confederacy of whatever name or nature, and that there was not a particle of white fabric therein, and nothing of the kind could get in, as the gaze of our party was constantly centered on the curtain-cabinet, and it was light enough in the room to fully recognize each other; and that, therefore, whatever came out of the enclosure during the the three hours that the seance continued, in the shape of apparitions, must have been produced or materialized by spirit-chemistry, which we have not the least doubt was the fact in the instance under consideration.”

Seven persons give their endorsement to the statements made in the report.

Red Hot Coals Handled.

The editor of the Oldham (Eng.) Gazette having received an account of the manifestations occurring at a seance, deemed the statements so incredible that he refused to publish on the authority of one person, but promised to do so if the names and addresses of those present were appended as a guaranty of its truthfulness.

They were furnished as follows, and we extract the facts, omitting the comments and opinions. The seance was held at the house of Mr. Matthew Glossop, 69 Drury-lane, Hollinwood. The mediums were Miss Ellen Glover and Mr. Kenyon, Woodhouses; and the witnesses to the foregoing events were Mr. M. Glossop, 69 Drury-lane; Mr. John Hilton, Failsworth; Mr. John Holt, Manchester street; Miss Worrall, and others. The parties met about seven o'clock in the evening.

as they have been accustomed to do, and sat to hear, see, and receive, what might be granted to them. One of the sitters is a young woman about nineteen years of age, through whom, on this occasion, the wonderful events took place. After having passed into the trance state, she went direct to the red-hot fire and deliberately put her hand in and took out a handful of red hot cinders, and held them in her hand for several minutes, and also handled the top bar, which was at the fire, with as much ease as if it had been cold. She also rubbed the red-hot coals between her hands, and also conveyed the same to her face, and head, and hair, and rubbed them with the red-hot cinders, as if in the act of washing herself, and her hair was not singed in the smallest degree, nor the minutest mark on her face or hands visible. She also stood for a period of forty minutes within two or three inches of the fire-grate where the fire was, and the fire had no more effect on her clothing than if she had been three yards away.

The Knot Tying Phenomenon.

T. L. Nichols, M. D., contributes an article to the I. S. 294, on "Remarkable Physical Manifestations," closing with the following important statement: "Your readers may be glad to know that, on the night of April 7th, we had repeated, in my house, in the presence of six persons, including Mr. W. Eglington and Mr. A. Colman, Prof. Zollner's marvel of tying knots in a cord, the ends of which were tied and sealed together. I have the sealed cord, which I prepared myself, with the knotted ends firmly sealed to my card, on which the fingers of every person rested while five knots were tied, about a foot apart, in the central portion of the cord. I have no doubt that this splendid manifestation can be repeated at any time under like conditions."

The Medium Held During Manifestations.

A. Hunter of Jesus College, and A. Keighly of Pemb. Coll, Cambridge, Eng., certify and declare that the hands of Mr. Eglington, medium, were firmly held by them, and their knees rested against his during the whole of a seance held at 10 King's Parade, March 21. An electric bell was fixed on the wall, a yard from the medium's seat, one wire being connected with the bell; the other hung over a nail fixed in the wall within about a foot of

the bell itself. Under these conditions, as reported in I. S., 294, the light being extinguished, the electric bell rang violently, and was carried about for a few seconds in the air, ringing at intervals, thus showing that bell and connecting wire were held in two hands. It was laid on the table, a little tune tapped out with it, still ringing the bell, and several questions were answered upon it. Afterwards it was taken off the table, and laid on the mantle-piece, below the nail from which it had first been taken. A heavy musical box was next wound up, and placed on the heads of several sitters; bells, tambourines, and tubes moved about freely, and spirit hands were felt by several of the sitters. The actual manifestations were less than forty minutes.

Transportation of Objects and Levitation.

St. George W. Stock, M. A., in I. S. 294, describes a seance in his house at Oxford with Mr. Williams, medium. There was a circle of eight. The manifestations were in the dark. Voices were heard and bells rung. A sudden noise was heard, and medium, chair and all, were discovered to be on the table. Shortly after this they lighted up. The hind legs of the chair were exactly on the edge of the table, and the medium's head just escaped breaking the globe of the gas. Mr. Williams seemed to be in a trance when he was lifted on to the table.

A Cabinet Seance.

T. H. Edmonds, member of the seance committee, reports that the inquirer's seance given by the British National Association of Spiritualists, with Mr. Eglington medium, on the 20th of February, was satisfactory. Strangers were allowed to secure the medium and make what examinations they desired, yet hands were seen, messages written, voices heard and instruments played upon.

Experiments With Henry Slade at Leipzig.

Under the above title, says the Daily (Eng.) Telegraph of apr. 2, 1878, the Quarterly Journal of Science publishes a remarkable article, giving a curious illustration of the idea that has recently been developed in Germany, that space has another dimension beyond the length breadth and thickness recognized in geometry. F. Zollner, professor of physical astronomy at Leipzig, is the author. He describes some experiments which he made in

that city in December, 1877, with Mr. Henry Slade, the American. These experiments were, he says, only the practical application of Gauss's and Kant's theory of space, which these two eminent men imagined might contain more than three dimensions. This conception cannot be easily explained without the use of diagrams and resort to highly abstract conceptions; but Herr Zollner examined the subject in its simplest form, the knotting of an endless cord; and he observed that "if a single cord has its ends tied together and sealed, an intelligent being, having the power volutarily to produce on this cord four dimensional bendings and movements, must be able, without loosening the seal, to tie one or more knots in this endless cord." And he proceeds to say that "this experiment has been successfully made within the space of a few minutes at Leipzig, on December 17th, 1877, at eleven o'clock, a. m., in the presence of Mr. Henry Slade, the American. I myself selected one of four sealed cords, and, in order never to lose sight of it before we sat down at the table, I hung it around my neck—the seal in front always within my sight. During the seance I constantly kept the seal—remaining unaltered—before me on the table. Mr. Slade's hands remained all the time in sight; with the left he often touched his forehead, complaining of painful sensations. The portion of the string hanging down rested on my lap—out of my sight, it is true—but Mr. Slade's hands were not withdrawn or changed in position. He himself appeared to be perfectly passive, so that we cannot advance the assertion of his having tied those knots by his conscious will, but only that they, under these detailed circumstances, were formed in his presence without visible contact, and in a room illuminated by bright daylight." There were four knots in the cord, and the professor describes very minutely how they were sealed. Several other scientific men were present. He concludes thus: "The four knots in the above mentioned cord, with the seal unbroken, this day still lie before me. I can send this cord to any man for examination. I might send it by turn to all the learned societies of the world, so as to convince them that not a subjective phantasma is here in question, but an objective and lasting effect produced in the material world, which no human intelligence, with the conceptions of space so far current, is able to explain. If, nevertheless, the foundations of

this fact, deduced by me on the ground of an enlarged conception of space, should be denied, only one other kind of explanation would remain, arising from a moral mode of consideration that at present, it is true, is quite customary. This explanation would consist in the presumption that I myself and the honorable men and citizens of Leipzig, in whose presence several of these cords were sealed, were either impostors or were not in possession of our sound senses sufficient to perceive if Mr. Slade himself, before the cords were sealed, had tied them in knots. The discussion, however, of such an hypothesis would no longer belong to the domain of science, but would fall under the category of social decency."

Test Gauntlets Torn.

C. Carter Blake for the seance committee of the B. N. A. of Spiritualists reports in l. s. 293, that with Mr. Eglinton, medium, gauntlets were laced on his wrists, neither so tightly as to impede the circulation, nor so loosely as to be slipped from the wrists. The medium being placed in the cabinet, a hand was distinctly seen in front of him, and a ring which was on his finger was thrown on the floor of the room. Agitation of bells and rings which had been placed on the medium's knees, also took place. After a while, the gauntlets were thrown outside the cabinet, and picked up by me in several portions. Examination of them showed that they had been much stretched and torn, the force tearing the connecting band which united them, by the breakage of its threads, indicating that one (at least) of the gauntlets had been stretched and torn at the middle, and that the lace of one had been broken. I am unable, of course, to state whether this breakage took place before the hands were shown, and the action of hands took place in front of the cabinet, or immediately before the gauntlets were thrown out.

Serjeant Cox and Table-Tipping.

At a seance at Mrs. Makdougall Gregory's reported in l. s., 293, the table rose several times in a good light, while the observers were seated round it, with their hands on its upper surface. Mr. Serjeant Cox, by request, sat on the table, and in a bright light the table rose vertically and evenly from four to six inches from the floor, and floated for per-

haps ten seconds, while he was upon it. The hands of the sitters were upon the upper surface.

A Medium Carried out of a Closed Room.

A most remarkable seance occurred in London, Eng., at the residence of Mrs. Makdougall Gregory, 21 Green street, Grosvenor square, in presence of the medium, Mr. Eglinton, and a select party. The London Spiritualist is responsible for the facts given below: The seance was held in the drawing-room on the first floor, says the editor, therefore high above the street; the shutters of all the windows of the room were closed and barred; they could not have been opened without admitting light from the streets. The door was locked on the inside, and the key left in the lock. The table around which all the sitters sat was about two yards from the lock, and accidentally in the most favorable position for enabling all the sitters to gaze into the passage if the door had been opened either to a large or small extent. The members of the circle were seated around the table in the folly order, in the dark, and with their hands interlinked: Mr. Eglinton; Mrs. Fletcher; Mr. W. H. Harrison (of 38 Great Russell street); Mrs. Makdougall Gregory; Mrs. Wiseman (of 1 Orme square, Baywater); Mr. George Sutherland (of 117 Sloane street); Mr. J. W. Fletcher; and Mr. Arthur Colman. After some ordinary manifestations had taken place, Mr. George Sutherland was raised, chair and all, and placed on the centre of the table, where he was seen when the light was struck. Another sitter and his chair were raised about two feet. Mr. Harrison half seriously asked if the spirits could take Mr. Colman through the ceiling, by way of giving variety to the manifestations; this remark was spontaneous, no medium present having said anything to lead the conversation in that direction. Mrs. Fletcher and Mr. Colman then called out simultaneously that Mr. Eglinton had broken the circle and left them, and Mrs. Gregory told them to join hands. At about the same moment a chair, probably Mr. Eglinton's, was heard to fall lightly on its feet, apparently some yards from the circle, and a violent "bump" caused by the falling of a heavy body on the floor of the room above, caused everybody to think that Mr. Eglinton had been carried through the ceiling, so a light was struck. From the time the remark was made about Mr. Col-

man to the time when the light was struck was about a minute. From the time Mr. Eglinton disjoined hands, to the time the fall in the room above was heard, was probably less than ten seconds; some of the sitters, a few minutes after the event occurred, estimated it at five seconds. When the light was struck, Mr. Eglinton was not in the room. Mr. George Sutherland unlocked the door by turning the key which was in the lock, and it was then noticed that the passage outside was feebly illuminated by reflected light from the gas in the hall below. Mrs. Gregory and several sitters proceeded upstairs, and found Mr. Eglinton lying in a deep trance on the floor, with his arms extended. This was about two minutes after he disjoined hands in the room below. In two or three minutes he revived, and complained of the back of his head being hurt, as if by a blow; beyond this there was nothing the matter with him, and he was as well as ever in a few minutes. The sitters were all satisfied that the phenomenon was genuine, and that the door could not have been opened, closed and locked on the inside by any of the mortals present without their knowing it.

This case is paralleled by others in the history of Modern Spiritualism, as well as by ancient church legends. Mr. Eglinton tells us that he has had the same manifestation twice before—once at the house of his friend, Mr. Davis, where he states that it was given under test conditions, some of those present having their backs against the door at the time. The production of manifestations in response to the sudden suggestion of somebody present is not uncommon. The late Mr. Guppy used to speak of it as a remarkable thing that when Mr. Benjamin Coleman, of Upper Norwood, was present at Mrs. Guppy's seances, the spirits were almost sure to do whatever he asked. The facts herein recorded cannot in any degree be paralleled by any experiments known to physicists, and are at present foreign both in degree and in kind to their experience and their theories.

CYRUS MUNROE of Woburn, Mass., records the interesting incident that Mrs. Youngs, the piano medium, defied Bishop to duplicate the manifestations occurring in her presence at a public seance in New York, Bishop being present. It was a triumph for the medium, and Bishop was confounded.

Manifestations in 1842.

[The following occurrences took place before the advent of Modern Spiritualism. The reader will be able to give them their full significance. The certificate below and an accompanying story embodying the facts therein, was widely circulated at the time through the papers.—ED.]

We, the undersigned, depose and say, that on Sunday evening, June 13, A. D., 1842, we called to watch with Mr. Samuel Mann, our neighbor of North Benton. One of us had been with him the Friday night before, to watch, and had stopped there at the family's request, Saturday. Mr. Whitcher came to watch about 9 o'clock in the evening, and the family soon after retired to rest, and left us with the sick man, in a small room, the bed on the north side, the door-way to the kitchen on the east, and a door leading to the bed-room on the west end of the room, and a set of drawers on the east side of the room near the foot of the bed, and a window by the foot, on the north side. The window was raised from four to six inches. The door into the kitchen was open, and Mr. George W. Mann slept there. The door into the bed-room was shut, and Mrs. Peter Howe and Mrs. Mann slept there. It was supposed he was dying Friday night; his extremities were cold, and yet he lingered on; he seemed much distressed, but not insane, and Saturday and Sunday remained still alive, and apparently insensible. When all was still Sunday night, and Mr. Whitcher was standing at the foot of the bed, close to the drawers by the open window, and Mr. Norris was sitting south of the bed, some four or five paces from the head of the bed on the west side of the room, and the candle was shining, and standing on the mantel over the fire place, when we both distinctly heard a groan—to Mr. Whitcher it seemed on the south-east of, and near him and the drawers, and to Mr. Norris it seemed northeast and near the drawers. We are both positive that it could not come from the sick man, nor the bed whereon he was, nor from another room. It was a deep, lengthened groan, and startled us both. Mr. Whitcher stepped from the foot of the bed where he was standing by the open window to see what the noise was and what caused it. As he took the light and turned round toward the bed, we both saw the room lighted up all at once with an unearthly crimson colored light. It almost extinguished the light of the candle, so that its light was very feeble,

apparently almost out—and immediately we saw a strange looking man between us and the bed, looking apparently at Mr. Mann—his dress we cannot describe, his whole face we did not see. His clothes were dark, but we cannot give the fashion or make, nor whether he had on shoes or boots, or hat or not. Both stood side by side, transfixed, Norris had risen up, Whitcher still holding the candle in his hand, and no fire in the fire place, at least none that gave any light, and as the strange man stood before us, his back towards us and his face toward Mr. Mann, Mr. Mann appeared very much excited and agitated, he rolled on the bed and threw his arms about and opened his eyes wide, he appeared frightened and continued to gaze on the apparition; then he tried to cover up his head, then he spoke, and his words were, according to our best recollection, as follows:—

"I am a lost man, and going to hell, and I can see hell! and the devil is waiting for me. Oh! I have helped make way with a man forty-four years ago this summer on Jockey Hill, when I lived in Landaff. The man I worked for is now dead, and I assisted to make way with him, and we carried him up northeast of the house, where was then a second growth of wood, on a swampy, flattish piece, now cleared up, and buried him. I have thought of it much since, and was often warned about it, but I tried to bear it as well as I could."

He tried to say something more, and we both think that he used the name of Edwards, but in what connection we cannot say. He called no other name, and we may be mistaken in this one, but think we are not. He then sunk down, after turning over once or twice, and throwing his arms about, groaned and died. We know we were frightened, and could not speak, or did not, nor did the stranger, and as soon as Mann had finished confessing and was dying away, he (the stranger) was gone. How he got in or out, we know not; one door was open, but we did not see him come in or go out, nor can we believe that he did. When we first saw him, he stood at the head of the bed or near it, his face partly turned away from Whitcher towards the bed and his back to Norris. We cannot describe his looks, nor can we his dress. We have above given the truth as it appeared to us, and for the sake of the survivors, as smoothly as we could—and as near

as we can recollect it, and although we were shocked and somewhat confused, yet we both remember, and fear we always shall too vividly, the scenes of that night, and when we spoke to each other of it at first, we both agreed as above. Neither of us had ever heard of a man being as he told us, and we have been up to-day to see the ground he described, and found it as he told. He made no confession of any other crime that we understood, and we feel friendly to the family and also to him, and have no other view in giving this, but to save false reports, and do our solemn duty.

HAZEN WHITCHER,
DAVID M. NORRIS.

Grafton, ss. July 8, 1842. Then the said Hazen Whitcher and David M. Norris, the signers of the above affidavit made by them signed, is true, and is all the truth according to our last recollection, before me.

IRA GOODALL, Justice of Peace.

SEVERAL interesting seances with Maud E. Lord are described in b. l. apr 27.

MRS. JOHN R. PICKERING, the Rochester medium, in in Salem giving seances.

A GENTLEMAN in San Francisco sends to the editor a small portrait that was drawn with a pencil at a seance in that city in a few second's time. It is on the reverse side of a portion of a ballot which he furnished so that there could be no possibility of the paper being exchanged for another. It is a singular production.

SAYS T. C. Nichols, M. D., in the l. s. 294, "I then held the hand of Mr. Eglinton as firmly as possible in mine, and in an instant the chair, one of our cane bottoms with bent backs, was hanging on my arm. This, beyond all doubt, was matter passing through matter, but whether the wood passed through flesh and bone, or flesh and bone through wood, I have not yet been able to determine."

SOME few years ago, the secular press of San Francisco was much interested in the manifestations occurring in the house of a Mr. Clark, a gentleman of respectable social standing. A committee of investigation was appointed, and were the unwilling vouchers of the genuineness of the phenomena, although the mystery was as great as ever. In this condition the matter rested. A correspondent sends the editor an account of a se-

ance held there last month, which was remarkable for the strength of the manifestations.

SOME of the manifestations obtained through Slade in Russia are entirely new, and as experiments are interesting. In a seance given to Mr. Aksakoff and Prof. Boutlerof, at Mr. Aksakoff's house, two pocket-compasses were placed on the table side by side. By requesting the spirits to turn the needle of one while the other remained stationary, it would be done, thus destroying the theory that it was turned by a concealed magnet, which must affect both in the same manner.

WE have seen the forms, taken them by the hand, witnessed their partial dematerialization, and have recognized persons, and in turn have been recognized. We have seen one of these forms violently seized *when Mrs. Pickering was herself in the cabinet enveloped in a sack*. We know so much about this that we feel warranted in saying there never was a sham there, and whoever has witnessed any of the presentations has witnessed what is commonly called materialization.—[Haverhill Publisher.

J. A. BOYD, A. E. Boyd, and M. J. Boyd, of Cambridge City, Ind., in in the b. l., apr. 27, give their experience with Mrs. Anna Stuart of Terre Haute, Ind. They attended eight seances and recognized a number of near relatives or friends.

JENNINGS, the exposed impostor in St. Louis, who pretended to be a medium for form manifestations, changed his entire suit in the presence a committee and even then dextrously concealed paraphernalia which nothing short of stripping nude in a strong light after his seance was over, detected.

HORATIO EDDY says in the R. P. Journal of apr. 13, "I do not claim to be perfect, but as far as mediumistic powers are concerned, I defy the world to prove me a fraud, and will submit for manifestations under any test conditions the whole brains of mankind can invent, provided they take no inhuman advantage of my body." He says the time has come when fraud must be thrown overboard.

DR. FRANCIS MONCK, the medium for form manifestations, has left England and is travelling on the continent.

Rhenomenology. Mental Rhase.

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.

- Alger, Lucinda, West Bridgewater, husband's name Joseph. Nancy, Susan, William and Gridley and father and mother are with her,—apr 13.
- Allen, George N., Cincinnati, has friends in Boston, Mansfield, Lowell and all around this vicinity. Speaks of his wife Mary and sons and daughter,—apr 6.
- Atherton, Lizzie, from the city of T., forty miles from Boston, 25 y old, consumption, wishes to reach her husband and sister Nellie,—apr 6.
- Avery, Caroline Isabel, a little more than 22 y old,—apr 13.
- Billings, Emma E., Newton Upper Falls, 31 y old,—apr 20.
- B——r, L., an address to Isabel,—mar 30.
- Blake, Christian, Park Ave, Baltimore, Md., 79 y old, lived with his son-in-law, John Harris. Speaks to his grandchildren,—apr 6.
- Bosson, J. Palfrey, Chelsea, Mass., 16 y old, apr 6.
- Bradford, Joel, Bath, Me., 29 y old, 7 y ago last September, expects to reach friends in Chicago,—apr 27.
- Briggs, Dennis, Dighton, Mass., got quite along in years,—apr 6.
- Brown, Elizabeth, of Anne, Arundel county, Md., daughter of John Brown,—apr 27.
- Brown, Silas D., San Francisco, Cal., left the farm 12 y ago last July. Speaks of his daughter Nettie and sister Louisa,—apr 13.
- Bush, Joseph, New York State,—apr 27.
- Buffington, Earnest, mother's name is Aden, apr 30.
- Crosser, Emma S., Haverhill, Mass., near 16 only gone a little while, has met grandmother and grandfather, Emma and Mary,—apr 27.
- Curtis, Ella N., Utica, N. Y., consumption, three years ago, 30 y old. Father and mother with her,—apr 13.
- Daniels, William M., Brooklyn, N. Y., went out in 1865, apr 5, 35 y old, consumption. Left father, mother, sister and brother, who have come to him now. Sends love to aunt Maria in Montpelier and uncle John in Richmond, Va.,—mar 30.
- Deering, Maria N., Albany, N. Y., was 12 but now 25. Knew about the raps. Has cousin Julia,—apr 27.
- De Wolf, John, Dorchester, been gone 5 y, 92 y old,—apr 6.
- Donaldson, Shade, Brooklyn, N. Y.,—apr 13.
- Duvall, Fanny, Frederick City, Md., eldest daughter of Wm. Duvall,—apr 27.
- Eccleston, Augusta, Germantown, Penn., husband's name John, who was a Judge in the Courts of Md., he died before she did,—apr 27.
- Ellis, Dallas, San Juan, Texas, 34 y old, in U. S. Army,—apr 13.
- Fairbanks, Agnes M., Denver City, 3 y ago, a sister Mary in New York and husband John,—apr 27.
- Fairfield, Olive, Newcastle, Ky., been gone many years, 79 y old, a grandson Caleb in California. Husband John and children Della, Mary and Fanny are with her,—apr 27.
- Fernald, George B., Cincinnati, consumption, in 1870, feb 25 at 4.30. Saw sister Minnie and brother, who passed away 16 y before, when he was dying,—apr 13.
- Finley, James, an address,—apr 27.
- Frazier, Sarah, wife of John Frazier, Columbia Avenue, Baltimore, 79 y old, long and tedious sickness,—apr 27.
- Garfield, Edwin, a native of Newton, passed away in Hartford, connected with rail-roading over twenty years,—apr 27.
- George, Grandfather, anniversary address,—apr 20.
- Gerald, Alice M., N. Y., parents came from Portland, Me., 12 y old, diphtheria, been gone 4 y,—apr 13.
- Goward, George B., Harrisburg, Penn., to his wife, children and brothers,—mar 30.
- Graham, Allston, an accident, 8 y ago last August on the road to New Orleans. To a friend in Chicago and another in Montreal,—apr 27.
- Gray, William, used to be called "Billy," Boston, an address,—apr 13.
- Gunnison, Sarah A., Worcester, Mass., 33 y old been gone 3 y.
- Hale, Hattie H., to H—— to take more interest in boy Willie and daughter Nellie. Try to strengthen Fannie. Speaks of uncle George,—apr 13.
- Haley, James, Montgomery, Ala., 32 y old,

- been gone 5 y., malarial fever. Had a sister Lucy who has gone west, married to Joseph Smith,—apr 13.
- Hannah, to Missus Margaret in Philadelphia, apr 20.
- Hensler, Mary, Whilford, Fairfax Co., Va., wife of George and daughter of George Hooper, who died before she did and formerly lived in Dorchester Co.,—mar 30.
- House, Joel D., Jefferson City, was 49 y old, been gone 13 y. Sends word to friends in Little Rock, Ark., to James T. M. L., concerning Lydia,—mar 30.
- Humphries, Mary, Baltimore, Md., 68 y old, daughter of Selbert and Nancy Frost of Calvert Co., and wife of Francis Humphries,—apr 26.
- Jackson, William, Davidson st., Baltimore, apr 20.
- Johnson, John C., Nevada, once lived in St. Louis, a traveler, went out by apoplexy, mar 30.
- Joseph, Levi, S., Quincy, Ill.,—apr 27.
- Kelsey, Thomas, Winchester, Mass., went out suddenly two years ago,—apr 27.
- Kent, Albert, Oakland, Cal., consumption, 21 y old. Grandfather's name Albert Hunt, he lived in West Va.
- Keyson, Evelyn, Paris, Ill., second daughter of Gen. Smith Day of Hartford Co., Md.
- King, George D., Philadelphia, left home at 16, and died while in the fur business. Took poison supposing it to be simple medicine.—mar 30.
- Little, Solomon S., Marshfield, Mass., been gone about 6 mos, age over 70,—apr 27.
- Mahar, Mistress, an old woman, used to keep shop in Boston, down on the point. Refers to Catherine,—mar 30.
- March, Dr. Olden, Albany, N. Y.,—apr 6.
- Mary, a message to her brother William Porter of Taunton. Speaks of Frank,—apr 20.
- Mason, Adam M., Boston, lung fever, 1870. Wishes to reach his brother Richard and sister Sophia,—apr 20.
- Massey, Lewis D., Bath, Me., gone about 10 y, member of the Baptist church,—mar 30.
- Mat-ta-kee-sit, Indian address,—apr 13.
- Maxwell, George W., New York, consumption, been gone about 9 y. To his wife Juliana. Refers to his aunt Maria and brother James. Describes himself as light complexioned, light hair and eyes, hair inclined to curl, 5 ft. 6 in. in height, 37 y old,—mar 30.
- M. Charlotte B., Duxbury, Mass., been gone since Dec 1, 81 y old,—mar 30.
- Mercer, Dr. Thomas, West River, 57 y old, died suddenly,—apr 6.
- Merrill, Jere, N. Y., eldest son of Martha and James Merrill,—apr 6.
- Morgan, Philadelphia, 42 y old,—apr 13.
- Morse, Julia M., Philadelphia, July 7, 1865. Love to cousin Mary and brother Chas., mar 30.
- Norris, Emma J., N. Y. City, 9 y old been gone 3 y. Mother's name Mary, father's Thomas K.,—apr 13.
- Otis, George B., Trenton, N. J.,—apr 13.
- Partridge, Mary Emily, Brooklyn, N. Y., 8 y old, named after mother, Mary and grandmother, Emily. Speaks of uncle William, aunt Emily Gray, grandmother Partridge and Joey,—apr 6.
- Percival, Lily, Boston, been gone about 3 y, Mother's name Drucilla, father's John. apr 6.
- Perkins, Mary M., an address,—apr 27.
- Pierpont, John, anniversary address,—apr 20.
- Watson, William L., died at Savannah, Ga., 25 y old, killed at war,—apr 6.
- Webster, George L., Quincy, Ill., by accident, 1869, 19 y old, sends word to his mother, sister Carrie and brother George, apr 20.
- White, Sarah Ann, Boston, went away 20 y ago; 8 y old. Folks have gone west. Father's name Henry W., mother's Sophia L.,—apr 6.
- Wilde, Emily E., Detroit, Mich., used to live in Belfast, Me., 56 y old. Sends letter to daughter Lydia, who is a Swedenborgian. She has met grandpa Thompson,—apr 6.
- Williamson, Hannah, Providence, R. I., sends love to Mathias,—apr 6.
- Wright, Henry, anniversary address,—apr 20.
- Rantoul, Robert, answer to a question that will be understood,—mar 30.
- Sables, Julia, Medford, consumption, 40 y old, been gone 18 y,—apr 13.
- Scott, R., Watsonville, Santa Cruz Co., Cal., left wife and two daughters,—apr 6.
- Shaw, Judge, speaks of his old friend B— and E—,—apr 27.
- Shaw, Helen,—mar 30.
- Sherman, Abbie N., 46 y old,—apr 27.
- Silence, to Henry, her son,—apr 27.
- Simmons, John, Philadelphia, 41 y old,—mar 30.
- Simpson, Edwin B., Richmond, Va., 57 y old, exposure of camp life. To his brother George in Chicago,—apr 30.
- Smith, Henry B., Concord, N. H., 1867, may 13, about 35 y old, to his brother James, apr 13.
- Smith, John F. C., Halifax, 1847, 60 y old. To a niece in Boston, Caroline Smith, and to another, Caroline Thayer, who has gone west,—mar 30.
- Spring, Mary N., Philadelphia, some 10 y ago, 67 y old. Sisters Marian, Annie and Georgie. Brothers Benjamin and Watson. Mother's name Mary,—apr 20.
- Stevens, Birdie, real name Ella, Charlestown, to her mother,—apr 20.

Stiles, Horace.—apr 6.

Sylvester, William C., Boston, heart disease, been gone a little more than a year,—mar 30.

Theodore, to his father and mother and Mr. and Mrs. Charles R.—apr 27.

Upton, Mary Elizabeth, N. Y. City, sore throat. Has father and mother, aunt Abigail in Troy, and cousin Addie in Brooklyn,—mar 30.

Vinton, Emma, Cambridge, Md., 24 y old, wife of Edward and daughter of Thomas and Elizabeth,—apr 13.

A Warning Dream.

Alice King, writing in the *Argosy*, concludes her paper by relating a couple of dreams, one of which we append:—"One winter evening about fifty years ago, a post, chaise with a single gentleman inside it drove up to the little inn on the Pentland Firth, in the north of Scotland, where passengers who were going to cross to the Orkneys usually spent the night. The gentleman, whom we will call Mr. Mac T., was the owner of a large estate and an old house which had belonged to his family for hundreds of years, in the Mainland, or chief of the Orkney Islands, and was now about to visit his property. It was a blustering, stormy night, but that only made more pleasant the cigar and glass of whiskey, and the crackling wood fire by which Mr. Mac T. sat chatting with the landlord, who was an old friend both of his father and himself, and who was proud of entertaining the "young laird," as he called him, with his wildest tales of adventure on the sea. They did not, however, sit late, for the Orkney packet sailed very early in the morning, and Mr. Mac T. soon found himself in his cosy, well-appointed little bed-room. The wind was chanting a grand Berserker melody, and the sea was roaring a deep bass accompaniment. Mac T. loved those sounds, for they had often been the lullaby of his childhood, and soon fell asleep. For some hours he slept without an image or a thought reaching his mind; but at length, when the morning was glimmering gray in the east, a strange dream came to trouble him. He dreamt that he was in the ancient banquetting hall of his old house, in the Mainland, sitting at the head of a very long table. The banquetting hall was now in reality almost a ruin, but in his dream Mac T. saw it hung with tapestry, and blazing with a hundred lights. The table was

well filled on both sides, and he thought he glanced curiously down its length to see who his guests were. As he looked he shuddered in his dream. Those who sat at table with him were all his dead ancestors for many generations back. He knew their faces and dresses well from their portraits in the picture gallery. Next to him sat his own father, who had died about a year before. And at the bottom of the table sat a fair-haired man in a dress of skins, who was a Norse chieftain, the founder of the family. It seemed to him that he sat for some minutes as if spell-bound, while the spectres murmured together in low, hollow tones. At length they all rose, and slowly, one by one, in turns, left the hall. But before they went, each one paused at the door, and turning, raising his hand in a warning attitude, fixed his eyes on Mac T., and said in a deep voice the word, "Beware." "The packet starts in twenty minutes, sir," cried a loud voice at the door, rousing Mac T. suddenly from sleep. Confused at first, yet soon remembering where he was, he sprang out of bed and began hurriedly to dress himself. Being a bad sailor, his first glance was naturally enough at the sea, close to which the inn stood. The wind had risen in the night. The waves thundered on the shore, and the little Orkney packet was tossing up and down like a limpet shell. As he gazed his strange dream rose up with sudden distinctness before Mac T.'s mind. He was infected with a good deal of thorough Scotch superstition. Besides, he did not much like the look of the sea, and so he resolved not to go till to-morrow. That day the Orkney packet was lost, with every man on board, and Mac T., and his little wife, who was left at home with the babies, had to thank that warning dream for his life."

Saved From Starvation by a Spirit.

A correspondent of the *Globe Democrat* of St. Louis, in a letter dated April 20, tells a story from which the following points are abstracted. The philosophical explanations are correct, but are not new to any of our readers.

A gentleman connected with a large mercantile house, while standing at his desk making out a bill of goods to be shipped, (it having been partly made out), his hand was suddenly controlled by an invisible power, and in the next line, where the price of the

article should have been written, he was made to write, "Go to Mrs. S.'s, on C. street, near the Shot Tower." Instantly the power left him. He read the line and then crumpled up the invoice and put it into his pocket, taking up another bill-head and requesting the calling-clerk to call again, saying, "I have made a mistake." Commencing to write again, his hand was immediately seized as before, and he wrote a second time, "Go to Mrs. S.'s, on C. street, near the Shot Tower." He impatiently snatched up this also and put it into his pocket with the other, asking a clerk to take his place, and remarking that he felt "very queer, and must go home." His horror at being compelled to write against his will made him feel quite sick. He thought that he must be going out of his mind, but there never having been a case of insanity in his family, the fact consoled him not a little, and he thought he would be better next day. He mentioned the case to a bosom friend of his, and the result was they visited the place named, where they found and relieved a starving woman. She had known good circumstances, but her husband died and reverses had reduced her to this state. She remarked that she "knew God would help them, for she dreamed the night before she saw her husband rolling up a barrel of flour and bringing in some other things; and he said to her, 'I have had hard work to get this to you.'" Other investigation indicated that the husband had controlled the man's hand, he being a writing medium without knowing it. The account says that he is a member of one of our most costly and fashionable churches, and that a spirit should control him seemed perfectly dreadful to him, as he had a natural (educated) horror of Spiritualism and thought it one of the great humbugs of the age.

The Shadows of Spiritualism.

Camille Flammarion, the celebrated French Astronomer, in an article contributed to the *Revue Belge du Spiritisme*, tells a story of which the following is the substance: Two loving hearts, of Gustave and Etelvina, were joined in marriage in Seville. Wealth and beauty and every grace accompanied the young couple as they went to Madrid to enjoy life. The early death of the husband soon threw a gloom over the wife which she could not shake off, and, being mediumistic, she was aware of his presence in spirit. As

his character, however, had been of the superficial or worldly nature, he wore a troubled aspect. The bewildered Etelvina spent large sums of money in the church, for the repose of his soul, but without avail. Had she been a Spiritualist all would have been made clear and shown to be natural; but these apparitions of the adored Gustave proved her ruin. At the instigation of her confessor, to appease a suffering soul, she entered a convent. The priest had only in view her immense fortune. But in becoming the "bride of the Lord" the spirit of her husband became more and more irritated, and five years afterward Etelvina went to him, stretching out her arms to the one whom she had so tenderly loved in life. There were persons vile enough to affirm that she had really seen only the devil, who appeared to her under the figure of her husband.

Suicide of Rev. John Marples.

Rev. John Marples, of Toronto, Canada, in a fit of temporary insanity, committed suicide on the 23rd of last month by taking a dose of poison. He had lately become converted to Spiritualism, and of course was shunned by his old associates. His wife says he had been very much troubled at his destitute condition and inability to support his family, and had threatened to poison himself on that account a short time before he did. She gave evidence to this effect at the inquest that was held.

Sudden Death and Singular Presentiment.

Angus Robertson, a native of Inverary, and a shoemaker by trade, who for some time has been working in the village of Stow, went to Galashiels on Monday to make some purchases. Leaving a public house at eleven o'clock, he fell into a dam by the roadside and was drowned. Robertson's dog had apparently tried to rescue him from the water, and failing in this set up a loud howling until the attention of a policeman was directed to the spot. A singular circumstance is related in regard to Robertson's death. His wife, feeling uneasy that he did not return to Stow when expected, sat up waiting for him a considerable time, but eventually went to bed shortly after midnight. In a little while, however, she was startled out of sleep by, as she thought, an imploring cry, twice repeated, at the window, of "Mary, Mary." She instantly rose, ran down stairs and out

into the street, but found no one. She felt much alarmed, and, though no word of the fatal occurrence had reached her, she took the first train next morning to Galashiels, assured that something dreadful had happened, and, of course, found her worst fears realized.

Evidence of Identity.

A remarkable incident occurred in the circle at the haunted house spoken of in the opening pages of this number. As the circle was about breaking up, Mrs. C. H. Wildes was suddenly controlled as a gentleman stepped up to bid her good-bye. The intelligence snatched a bundle of papers from his pocket, instantly selected one of several legal envelopes, and, although there was nothing to distinguish one from the other, said, "in this package is a mortgage; I made it; my name is John Smith; you were going this afternoon to get an acknowledgement on that, but instead of that you came here; I followed you, for I want my heirs to have their own." Here followed some directions concerning the paper. We have substituted the name of "John Smith" in place of the true name. We saw the paper taken out of the envelope, and there truly enough was written the name given by the intelligence controlling.

In a conversation with the gentleman he assured us that the statements made were correct. Now can the above facts be explained by the theories of unconscious cerebration, or mind reading, or elementaries, or any theory other than that of the spiritual philosophy?

Spirit-seeing at Time of Death.

There is an interesting case of spirit seeing at the time of death—a fact so frequent, and now so commonly acknowledged—in the *Revue Spirite* of this month, March, 1878, which is made especially striking by the spirit presenting himself to his brother, when surrounded by witnesses; moreover, a telegram arrived bringing an account of the death, quite unexpectedly, to the same witnesses. The event was first published in the *Liberte Coloniale* of September last, and was taken from a letter sent, apparently from Paris, to M. Martinet, at Martinique.

The company of the Theatre Lyrique were rehearsing the opera of the *Cle d'Or* for the last time previous to a first presentation the

same evening. Leon Archard, the tenor, was to play the chief character.

Suddenly Archard turned pale, and placed his hand before his eyes, crying out, "My brother! . . . My brother!"

The other actors pressed round him. "What is the matter?" said Vizentini, the manager.

Archard looked fixedly at him, and said, "We cannot play to-night."

"You are mad," said the manager, "explain yourself."

"My brother is dead," said the tenor.

His brother was manager of the Conservatoire at Dijon; every one knew Charles Archard. He was supposed to be in the best health. Nevertheless, the singer continued to hold his hand before his eyes.

"I see him!" he said; "it is he indeed! He is dead!"

While attempts were being made to bring order to the rehearsal, a telegram arrived for Leon Archard. It announced the sudden death of Charles Archard, manager of the Conservatoire at Dijon.

That is the reason why placards were posted up to say there would be no performance that evening, on account of indisposition.

Identity of Spirits.

The identity of spirits and their spirit messages is confirmed by a great number of mediums and Spiritualists. The Baroness Adeline Von Vay, Countess Würmbrand, writes in the l. s. 290, "I was one day writing automatically, under the influence of my guides, when I suddenly felt my arm impelled by a strange and unknown power, and the following was written in large letters, 'I am here, Jacob Schmied.' As I had never known any one of that name, and many people called Schmied die in a day, I suspected that I was being imposed upon, and asked, 'What Schmied?' 'I, Jacob Schmied, died to-day in Vienna, Hernals, of disease of the throat; help me. The day after to-morrow you will see my death in the newspaper.' I awaited with impatience the day mentioned, and on looking over the list of deaths in that day's paper I found—'Died from disease of the throat in Vienna, Hernals, Jacob Schmied.' The date of his death was also the same as that of the day on which I received his message. Now, if this was not indeed the spirit of Jacob Schmied, I do not know how all this could have entered into my brain."

article should have been written, he was made to write, "Go to Mrs. S.'s, on C. street, near the Shot Tower." Instantly the power left him. He read the line and then crumpled up the invoice and put it into his pocket, taking up another bill-head and requesting the calling-clerk to call again, saying, "I have made a mistake." Commencing to write again, his hand was immediately seized as before, and he wrote a second time, "Go to Mrs. S.'s, on C. street, near the Shot Tower." He impatiently snatched up this also and put it into his pocket with the other, asking a clerk to take his place, and remarking that he felt "very queer, and must go home." His horror at being compelled to write against his will made him feel quite sick. He thought that he must be going out of his mind, but there never having been a case of insanity in his family, the fact consoled him not a little, and he thought he would be better next day. He mentioned the case to a bosom friend of his, and the result was they visited the place named, where they found and relieved a starving woman. She had known good circumstances, but her husband died and reverses had reduced her to this state. She remarked that she "knew God would help them, for she dreamed the night before she saw her husband rolling up a barrel of flour and bringing in some other things; and he said to her, 'I have had hard work to get this to you.'" Other investigation indicated that the husband had controlled the man's hand, he being a writing medium without knowing it. The account says that he is a member of one of our most costly and fashionable churches, and that a spirit should control him seemed perfectly dreadful to him, as he had a natural (educated) horror of Spiritualism and thought it one of the great humbugs of the age.

The Shadows of Spiritualism.

Camille Flammarion, the celebrated French Astronomer, in an article contributed to the *Revue Belge du Spiritisme*, tells a story of which the following is the substance: Two loving hearts, of Gustave and Etelvina, were joined in marriage in Seville. Wealth and beauty and every grace accompanied the young couple as they went to Madrid to enjoy life. The early death of the husband soon threw a gloom over the wife which she could not shake off, and, being mediumistic, she was aware of his presence in spirit. As

his character, however, had been of the superficial or worldly nature, he wore a troubled aspect. The bewildered Etelvina spent large sums of money in the church, for the repose of his soul, but without avail. Had she been a Spiritualist all would have been made clear and shown to be natural; but these apparitions of the adored Gustave proved her ruin. At the instigation of her confessor, to appease a suffering soul, she entered a convent. The priest had only in view her immense fortune. But in becoming the "bride of the Lord" the spirit of her husband became more and more irritated, and five years afterward Etelvina went to him, stretching out her arms to the one whom she had so tenderly loved in life. There were persons vile enough to affirm that she had really seen only the devil, who appeared to her under the figure of her husband.

Suicide of Rev. John Marples.

Rev. John Marples, of Toronto, Canada, in a fit of temporary insanity, committed suicide on the 23rd of last month by taking a dose of poison. He had lately become converted to Spiritualism, and of course was shunned by his old associates. His wife says he had been very much troubled at his destitute condition and inability to support his family, and had threatened to poison himself on that account a short time before he did. She gave evidence to this effect at the inquest that was held.

Sudden Death and Singular Presentiment.

Angus Robertson, a native of Inverary, and a shoemaker by trade, who for some time has been working in the village of Stow, went to Galashiels on Monday to make some purchases. Leaving a public house at eleven o'clock, he fell into a dam by the roadside and was drowned. Robertson's dog had apparently tried to rescue him from the water, and failing in this set up a loud howling until the attention of a policeman was directed to the spot. A singular circumstance is related in regard to Robertson's death. His wife, feeling uneasy that he did not return to Stow when expected, sat up waiting for him a considerable time, but eventually went to bed shortly after midnight. In a little while, however, she was startled out of sleep by, as she thought, an imploring cry, twice repeated, at the window, of "Mary, Mary." She instantly rose, ran down stairs and out

into the street, but found no one. She felt much alarmed, and, though no word of the fatal occurrence had reached her, she took the first train next morning to Galashiels, assured that something dreadful had happened, and, of course, found her worst fears realized.

Evidence of Identity.

A remarkable incident occurred in the circle at the haunted house spoken of in the opening pages of this number. As the circle was about breaking up, Mrs. C. H. Wildes was suddenly controlled as a gentleman stepped up to bid her good-bye. The intelligence snatched a bundle of papers from his pocket, instantly selected one of several legal envelopes, and, although there was nothing to distinguish one from the other, said, "in this package is a mortgage; I made it; my name is John Smith; you were going this afternoon to get an acknowledgement on that, but instead of that you came here; I followed you, for I want my heirs to have their own." Here followed some directions concerning the paper. We have substituted the name of "John Smith" in place of the true name. We saw the paper taken out of the envelope, and there truly enough was written the name given by the intelligence controlling.

In a conversation with the gentleman he assured us that the statements made were correct. Now can the above facts be explained by the theories of unconscious cerebration, or mind reading, or elementaries, or any theory other than that of the spiritual philosophy?

Spirit-seeing at Time of Death.

There is an interesting case of spirit seeing at the time of death—a fact so frequent, and now so commonly acknowledged—in the *Revue Spirite* of this month, March, 1878, which is made especially striking by the spirit presenting himself to his brother, when surrounded by witnesses; moreover, a telegram arrived bringing an account of the death, quite unexpectedly, to the same witnesses. The event was first published in the *Liberte Coloniale* of September last, and was taken from a letter sent, apparently from Paris, to M. Martinet, at Martinique.

The company of the Theatre Lyrique were rehearsing the opera of the *Cle d'Or* for the last time previous to a first presentation the

same evening. Leon Archard, the tenor, was to play the chief character.

Suddenly Archard turned pale, and placed his hand before his eyes, crying out, "My brother! . . . My brother!"

The other actors pressed round him. "What is the matter?" said Vizentini, the manager.

Achard looked fixedly at him, and said, "We cannot play to-night."

"You are mad," said the manager, "explain yourself."

"My brother is dead," said the tenor.

His brother was manager of the Conservatoire at Dijon; every one knew Charles Achard. He was supposed to be in the best health. Nevertheless, the singer continued to hold his hand before his eyes.

"I see him!" he said; "it is he indeed! He is dead!"

While attempts were being made to bring order to the rehearsal, a telegram arrived for Leon Archard. It announced the sudden death of Charles Archard, manager of the Conservatoire at Dijon.

That is the reason why placards were posted up to say there would be no performance that evening, on account of indisposition.

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Spirit Warning of Danger.

A correspondent of the *Banner of Light*, writing from Georgia, says:—"Dr. Knorr, an eminent homeopathic physician, who was formerly a pupil of Ennemoser in a German University, had always been a materialist, though a believer in mesmerism. But his fine intellectual and spiritual organization could not rest in that, and four years since he became interested in Spiritualism through the mediumship of Dr. Webster. After the loss of a son in the late yellow fever epidemic, he began a home circle, at which his dear one soon communicated.

A few months ago a conductor on the Central Railroad began to be interested, through personal affliction and experience, and the families united their circles, at which every fourth day they receive communications from those gone before by table-tipping and rapping. They seem inspired by such earnest, loving, devoted interest, that it is a pleasure to see them.

Conductor W——, who is a large, magnetic man, has had some wonderful escapes from sudden death through spirit intervention. Twice an overpowering presentiment of danger caused his precipitate retreat to the rear of his train, and twice, immediately after so doing, the seat he had just vacated was destroyed by a sudden crash. The third time warning came, and understanding now its meaning, he stopped his train without any other warrant for so doing than that inner voice, and hurrying forward on the track he met another train coming toward him at full speed, which he succeeded in stopping only a few rods from his own engine."

Evidence of Identity.

Says John Wetherbee in the *Banner of Light*, "A few days ago I had a sitting with Mrs. Wildes, 52 Oak street, Boston. I do not think she knew me, first, from observation of her remarks; second, she said she did not know me; and third, if she had it would have made no difference. The whole sitting was interesting and full of tests: name of sister and a favorite aunt, and a relation with a very marked peculiarities also, and many others who are often with me, and then she said, 'Here is an old man, rather a small man, with gray hair; he is no blood relation of yours, but a man who likes you very much and has business with you.' I listened without apparently recognizing him, and the entranced,

continuing, said, 'His name is Ralph—Ralph Huntington.' I was very glad, for I was expecting him, and he saw I was without my saying so, and then took possession—that is the medium talked in the first person singular, and then put her [his] hand into my side pocket, took out my pocket-book, and among fifty or more different things picked out an envelope with contents of a special character, and which had some bearing in connection with him as one of my familiars, and said that was it, and seemed to know the whole story and location of the contents.

I need not go further into particulars. I have said thus much to show that this was no indefinite interview on Ralph's part, and to bring out the point of interest for which I am writing this article. Mr. Huntington—that is, the spirit—said, 'John, you were at Maud Lord's circle the other night, and you recognized me, and heard me whisper, and knew what I said,' repeating it thus, 'John, keep up your courage and we will help you.' 'Yes,' said I, 'there was no mistake about that;' and then Ralph said, 'and I have done so, haven't I?' which was the fact. It would make an unnecessarily long story to go into particulars, but the facts were as he stated.

About a week before this sitting I did go to a circle at Maud E. Lord's. I need not describe it, for the *Banner* readers are familiar with these circles, only to say this was very demonstrative and satisfactory. I had reason to expect the spirit of Mr. Huntington to be there, and he was; and recognizing him, he manifested it with an accent by forcibly patting on the top of my head, and said in an audible whisper exactly the words I have quoted, and coming a second time, he repeated the expression. So it was unmistakable, and remembered, it seems, by both of us."

MRS. BOWERS, an actress, now in California, claims that, while sitting at the dinner table recently, some one tapped her on the shoulder, and a voice said, "I am J. W. Rover and have just been hanged at Reno; but I am innocent." She looked round, but could see no one. She soon learned, however, that Rover had been hanged at that time. Previously she had not known of his existence.

THE London Medium and Daybreak, under the head of Historical Controls, is publishing some interesting narratives, received through mediums.

General Mention and Gossip.

The Myth of the Immaculate Conception.

BY GERALD MASSEY.

Spiritualism has no interest in violating natural law. Science can accept nothing that is in violation of the laws of nature, and mythology, when read, will be found sticking as closely to the natural law as the limpet to the rock. But to read those symbols as actual facts and direct occurrences, implies all sorts of violation of natural law, and myth becomes miracle. The miracles of the Hebrews can be shown to be Egyptian myths! Because spiritual communication be a fact within the sphere of natural law, the immaculate conception is not, therefore, a fact. And its mythical, in this instance, solar origin and meaning, is provable. The only virgin mother who ever bore a child without a natural father belongs to the solar allegory. It was not only an Egyptian myth, applying to Ta-rut, Hathor, Neith, Isis, in four different dynasties of deities, but it was also applied to an Egyptian Queen, as the representative of the divine virgin mother. The fable was necessitated in consequence of the Pharaohs, their consorts and sons, the Repas, Princes, heirs-apparent being made to personate the solar trinity. And amongst the sculptures of Luxor in the temple, chiefly built by Amenhept III. (Memnon), the immaculate conception and birth of the miraculous child is portrayed in a series of scenes. Tii, the wife of Amenhept, is depicted with her son Rhuen-Aten *being incarnated*. The scenes pictured are those of the annunciation, the conception, the birth and adoration of the Saviour child, Son of the Sun. In the first scene, Thoth the Logos—word, male messenger of the gods—announces the coming birth to the mother. In the second, Kneph (god of breath—Nef is breath) and Hathor, the cow-headed bearer of the sun, take the queen by the hand and hold the Ankh, symbol of life, to her mouth. This is the act of incarnation, which has a visible result in the fuller shape of the queen. In the next scene the child is born. In the fourth, we have the adoration, with three human figures kneeling behind the god Kneph. These may be seen in Sharpe's *Egyptian Mythology and Egyptian Christian-*

ity, p. 19. Sharp calls the child Amenhept III.; this is a mistake. Queen Tii was the wife of Amenhept III., and mother of Amenhept IV. (otherwise Rhuen-Aten).

After this (and it could be paralleled fifty times over in mythology, for I have collected the proofs) the reader will understand that it is not absolutely imperative for Spiritualists, as such, to go forth to the world, and in the name of Spiritualism vouch for the fact that the Creator and Sustainer of the universe did actually run the risk of a general miscarriage of all things during nine months of gestation.

Because spirits are asserted to walk and talk with man to-day, it does not, therefore, follow that the mythical representation of the supposed Creator of this universe taking shape, and walking and talking with Adam, is a spiritual truth or a fact in nature. It can be proved otherwise.

Spiritualists have quite enough to do in fighting for the existence of one soul, whether here or hereafter, and have no time to lose in bickering over cut-and-dried doctrines of triplicity or duplicity, or we shall find ourselves as impotently entangled in a net as was the Christian theology, with its doctrine of a trinity, inherited, but never understood, through ignorance of its origin.

Mesmerism.

Adolphe Didier says: Mesmerism was first promulgated by Anton Mesmer, in 1776. Since his time, so convinced of its truth are the medical practitioners of France and Germany, that no less than four hundred works have been published on the subject. I possess works in four volumes, published in 1816, relating cures effected by mesmerism.

Mesmerism is the vital agent itself. God has endowed man with the power of curing his fellow creatures by imparting some of his own existence, without injury to himself.

A good mesmerist requires a patience which is above all trial. He should have an unshaken firmness—a devotedness which charity alone is capable of inspiring. There are two mesmeric processes. The moral process is the most essential; it consists of concentration and will. The soul is strong only

by concentrating its faculties. The first condition for mesmerising is a strong will, the second is confidence, the third is benevolence.

The action of mesmerism is, in its principle, spiritual; but it is physical in its effects. The strength of will does not come entirely from the head, but chiefly from the heart. The mesmeric fluid is only healing when the heart is pure and strong in faith.

The mesmeric process which I have employed is simple. Before mesmerizing I isolate myself as much as possible. I neither see nor hear anything that is passing around me. I make a mental prayer that God may bless my efforts. My thoughts once fixed, I mesmerize.

Materializing a Sewing Machine Stitch.

The R. P. Journal tells a story: A certain amiable lady has been for a long time in the habit of visiting Bastian and Taylor's seances, where she felt that she had the exquisite pleasure of seeing and affectionately greeting the materialized spirit of a very dear female relative. Upon one occasion she requested a piece of the drapery of the spirit to retain as a souvenir of these happy reunions; the spirit complied with alacrity, and severed a piece of the robe, including a portion of the hem. The precious relic was carefully preserved, and, upon examination and picking out the thread, the seam was found to have been sewed with a lock-stitch sewing machine. This circumstance was rather a stunner to some of the family, but the good old lady readily straightened the seeming crookedness by explaining that she had been taught, that in the spirit world they have everything as we have here, and, therefore, must of necessity have lock-stitch sewing machines.

Praying for Rain.

A Bangalore, India, paper says: "Owing to the great drought and consequent failure of crops, the Mohamedans met in a body, in a *maidan*, a mile out of town, and offered prayers for rain. Strange to say, from that very moment the sky began to be overcast with thick clouds, and it has been raining since then." The Madras and Bombay papers also contain notices of a similar tenor. The Rev. J. M. Peebles, in a description of the ceremonies above alluded to, shows that there was a method in their praying.

An Impartial Opinion.

In May last the Right Honorable W. E. Gladstone placed on record in a Liverpool journal, one of the most impartial and unbiassed opinions ever uttered by an outsider; and from which we extract the following words: "I know of no rule which forbids a Christian to examine into the signs of preternatural agency in the system called Spiritualism. If the reviews and facts of the day have in any way shaken the standing ground of a Christian, is it not his first and most obvious duty to make an humble-but searching scrutiny of the foundations? I speak as one who is deeply convinced that they will bear it, and that God has yet many a fair plant to rear in this portion of His garden." Such are some of the thoughts of the greatest of living orators and statesman.

Indian Mysticism.

E. S. G. in an article under the above head in the L. S. 293 says that a practised eye will readily detect the way in which every trick is done. The mango tree is simply the substitution of several trees of different growth from the seed. It is true that they have no confederates, but they have a little bag, a peep into which tells the story.

A Flourishing Society.

The society over which Mrs. Cora L. V. Richmond presides in Chicago, has rented the Third Unitarian Church, corner of Monroe and Laflin streets, and took possession the first Sunday in May. This edifice cost originally over forty thousand dollars, and contains one of the finest organs in the city. It is a place where all can meet with pleasure. This change of base will mark a new era in the progress of Spiritualism in that city.

The real Theosophists date from the year XVI or thereabouts, and begin with Paracelsus. They are divided into two parts, the one more popular and mystic than learned, to whom belong J. Boëhm, Swedenborg, Martinez Pasqualis, and St. Martin; the other branch is more scientific, philosophical and theological and includes Paracelsus, Cornelius Agrippa, Fludd, and Von Helmont.

The may-pole and the church spire with the weather-cock atop are the natural hieroglyph of the resurrection.

LECTURERS' AND MEDIUMS' NOTES.

Mrs. M. C. Gale of Byron, Mich., has been recently developed as a trance speaker.

Lou M. Kerns is giving private seances, as well as the public ballot-test in Washington, D. C., with remarkable success.

Mr. W. Eglinton says he hopes to leave England for the Cape of Good Hope on July 9. He may then proceed to Australia and India, returning to England by way of Gibraltar.

Andrew Jackson Davis has been lecturing in Washington, D. C.

The Revue Spirite of Paris tells of a family at Aniche in the North of France, the father of which is a healing medium and the several children have different phases of mediumship.

The medium, Mrs. Markee, having been fined \$50 at Rochester, N. Y., some time ago, for not taking out a license as a showman, appealed the case, and now, as a finality, the Supreme Court has reversed the decision, leaving the city with a large bill of costs to pay.

Mrs. Mary J. Hollis-Billing, the renowned spiritual medium, who for the past year has been a resident of Chicago, where she has been holding seances which have given great satisfaction, is about to take a much needed vacation in order to recuperate her failing strength. Dr. and Mrs. Billing will sail for Europe early in May.

The Brocton, Mass., Advance for April 20 says: "Mrs. Kendall, of Boston, held a seance at the house of H. F. Bird, on Wednesday evening, and though not claiming to rival Mrs. Maud E. Lord, she is said to give some very satisfactory tests of materialization without the absence of light which is usually demanded. Mrs. Susie Nickerson-White has held two test circles here this week at Daniel Hayward's and T. C. Prescott's, both fully attended.

It is said that Mr. Taylor, now of the firm of Bastian & Taylor, was connected with Harry Gordon some years ago, and only left him just before the overwhelming exposure in New York city, which completely exploded the shop, and threw Gordon out of a profitable business.

A CORRESPONDENT in Ireland sends to the London Medium a communication received from St. Patrick. He denies that he

is a myth, and wonders that tales and legends are told of him as they are of the fairies and bogies of the island.

THE Banner of Light considers the spirit message from Minnie Tappan, published in the Voice of Angels, to be "truthful as to facts and very characteristic."

EL CRITERIO ESPIRITISTA of Madrid, Spain, says, "They write us from Zaragoza that our brethren there have cured two persons of obsession through the agency of Spiritualism, and that to-day they are free from any molestation."

ACCORDING to the Annali dello Spiritismo of Turin, at a seance held at the palace of Baron de Bozzi, the table kept time to the music of the piano, while a communication purporting to be from Lord Byron was written through a medium. Being asked why he did not write in his own language, it immediately wrote, "I bless the wave that wrenched me from a land of strife, unfruitful land, whose only fruits are sorrow and disappointment."

MEPAL, Cambridgeshire, England, sends out the story that the departed mother of a child drags him out of bed almost nightly, and he has to be dressed in thick flannel that he may not catch cold. She is said to be drawn to him by strong affection.

A LITTLE girl in St. Louis, according to the Dispatch of that city, is said to have foretold the time of her death, claiming that her dead father had come and told her that she should be relieved of her sufferings at the time named.

Dr. A. H. Richardson announces his ninth annual camp-meeting at Highland Lake Grove, Norfolk, Mass., commencing July 21 and closing Aug. 5. This makes the third Spiritualist camp-meeting to be held this year.

NATURE has inclined us to love men; and this is the foundation of the law.—CICERO, *De Legibus* l. 15.

THE Illuminés were persons who believed themselves to have received the light of truth direct from above, i. e., the reflection of divine wisdom. The root of this belief may be found in India among the Brahmins and others. We find the Indian Gnosticism revived by Boehm, about the year 1700, and again in 1800 by Pasquales and others.



A new spiritualistic journal is to be issued at the Hague, to be edited by Mme. Van Caldar, to be called the *Op de Grenzen van tavee Werelden*.

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THE *Revue* speaks of a new journal founded at Guadalajara, Mexico, entitled *La Discussion*, and of a society at Santiago, Chili, which issues a monthly review.

IN consequence of the death of Dr. Dupuis, the founder of the *Galiléen* at Ostende, and a most active worker in the cause in Belgium, a fusion of this and *Le Chercheur* of Liege, has taken place, under the title of the *Revue Belge du Spiritisme*.

AN important announcement comes from Mr. Piérart, who edited the *Revue Spiritualiste* from the year 1858 to the year 1869, the work of which he virtually continued in the *Concile de la Libre Pensée*. Three years ago this was suppressed by the French Government; and the first proofs of another work by Piérart were seized while passing through

the post. All attempts to gain an explanation or to obtain redress were useless. M. Piérart then sent an account of these arbitrary proceedings on the part of the Government to the principal Republican journals. Not one inserted it. He has now resolved to bring out his journal under a new name, not calculated to excite suspicion. It is to be called *Le Bénédiction de Saint-Maur*, and will be in the same form as the *Revue Spiritualiste*.

A new magazine comes to hand from Leige, Belgium. It is called the *Revue Belge du Spiritisme*, is the fusion of the *Galiléen* and the *Chercheur*, and is to be published monthly.

Eliza Van Calcar, a standard bearer of Spiritualism in Holland, is about to publish a paper in the interest of spiritual progress.

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

KERAMOS; The new volume of Longfellow's poems, just published by Houghton, Osgood & Co., contains KERAMOS, which ranks with the best and most popular of his longer poems, and gives title to the volume; and all of his later poems and sonnets, many of them already known through the magazines and newspapers, and heartily welcome in the more permanent and convenient book form. Among the "Birds of Passage," as Mr. Longfellow calls his shorter poems, are "The Herons of Elmwood," an affectionate poem to Mr. Lowell; the striking "Dutch Picture;" "The Ballad of the French Fleet," in which the Rev. Mr. Prince of the Old South tells of the tempestuous answer to his patriotic prayer in October, 1746; and the charming poem which relates "The Leap of Roushan Beg." There are also nineteen sonnets, including one of singular beauty to Parker Cleaveland, and one called "The Broken Oar;" translations from Virgil, Ovid, and concluding with seven sonnets and a canzone from the *Italic* of Michael Angelo. It is a delightful volume, either to be read at a sitting, or to be turned to time and again.

THE Bible that was written many years ago, told one fact, that nations will be converted in a day; if they see their friends, and know that they have returned from the spirit world, could they resist conversion a day? No! That is a prediction to be literally verified.—[Spirit James Nolan, r. p. j. apr 20.]

100 Early Street, near 22-Track Street.
Hours, 9 to 5. Sundays 1 to 3.

THE WONDERFUL

Hooker and Chairvoyant

The Directors and Staff of Eastern U.S. Organizations: Arthur W. O.H. Heston; J. R. F. G. Hillman, Editor, New York University Press.

TO ADVERTISERS



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IN consequence of the death of Dr. Dupuis, the founder of the *Galiléen* at Ostende, and a most active worker in the cause in Belgium, a fusion of this and *Le Chercheur* of Liege, has taken place, under the title of the *Revue Belge du Spiritisme*.

AN important announcement comes from Mr. Piérart, who edited the *Revue Spiritualiste* from the year 1858 to the year 1869, the work of which he virtually continued in the *Concile de la Libre Pensée*. Three years ago this was suppressed by the French Government; and the first proofs of another work by Piérart were seized while passing through

the post. All attempts to gain an explanation or to obtain redress were useless. M. Piérart then sent an account of these arbitrary proceedings on the part of the Government to the principal Republican journals. Not one inserted it. He has now resolved to bring out his journal under a new name, not calculated to excite suspicion. It is to be called *Le Bénédiction de Saint-Maur*, and will be in the same form as the *Revue Spiritualiste*.

A new magazine comes to hand from Leige, Belgium. It is called the *Revue Belge du Spiritisme*, is the fusion of the *Galiléen* and the *Chercheur*, and is to be published monthly.

Eliza Van Calcar, a standard bearer of Spiritualism in Holland, is about to publish a paper in the interest of spiritual progress.

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KERAMOS; The new volume of Longfellow's poems, just published by Houghton, Osgood & Co., contains KERAMOS, which ranks with the best and most popular of his longer poems; and gives title to the volume; and all of his later poems and sonnets, many of them already known through the magazines and newspapers, and heartily welcome in the more permanent and convenient book form. Among the "Birds of Passage," as Mr. Longfellow calls his shorter poems, are "The Herons of Elmwood," an affectionate poem to Mr. Lowell; the striking "Dutch Picture;" "The Ballad of the French Fleet," in which the Rev. Mr. Prince of the Old South tells of the tempestuous answer to his patriotic prayer in October, 1746; and the charming poem which relates "The Leap of Roushan Beg." There are also nineteen sonnets, including one of singular beauty to Parker Cleaveland, and one called "The Broken Oar;" translations from Virgil, Ovid, and concluding with seven sonnets and a canzone from the *Italic* of Michael Angelo. It is a delightful volume, either to be read at a sitting, or to be turned to time and again.

THE Bible that was written many years ago, told one fact, that nations will be converted in a day; if they see their friends, and know that they have returned from the spirit world, could they resist conversion a day? No! That is a prediction to be literally verified.—[Spirit James Nolan, r. p. j. apr 20.]

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How To Form A Spirit Circle.

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

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

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

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

touch each other or not is a matter of no importance. Any table will do, but large enough to comfortably 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. Doubt 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, say to wait on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the questions 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 answering 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 magnetic 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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