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JUNE 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. 5.

Boston, Mass., U. S. A.

50 Bromfield St.

1878.

Room Number 9.

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MEMPHIS, TENN.,

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E. Gerry Brown,—Editor and Publisher.

### THE PROPHECIES OF THE BRAHAN SEER.

A book by Mr. Alexander Mackenzie, on *The Prophecies of the Brahan Seer*, has just been published by Messrs. A. and W. Mackenzie, of Iwerness. Kenneth Mackenzie (Coinneach Odhar), the Highland prophet of the seventeenth century, was born at Baile-na-Cille, in the Island of Lews. Early in life he became possessed in a mysterious way of a mysterious stone, on looking into which he was said to be able to foretell the future, and his fame spread far and wide. We append some extracts from the book:—

“One circumstance took place at the Castle Dunvegan on this occasion, which I think worth recording, especially as I am the only person now living who can attest the truth of it. There had been a traditionary prophecy, couched in Gaelic verse, regarding the family of MacLeod, which, on this occasion, received an extraordinary fulfilment. This prophecy I have heard repeated by several persons, and most deeply do I regret that I did not take a copy of it when I could have got it. The worthy Mr. Campbell, of Knock, in Mull, had a very beautiful version of it, as also had my father, and so, I think, had Dr. Campbell, of Killinver. Such prophecies were current regarding almost all old families in the Highlands—the Argyll family were of the number; and there is a prophecy regarding the Breadalbane family as yet unfulfilled, which I hope may remain so. The present Marquis of Breadalbane is fully aware of it, as are many of the connections of the family. Of the MacLeod family, it was prophesied at least a hundred years prior to the circumstance I am about to relate. In the prophecy to which I am about to allude,

it was foretold that when Norman, the third Norman, the son of the hard loved English lady, would perish by an accidental death; that when the ‘maidens’ of MacLeod (certain well known rocks on the coast of MacLeod’s country) became the property of a Campbell; when a fox had young ones in one of the turrets of the castle; and particularly when the fairy-enchanted banner should be for the last time exhibited, then the glory of the MacLeod family should depart, a great part of the estate should be sold to others, so that a small ‘canugh’—a boat—would carry all gentleman of the name of MacLeod across Loch Dunvegan; but that in times far distant another John Breac should arise, who should redeem those estates, and raise the power and honors of the house to a higher pitch than ever. Such in general terms was the prophecy. And now as to the curious coincidence of its fulfilment.”

“There was at that time, at Dunvegan, an English smith, with whom I became a favorite, and who told me, in solemn secrecy, that the iron chest which contained the ‘Fairy flag’ was to be forced open next morning; that he had arranged with Mr. Hector Macdonald Buchanan to be there with his tools for that purpose. I was most anxious to be present, and I asked permission to that effect of Mr. Buchanan (MacLeod’s man of business) who granted me leave on condition that I should not inform any one of the name of MacLeod that such was intended, and should keep it a profound secret from the chief. This I promised, and most faithfully acted on. Next morning we proceeded to the chamber in the east chamber, where was the

[The page contains several paragraphs of text, which are mostly illegible due to the low contrast and high noise of the scan. The text appears to be organized into sections, possibly separated by headings or subheadings. A small, light-colored mark or tear is visible near the center of the page.]



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iron chest that contained the famous flag, about which there is an interesting tradition. With great violence the smith tore open the lid of this iron chest, but in doing so a key was found under part of the covering, which would have opened the chest if it had been found in time. There was an inner case, in which was found the flag, inclosed in a wooden box of strongly scented wood. The flag consisted of a square piece of very rich silk, with crosses wrought with gold thread, and several elf-spots stitched with great care on different parts of it. On this occasion the melancholy news of the death of the young and promising heir of MacLeod reached the castle. 'Norman, the third Norman,' was a lieutenant of H. M. S. Queen Charlotte, which was blown up at sea, and he and the rest perished. At the same time the rocks called 'MacLeod's Maiden' were sold that very week to Angus Campbell, of Ensay, and they are still in the possession of his grandson. A fox in possession of a Lieutenant Maclean, residing in the west turret of the castle, had young ones, which I handled, and thus all that was said in prophecy alluded to was fulfilled, although I am glad the family of my chief still enjoy their ancestral possessions, and the worst part of the prophecy accordingly remains unverified."

"The Earl of Seaforth having occasion to go to Paris after the restoration of Charles II., gave himself up to all the dissipation and amusement of the French capital. Receiving no letters from him for several months and his countess became alarmed, and sent for Coinneach if happily he might be able to give her any tidings of her lord. Looking into his stone, the seer laughed and said, 'Fear not for your lord; he is safe and sound, well and hearty, merry and happy.' This was, so far, good news, but the countess wanted more particulars, and, when much pressed to give them, Coinneach said, 'As you will know that which will make you unhappy, I must tell you the truth. My lord seems to have little thought of you, or of his children, or of his Highland home. I saw him in a gay gilded room, grandly decked out in velvets, with silks and cloth of gold, and on his knees before a fair lady, his arm around her waist, and her hand pressed to his lips.' The haughty countess and the injured wife was stung to madness with the revelation, especially as it was uttered in the presence of her retainers. Turning upon the

seer she cried, 'You have spoken evil of dignities, you have abused my hospitality and outraged my feelings, you have sullied the good name of my lord in the halls of his ancestors, and you shall suffer the most signal vengeance I can inflict—you shall suffer the death.' Immediately the astonished prophet was led out to execution, but before leaving her presence he looked into his stone. 'I see into the far future,' he said, 'and I read the doom of the race of my oppressor. The long descended line of Seaforth will, ere many generations have passed, end in extinction and sorrow. I see a chief, the last of his house, both deaf and dumb. He will be the father of four fair sons, all of whom he will follow to the tomb. . . After lamenting over the last and most promising of his sons, he himself shall sink into the grave, and the remnant of his possessions shall be inherited by a white-coifed (or white-hooded) lassie from the east, and she is to kill her sister. And as a sign by which it may be known that these things are coming to pass, there shall be four great lairds in the days of the last deaf and dumb Seaforth—Eairloch, Chisholm, Grant and Raasy—of which one shall be buck-toothed, another hare-lipped, another half-witted, and the fourth a stammerer. Chiefs distinguished by these personal marks shall be the allies and neighbors of the last Seaforth; and when he looks round him and sees them he may know that his sons are doomed to death, that his broad lands shall pass away to the stranger, and that his race shall come to an end." Immediately upon the utterance of this prediction the seer threw his stone into a small loch, and was led out to execution. And what about the fulfilment? The coincidence is more than singular; it is startling.

"Francis Humberstone MacKenzie, the last of the Seaforths, was rendered deaf by a fever which attacked him while a boy at school. His faculty of speech he did not lose until well advanced in life. By his wife, a niece of Lord Carysfort, he had four sons, all of whom he followed, too truly, to the grave. At last he paid the debt of nature himself in January, 1815, and, with his death, the title became extinct. 'The chieftdom of the MacKenzies, divested of its rank and honor, passed away to a very remote collateral, who succeeded to no portion of the property, and the great Seaforth estates were inherited by a white-hooded lassie from the

east.' Lord Seaforth's eldest surviving daughter had married Admiral Sir Samuel Hood, who, dying about the same time as Seaforth, while in the Indian seas, his widow returned home to take possession of her paternal inheritance. 'She was thus, literally, a white-coifed or white-hooded lassie (that is, a young woman in widow's weeds, and a Hood by name) from the east.' The four great lairds, who were the contemporaries of the ill-fated laird, were, as the seer described, Sir Hector Mackenzie, of Eairloch, buck-toothed; Chisholm, hare-lipped; Grant, half-witted; and Macleod, of Raasay, a stammerer. The remaining part of the prophecy was fulfilled on this wise. The white-hooded lassie, who had married a Mr. Stewart, some time after her return home, took her younger sister one day for a drive in a pony carriage. The pony took fright, the vehicle was upset, and the sister was so hurt that she died of her injuries. Thus was the prophecy of the Brahan Seer but too sadly verified to the very letter. For the benefit of the skeptical reader we will add only that this prophecy had been 'current for generations in the Highlands, and its tardy fulfilment was marked curiously and anxiously by an entire clan, and a whole country.'"

"The parish clergyman (in a northern district of Skye) on his rounds, visited the miller's house, and met the miller's wife evidently in a very excited state standing on the kitchen floor. In that part of the island great quantities of timber were frequently found on the sea shore, drifted thither from wrecked vessels. On this occasion the miller's kitchen was benched all around with battens and planks of timber, in order to be seasoned by the heat of the fire, which is placed in these dwellings in the middle of the floor. The clergyman had scarcely time to speak, when the goodwife, a very respectable woman, told him she was always glad to see him, particularly so on this occasion. She explained that Christy MacLeod, a female of known repute as a seer, had just been sitting on that plank, warming herself by the fire, when she suddenly fainted and fell to the floor. She further stated that she carried Christy ben the house and laid her on a bed until she should recover. 'But,' said the matron to the minister, 'you must go to see Christy, and insist upon her telling what

she saw, as I am in terror that she had an unlucky sight of some of my own children.'

The minister very reluctantly complied, and, on entering the apartment, found Christy so far recovered as to bear being questioned. He asked the cause of her ailment, and, in short, put the query whether she had seen anything? She refused to reply, except by the uttering of some evasive answers. He then said to her to tell at once what she had seen, as otherwise he would not leave her until she did. Eventually she expressed herself in timid, tremulous terms, and said that while seated on the wooden bench by the fire she happened to cast her eyes upon a plank upon the opposite side, and beheld stretched on it the mangled, bleeding body of a lad, MacDonald, then alive and well. Having told this, she solicited the minister not to divulge it. On his leaving the seer, he was instantly pounced upon by the landlady, and asked, in breathless anxiety, 'What did she see? What or whom did she see?' His reverence had no alternative but to tell the good matron, for the comfort of herself and her domestic circle, what the woman had revealed. All parties were then contented, and the affair looked on as a mere reverie. Six weeks or so thereafter, there was a marriage in the upper district of the parish, to which the young man, MacDonald, was invited, and went. On returning home alone about midnight, by a hilly pathway, in the extreme darkness he lost his way, fell over a precipice about a thousand feet high, and was dashed to pieces in the clefts of the debris below. He was eventually missed at home. Messengers were sent in quest of him hither and thither, and, when no tidings could be found concerning him, the population of the district went forth in hundreds on the search. After a day or two's minute ransacking of every hill and dale, lake and river, the mangled corpse was discovered by a boy jammed hard and fast in a crevice at the base of the huge precipice already named. The crowd assembled around the shattered remains, and a cry was uttered as to what was best to be done? The torn body could hardly be handled, and a proposal was immediately agreed to, that four men should run to the miller's house for a door or plank to convey the remains to the father's home. This was done; the men rushed forward to the miller's, and snatched away the identical plank on which the woman MacLeod had seen the vision already related."

## REMARKABLE FULFILMENT OF A DREAM.

The following very remarkable dream is related in the London Times newspaper of the 16th of August, 1828.:

"In the night of May 11th, 1812, Mr. Williams, of Scorrier house, near Redruth, in Cornwall, awoke his wife, and, exceedingly agitated, told her that he had dreamed that he was in the lobby of the House of Commons, and saw a man shoot with a pistol a gentleman who had just entered the lobby, who was said to be the Chancellor, to which Mrs. Williams naturally replied that it was only a dream, and recommended him to be composed, and go sleep as soon as he could. He did so, but shortly after again awoke her, and said that he had the second time had the same dream; whereupon she observed that he had been so much agitated with his former dream, that she supposed it had dwelt on his mind, and begged him to try to compose himself and go to sleep, which he did. A third time the vision was repeated, on which, notwithstanding her entreaties that he would be quiet and endeavor to forget it, he arose, it being then between one and two o'clock, and dressed himself. At breakfast the dreams were the sole subject of conversation, and in the forenoon Mr. Williams went to Falmouth, where he related the particulars of them to all his acquaintance that he met. On the following day, Mr. Tucker, of Tremanton Castle, accompanied by his wife, a daughter of Mr. Williams, went to Scorrier house about dusk. Immediately after the first salutations, on entering the parlor, where were Mr., Mrs., and Miss Williams, Mr. Williams began to relate to Mr. Tucker the circumstances of his dream; and Mrs. Williams observed to her daughter, laughingly, that her father could not even suffer Mr. Tucker to be seated, before he told him of his nocturnal visitation; on the statement of which Mr. Tucker observed that it would do very well for a dream to have the Chancellor in the lobby of the House of Commons, but that he would not be found there in reality; and Mr. Tucker then asked what sort of a man he appeared to be, when Mr. Williams minutely described him; to which Mr. Tucker replied, "Your description is not at all that of the Chancellor, but is certainly very

exactly that of Mr. Perceval, the Chancellor of the exchequer; and although he has been to me the greatest enemy I ever met with through life, for a supposed cause which had no foundation in truth (or words to that effect), I should be exceedingly sorry indeed to hear of his being assassinated, or of any injury of the kind happening to him." Mr. Tucker then inquired of Mr. Williams if he had ever seen Mr. Perceval, and was told that he never had seen, nor had ever even written to him, either on public or private business; in short, that he had never had anything to do with him, nor had he ever been in the lobby of the House of Commons in his life. At this moment, while Mr. Tucker and Mr. Williams were still standing, they heard a horse gallop to the door of the house, and immediately after, Mr. Michael Williams, of Treviner (son of Mr. Williams of Scorrier), entered the room, and said that he had galloped out from Truro (from which Scorrier is distant seven miles), having seen a gentleman there who had come by that evening's mail from London, who said that he was in the lobby of the House of Commons on the evening of the 11th, when a man called Bellingham had shot Mr. Perceval, and that, as it might occasion some great ministerial changes, and might effect Mr. Tucker's political friends, he had come out as fast as he could to make him acquainted with it, having heard at Truro that he had passed through that place in the afternoon, on his way to Scorrier. After the astonishment which this intelligence had created had a little subsided, Mr. Williams described most particularly the appearance and dress of the man that he saw in his dream fire the pistol, as he had before done to Mr. Perceval. About six weeks after, Mr. Williams, having business in town, went, accompanied by a friend, to the House of Commons, where, as has been already observed, he had never before been. Immediately that he came to the steps at the entrance to the lobby, he said, "This place is as distinctly within my recollection in my dream, as any room in my house;" and he made the same observation when he entered the lobby. He then pointed out the exact spot where Bellingham



stood when he fired, and which Mr. Perceval had reached when he was struck by the ball, and where and how he fell. The dress of both Mr. Perceval and Bellingham agreed with the description given by Mr. Williams, even to the most minute particular.

"The Times states that Mr. Williams was then alive, and that the witnesses to whom he made known the particulars of his dream were also living, and that the editor had received the statement from a correspondent of unquestionable veracity."

## A DEMAND FOR HONEST INVESTIGATION.

The following article appeared as an editorial in R. P. Journal of May 18. We transfer it to our columns for the reason that we unqualifiedly endorse every sentiment therein expressed. Since the initial number of the Spiritual Scientist we have taken the same position. We truly hope that it will be welcomed and approved by every Spiritualist who reads it.

The Journal is not the enemy of true mediums, but is, and has been, their steadfast, abiding friend. It has never uttered a single word against any true medium who refrains from "assisting" the spirits; on the contrary, it has sought by every legitimate means to advance their interests, feeling that such advancement is identical with that of Spiritualism.

It is true that the Journal has waged uncompromising war on the frauds and shams who have sought to pass under the name of Spiritualism, borrowing the livery of heaven to further the ends of selfishness and rascality. When it probed this matter we well knew the storm that would follow; we were prepared for it, and expected the unmitigated abuse of those whose occupation we destroyed, and equally the cooperation and assistance of that large class of Spiritualists whose faith rests on somewhat more than the clever tricks of mountebanks. We expected also the unqualified approval of the spiritual press, and with slight exceptions the latter has been answered.

With our venerable contemporary, The Banner of Light, we are compelled to take opposing grounds. We think the paragraph we quote, was written without due consideration of the vital question it discusses. We have a few questions to ask those who claim to be Spiritualists, and yet assault us. Has it not been for thirty years the standing claim for Spiritualism that it *demonstrated* by facts the existence of man after death? Now, if the facts are not such as the reason admits; if the "conditions" are those of fraud and imposture; if fair and honest investigation is denied, of what value are the

facts, and how is immortality proved? We claim that every manifestation to be of any value as evidence, must be given under strictly test conditions. Every true and genuine medium, so far from refusing this, will demand it, so that he may stand unimpeachable. The opposers of such tests forget that they are urging on the attention of the world a class of phenomena, which are regarded as in the nature of things impossible, and consequently the burden of proof falls on them. They forget that if they refuse to give facts in the form demanded, the whole movement fails to accomplish the purpose for which it was designed.

But the Banner of Light would have us believe that the Spirit-world were deceived and had precipitated the movement entirely too soon, and hopes it will withdraw its efforts. We regard this a most unwise prayer, based on an entirely erroneous conception of the animus of the movement.

The most prejudiced skeptic never has opposed a genuine manifestation which he regarded as such. He opposed what he believed to be fraud and deception. As soon as the manifestation convinced him of its genuine character, he has been ready to give it its proper place. Now because he will not accept the whole mass of rascality which passes under the name of spiritual phenomena; because he will not stand with open mouth and bandaged eyes, and swallow everything every charlatan and mountebank wishes to pour in, forsooth the Spirit-world are advised to withdraw all influence from this perverse generation who have shown their ingratitude by the use of their reason! The Spirit-world, however, will not withdraw, for it is neither its fault nor that of investigators that a class of pretenders have stepped between.

To the argument that the world is not prepared, we reply by asking, how will it ever become prepared except through and by means of the manifestations themselves?

And further, must not the manifestations be of such a character as to convince, else be worse than useless?

Then how are we to understand our respected contemporary? Will it have the manifestation withdrawn entirely because the counterfeit is not taken at par with the genuine? Would it have silence maintained while rascality eats its insidious way into the very vitals of the cause it loves so well; or does it fear the wheat will be torn up with the weeds, and hence allow both to grow together?

We stand on this platform: that if Spiritualism demands the support of falsehood or deception, the quicker it falls the better. No truth was ever subserved by maintaining a lie. Rank weeds never make the wheat grow better, but always weaken its vitality. The sooner they are pulled up, the sooner we shall rid ourselves of their pernicious influence.

The present crop of frauds which have shaken the faith of many, and given opportunity for ridicule to point its sharpened shafts, and the world to point its finger of scorn, is the direct result of this pandering to requirements of fraud, and not insisting on the strict methods of investigation. Materialization of necessity must occur only under

the most favorable circumstances, and no medium can fix the hour and minute of its appearance. If they do thus predicate the manifestations, and the latter come with certainty, it may not prove fraud, but it is presumptive evidence.

This cry of persecution is not raised by true mediums, for they are not persecuted by proper tests, which can only effect deceivers. It is the latter who are pained by the rigid conditions which prevent their tricks of jugglery.

If it is desirable for the spiritual journals to constantly assist reputed mediums into notoriety by publishing week after week narrations of wonders seen in their presence, in the end to be compelled to publish their exposure, and then with unabated faith to take up the same role with another, then we can keep right on in the old path. We, however, believe our duty is somewhat higher than this. The Journal has from the beginning, made the phenomena the foundation, but subservient to the illustration of a new philosophy of life, and has too much interest in the latter to fill its columns with phenomenal matter, unless that matter has intrinsic value as evidence, which it can only have by accurate observation.

#### THE REALITY OF FORM MANIFESTATIONS.

T. L. Nichols, M. D., of 32 Fopstone-wad, London, in the London Spiritualist 298, adds valuable testimony to the visible, tangible and individual character of a materialization. The seance took place May 3 at the studio of Signor Rondi in Montagu place; Signor Rondi is an Italian artist, frank and genial, a painter of considerable power and remarkable versatility.

Our little party consisted of only seven of the usual inhabitants of this world; Mrs. Cook, Miss Cook, and her young sister, two ladies, Signor Rondi, and myself. Two other guests were expected, but telegraphed their disappointment.

The studio is simply a second floor front, with little furniture and many pictures. A green curtain hung across the corner of the room, behind which was an arm-chair. Daylight was shut out and the gas lighted. Miss Cook went behind the curtain, and in the space of three breaths a young lady, dressed

from head to foot in pure white, stood before us in the opening of the curtain.

Miss Cook, I may observe, was dressed entirely in black, in the usual elaborate fashion; she wore high boots, closely buttoned. Change of costume in the time was impossible. Lily was clothed in the most graceful white drapery, which she allowed me to handle and examine. The drapery around her head and chest was fine, soft, wonderfully elastic, like the most delicate Indian muslins. The skirt was of a thicker, heavier kind, like linen.

Lily was introduced to those of us who were strangers to her, to whom she spoke in a loud whisper. It was her only voice in a long conversation, but every word was distinctly heard. At first she seemed vexed at the absence of some expected visitors. "Rondi, I am cross," she said; "I am very cross." "Why, Lily?" "Because — did not come. He promised to bring me some flowers, and I am very fond of flowers."

The door was locked. Lily had not come by any trap door or sliding panel. Lily, as I ascertained later, was not the medium. She came out from the curtain and invited me to come to her. She took my hand and pressed it heartily—pressed it with great force, indeed, saying, as she did so, "That is for friendship." It was a pretty hand, and I pressed it to my lips. At the request of Signor Rondi she showed us one of her naked feet, which she also placed in my hand. Once, when I held her hand, she took hold of my hand, with her other, and drew it up her arm to the elbow, that I might feel how perfectly it was formed. Re-arranging her dress, she allowed me to come quite near her and look into her face, examine her features, the color of her eyes, her neck, and as much of the bosom as evening dress usually reveals. A lady present put her hand upon Lily's white neck and bosom, which was, of course, a liberty I could not take; and, on taking leave, Lily kissed that lady's hand, while she gave me her hand to kiss.

She was very human, this Lily, seeming vain of her dress and of her person. She borrowed a pair of scissors of Signor Rondi, and, inviting me to come near her, she took up a fold of the drapery which covered her bosom, and cut from it a piece six inches long and two and a half wide. I clearly saw it cut, clip by clip. She gave similar keepsakes to two others; yet the dress, a moment after, seemed as perfect as before.

"Rondi," said Lily, "please give me some cake and a glass of wine." Signor Rondi brought some thin, sweet biscuits and a glass of port wine. She ate part of a biscuit, and handed the rest to me. Then she stood before us and drank the wine. "Where will it be when you are gone?" some one asked. "It will be in the air all over the room," she said.

She had two rings on one of her fingers, one of which she handed to a lady to examine, who put it on her finger and held it to the light. She also brought ribbons, one of

which she said she had made to tie up a lock of her hair for the gentleman who had promised to bring the flowers.

"Lily," I said, "we are friends, and I have no distrust of you; but I wish you to give me the best test you can think of, for the benefit of others." "What test shall I give you?" "I will leave it to you. You are clever enough to give me a good one." "Well, I bring my medium out and stand beside her. Will that do?" "Perfectly, Lily; nothing could be better." "You shall also go into the cabinet and see how she is dressed."

The tests were given as desired. I entered the cabinet, and found Miss Cook sitting in the chair, seemingly in a profound sleep, her hands folded together in her lap. I passed my hand over her dark wool clothing and her closely-buttoned boots. Then Lily brought her out before us all—the two standing side by side; one in black, one from head to foot in purest white. Then another form in white came on the other side, and we saw the three standing before us. A little later Lily said "Good bye." I took her hand and pressed it to my lips; she answered with a gentle pressure, and I was very sorry to have her go, and hope to see her again.

There can be no doubt of the visible, tangible, individual character of this materialization. Mentally and morally she differs from Miss Cook, though she is like her, as she said, "as two sisters are like, and yet unlike each other." Her manner to me and to the others was simple, natural, and nicely adapted to the character of each. With Signor Rondi, as an old friend, she was like a petted child. She was kindly affectionate to the two lady visitors. She was very friendly and kind to me, partly because she liked me, and partly because she knew I would make favorable mention of her medium, who, she said, deserved all the credit and all the thanks. \* She was only doing her duty, as her sole motive was to bring people to a knowledge of the great fact of a spiritual life. These are nearly her own words, and they were spoken with every indication of sincerity.

#### ANCIENT SPIRITUAL MANIFESTATIONS.

We publish the following extract from the works of Plutarch, as showing the resemblance between modern and ancient spiritual manifestations. It is valuable for its antiq-

uity, combined with its almost exact concordance with similar phenomena of to-day. This extract is taken from notes by the translator of Jung Stilling:



"Thespesios of Soli lived at first very prodigally and profligately; but afterward, when he had spent all his property, necessity induced him to have recourse to the basest methods for a subsistence. There was nothing, however vile, which he abstained from, if it only brought him in money; and thus he again amassed a considerable sum, but fell at the same time into the worst repute for his villiany. That which contributed the most to this was a prediction of the god Amphiloehus; for having applied to this diety to know whether he would spend the rest of his life in a better manner, he received for answer 'that he would never mend till he died.' And so it really happened in a certain sense; for not long afterward, he fell down from an eminence upon his neck, though he received no wound, yet he died in consequence of his fall; but three days afterward, when he was about to be interred, he received strength and came to himself. A wonderful change now took place in his conduct, for the Cilicians knew no one who at that time was more conscientious in business, devout towards God, terrible to his foes, or faithful to his friends; so that those who associated with him wished to learn the cause of this change, justly supposing that such an alteration of conduct, from the greatest baseness to sentiments so noble, could not have come of itself. And so it really was, as he himself related to Protogenus, and other judicious friends.

When his rational soul left the body, he felt like a pilot hurled out of his vessel into the depths of the sea. He then raised himself up, and his whole being seemed on a sudden to breathe, and to look about it on every side, as if the soul had been all eye. He saw nothing of the previous objects, but beheld the enormous stars at an immense distance from each other, endowed with admirable radiance and uttering wonderful sounds, while his soul glided gently and easily along, borne by a stream of light in every direction. In his narrative he passed over what he saw beside, and merely said that he perceived the souls of those that were just departed rising up from the earth; they formed a luminous kind of a bubble, and when this burst, the soul placidly came forth, glorious and in human form. The souls, however, had not all the same motion; some soared upward with wonderful ease, and instantly ascended to the heights above—others whirled about like spindles, sometimes rising

upward and sometimes sinking downward, having a mixed and disturbed motion. He was unacquainted with the most of them, but recognized two or three of his relatives. He drew near to them and wished to speak with them, but they did not hear him, for they were not wholly themselves, but in a state of insensibility, and avoiding every touch; they turned round, first alone in a circle, then, as they met with others in a similar condition, they moved about with them in all directions, emitting indistinct tones, like rejoicing mixed with lamentation. Others again appeared in the heights above, shining brilliantly, and affectionately uniting with each other, but fleeing the restless souls above described. In this place he also saw the soul of another of his relatives, but not very perceptibly, for it had died when a child. The latter, however, approaching him said, 'Welcome, Thespesios!' On his answering that his name was not Thespesios, but Aridaos, it replied, 'It is true thou didst formerly bear that name, but henceforth thou art called Thespesios. Thou art, however, not yet dead, but by a particular providence of the gods art come hither in thy rational spirit; but thou hast left the other soul behind as an anchor in the body. At present and in future, be it a sign by which thou mayest distinguish thyself from those that are really dead, that the souls of the deceased no longer cast a shadow, and are able to look steadfastly at the light above without being dazzled.' On this, the soul in question conducted Thespesios through all parts of the other world, and explaining to him the mysterious dealings and government of divine justice—why many are punished in this life, while others are not—and showed him also every species of punishment to which the wicked are subject hereafter. He viewed everything with holy awe; and after having beheld all this as a spectator, he was at length seized with dreadful horror when on the point of departing, for a female form of wondrous size and appearance laid hold of him just as he was going to hasten away, and said, 'Come hither, in order that thou mayest the better remember everything!' And with that she drew forth a burning rod such as the painters use, when another hindered her and delivered him, while he, as if suddenly impelled forward by a violent gale of wind, sank back at once into his body, and came to life again at the place of interment."

The common idea that Jesus taught religion in its true divine sense, is erroneous. He understood too well the laws of communication to do anything so absurd. He taught the way by which man might approach unto the Father, so that he might be "taught of God." It will do for hirelings to teach men to climb up some other way—to endeavor to attain to a knowledge of divine truth by some other means than by the inspiration of the Spirit; but Jesus of Nazareth was too well instructed of the Father to attempt so fruitless a task.

Herein is to be found one of the great errors of Orthodoxy. Not understanding that divine truth can only be taught by divine inspiration, and that he only can understand it who is in a condition to be divinely inspired, the formalist has endeavored to find the Word of God in books and parchments, and thus teach it to his neighbor. He has appended to these forms of expression, "Thus saith the Lord," and thus has mistaken the the form for truth, and attempted to teach it to others.

Out of this mistaken idea has arisen the great veneration which men have for authority, which they mistake for a veneration for truth. They worship the form while they perceive not the spirit, and think they are worshipping the spirit. In the same way they mistake the teachings of Jesus for that which was to be attained through obedience to his teachings. They suppose Jesus taught religion, and that the doctrines he taught constituted religion; whereas he only taught them the way by means of which they might attain to that condition where the Holy Ghost—the Spirit of Truth—could make to them the true revelation; and the doctrines he taught were only a portion of those means constituting the way. It was he only, who, hearing his sayings and observing them, could come to that condition when he could "be taught of God."

Christianity, as taught by Jesus, is not a system of religion; it is not a revelation of divine truth in the soul; but it is a way or means by which man is to be prepared for divine instruction. It is a pointing out of those laws of man's being and action which must be observed and practiced by him who hopes to attain unto eternal life; hence it becomes important that these laws should be known and obeyed, else man cannot have the benefits of the Christian system. "There-

fore," said Jesus, "If a man keep the whole law and yet offend in one point, he is guilty of all." The plain and obvious meaning is, that if you comply with all the essential conditions of receptivity except one, and violate that, you lose the benefit of all the rest; because you cannot be made receptive of spiritual or divine truth except upon certain conditions, and those are based upon the fundamental laws of being, and are therefore imperative.

Looking at the life and teachings of Jesus in this light, Christianity becomes a very different thing from that which is looked upon as a revelation of divine truth in and of itself. It at once becomes useful to man, only as he puts it in practice. As its doctrines consist in pointing out the means by which, and the condition into which, man must come, in order that he may receive spiritual and divine truth, all mere creedative Christianity is of no value for redemption and salvation.

Christianity, being designed as a means of bringing man into a condition for receiving the gifts and teachings of the Spirit, must be such as is capable of being taught to the natural man; that is, the real doctrines of Jesus must be divested of all supernaturalism; for they consist in telling the natural man what he must be and what he must not be; what he must do and what he must not do, to inherit eternal life. In speaking of being and doing, or of condition and action, it describes those conditions and actions which the natural perception and understanding of man can comprehend. Of condition, it tells him to cultivate a spirit of meekness, gentleness and humility; it must be peaceable and pure. Of action it must hunger and thirst after righteousness, love friends and foes, overcome all envy, malice, hatred and all lust and evil desire; and it must abstain from all that defiles the mind, by awakening false, unjust or impure desires, etc.

In this way Jesus proceeded to lay down those plain and simple rules of life, which, if observed, would tend to bring man into a condition receptive of the influence of the Spirit, and by means of which he could become truly instructed in the things pertaining to the divine kingdom.

But whoever mistakes these plain and simple rules of life, or those doctrines of condition and action which he laid down as essential to be observed, in order that man might be taught of God, had studied Chris-

tianity to little purpose; and he who mistakes those rules, etc., for religion itself, and thus attempts teaching another religion, will prove to be a "blind leader of the blind." He will find himself attempting to teach that about which he knows nothing.

The experience of Jesus with his disciples illustrates this point. So far as teaching the way to his attainments was concerned, he had no difficulty. He could make them understand that they were to cultivate a spirit of love and kindness; that they were not to smite back when smitten; that they were to be meek, gentle and pure, etc.; but he could not make them understand the nature of the kingdom of heaven; he could not communicate to them the doctrines of that kingdom; he could not make them understand how or when it was to come. These things could only be communicated by the Holy Ghost, the Comforter, the Spirit of Truth. Hence he told them he had many things to communicate, but they could not understand them until the Spirit of Truth should come.

A careful and critical investigation of the teachings of Jesus will demonstrate the truth of the position, that his system was offered to the world only as a means by which man could attain unto the true teachings of the Spirit. This was evidently the view which Paul himself, during the latter years of his ministry, took of the subject. In his letter to the Hebrews he commented largely upon the first and second covenants, or the natural and spiritual dispensations, typified by Moses and Jesus. The first was purely external, communicated by an external language, regulating the external relations of man, and controlling him by an external or physical force. As such its laws were to be found recorded on tables and parchments, and taught by men. It had an earthly tabernacle and sanctuary, with an external form, ceremony and ritual.

The second covenant which the Lord was to establish was of a very different character. It was altogether spiritual. Its ministry was to be one "of the sanctuary and of the true tabernacle which the Lord pitched, and not man;" and of this new or second covenant Paul thus speaks, quoting from the prophets: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my laws into their minds (understandings), and write them in their hearts (affections), and I will be to

not possess the gifts of the Spirit, simply because they have not followed the way (Jesus) by which those gifts were to be attained. them a God, and they shall be to me a people; and they shall not teach every man his brother, saying, know ye the Lord, for all shall know me, from the least to the greatest."

Under the first covenant or dispensation, external teachers were useful and necessary, because that which was to be taught was external; but under the second the subject could only be taught by the Spirit, that is, by inspiration—"And they shall all be taught of God."

The teachings of Jesus having respect to the way or means by which the principle was to be unfolded in the spiritual and divine of his nature, in order that he might become the subject of spiritual and divine inspiration, and might thus become a medium for spiritual manifestations, it followed, as a necessary consequence, that the reception and practice of his doctrines would be attended by the "gifts of the Spirit," and that those who possessed none of these gifts could furnish no outward sign of discipleship. Hence the doctrine, "These signs shall follow them that believe," naming certain spiritual gifts; also, "Whosoever heareth my sayings and doeth them, the works that I do shall he do," etc.

There are different forms of spiritual manifestations, according to the character and condition of the medium—those which are external and physical, and those which are internal and inspirational; and these forms of manifestations are suited to different conditioned minds. There are degrees of elevation and dignity to them according as they are suited to the communication of higher truths and purer affections. They correspond to the different members of the human body, each necessary and useful in its sphere, and altogether composing one body.

This has been so in every age of the world, and will continue to be so as long as there are different degrees of understanding and purity of affection in the universe; and as that will continue until creations, formations and progressions cease, we may continue to look for this diversity of gifts. The same principle which gave to one the spirit of prophecy, to another the gift of healing, etc., in the days of Paul, continues still, and will be manifested by the same diversity.

Those who have converted Christianity to a creed in faith, and have embodied in it religious forms and ceremonies in practice, do



They have not believed in him as "the way" to attain unto these gifts; they have not kept his sayings, and consequently they have not attained unto the benefits of his system; they have not brought themselves within the promise, for that was only to those who "kept his sayings."

Orthodoxy itself admits its own recreancy in character. It does not profess to be obedient to the teachings of Jesus. It affirms an almost infinite remove of condition from that of Jesus. It goes further; it affirms the impossibility of full or perfect obedience, and pleads the total and inborn depravity of the heart as its excuse, trusting that faith in the merits of Christ will make up the deficiency. Nothing can be more false and unphilosophical than such a faith. The bestowal of the Spirit without measure upon Jesus, was owing to his receptivity through the character to which he had attained by obedience. Had he not attained to that condition, he could not have received so abundantly. "God is no respecter of persons." He is as ready to bestow upon one as another. The only condition demanded is receptivity, and that depends upon unfoldment.

The Orthodox, then, who deny to themselves the necessary unfoldment, by so doing deny to themselves the only condition upon which salvation can come to them. They are laying other foundations for redemption than that which Jesus laid. They are trying to climb up some other way—to enter into heaven by some other means. For this reason it is that they do not possess the promised gifts, because they have not attained to the necessary character; and they have not attained to that character, because they have not believed in and practiced the teachings of Jesus as constituting "THE WAY."

Christianity, as a means of unfolding in man a spiritual susceptibility, is a very different thing from that false and ideal system called Christianity, which is exalted above everything that is called God, and is worshipped as an idol by pomp, parade and show. Examined in this light, that which now passes for Christianity is most false and pernicious. It occupies the same position, in respect to true religion, as did the doctrines of Scribes and Pharisees in the days of Jesus; and if it was true then that the publicans and harlots were in a more favorable condition for it now. There is no form of infidelity or paganism farther removed from the spirit of Jesus and the genius of his teachings, than is the fashionable orthodoxy of the day. The system of doctrines taught by them as constituting true Christianity, is utterly opposed to the proper unfolding of man, of spiritual and divine susceptibility; and they act consistently with their system when they teach that the age of inspiration is past. But their system will have no true resemblance to the system taught by Jesus, until, according to the laws of man's spiritual nature, it shall become "the way" for unfolding his spiritual faculties and susceptibilities, by means of which he can become instructed in the things of the spiritual and divine kingdom.

#### HINTS TO INVESTIGATORS.

At a meeting of Spiritualists held in the parlors of the Third Unitarian Church, Wednesday evening May 22d, the following resolutions with regard to Messrs. Bastian and Taylor, and also with reference to mediums in general were adopted with but a single dissenting vote:

WHEREAS, A respectful request has been made to Bastian and Taylor by a large number of those interested in the investigation of spirit phenomena that, in view of the many recent exposures of professed mediums, and of the doubts and disbeliefs excited in the public mind as to the genuineness of any form materializations, and in justice to themselves as professional mediums, and to the cause they profess to regard, they would give a series of test seances, that their exhibitions might be observed under conditions affording accuracy of observation, and which reasonable request Messrs. Bastian and Taylor have refused to grant: and,

WHEREAS, Truth always should seek and submit to the most thorough and searching investigation; therefore, be it

*Resolved*, That in our opinion, their refusal to satisfy the just demands of the Spiritualists of Chicago, is presumptive evidence of practices upon their part, which will not bear investigation.

*Resolved*, That we will not give countenance, encouragement or support to Bastian and Taylor until they give evidence of the validity of their claim, as they have been requested to do; and we recommend to all Spiritualists throughout the United States, that they discountenance them, lest the large and deserving class who follow the vocation of mediumship, and the cause shall suffer from their final exposure which is sure to follow.

*Resolved*, That the daily papers of this city and the publications devoted to Spiritualism throughout the United States be requested to publish these resolutions.

*Resolved*, That we fully approve of the following suggestions: And recommend that all mediums who ask endorsement from Spiritualists, be required to assert and conform thereto.

A. B. TUTTLE, Chairman.  
D. P. KAYNER, Sec'y.

1. A genuine, honest and intelligent medium will in his own interests, desire that the tests of the phenomena shall be so stringent as to preclude suspicion or doubt. He will wish to have such conditions as no mere imposter can submit to.

2. The minute a medium begins to show

irritation at the reasonable and respectful exactions of investigators, he shows unless he can give fair reasons to the contrary, that he is not co-operating with the truthseekers, and becomes justly an object of distrust. Suspect that medium!

3. Phenomena occurring in the dark should always be accepted with caution; but there are conditions which even darkness does not vitiate; for instance, where the medium comes unattended, and while his hands and feet are held, musical instruments are intelligently played on and independent hands are felt. But the hands and feet should be grasped before the room is darkened, and if released for a single moment on any plea whatever, the light should be struck and the conditions again resumed in the light; never trust to the sense of feeling alone in such cases.

4. To establish extraordinary facts, the proofs must be extraordinary, and this the medium, unless he is either a simpleton or an imposter, will admit and act up to.

5. A medium known to be unscrupulous, mendacious, or tricky, should be trusted only where the phenomenon is of such a character that it would be unreasonable even for the most unbending skeptic to deny its occurrence. For instance, if the investigator is allowed to take his own locked slate, untouched by the medium, and to hold it out in his presence, in broad daylight, and if under these conditions there is produced a written message, indicating clairvoyance, the test is irresistibly strong. This has been repeatedly done.

6. Our duty where mediums, however genuine, have been detected in fraud, is to put the public on its guard against them. The penalty which imposters must pay is to have it known generally that they have cheated once and are likely to cheat again; and the safest way is to avoid such mediums altogether.

7. Conditions, however, ought to be so stringent that nothing is left to depend on the assumed good character or respectability of the medium. The phenomena are of a scientific character, and as such cannot be established as authentic by mere opinion, but only by actual knowledge. Faith cannot become a factor in the problem.

8. Where a medium has been repeatedly tested by all the investigators present, of course there can be no relaxation of strin-

gent conditions for familiar phenomena, but not for any new ones.

9. It is hard to state generally the absolute test conditions for all cases. We have given two examples for particular phenomena. Investigators must exercise their reason in fixing absolute conditions.

10. Where several investigators are present it often happens that the responsibility of scrutinizing closely, is so divided that no one person gives to the medium's movements all the attention required. Each thinks that his neighbor will make up for his own deficiencies, and that in the aggregate there will be certainty. This is a delusive supposition; and so the most successful results (as in the case of the slate-writing phenomenon) are often obtained where only one investigator is present with the medium.

11. Investigators who are jointly investigating, should consult together in advance of the sitting, and each take his particular share in the general scrutiny. Until a medium is thoroughly tested, take nothing for granted. Trust not to smooth words or fair looks. Some of the deepest villains have the art of appearing frank, openhearted, and guileless. Impose such conditions that it shall matter not to you whether the medium is honest or dishonest.

12. When you have had one successful seance, before publishing it to the world as conclusive, try another, and still another, varying the conditions if possible, but not making them less stringent.

13. Distrust the medium who would have you think that he must have his own particular room, because of its "magnetism," for his manifestations. The genuine medium will almost always let you choose your own place for a sitting, provided there are no obvious objections to it. Investigators should carry with them the most harmonious personal conditions possible, and approach the presence of the medium with a feeling of kindly interest. Absolute test conditions may be imposed upon mediums for physical manifestations without subjecting such mediums to physical injury, pain or discomfort.

14. Cut out these hints, submit them to the medium, and learn from him or her what objections, if any, he or she may have to any part of them. Give not too much credence to excuses for modifying strict conditions.

## Editor's Notices and Comments.

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PUBLISHED MONTHLY.

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

E. GERRY BROWN.—EDITOR AND PUBLISHER.

50 Br mfield t., Room 6.

SUBSCRIPTION PRICE. One Year, \$1.50. Postage free to Subscribers in the United States. One Year to any Foreign Country, postage included, \$1.75.

ADVERTISING RATES. Single insertion, twenty-five cents per line, Nonpareil scale; nine words making a line, and twelve lines an inch. Reduction for subsequent insertions. Send for special rates.

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SPIRITUAL SCIENTIST,

BOSTON, MASS., U.S.A.

VOL. VII. JUNE, 1878. No. 5.

#### 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.

ANY OF our readers who may desire complete volumes of the Spiritual Scientist from its initial number as a weekly, can secure them by applying at once. We have only a few left.

#### THE WEEDING PROCESS.

Among those who have stood prominently before the public as mediums, but who have always been surrounded with a shadow of doubt by investigating Spiritualists are Bastian and Taylor, now in Chicago. Before Bastian's departure for England a seance was given in Boston at which there was unmistakable indication of fraud or imposture. A test sitting was asked for and after a slight delay given by him; but as a result it was shown

conclusively that he could not obtain any manifestations when under such tests as would prevent him from "assisting the spirits." In England it was stated in plain terms that a bunch of oily cotton, ignited by electricity revealed him with guitar in hand, producing the manifestations. The time has been when the demand for tests could be met with a claim that it interfered with conditions. That day has gone by. Genuine mediums have nobly come forward to give the lie to this invention by demonstrating that the strongest of manifestations can be obtained when it is simply impossible for either medium or confederates to be the producing cause. Credulous Spiritualists have unknowingly been not only the dupes of these impostors but their actual supporters; for they have been the most earnest in opposing any investigation because the spirits (?) through these impostors said it will disturb the conditions and kill the medium. For four years we have advocated the very investigation which is now becoming the popular voice. It is a sign that a new day is to dawn for Spiritualism. The R. P. Journal of Chicago has taken a very important position, and it is evident that it means to maintain it in regard to making a distinction between mediums and impostors called mediums.

#### EVIL SPIRITS.

A correspondent fancies that he is the object of a psychological wrath and that the evil wishes projected against him have taken shape or are borne against him by a class of spirits that are ever ready for such an errand. He asks what remedy he has. We answer, that he can do nothing but maintain as far as possible an even mind. Never allow himself to be worked into a passion. To avoid gloomy thoughts, seek cheerful, bright, harmonious scenes. It is merely a trial of strength in which either he or the projected blind force is to triumph. As an experience it will be valuable to him if he can be the victor. He will also have the satisfaction of knowing that he has aided in the development of an unprogressed spirit; for if the spirits cannot influence him they will be affected by his influence. There is a reciprocity in the relations of spirits each with the other. Live a true



life and you have no idea of the extent of its influence.

PLEASE RECOMMEND the Scientist to your friends. Show them its merits and advise them to subscribe. A little personal effort on the part of our readers would give us great encouragement by enlarging our subscription list.

#### EXACTING CONDITIONS.

The Banner of Light, May 25, says: "We do not think that the truth can be best served by violence, or by exacting conditions, which, though they may seem very reasonable to those not yet acquainted with all the phenomena, are in truth opposed to successful manifestation."

But how does the Banner know that exacting conditions opposes successful manifestations? It is quite time that this fallacy should be laid aside for the facts are against this theory. There is not a medium who has been demonstrated to be genuine, who is not to-day willing to have conditions imposed, and who has not under the strictest conditions obtained the strongest of manifestations. Unless the demonstration is absolute that the producing cause of these phenomena is spirit-force, as Spiritualists assume it to be, then the manifestations are worthless and a waste of time; for they are said to be given for this purpose alone. If the end and aim of the Spiritualist movement is to support all persons who claim to be mediums in their endeavors to make dollars, then the position of the Banner is a correct one. If the end and aim of the Spiritualist movement is to spread the truth before humanity, to alleviate its sufferings and improve its condition, to teach the way that a true life should be lived, then the claim that conditions should not be exacted, or that mediums should not be rigidly tested is a wrong one. So far as lays in our power we will not endorse a medium without laying before our readers the reasons why we do so; if anyone can point out wherein our reasoning is defective we shall deem it incumbent upon us to remedy it. Perfection is only measured by experience.

#### MRS. BOOTHBY.

Does Mrs. Boothby possess the power to produce material spirit-forms? At present this seems to be an open question. One says yes; the other, no. Both sides are positive;

the one claiming to have had evidence of her genuineness, the other declaring that they have detected fraud. The value of the evidence on either side is neutralized by that of the other. Has there been anything exact; is she willing to have test conditions imposed? We have attended a number of seances and came away without the conviction that we had witnessed genuine form manifestations. A few simple tests or a slight investigation that would determine the question is not permitted. This Mrs. Boothby first came prominently before the public, as a physical medium, in '73 or '74. At that time she gave seances similar to those given by Mrs. Maud Lord, which were then very much the rage. By the same process that we obtained evidence favorable to Mrs. Lord, we became fully satisfied that Mrs. Boothby, in this role, was a decided failure, and that she simulated the manifestations which Mrs. Lord obtained outside of her own exertions. Mrs. Boothby soon gave up this business and came out as a materializing medium when the wonder-seekers were demanding materializations. From all that we have seen we are of the opinion that she needs no spirit aid to go through her performances. Prof. Webster, her control so-called, is no better educated than Mrs. Boothby herself; we mention this because some have claimed his superior gifts as evidence that it is not Mrs. Boothby. Now if she is not a true medium the public should know it, and the same is true of others. It is not enough to be silent, to let them alone, to act on the defensive—but to wage an aggressive war against them until they prove their right to be called mediums and to be entitled to the protection and support of Spiritualists. Let us have proof and then there will be no more exposures.

#### HOW TO INVESTIGATE.

A correspondent asks if we are in favor of seizing forms at a seance for form manifestations? We answer "that depends" If a medium offers investigators every opportunity to satisfy themselves that there are no trap-doors, concealed masks, etc., and permits competent persons to impose proper conditions, then we say that we should be the first to grapple with anyone who would undertake to seize one of the forms that should appear at the cabinet. On the contrary, where the medium so-called refuses to permit any examination or to allow anyone to obtain some-

thing in the nature of a proof of his or her genuineness, we would demonstrate the matter to our own satisfaction if we had an opportunity to discover whether it was the medium or confederate masquerading before us. We hope our position is thus made plain. We advocate an investigation that shall give knowledge. To the extent of our power we shall be a true friend to every true medium.

#### ONSET BAY GROVE.

Notice that the opening day at Onset Bay Grove is July 12. We advise those who can to make the trip to this charming summer resort. The day is not far distant when it will supersede Oak Bluffs and the Vineyard. There are no east winds, and it can be reached without the aid of a steamer. When there the water for bathing is many degrees warmer than at any other point on the cape. For boating and sailing one can have the choice of the open bay or the land-locked inlets. It should be a matter of pride to Spiritualists that this enterprise has made so rapid a growth within a year. The present year will be even more rapid, a half a dozen cottages are even now building. Lots have changed hands at double the prices charged last year, and some are held even at this advance. The Association has many to sell, and can suit anyone who desires to purchase. There have also been many improvements this year. The streets can be driven over, the groves have thinned out, new wharf and bridge built, a station established one half mile or less from the ground, etc. Make a trip June 12, and see for yourself.

SEND US your orders for books if you desire any. We can send you the books of any publisher at their published prices, and the commission is a source of income.

#### THE VALUE OF EVIDENCE FROM ENGLAND.

The poet has sung, "distance lends enchantment to the view," and the quotation seems peculiarly apt when surveying the evidence that is furnished by those who are investigating Spiritualism in England. It is a matter of common conversation in Boston, that weak American mediums have only to go to London or England to become full fledged as wonderful mediums. Not long ago a medium for physical manifestations went there and was received with open arms, warmly welcomed,

and returned home with the endorsement of being a powerful medium; not the first test that could determine the genuineness of the manifestations was applied. It was unworthy the name of investigation. That this medium was herself the producing cause of these manifestations has been completely demonstrated. She never has and never could have obtained the phenomena under absolute conditions. It is so with test mediums. Here they were thought so little of as to have little or no business while others could not meet the demands upon their time. They cross to England and stories of wonderful cases and wonderful tests are sent across the water. To those who know these parties,—we do not refer to one or two but half a dozen,—it is supremely ridiculous. The habits and characters of these parties are there apparently ignored. The London Spiritualist has occasionally spoken lightly of the exactness of American Spiritualists. It should understand that the majority of American Spiritualists, the most careful and the most exact investigators, are rarely heard of in print; the "vindicators," the credulous who accept anything and everything as spiritualistic manifestations, these have had full sway and vainly endeavored to uphold and support shrewd tricksters and impostors. There is now to be a new order of things, and we shall not be surprised if American Spiritualists will lead as exact investigators.

#### BIGOTED LIBERALISTS.

The editor of the *R. P. Journal*, has had occasion to criticise the Investigator in a way, which though severe is not unjust. What possible identity of interest there can be between this paper and Spiritualists we have yet to deserve. It never did and never can maintain its position against an argument based on the spiritual philosophy; it always evades a direct issue. Spiritualists are looked upon by it as harmless imbeciles, "a little better than the church people," but oh! not half so intellectually sound as the adherents of the Investigator faith. Oh! no.

The *R. P. Journal* says truly, "When they can use a spiritualistic newspaper to advertise their financial schemes, they whitewash it with fulsome praise." It utterly ignores any testimony that is evidence concerning the reality of the phenomena, but it loses no opportunity to gather in all the garbage in the shape of exposure of tricksters who have many times been repudiated by all but the

credulous vindicators. Its title is a misnomer; it never investigates. It believes anything and everything that tends to support its theories. It congratulates itself that it has a number of Spiritualists as subscribers. Undoubtedly it has; but they are principally those who have outgrown the Investigators teachings, but continue to take it from force of habit. Spiritualists would do better to train under their own flag than to ally themselves with Liberalists of the Investigator stamp.

#### CAMP MEETINGS.

Camp meetings will be held this summer in Massachusetts as follows:—Highland Lake July 17th, to August 5th, inclusive. Lake Walden, Concord, July 15th, to Aug. 9th. Lake Pleasant, Montague, Mass., during the month of August. Onset Bay Grove, East Wareham, Mass., commencing August 6th, Harwich Cape Cod, commencing July 20th, and closing July 29th.

As the time for these meetings is now near at hand, we would call the attention of the friends of the cause to the importance of making special efforts to make them successful. We fear that spiritualists do not properly appreciate their responsibility in the matter, or the importance of improving the privileges which these meetings will afford. On their own account all should make an earnest effort to attend. Do not let trifles keep you away. If you make up your minds that you ought to go, and lay your plans accordingly, the way will open and you can go.

THERE is in London a fine large oil painting of D. D. Home. The artist has produced a strange, wierd effect by letting moonbeams through a window shine on one half of the face, and room-lights through the other.

THE LAST Australian mail brought the news that Spiritualism is increasing in strength and exciting a growing interest in the colonies. Melbourne is the head-centre of the movement. Here Mr. Terry publishes the Harbinger of Light, and here is a "Children's Progressive Lyceum," sufficiently flourishing to publish a new Lyceum leader of about 100 pages, and to bring out a new monthly, The Lyceum Miniature.

A NUMBER of our exchanges are unanimous in the opinion that the Spiritual Scientist improves with each issue. It is certainly our intention to have it so.

THE R. P. Journal does not believe the stories circulated by Roberts and others to the effect that mediums are hunted down by Young Men's Christian Associations. To bring the matter into better shape it offers a reward of \$1,000 for the arrest and conviction of any such persons on the charge of conspiracy for the purpose above named.

ENGLISH SPIRITUALISM has not a more able and indefatigable worker than James Burns, the editor of the London Medium and Daybreak. He has done more than any one we can call to mind in any part of the world to publish cheap editions of Spiritualist literature and is endeavoring to disseminate information broadcast by publishing his paper at an exceedingly low rate.

IT IS A curious fact that an astrological almanac published in London at the beginning of the present year by Zadkiel or Raphael, in its prognostications of disasters likely to occur in the different months, says: "The Emperor of Germany has Mars in square to his sun about the 9th and 10th (of May), which may cause indisposition or trouble in his empire," and on the day after those thus indicated as portending danger the life of the Emperor was endangered by attempted assassination.

IN OUR opinion the secular press will detect frankness and honesty of purpose in Spiritualism as quickly as in any other direction. The Chicago Inter-Ocean says: "In view of the frankness of the editor of the R. P. Journal, we are tempted to ask him a plain, frank question, to which we should like a plain, frank answer. Have you yourself ever witnessed what you conscientiously believe to be the spirit of a departed person? In other words, have you ever seen a ghost, or materialized spirit, and if so, did it appear under what you call absolutely 'proof conditions.' We ask this question in good faith of the editor of the Journal, for we believe he is not one to be humbugged or to magnify the phenomena he may have witnessed. The Inter-Ocean will be glad to print his reply if he kindly chooses to make one."

A NUMBER of bills have been sent out with this issue that are overdue from one to three months. One dollar and a half is not a large sum, and it may be thought that it makes little difference whether it be sent one month or another; but it should be remembered that it is not only one bill but hundreds that are being sent out.



## AN ARDUOUS TASK.

The editor of the R. P. Journal has taken a large-sized contract on his hands. We think he has already discovered that fact; if he has not he soon will. Without a desire to cast any reflection we can say that we look back some four years, and at that time the Spiritual Scientist was the only spiritualistic paper that advocated the position which is now so ably maintained by the editor of the R. P. Journal. It cost us thousands of dollars besides many weary months of toil when there was scarcely a gleam of sunshine, except the encouragement of doing our duty and the conviction that the policy found a favorable echo in the minds of many prominent Spiritualists. It was a hard fight that ended in loss of health. But at this very time strangely enough, a change came in the R. P. Journal. Bro. Jones passed out at the hands of an assassin, and Col. Bundy became the manager and editor. From this moment we became less anxious concerning the fate of the weekly Scientist, for it was evident that the work was to be more ably performed by the R. P. Journal. We imagined that our work in Spiritualism was then done, and the weekly was discontinued. A few months opened the way that forced us to publish the monthly Scientist in its present form. It is in reality a record of events but it has an opinion on this question, and that has thus far been voiced by the R. P. Journal. We hope that its position will not be abandoned. To our mind it is a question of the activity or apathy of Modern Spiritualism. There is only one way to rid ourselves of fraud; and that is to render it impossible. Drive out the quacks and impostors who have for the past ten years been sucking the very life-blood of the movement. The closer they are pressed to the wall the louder will be the wall, and the maddening howls of all who are to be affected in the future. To talk of the cessation of spirit influence is the height of absurdity. Spirit influence is, has been and will be. It is a factor that cannot be eliminated. To make use of that which is beneficial and keep that which is detrimental in check is the lesson for individuals to learn. The spirits who lie and cheat, the spirits who incite to lust, the spirits who declare that we shall not investigate to know the truth, the spirits who will not be tried and proved,—these to our mind, are malicious, ignorant and undeveloped spirits, whose influence is

detrimental to individuals and to the movement. Spirits of this class are now doing their utmost to repress the agitation that is sure to rob them of their power if left to a natural growth. We anxiously watch the conflict as it thickens. May the spirit of truth and the higher intelligencies guide and guard the editor of the R. P. Journal, and sustain him in the course he has taken.

CHARLES O'CONOR is still a living monument of the fallibility of the opinion of doctors of medicine, and it is said that they have never quite forgiven him for thoroughly recovering two or three years ago from a complication of diseases which they solemnly declared (the ablest of them agreeing on this point) must of necessity prove fatal. Respect for the medical profession should have prompted him to withdraw from the world permanently, and his stubbornness in continuing to live, in the face of the most learned diagnoses, has naturally incurred their displeasure. After he got up and out from his late illness many of the physicians comforted themselves—professionally, we mean—that he could not contradict their predictions more than a few weeks at most. And yet, now, at 73, he is as healthy and vigorous as he has been for eight or ten years and bids fair to be an octogenarian at least. Some doctors think that he is living from pure malice toward them, but he is living because he prefers to, and because he still has a good deal of unfinished work before him. When questioned, as he often is, as to the cause of his unexpected recovery, he laughingly ascribes it to his unwillingness to take the prescriptions given him by the M. Ds., and malignantly allows his questioners to draw an inference that would naturally exasperate the whole medical faculty.

## PSYCHIC SCIENCE.

A leader in the Washington Post says:

"Prof. Henry was a member of the New York Avenue Presbyterian Church, and unlike some great men of science, he was an earnest believer in the religion of Christ, whose life he assimilated in that of his own as far as he could. When the discussion was rife regarding Prof. Tyndall's 'prayer test,' Prof. Henry said that prayer was something above and beyond science. He was a most devout believer in its efficacy, and around his hearthstone prayer was never omitted."

With all due respect for the learning and

attainments of Prof. Henry, it seems proper to ask whether it is not inconsistent to say that anything which has effect is beyond investigation? There is no action without its inherent law, or mode of action; and if prayer is efficacious, that is, results in sensible effects, those effects may be the subjects of science in order to obtain an understanding as to how they are produced. Wherever a CAUSE may be located, whether in nature or in Mind, psychics claim equal scientific treatment with physics.

#### THE STORY OF A TAME DOVE.

*To the Editor of the Spiritual Scientist.*—  
DEAR SIR:—During a visit to Miss Theld's Kindergarten school, my attention was called to a pair of beautiful doves, which were familiarly flying about regardless of the presence of the children. Miss Theld told me she had had them since they were young birds. They are very tame, even allowing the little ones to feed and handle them. The window is left open and they come and go at pleasure. A short time ago they brought a third with them. A cage which they use at night is in the ante-room, between the school-room and Historical Hall, and they are as much at home in the Hall as the scholars are who use it as a play room. When the door is closed the doves enter through a stove funnel hole. This statement is the true explanation of the story published in the Banner of Light, concerning the appearance of a dove at the April 28th Sunday afternoon lecture of a "spirit-artist." How many of the marvelous things we read about can be explained away as simply as this has been?

Nashua, N. H. "TRUTH SEEKER."

THE guides of Mrs. Kate Fox Jencken assert that her eldest son now five years old, will be so developed as to overshadow the fame of his mother. She has another son aged three years. Both were present at the anniversary celebration presided over by J. Evermore Jones.

#### VOICE OF THE PRESS.

IS IT HONEST?—Every Spiritualists paper in the United States has exposed the fraudulent tricks of the imposters, Bastian and Taylor, but this fact is not mentioned by the daily papers that give the details of their recent exposure in Chicago. They call it "Exposure of Spiritualist humbug." This is not quite fair and honest.—[Baltimore Standard.

We have a few questions to ask those who claim to be Spiritualists, and yet assault us. Has it not been for thirty years the standing claim for Spiritualism that it demonstrated by facts the existence of a man after death? Now, if the facts are not such as the reason admits; if the "conditions" are those of fraud and imposture; if fair and honest investigation is denied, of what value are the facts, and how is immortality proved? We claim that every manifestation, to be of any value as evidence, must be given under strictly test conditions. Every true and genuine medium so far from refusing this, will demand it, so that he may stand unimpeachable. The opposers of such tests forget that they are urging on the attention of the world a class of phenomena, which are regarded as in the nature of things impossible, and consequently the burden of proof falls on them. They forget that if they refuse to give facts in the form demanded, the whole movement fails to accomplish the purpose for which it was designed.—[R. P. Journal.]

THE Voice of Truth says in speaking of the recent exposures: "Let us be charitable to the young giant, so full of life and vigor—in other words to Spiritualism, which like other young and frisky creatures, is now sowing its wild oats."

The trouble is that their "wild oats" have been mistaken for the true seed, and they have been nursed with such fostering care and tenderness that the roots permeated the whole soil. Nothing but a thorough hoeing and weeding will be of any service.

If there be any truth in the theory of spiritualism, it is certainly to be regretted that it should be obscured from the investigation of honest skeptical inquirers by these itinerant swindling mediums. From the lips of money getting jugglers and dark-lantern shams, intelligent people are not going to seek a creed by which to regulate their lives in this world and their expectation of life in the hereafter. All sincere and honest Spiritists should, as a duty to themselves and their principles, assist the Times in driving fraudulent mediums out of their disreputable trade.—Chicago Times, May 16th.

We say in conclusion, have the strictest conditions, or have nothing to do with materializations, and abandon dark seances altogether as unsatisfactory to skeptics.—[Voice of Truth.]

## Phenomenology. Physical Manifestations.

### *Tests of Identity at a Seance for form Manifestations..*

The Great Falls, N. H., Journal for May 10, in speaking of a seance given to a party from Lowell, by Mrs. Pickering, says, "Then appeared the form of a man which seemed to desire the attention of a gentleman present, although several present asked the attention of the so-called spirit form, but could not attract it. Not until the gentleman desired stood on his feet did the "spirit" seem satisfied. It seems that the gentleman had entered the seance expecting to see a departed friend, and, unbeknown to any one present, was familiar with the Spanish dialect. He said, "*Es cierto que es usted, Cy?*" meaning in English, "Is it really you, Cy?" The form at once bowed assent, as though the question was understood, and a voice was heard to speak as though it came from this form, sounding very much like the Spanish tongue, though it was not understood by the questioner. The form disappeared, but shortly appeared again, when it was asked, "*Puede venir poco mas aca?*" meaning, "Can you come a little nearer?" The form, singularly enough, advanced several steps in the direction of the speaker at once. He then asked, "*Puede usted mostrarme como recibio la muerte?*" which in English would be, "Can you show me how you received your death?" The form raised one hand to its head and touched the very place where the friend received his death-blow. The form could not be recognized as having any resemblance to Mr. Cyrus Cummings, who was a master-mechanic on the Coplapo Railroad in Chili, and was killed in 1876 by being thrown from a railroad car, his head striking a rail, which caused his death. How the questions were so readily understood, seems very mysterious to the gentleman who asked them."

### *What a Professor Regards as Stupefying.*

Prof. Barret of the Royal Colleges of science, of Dublin, has been investigating some manifestations in a haunted house, near Derrygonally, Ireland. The inhabitants, an old farmer and his family knew nothing of Spiritualism. The Professor first satisfied

himself of the absence of imposture, for his article in the Dublin University Magazine he says:—

Now came a very staggering and marvellous affair—one of those things which, as Robert Hondin said of a somewhat similar occurrence, are simply stupefying, inasmuch as they defy any ordinary explanation. I found my request to have a certain number of knocks was obeyed, and this, too, when I made the request more and more inaudibly. At last, I mentally asked for a certain number of knocks: they were slowly and correctly given! To check any tendency to bias or delusion on my part, I thrust my hands in my coat-pockets, and said, "knock the number of fingers I have open." The response was at first merely a loud scratching, but I insisted on my request being answered, and to my amazement three slow, loud knocks were given,—this was perfectly correct. The chances of course, were 1 in 10 of its being right if trickery were at work. Again, I opened other fingers, and bid it tell me the number open; five was knocked. This, too, was right, and the chances of both times being right were 1 in 100. Again, I opened other fingers, and the number was correctly rapped; the chances were here 1 in 1000. Again I tried, and six was knocked, which also was right; and here the chances for all four cases being correct were as but 1 in 10,000. After the last number had been correctly rapped, and I expressed aloud my great surprise, the knocks increased in vigour and in variety of character. A loud rattling was heard like the beating of a drum, the pattering on the bed-clothes was incessant, and violent scratching and tearing sounds added to the diabolical hullabaloo.

### *Spontaneous Phenomena in Ireland.*

A correspondent of the Cork examiner tells the following singular story:—

About a fortnight since the Rev. Mr. Dea, Protestant curate in Kilmallock, who resides a short distance from the town, between the Old Blossom Gate and the mansion houses of Ash Hill Towers, heard, or fancied that he heard, a knock at his door at about 12 o'clock at night. He opened the window of his bed-



room and asked what was wanting. Getting no reply he retired, and in a short time the knock was repeated. He again opened the window, but with a like result. The next night the knocking was again heard, and Mr. Dea then made a report to the police that some persons were annoying him. On the third night, two policemen went to the scene, and lay in ambush near the house, they heard nothing until Mr. Dea raised the window, and asked did they hear anything, adding that he heard the knocking going on at a fearful rate. The police entered the house, and they also plainly heard the noise. They returned to barracks, but the constable (a Protestant) could not be convinced of the noise being in the house. On the next night he went there, and also waited in ambush, but heard nothing until he entered the house, when there was the noise, rising from a "dead" knock until it reached the rumbling noise like that made by a heavily-weighted cart. After this many Protestants of the town, accompanied by Mr. Weldon, J. P., went to the house, and they all heard the noise as described, and explored every room and corner, even an old garret in the house (through which one of the exploring party fell). When they went to the room where the noise was supposed to be heard, it was then heard in another. One or two persons were then put in each room, and the noise then seemed as if proceeding from the walls. The noise still continues to be heard, commencing sometimes as early as 9 P. M., and at others not until about 12, and continues until about 4 o'clock. Many are the surmises as to the nature of the affair, but, of course, no opinion on the matter can be advanced. Therefore, I merely state facts as I know them.

#### *A Lock of Hair Brought From a Cemetery.*

"Viator," said to be a prominent man, in the Cincinnati Commercial, speaks of a seance with a private medium in his own residence. Under the full blaze of the gas-light, seated in a rocking-chair, conversing unconcernedly with the friends while the writing was being performed, the slate was brought out and had written on it: 'Viator, we have shown you some wonderful things, but we will astonish you still more.' Expressing a willingness to be astonished, after a few moments' delay there was written, 'Keep this as a memento for me.' As there was nothing

on the slate but the writing, I asked, 'Keep what?' The reply came, 'The lock of hair that fell on the floor as the slate was withdrawn.' We looked, and, sure enough, there was a lock of hair! I asked whose it was. The reply came, 'Your mother's.' 'My mother's!' I exclaimed; "It cannot be. She has been dead nine years, and there is none in existence.'

Again there was written, 'My son, I tell thee it is a lock of my hair, just brought from my coffin in Spring Grove. Keep it as a memento for me;' signed in full with my mother's name. It certainly looked marvellously like hers; but what an impossibility! Spring Grove, seven miles distant, with the probability that there was nothing left of her mortal remains; yet here was the hair—a very dark brown, heavily streaked with gray—certainly the very image of that I knew so well. Whence came it? Why and how so close a resemblance if it was not what it purported to be? Thoroughly aroused, I determined to test the matter, and next day submitted it to a well-known physician and psychometrist, who immediately pronounced it to be my mother's hair, and gave an accurate delineation of her mental characteristics and person, and finally said, 'She stands beside you.'

Still dissatisfied, I called on a professional psychometrist, without telling any of the particulars. She gave me a description almost in the precise language of the Doctor, and finally said, 'The spirit shows me that it is your mother's hair!' I now immediately wrote to my sister in Indiana, inquiring if she had preserved any tresses, and by return mail I received a lock of hair that she had cut and kept unbeknown to me. On close comparison they proved to be the same. I now took both locks to one of our oldest, most prominent and practical dealers and workers in human hair, and submitted them to him and his associates for examination, and after close inspection they pronounced them precisely the same, and thus confirmed the statement and fact that it was brought from the cemetery while we were quietly seated in the room. It is certainly the most remarkable and astounding phenomenon that ever came within the range of my experience, and can be attested by the ten persons present, proving psychometry to be true, that spirits often hover near us, and that their power is greater than e'er dreamed of in our philosophy."

*Extraordinary Development.*

A correspondent of the Cincinnati Enquirer, said to be a notable man, writes, "Within the past few days I have had the opportunity of witnessing many of the phenomena given in the presence of a young lady, Mrs. Laura Mosser, of Newport, residing with her relations, and not a professional medium; in fact, she shunned the name as a synonym for charlatan, and often refused to exercise this power for fear of the contumely that would be heaped upon her. She first discovered that she had this gift about a year ago, while 'playing' slate-writing, *a la Pratt*, with other young ladies. To her amazement and horror, independent writing came on the slate when she held it, and she dropped the slate and fled from the room, believing it to be the work of the devil, although it wrote her mother's name in her own handwriting.

Her relations and friends finally prevailed on her to try it again, when the names of friends and strangers were written in different ways by the professed controlling powers or spirits. Not only do these unseen intelligences write, but hands are materialized, and come out from under the table and shake hands with persons present. All these manifestations occur in the full light, where there is no opportunity for fraud, even should she desire to resort to it. Many remarkable tests of spirit identity have been given through her, and on four different occasions I have absolutely proved the writing to be independent by putting the slate under the table cover, while she held it outside, making it impossible for her to touch it. In each instance writing occurred while she thus held it.

*Laura Morgan, of Terra Haute, Ind.*

Laura Morgan, of Terra Haute, Ind., is advertised as a materializing medium, and accounts of phenomena exhibited in her presence, are sometimes sent us for publication. This young woman once gave a series of seances in this city. We patiently and thoroughly tested her claims; when we commenced we had but little doubt of the genuineness of her mediumship. After some four or five seances, we found that not a single manifestation could be had when the conditions were fraud-proof. We then informed her father, who was also her manager, that when they could produce a hand at the aperture under conditions which precluded the possibility of the

medium's getting her own hand there, we should be most happy to witness it, and to give the free use of our columns to publish the results. It is sufficient to say, we were never called upon to witness the phenomenon, and the parties soon returned to Terra Haute. In view of the fact that they failed to substantiate the claims of this medium when put to the test under our own supervision, we must decline to publish anything concerning her until our original proposition is complied with, or she gives a series of experimental test seances in the presence of a competent committee of investigators.—(R. P. Journal May 4th.

*Flowers Brought.*

Robert Cooper says in b. l. May 23, that at one of Mrs. Thayer's seances, a plant containing about a hundred white flowers with roots and earth fell on the table with a thud. There were also a long wreath of smilax and a beautiful tropical plant. Dr. Wellington had a white dove quietly placed in his hands, and several small pebble-stones rattled on the table. At a seance a few nights before, two gold-fish about five inches in length were found upon the table. One was taken away by the gentleman who asked for them, the other is now swimming in a bowl at Mrs. Thayer's residence.

A PICTURE of a medium and materialized spirit is issued by an English spiritualistic journal. The cut serves to give a general idea of the way in which a spirit appears in open circle.

SEVERAL cities in the Union are having their ghost sensations and haunted houses at the present time. There seems to have been lately a perfect flood of stories alleging the presence and agency of spirit force in producing different manifestations.

SEVERAL families in Deerfield, Mass., united together and held seances without the presence of a professional medium. At the third sitting they obtained slight raps, and now, after sitting regularly for three months, they have very strong manifestations.

THE Tablet, an English Catholic journal, says that Augustus Philip Bethell, tertiary of St. Francis, residing in a villa at Sydenham, lost a rosary. It had been stolen by a vagrant. He prayed St. Anthony of Padua

room and asked what was wanting. Getting no reply he retired, and in a short time the knock was repeated. He again opened the window, but with a like result. The next night the knocking was again heard, and Mr. Dea then made a report to the police that some persons were annoying him. On the third night, two policemen went to the scene, and lay in ambush near the house, they heard nothing until Mr. Dea raised the window, and asked did they hear anything, adding that he heard the knocking going on at a fearful rate. The police entered the house, and they also plainly heard the noise. They returned to barracks, but the constable (a Protestant) could not be convinced of the noise being in the house. On the next night he went there, and also waited in ambush, but heard nothing until he entered the house, when there was the noise, rising from a "dead" knock until it reached the rumbling noise like that made by a heavily-weighted cart. After this many Protestants of the town, accompanied by Mr. Weldon, J. P., went to the house, and they all heard the noise as described, and explored every room and corner, even an old garret in the house (through which one of the exploring party fell). When they went to the room where the noise was supposed to be heard, it was then heard in another. One or two persons were then put in each room, and the noise then seemed as if proceeding from the walls. The noise still continues to be heard, commencing sometimes as early as 9 P. M., and at others not until about 12, and continues until about 4 o'clock. Many are the surmises as to the nature of the affair, but, of course, no opinion on the matter can be advanced. Therefore, I merely state facts as I know them.

#### *A Lock of Hair Brought From a Cemetery.*

"Viator," said to be a prominent man, in the Cincinnati Commercial, speaks of a seance with a private medium in his own residence. Under the full blaze of the gas-light, seated in a rocking-chair, conversing unconcernedly with the friends while the writing was being performed, the slate was brought out and had written on it: 'Viator, we have shown you some wonderful things, but we will astonish you still more.' Expressing a willingness to be astonished, after a few moments' delay there was written, 'Keep this as a memento for me.' As there was nothing

on the slate but the writing, I asked, 'Keep what?' The reply came, 'The lock of hair that fell on the floor as the slate was withdrawn.' We looked, and, sure enough, there was a lock of hair! I asked whose it was. The reply came, 'Your mother's.' 'My mother's!' I exclaimed; "It cannot be. She has been dead nine years, and there is none in existence.'

Again there was written, 'My son, I tell thee it is a lock of my hair, just brought from my coffin in Spring Grove. Keep it as a memento for me;' signed in full with my mother's name. It certainly looked marvellously like hers; but what an impossibility! Spring Grove, seven miles distant, with the probability that there was nothing left of her mortal remains; yet here was the hair—a very dark brown, heavily streaked with gray—certainly the very image of that I knew so well. Whence came it? Why and how so close a resemblance if it was not what it purported to be? Thoroughly aroused, I determined to test the matter, and next day submitted it to a well-known physician and psychometrist, who immediately pronounced it to be my mother's hair, and gave an accurate delineation of her mental characteristics and person, and finally said, 'She stands beside you.'

Still dissatisfied, I called on a professional psychometrist, without telling any of the particulars. She gave me a description almost in the precise language of the Doctor, and finally said, 'The spirit shows me that it is your mother's hair!' I now immediately wrote to my sister in Indiana, inquiring if she had preserved any tresses, and by return mail I received a lock of hair that she had cut and kept unbeknown to me. On close comparison they proved to be the same. I now took both locks to one of our oldest, most prominent and practical dealers and workers in human hair, and submitted them to him and his associates for examination, and after close inspection they pronounced them precisely the same, and thus confirmed the statement and fact that it was brought from the cemetery while we were quietly seated in the room. It is certainly the most remarkable and astounding phenomenon that ever came within the range of my experience, and can be attested by the ten persons present, proving psychometry to be true, that spirits often hover near us, and that their power is greater than e'er dreamed of in our philosophy."



*Extraordinary Development.*

A correspondent of the Cincinnati Enquirer, said to be a notable man, writes, "Within the past few days I have had the opportunity of witnessing many of the phenomena given in the presence of a young lady, Mrs. Laura Mosser, of Newport, residing with her relations, and not a professional medium; in fact, she shunned the name as a synonym for charlatan, and often refused to exercise this power for fear of the contumely that would be heaped upon her. She first discovered that she had this gift about a year ago, while 'playing' slate-writing, *a la Pratt*, with other young ladies. To her amazement and horror, independent writing came on the slate when she held it, and she dropped the slate and fled from the room, believing it to be the work of the devil, although it wrote her mother's name in her own handwriting.

Her relations and friends finally prevailed on her to try it again, when the names of friends and strangers were written in different ways by the professed controlling powers or spirits. Not only do these unseen intelligences write, but hands are materialized, and come out from under the table and shake hands with persons present. All these manifestations occur in the full light, where there is no opportunity for fraud, even should she desire to resort to it. Many remarkable tests of spirit identity have been given through her, and on four different occasions I have absolutely proved the writing to be independent by putting the slate under the table cover, while she held it outside, making it impossible for her to touch it. In each instance writing occurred while she thus held it.

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to get it back for him, and the next day back came the vagrant with the rosary.

A CORRESPONDENT of the London Spiritualist says that a materialized form took her by the hand, threaded her through the chairs in the pitch darkness, and, leading her into the cabinet, threw a brilliant light over himself, displaying his features and his dress from head to foot. He then threw his light over the entranced medium, not only giving her a full view of him, but desired her to pass her hand over him, which she did, and, therefore, bears testimony that the medium was there.

MRS. PICKERING of Rochester, N. H., has given three successful seances during the past week in Salem, Mass. She came at the request of a number of Spiritualists who desired to witness the manifestations, but could not go to Rochester for that purpose. Many applications have been received by Mr. Pickering from parties who desire admittance; but few seances will be held, as he desires the improvement of his wife's health. This was one object he had in view in making the change he has made.

THE research committee of the British National Association of Spiritualists has been trying experiments with a medium while several kinds of manifestations were going on. He was seated on a weighing machine that constantly recorded his weight or any variations therein. It was found that it varied remarkably at different times, changing from 30 to 60 pounds, and once dropping as low as 25. The writer is in doubt concerning the value of these experiments. They were made in the dark, and there is nothing in the account as published by the London Spiritualist to show that it was impossible for the medium to tamper with the scales or weighing apparatus.

It is suggested that the somewhat common phenomenon of the floating of a medium in the air becomes more comprehensible if it is true that spirit-force can take vital energy or ponderability from a medium during a seance, so as to reduce his weight to at least 25 pounds.

#### LECTURERS' AND MEDIUMS' NOTES.

THOMAS GALES FOSTER and wife have left London for the Continent, to be absent three months.

D. D. HOME, the medium, is in Russia

again. He is with Mr. Aksakoff, 6 Nevsky Prospective, St. Petersburg.

MR. and Mrs. Emma Hardinge Britten have arrived at Melbourne, Australia. She has given several lectures at Sydney.

A BIOGRAPHY of Kate Fox, now Mrs. Jencken, is being written. It gives a full account of her experiences since the Rochester knockings.

J. M. PEEBLES's farewell meeting in London was made the occasion for numerous presentations, among which was a purse of gold of the value of £60.

DR. FRANCIS MONCK's health does not improve in Switzerland. He suffers from fever, and is unable to hold any seances.

PROFESSOR S. B. Brittan says that the statement concerning Mrs. Brittan being attacked with paralysis is without any foundation in fact.

WORCESTER Spiritualists hold two public circles a week, and also services on Sunday afternoon and evening at Gorham's Hall, 456 Main street.

MR. Eglinton, the English medium intends leaving London for Cape Town, South Africa, on the 11th, of July. From Cape Town he will go to Australia and other places, and return home by the Suez Canal route.

DR. J. M. Peebles was in St. John, N. B. during the past month.

THE R. P. Journal speaks of Dr. G. E. Rogers, of Ohio, as a fine magnetic healer and successful practitioner.

NO CLUE has as yet been obtained of the whereabouts of Mrs. Maud E. Lord. At last accounts it was reported she was seen to enter a hack on Tremont St., opposite the Park St. Church, at the time of her disappearance, but no further information has been obtained by the police or public.

The city of Rochester N. Y., has to pay the cost of over-zealous, bigoted officials. In the case of Mr. Markee, the husband of the medium who was fined \$50, a year or more since, for holding spiritual seances without taking out a showman's license the Supreme Court, in general term, has lately reversed the judgement of the lower court with costs.

THE widow of the leader of the crowd that broke the Dvaenport boys' cabinet and drove them from Liverpool is now conducting at her expense a series of Spiritualist meetings at Meyerbeer Hall in that city.

## Phenomenology, Mental Phase.

### *A Turkish Clairvoyant.*

Necromancers, seers and seeresses, who profess to commune with the spirits of the dead, are to be found among the occult scientists of Stamboul. One of these was said to be an ecstatic medium of great power. She was but 18, and married, and had just recovered from a serious illness when I heard that some Khanums of my acquaintance were going to visit her. Attaching myself to them, we found the Eulu Faldje Karé in a lonely winding street of a poor neighborhood of Stamboul. A crowd of all sorts of women, rich and poor, filled her little sanded ante-room. There were mothers with sick infants in their laps, come for a "cure;" there were daintily dressed slaves from the Seraglio, wrapped up in shabby feradjis; there were married Kahnams with the threat of divorce hanging over their heads. There they patiently awaited for hours their turn to be admitted to the inner room. This was as poor as the other. The seeress, seated on a low stool in the midst of the uncarpeted floor, leaned over a low brass mangal, (or chafing-dish). She was a plump, fair young woman, with flaxen hair, and eyes of a peculiar light tint. She appeared to be excessively exhausted, and could not repress long and repeated yawns. She told us there were great demands on her powers, and that her strength was almost entirely gone at the end of the day. She would do her best for us, but in such a state of exhaustion her visions were uncertain. Then, placing us before her on low wicker stools, she bent over the brazier and sprinkled on the live charcoal a powder called ambara, the fumes of which presently affected her as one has seen mesmeric passes affect a mesmeric subject. Her eyes were raised and had a fixed look, but she sat upright and answered intelligibly the questions which were put to her by ourselves or by the woman who acted as her second. I do not remember what she predicted for the others of our party, but for me she foretold a voyage over the sea, which was not a remarkably clever hit, since she must have known that I was a foreigner in Turkey intending some day to return to my native land. Still, I must do my fortune-teller the justice to acknowledge that I did make an unforeseen voyage to India

not long after. But the seance, on the whole, was a failure: and as the effect of the ambara soon passed off, the seeress returned to her normal state, and begged me to leave her to repose, which, in pity to her weariness, we presently did. A medjidieh (about 4 shillings) was looked on as a liberal gift from our party, some who had consulted having offered only a beshlic (a beshlic is about 1 shilling,) and some had given only a few paras or pence. The woman seemed still quite poor, and evidently lived very miserably, saving most of her gains, and having to support a husband who had no calling. It was said that grief at the loss of her baby had made her a *clairvoyante*. She was much sought after from the fear that her "gift" would wear away as her sorrow healed. Hers was looked on as a case of genuine mediumship, and to see her I could not doubt that she believed in her mission and powers.—[Tinsley's Magazine.

### *A Prophecy Fulfilled.*

The Harbinger of Light. of Australia, for March says: The following account of an incident displaying Spirit presence, was furnished by a medical gentleman formerly resident in Melbourne, and written shortly after the occurrence:—

A singular experience of what Dr. Carpenter designates as delusion occurred when the writer was removing from East Melbourne to St. Kilda in October, 1871. He had despatched two loaded drays early in the day, and he went by a short cut to his new residence. He was walking about and meditating, and reading; and becoming wearied with waiting, he took a pencil, and holding it over a sheet of paper, found his hand making circles. He said, if there are any Spirits present "Will they kindly tell me when the drays with furniture will arrive." Immediately my hand wrote "a quarter past twelve." Oh! I exclaimed, what time is it now, and looking at my watch I found it was twenty minutes past eleven. I said will they both arrive at once. "Yes" Is this a test question? "Yes" Well that's all right, for if it does not come true I shall say its humbug. I thought no more about it. Some time after I saw the two drays coming up together, and by my watch it was twelve



and a half minutes past twelve; but by the clock in the hall it was fifteen minutes past twelve, and this I found subsequently to be railway time. What argument by Dr. Carpenter or any other person ignorant of facts like this can affect our knowledge of the sublime truth of spiritual influence.

#### *A Warning Dream.*

The Virginia City (Nev.) Enterprise relates the following as a recent veritable occurrence: "About a week or ten days since a man in this city dreamed that he saw his next door neighbor brought home dead from the mine in which he worked. He told his wife of the dream next morning, and during the day they talked a good deal about it. On the second day the man who had experienced the dream, looked from the window and saw the neighbor on his own doorstep about to leave for the mine. He said to his wife, 'I have a great mind to go and beg that man not to go to work, my dream haunts me so.' The wife answered that it was a foolish thought, which would only annoy the man, and was not worth mentioning, as it was the neighbor's last day in the mine. Within two hours from that moment the neighbor's body, crushed out of shape and quite dead, was brought home."

#### *Manifestations in a Jail.*

Writing to J. M. Peebles, the Rev. J. H. Harter, says: Our county (Cayuga, N. Y.) hung a colored man in our city about a year ago. I was opposed to hanging him, as I am opposed to hanging anybody. I did all I could to save his life, but all in vain. I visited him in jail, and on one occasion asked him whether he believed in a life beyond this. He replied in the affirmative. I asked for his reasons. He said, "My mother is dead, but she often visits me in my cell, so I know she is alive." "Now Thomas," I said to him, "after you are executed and have been in spirit-life a spell, will you 'come back' to this jail and rattle and bang and thunder, and do anything else in your power, to convince the sheriff, jailor, and others of the fact of your continued existence?" He promised to comply with my request if able to do so. I kept still in relation to this matter for a number of weeks, when reports were in circulation in regard to "strange noises" that were heard in the jail, etc. I called on the jailor to make inquiries. He said that often in the

night cell doors slammed, banged, opened, and shut, after he had locked them, and had the keys in his pockets. Dishes were heard to fall from the dining room table as though broken to pieces, but on entering with a light, found everything in order. Tin pans would jump from the pantry shelf, and when he went in, found all things in order. He said to me: "Harter, these things are facts, but I don't know what in the devil does it." So you see from this that even executed men are still among us. I will not enlarge. When you return to America I want to see you. I want you to help to organize our forces.

#### *Loud Rappings in a Large Audience.*

At the anniversary celebration in London, presided over by J. Enmore Jones, in the presence on the platform of the sisters Katie and Maggie Fox (now Mrs. Jencken and Mrs. Kane), the original mediums in whose father's house at Hydesville, New York State, in April, 1848, evidences of intelligent spirit-action on physical substances were given. During the speeches the tappings, or rather knockings, were very frequent and loud; they could be heard clear and distinct throughout the hall. The flowers, arranged on forms, were seen shaking vigorously and continuously; several persons in the hall asserted they saw one of the centre flower pots raised to an angle of about forty-five degrees; of course no person was near the flowers.

#### *Spirit Seen at Time of Death.*

Lieutenant-General Albert Fytche, C. S. I., in his book, "Burmah, Past and Present," just published in England, says: "I had an old schoolfellow, who was afterwards a college friend, with whom I had lived in the closest intimacy. Years, however, passed away without our seeing each other. One morning I had just got out of bed and was dressing myself, when suddenly my old friend entered the room. I greeted him warmly; told him to call for a cup of tea in the verandah, and promised to be with him immediately. I dressed myself in haste, and went out into the verandah, but found no one there. I could not believe my eyes. I called to the sentry, who was posted at the front of the house, but he had seen no strange gentleman. A fortnight afterwards news arrived that he had died, 600 miles off, about the very time I saw him at Mulmain."

## 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.

A—, J. T., an address,—may 4.

Allen, Julia M., Boston, 1850, was shut up once in Worcester and once in Somerville,—may 4.

Allen, Mary, London, Eng.,—may 4.

Andros, Lucy A., born in Albany, died of consumption in New York, 1873. Has a sister Jeannette whose name is Miles now. Speaks of her boy Charlie and aunt Minnie,—may 25.

Anonymous, speaks of Henri Montague, aunt Abbie, his brother R. D. W. and father R. H. W.,—may 25.

Augustus to Sarah B.,—may 25.

B— C., an address,—may 11.

Babcock, Edward N., New Orleans, cancer of the stomach, 45 y old, 1868. Born in the State of Maine and was a traveler. Sends message to sister Susan. Has met father, mother, sisters and brothers,—may 25.

Bailey, Thomas Fox, a graduate of Harvard, may 4.

Bassett, William, Wilmington, to his wife and children,—may 4.

Beebe, James M., an address,—may 18.

Bigelow, Darius N., Utica, N. Y., 75 y old, to Uncle Nathan,—may 4.

Blanchard, Winthrop, Boston, May 29, '76. Mother's name Grace, father's name William, nearly 17 y old,—may 11.

Bogy, Senator, St. Louis, Sept 20,—may 11.

Boswell, William, Fonda, Iowa,—may 18.

Boyd, William, Harrisburg, 48 y old, typhoid fever, inflammation of the brain, desires to meet sister Lydia,—may 11.

Burke, James T., Halifax, N. S., to his two children, James and William,—may 25.

Clarke, Alonzo, Albany, N. Y., 47 y old, fit, directs message to D. W. B.,—may 4.

Collamore, Rachel, an old lady, 90 y old, Jan 5. Speaks of her husband Enoch, George, Horace, Marietta and Roxy. Directs letter to Rockland,—may 11.

Daly, Eliza M., Charlestown, a good many years ago, consumption,—may 25.

Darling, Henry, Bucksport, Me., over 80 y old,—may 4.

Davis, George W., Indianapolis, Dec 23, 1860, consumption, 55 y old,—may 4.

Dinah, missis name White, lived in Richmond,—may 4.

Dorsey, an address,—may 11.

Doughty, Hannah, Philadelphia, inflammation of the brain, 65 y old, to her husband Amos and child Charles,—may 4.

Duncan, Bartholomew, Milledgville, pneumonia, April 25, 1860. To his nieces Jane and Maria,—may 4.

Dunn, James, Pennsylvania avenue, Baltimore,—may 11.

Eddy, David, an address,—may 11.

Father to daughter,—may 18.

Father to Henry R.,—may 18.

Frank, an address,—may 18.

Freeman, George D., San Francisco, March 5, 1860, Bright's disease, 57 y old, sends message to sister Eliza, Albany, and brother George, Fredonia,—may 4.

Frink, Frank, New Haven, an accident, a brakeman,—may 4.

Greene, William C., Quincy, Ill.,—may 25.

Grey, William, an address, nicknamed "Billy,"—may 18.

Hall, William, to a friend in Brooklyn, N. Y., Hattie, sends love to father and mother and is looking after brother in Europe,—may 25.

Hillard, Elias, Holliston, Nov. 2, 1876,—may 18.

Holbrook, Abner, East Weymouth, Mass., Sept 23, '77—may 18.

Ingraham, James W., Indianapolis, consumption, was sick 3 y, speaks of father and mother,—may 4.

Jenckes, Thomas A., Providence, R. I.,—may 4.

Jones, George P., Milwaukee, accident 1868, to an uncle in the east.

Kemp, John, St. Charles, Ill., born in East Kent, Eng., 50 y old,—may 4.

Landergan, James, Auburn, a warning,—may 11.

Lyon, Mary, Brooklyn, Jan. 1870, debility, 25 y old, mother Mary died 1871, speaks of George and Joseph,—may 18.

Mamie, an address,—may 25.

Mann, William H., New Orleans, 1868, 55 y old to a friend "Jim,"—may 11.

Mason, Emily B., Ithaca, N. Y., June '73, trouble with the lungs, 14 y old, speaks of little Phebe, Georgie and uncle Henry, may 11.

Maynard, Mary Elizabeth, Milwaukee to Joseph Jones,—may 18.

Mendum, George, New Orleans, Aug 28, '57, formerly of Medway, Mass. To his friends,—may 4.

Merriam, John, of New Orleans, passed out in St. Louis, June 22, '73, 41 y old, congestion of lungs. Love to Kitty, Georgie and Mary,—may 4.

Mitchell, Mary, Cambridge, Md., 85 y old,—may 4.

Mitchell, William M., Chicago, 1870, 70 y old, English by birth, has a daughter living near Boston,—may 25.

Osborne, Charles M., of Boston, died in California in 1873, to a brother in New Hampshire and sister in New York State, may 18.

Perry, George P., Portland, Me.,—may 4.

Poole, Sarah J., South Weymouth, Mass., June 1866,—may 4.

Presbrey, Simeon H., to Henry A. Presbrey, may 11.

Putnam, Rufus, Danvers, November 1875, 75 y old,—may 18.

Ranney, Phebe E., Toledo, Ohio, Feb 1877, name was formerly Eldridge, 68 y old. Sends message to John B. Eldridge, Hartford,—may 11.

Ray, Santa Cruz, Cal., April,—may 25.

Reade, Rebecca T., Calcutta, 28 y old—name, Bosseu, before marriage,—may 25.

Richardson, George, Boston, in spirit life many years, consumption, to his wife and children,—may 25.

Safford, Daniel, an address,—may 11.

Sarah to A., an address,—may 11.

Shannon, Patrick, Brooklyn, pneumonia, left seven children and a wife, through Major Schroder became an alderman in Brooklyn,—may 18.

Smith, Clarence Rogers, Philadelphia, April 23, '68, accident. To his sister Mary,—may 11.

Smith, Joseph, Boston, an accident, 57 y old, has friends in New Bedford and down east, who lives not many miles from Boston,—may 18.

Smith, Julia, New York city, wife of James Smith and daughter of Pratt of Albany, may 18.

Snelling, Joseph M., Cincinnati, consumption, June 1861; 42 y old, to his sister, aunt and Nellie,—may 18.

Spalding, Fred, an address to Mr. and Mrs. R. H. Spalding,—may 18.

Specknell, Edith Rate, husband's name Charles, lived on North Schroeder st., Baltimore, 25 y old,—may 11.

T—d, an address,—may 18.

T—n, Benjamin T., to daughter Betsy, his children, wife and James,—may 25.

T—m, Nancy, to Caroline B. B—r, Quincy, Mass.,—may 25.

Taber, George, to his son Isaac,—may 18.

Tweed, William, an address,—may 25.

Watkins, Louisa, Massachusetts, 81 y old, two daughters and a son-in-law,—may 25.

Webber, Lizzie B., Annapolis, Md., consumption, 16 y old. Speaks of aunt Eliza in Minneapolis and uncle Henry down south,—may 12.

Whiting, Martha M., Athens, N. Y., consumption, 55 y old, to sisters Louisa and Mary,—may 5.

Wright, Capt Thomas, Troy, N. H., 79 y old been gone 2 y.

#### *Awoke From a Trance.*

The Richmond (Va.) *State* of the 26th, April says: "A sensation was caused Sunday night in the Home of the Little Sisters of the Poor by Mrs. Hilliz, one of the inmates, who had died on Saturday night, coming to life. The corpse had been shrouded and prepared for burial, and the sisters were watching by the bier, when suddenly, while they gazed at the pallid face, signs of life became visible, and a few moments later, Mrs. Hilliz, who was thought dead, arose. The watchers were affright, and while they looked at each other in startled wonderment the risen corpse said: 'I am not dead yet, but I will die soon.' The sisters after recovering from their consternation, undressed the lady and put her to bed. She became thoroughly conscious, and after lingering until Wednesday, died again. The case is attracting much attention from the medical fraternity. It is understood that the corpse will not be buried for some time yet."

THE Spiritualists of Northern Iowa and Southern Minnesota will hold a camp-meeting in Webster's Grove, one mile west of Bonair, Howard Co., Iowa, commencing Wednesday, June 26th next, and holding over till Sunday June 30th. The Rev. Samuel Watson has been engaged as principal speaker in conducting the services.

AMONG the lower classes in the mountainous parts of Saxony there are many Spiritualists; they have their places of worship, their writing, and speaking and preaching mediums, but all secret, as formerly the Government was much against it. The movement has developed spontaneously; they are not informed of the progress of Spiritualism outside of their circles, and take no notice of it.

DR. Tuke, an authority in England on the subject of lunacy, admits the accuracy of the figures of Dr. Eugene Crowell of Brooklyn, N. Y. who collected statistics from every lunatic asylum in the United States, and proved therefrom that the proportion of insane persons among Spiritualists is much below the average.



## General Mention and Gossip.

*Mrs. John B. Pickering.*

In company with a number of Spiritualists of Boston we visited Mrs. Pickering at Salem, one afternoon during the past month, and held a seance, commencing at 3.30. We have not the space to enter into the details. Suffice it to say that like others we have attended it was decidedly satisfactory.

We note several important features. For the purpose of more closely viewing and critically examining the forms and features, we previously had obtained an exceedingly strong glass, adjusted to the distance at which the forms were to be seen. Thus we were enabled to see much that before has escaped our notice. The composition of the form appears to be in a state of motion every moment, and yet the shape of the form remains the same. The faces are as difficult to describe as they have ever been. We do not know of any substance to which it can be compared for the purpose of conveying some idea of its nature. The fitting of the hair and moustache was as natural as upon any mortal. In number and variety there were over a dozen of these forms appeared. Many were recognized; certainly the faces were plain enough for one to recognize them if they had ever seen the counterpart.

Of the party was Mrs. Susie Nickerson White, one of our Boston mediums. To her came a most perfect boy form that appeared many times in answer to entreaties. The light was turned up so that every portion of the dress and features could be examined. Mrs. White recognized the form and had abundant opportunity to assure herself of its genuineness.

We had forms shorter than the medium and forms very much taller. They came in to the centre of the room. We scrutinized the raiment. There was no sign of a hem or button. No trace of carelessness as might be detected from a hasty dressing. The more minute the examination the greater the wonder.

Another fact in our experience is worthy of mention. Each and every time that the curtain parted our angle of vision enabled us to see the medium at the same time. As it entered and as it disappeared there sat the

medium. Quite often the form would lift the curtain that all might see; but as it must necessarily stand in front of the medium someone's vision was obscured.

It has been said that the slightest expression of doubt "destroys conditions." We have not found it so in our investigations with Mrs. Pickering. If we have had any doubt it has been expressed, and subsequent efforts on the part of the forms soon removed it. Consequently we were pleased to hear Dr. H. B. Storer, one of the party, say to the intelligences—"Spirit, I am not captious; but I cannot honestly say that I have seen the medium; it appears like a mass of clothing. Can you show me your medium more plainly?" A succession of loud raps followed. We suggested that the curtain be lifted from the bottom as it had been for us at Rochester. In a moment a form lifted the curtain and showed Mrs. Pickering in the chair. It asked for more light. Dr. Storer expressed himself satisfied and the loud raps came again.

To our mind this is a pleasing feature. Should not we seek to remove honest doubts from our minds in viewing the phenomena of Spiritualism? If the manifestations are given for the instruction of the sitters should they not be as forcible as to respond to reasonable requests of this nature?

We have ever claimed that the spirit-world is as anxious to demonstrate its presence as any investigator can possibly be to have it. They come to convince us of their existence and if we have honest doubts they strive to remove them. When impostors simulate the phenomena then commences the trouble. They want just the conditions that will enable them to prosecute their business without detection. There have been so many of these tricksters that they have actually succeeded in engrafting upon honest minds the belief that candid investigation interferes with the conditions. We do not believe it, simply because all the facts in our experience are against this theory. With honest mediums we have had no difficulty in obtaining convincing manifestations. With tricksters we are always at loggerheads, and the large majority of these have been already exposed.

*Evidence of the Direct Voice.*

Speaking of a seance with Maud Lord on April 14, the b. l. apr 27 says: "A young French lady present was frequently addressed in her native tongue, and when she replied in English the spirit-voice refused to answer in any other than the French language. A Norwegian present was also accosted in that tongue by one of the independent voices; indeed at one time in the seance *three languages were being spoken at one and the same instant*, viz: Mrs. Lord was, in English, describing spirits seen by her near various parties before her, while behind and at one side of her the independent voices were conversing with friends in French and Norwegian. The skeptic must bear in mind that this statement is not one of irresponsible hearsay, but based upon the evidence of witnesses residing in Boston, and who represent themselves as pleased beyond measure with the tests thus received, the fact that Mrs. Lord has no knowledge whatever of either the French or Norwegian dialect being to them added proof of the reliability of the messages they then and there received.

We can add our testimony to that given by the Banner. We have heard as many voices speaking at one and the same time at some of her seances.

*M. Becquerel and Electro Chemistry.*

M. Becquerel, the distinguished French physicist, who died in January last, at the advanced age of ninety years, was the founder of the science of electro-chemistry. He was the first to discover that electricity is one of the results of chemical combination, and that it is produced by the action of acids on metals, and the first to construct elements of two liquids separated by a partition, thus inventing a battery possessing a constancy and regularity of action hitherto unknown. He invented the electric thermometer, by which from a distance the temperature of the interior of animals and vegetables, as well as that of elevated regions of the atmosphere, may be determined, and also the electro-magnetic balance and the differential galvanometer. He also made investigations of great importance in meteorology, notably in the climatic changes due to forests. He was a most indefatigable worker, continuing his elaborate researches, despite his great age, up to the period of his death.

*A Chair Moves without Physical Contact.*

T. L. Nichols, M. D., says in the l. s. 294, Mr. Eglinton being the medium: "Looking, we all saw a light cane-bottomed chair about six feet from the table, tilting itself upon two legs, rocking backward and forward, tilting back and balancing on its hinder legs, answering our questions with its movements; and finally, at our request, it walked forward on two of its legs and placed itself at the table, pressed against my knee caressingly, and behaved in all respects like a chair gifted with sense and locomotion. It was a weird spectacle. But it was also a very interesting fact, seen for ten or fifteen minutes, by four persons, without the possibility of trick or hallucination. I examined the chair carefully, though it was quite needless to do so, for no conceivable machinery could, under the circumstances, have produced the phenomenon."

*Opening Day, Onset Bay Grove.*

The Onset Bay Grove Association will inaugurate the season by an excursion and picnic, at Onset Bay Grove, Wednesday, June 12, 1878. Friends are invited to participate in the enjoyment of this day at our beautiful sea-shore home. By the new approach to the Grove, which will be opened on this occasion, our grounds will be brought within a half mile of the railroad track, the charming scenery of bay and islands being in full view the entire distance. All who contemplate visiting this pleasant summer resort, or selecting lots, can avail themselves of this opportunity, with the advantages of reduced fares. The pavilion at the Grove will be open, and good music furnished for those who enjoy dancing, and refreshments may be had at the restaurant, which is already open for the season. Passengers on the line of the Old Colony Railroad, take regular train leaving Boston at 8 A. M. Returning, arrive in Boston at 6 P. M. Fare for the round trip, \$2.00. Fares reduced from all other stations in the same proportion. Call for excursion tickets to Onset Bay Grove, or full fare will be charged.

A CORRESPONDENT in England suggests that there be two rings of different woods prepared, and then if the spirit force can join them together, the one inside of the other, it will be evidence of the existence of a new power.

*Is it a Mere Coincidence?*

Speaking of Edison's phonograph, the New York Herald remarks that "the Americans are the most inventive people in the world, and besides a multitude of minor inventions of more or less utility they have contributed more than their share to those greater conquests of man over nature which outrank all the other intellectual achievements of our time. Even in the early beginnings of our history, at a time when our population had not reached two millions, Franklin's discoveries in electricity gave him a pre-eminence in that fruitful branch of science which will never be eclipsed. When he announced his capital discovery of the identity of lightning and electricity the Royal Society laughed at his theory, but the laughers were soon subdued by the cogency of his experiments, and the Royal Society in 1753 made amends by conferring on him, unsolicited, its highest honor, the Copley medal. It was thus an American who set in motion the train of discoveries whose most important practical result is the electric telegraph. It was our Morse who made the final application and established the first telegraph. It was our Fulton that made the first successful application of steam to navigation. Our Draper preceded Daguerre in making sun pictures, although the Frenchman got ahead of him in turning the discovery to use. That most beneficent discovery of the age, the use of anæsthetics in medicine and surgery, is of American origin. All the things on which we have now touched, as well as the latest invention of Edison, deserve a place in the highest ranks of successful physical research. Of inventions which consist in purely mechanical applications of well known principles Americans have distanced all competition in multitude, in variety, and in importance. A catalogue even of the most useful and noteworthy would be tiresome by its length. To say nothing of Whitney's cotton gin and other early inventions, enough has been done in the lifetime of person's still young to confer luster on American ingenuity. The sewing machine, the mowing and reaping machines, the machines for planting seeds and thrashing grain, are a few among the many which are as the leaves of the forest for multitude. Without dwelling on achievements which have gone into history we may safely challenge all Europe to show an inventive genius who deserves to stand by the side of Edison."

In connection with the above comes the thought to us that there are more mediums in the United States, and their percentage, in proportion to the population, is much larger than in any other country in the world. Is there not a legitimate deduction between this fact and the observation of the Herald "that the Americans are the most inventive people in the world?"

*Mrs. Emma Hardinge Britten.*

Mrs. Britten says: "I am at present in Melbourne, where I have been for nearly a week, and where I have lectured once to a very large audience. The secular press, despite all reports and anticipations to the contrary, have given me most complimentary notices, and when my husband can secure halls, and make arrangements for me to give more lectures weekly than the single one provided for by the Victorian Association of Spiritualists, by whom I am engaged—I hope I may be able to do my share towards the work so much needed in Melbourne, as the only other centre of Australian Spiritualism besides Sydney."

THE REV. MR. CLARK, of Xenia, Ohio, startled his congregation a few Sundays ago by declaring in one of his sermons, that it was a precious doctrine with him to believe and know that all God's people had ministering angels, who had power to come back to this world and encourage and comfort all such as put their trust in Him; and that these ministering angels were unquestionably those who had once lived with them, and taken an earthly interest in them. He claimed that he had a right, though a Methodist minister, to this faith; claiming that John Wesley and Adam Clarke, two of the greatest exponents of the church, had long ago taken this position.—[Independent Age.

THE Duke Nicolas of Leuchtenberg, one of the five or six European princes announced to take part in the official opening of the Paris Exposition, is a firm and serious Spiritualist, being an honorary member of the British National Association of Spiritualists. He is the eldest son of the recently deceased Grand Duchess Mary (sister of the Emperor of Russia) and of the Duke Maximilian of Leuchtenberg, son of the Prince Eugene Beauharnais, nephew of Queen Hortense, and grandson of the Empress Josephine, first wife of Napoleon I.



*Form Manifestations, W. Eglinton.*

A. J. Riko, Oude Molstraat, 8 A, The Hague, writes to the l. s. 298, "Mr. Eglinton retired in a good light, and under spirit control, into the cabinet, and just the same moment a full form, came out and showed herself in a light sufficient to let us see over the whole room. A spirit manifested who seemed to be a relation of a gentleman present who resided in India. The spirit had a dark complexion, and wore a black beard. The gentleman named addressed it in negro-English, and it gave signs as Indians do, which were perfectly recognized. We saw also the name of Joey floating round in luminous letters. The latter good spirit more than once at different sittings amused the sitters with his words of wit and wisdom."

*A New Spiritualistic Story.*

"Nora Ray, the Child Medium," is the title of a new spiritualistic story, to be issued from the Cape Ann Advertiser office, June 1st. A friend, who has seen the manuscript, informs us that it is a fine production, abounding in pleasing incidents; portraying the wonderful powers of mediumship as developed in the child Nora. There is much in the book to awaken thought. Thoroughly spiritual and appealing to the higher nature. Send 50 cents to Proctor Bros., Publishers, Gloucester, Mass., and receive a copy of this work.

*Speaking Mediums.*

As we go to press the Banner of June 1st, reaches us, and in it is an article on "speaking mediums" by C. O. Poole. It is unusually refreshing. We congratulate the Banner upon having such a correspondence. A good many have thought what Mr. Poole has said. Next month we shall transfer this article to our columns.

*A. C. Newton.*

This well known author and able writer has been secured by the Banner of Light, as one of its correspondents for a short time.

G. H. ADSHEAD, Derby, England, reports in the l. m. 422 that through the mediumship of Miss Wood, at Newcastle, two solid iron rings were laid upon the table, one of which was passed on to his wrists while he firmly held the medium's hand; the same test was obtained by another gentleman later on in the evening. The sitting was a dark one.

SIXTY-FIVE years ago, in Leipsic, was Richard Wagner born. At 8 he played prettily on the pianoforte; at 20 he assayed himself in a tragedy wherein he killed all his characters in the first four acts, and carried it on in the fifth with their ghosts. At 26 he married an actress, soon after went to Paris, where nobody would listen to his music. Dresden accepting his Rienzi and Flying Dutchman, he toddles off there, becomes popular, receives court favor, and is made Kapellmeister. Tannhauser, his first new work of his own new kind, only roused all men and critics, and his scores were returned; then he threw himself into the completion of Lohengrin as into a haven of refuge from his troubles. In 1855 he finds himself conducting concerts in London, where he left behind him the reputation of a tremendous lunatic. During the sixties Bavaria's King took him in hand and suggested the Bayreuth Festival, which was a financial failure. That Wagner is one of the greatest living composers is sufficiently proved by the war cry his name produces.

THOMAS A. Edison's startling and scientific discovery in acoustics, has taken the world by surprise. That a machine without electricity or magnetism can be made to talk, sing, howl, cry, bark, etc., seems simply incredible. This strange instrument performs all this and much more, and is so simple that a child can understand its workings. It is entirely mechanical in its construction, and yet contains very little mechanism. Its adaptation to music shows the wonderful range of this marvelous invention. One voice, a duet or a quartette, are equally well and perfectly rendered, a clarinet, cornet, violin solo, or orchestral combination is distinctly given. Indeed there seems to be no limit to its practical application when it is desirable to preserve spoken words or sounds for future use or reference.

"But, Paul, how can the Spirit be in us and we in the Spirit at the same time?" said the young man to a venerable darkey. "O, dar's no puzzle 'bout dat. It's like dat poker; I puts it in de fire and it gets red hot. Now, de poker's in de fire an' the fire's in the poker."

Forney, of the Philadelphia Press, states, as an instance of the enormous wealth of England, that there is \$1,500,000,000 on deposit in the various banks in London—all of which is drawing little or no interest.

CAMILLE Flammarion, the French astronomer, after expressing his belief in spiritualism, says: "This Spiritual hypothesis, by which alone certain categories of these phenomena would seem to be explicable, has been adopted by many of our most esteemed savants, among others by Dr. Hoeffle, the learned author of the 'History of Chemistry' and 'General Encyclopædia,' and by the diligent laborer in the field of astronomic discovery, whose death we have recently had to deplore, M. Herman Goldschmidt, the discoverer of fourteen planets."

THE topic of conversation is the disappearance of Mrs. Maud E. Lord. While there are many speculations concerning her whereabouts, the general opinion is that she is alive and well, and will come to light at no distant day. She has travelled too much to be abducted by any stranger.

CORRESPONDENTS of the Banner of Light are endorsing Mrs. Boothby and Mrs. Flynn. There is nothing in the published accounts to indicate that any tests were applied at these seances. The Banner, through other mediums, has obtained proof that the manifestations can occur under conditions that render it impossible for it to be supposed that either the medium or confederate is at work. It is time that all humbug and imposture should be eliminated from Spiritualism, and Spiritualists should do that work.

It is said that Simmons, Slade's agent, has arrived in New York. He was to have left Berlin the 21st of last month. He says that Slade received handsome presents in the shape of diamond buttons, rings, locket, and watch set with diamonds, etc. The donor is unknown.

PROF. ZOLLNER and Herr von Hoffman have been further investigating spiritual phenomena with a private medium at Weissbaden. There will be more about the phenomena in the second volume of Prof. Zollner's book.

The Grand Duke Constantine of Russia is at the present time critically, and with increasing interest, investigating the claims of Spiritualism. It is also a fact that a number of crowned heads of Europe regularly consult mediums.

THE managers of the Revue Spirite of Paris have decided to open a reading room for Spiritualists in the best quarter of Paris during the Exposition. It is intended that a display of Spiritualistic literature shall be made.

SLADE is beginning to talk of coming home. Since leaving England he has been to Leipzig, where he gave seances to the professors at the university. At Berlin he gave a seance to the chief of police and the court conjurer to the Emperor, who made oath that the phenomena were not tricks. At St. Petersburg he has given seances to the Grand Duke, Constantine and other notable personages. Now he goes to Australia, and from there comes home by way of San Francisco.

MELBOURNE, Australia, has a medium, Mr. Arthur Deabin, through whom it is said that John Bunyan has manifested, for the purpose of writing a book called the "New Pilgrim's Progress." It has already been published in that city. Emma Hardinge Britten writes she feels confident as she can be that the spirit of John Bunyan breathes through every line of the more modern version of the "Pilgrim's Progress."

HERMAN SNOW of San Francisco, Cal., formerly a Universalist minister of Massachusetts, has written a sketch describing the release of a spirit long imprisoned in a stone burial case, as given through a medium. The intelligence says that all efforts to preserve the mortal body from decay are unnatural, and no indestructible material should be used as receptacles: but, if the rule should not be followed, the utmost care should be taken to make it sure that the spirit has entirely left the body. If there is a slight lingering of the vital connection, there can be no escape until the air does its true and most important work.

Mrs. Mackdougall Gregory, widow of professor Gregory of Edinburgh University, is a prominent English Spiritualist, and as such frequently gives receptions. Among the guests present May 1, was the venerable Archdeacon Dunbar, in whose church of St. Andrews, Tavistock square, a church of England clergyman, Dr. Maurice Davies, dared for the first time to endorse the reality of the phenomena of modern Spiritualism from the pulpit.

DR. J. M. PEEBLES was in St. John, N. B., May 16, and lectured in Dockrill Hall on the Chinese.

MEETINGS are regularly held at East Dennis twice a month, under the auspices of the Free Religious Society.

A. B. Plympton of Lowell, Mass., writes to the b. l. May 25th, that he recognized forms at Mr. Pickering's.



From Colby & Rich, 9 Montgomery Place, Boston.

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One of the attractions at the Spiritualists' camp ground at Onset Bay Grove this summer is a yacht regatta. It will probably continue at least three days. Prizes are to be offered, and yachts are expected from all parts of the cape and New Bedford. The course to be sailed has often been used, and is a popular one for yachtsmen of that vicinity. The arrangements are in the hands of a competent committee, who will soon make their announcement.

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### How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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