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JULY 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

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E. Gerry Brown,—Editor and Publisher.

#### ONSET BAY GROVE : ITS HISTORY AND PROGRESS.

On Wednesday, the 12th of the past month, Onset Bay Grove Association had an excursion and picnic to their grounds in continuation of the custom of having an opening day as the commencement of the season. This enterprise is now coming prominently before the public as the sea-shore home of the Spiritualists. Its rapid growth and development are remarkable. A few months more than a year ago several, who had been identified with Spiritualist camp meetings, commenced to examine the shores with the idea of purchasing a suitable place for this purpose. It ended with the selection of a tract of land, 150 acres in extent, upon the shores of Onset Bay, a portion of the head waters of Buzzard's Bay, within the town of East Wareham, Mass. It is surrounded on three sides by water, and thickly wooded with a grove of oaks, growing to the very edge of the high bluffs that rise abruptly from the white, sandy beach. The location combined all the advantages sought for, and a meeting of prominent Spiritualists was called to take action in reference to its purchase.

This meeting resulted in the formation of an association, and application was made to the Legislature of 1877 for a charter. It was a singular coincidence that the delays of Legislation should retard the passage of the bill until the month of March, and that it should receive the Governor's signature March 31, the 29th anniversary of Modern Spiritualism.

The Association organized under the char-

ter April 11th, although the temporary working board of directors had already mapped out a plan of action for developing the property. The capital stock was fixed at \$2500, the minimum allowed by the charter, the maximum being \$25,000. It is divided into shares of \$50 each, and there are over 40 stockholders. The capital having been paid in, the grounds were surveyed, building lots, reserve camp-meeting groves, streets and avenues laid out, and maps of the same distributed.

The first visit of the stockholders was made May 1, 1877, at which time not a lot had been sold. Forty or more were disposed of this day at good prices. The first cottage was erected the latter part of this month. On Thursday, June 14th, 1877, the grove was formally dedicated to the principles of Spiritualism. More than 1000 persons were present. Addresses were made by the leading lecturers, and it was evident, even at this early date, that the place was a popular one, the location well chosen, and the success within easy grasp.

Onset Bay Grove being upon the route to the Vineyard and Yarmouth Camp Grounds, the Old Colony Railroad was liberal in affording facilities and a station was built. A camp-meeting was announced for July, and seemed to be an incentive for building, as no less than half a dozen cottages were building at once. None of these cost less than \$400, and some of them were over \$1000 in value. At the same time the Association in its corporate capacity was building a



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Students, administrators and faculty members at the Ohio State School for the Deaf and Blind, Columbus, Ohio, are shown in the foreground. In the background, the Ohio State School for the Deaf and Blind, Columbus, Ohio, is shown.

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# HALLS PLENNIUM





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wharf, speakers' stand and congregation seats, pavilion for dancing, etc. For a few weeks the cottages went up as though by a touch of the magic wand. Some were framed and built in the cities of Worcester, Fitchburg and Haverhill, and then freighted to the grove. Camp meeting commenced July 8, and ten cottages were finished, even to the painting, and were occupied. Fifty tents were also brought into requisition to accommodate those who wished to encamp. The meeting closed July 24, and was entirely successful, not only financially, but in its social features, the quality of the addresses, and the general indorsement it received in the sentiment of those who had attended. It gave an impetus to the sale of lots, and 150 were disposed of.

The annual meeting of the Association was held Jan. 9, 1878. As the result of nine month's work, the treasurer's report showed it to be free from debt, and with money in the treasury; \$6000 had been spent in improvements. A 5 per cent. dividend was declared. It was voted to build a permanent wharf, at an expense of \$1200, lay out \$1000 on the roads and grounds, and expend several hundred dollars in other improvements. The capital stock was increased from \$2500 to \$5000 to raise the funds necessary for this purpose, and almost the whole of this new stock was at once subscribed for.

In April of the present year, a tract of 100 acres, separated from the original purchase by a small arm of the bay, and extending directly to the Old Colony Railroad, came into possession of the enterprise, thereby bringing the camp ground within half a mile of the track. The directors voted to build a bridge connecting the two, and it was commenced at once, and is now finished. The Old Colony, recognizing the importance of the move, discontinued the old camp station and established a new flag station at this point, building an extensive platform and laying down a side track for lumber, and other freight and excursion cars.

The new approach is over high land on the shores of the bay, and along its entire length can be obtained views of the numerous fresh water streams, coves and estuaries of the bay, and the cabins, tents, cottages, sea-shore houses, club houses, hotels and summer colonies that dot the shores and islands in the immediate vicinity or far distance. These head waters are protected by law against the

seines of the menhaden oil factories. The soft, brackish waters upon the warm, sandy, shallows are supplied with oysters and other shell fish, and are the natural breeding places of bass, scup, tautog, sea perch and other valuable fishes. The fame of these fisheries attracts many sportsmen, and during the pleasant days, boats and yachts are present in large numbers, either darting through the channels about the islands for blue fish or anchored for smaller fish.

The cottages, many of them, are already occupied, and others are being put in order. Of those built last year may be mentioned the following: Onset avenue, W. W. Currier of Haverhill; Albert Berry of South Yarmouth; Oscar C. Perkins of Bridgewater; Loring Baker of Cohasset. South Boulevard, A. W. Wilcox of Worcester; S. H. Sibley of Worcester; Nelson Huckins of Brockton; S. S. Applin, Fitchburg; H. H. Brigham, Fitchburg. Pleasant avenue, Joseph Whittemore of Barnstable. Prospect avenue, C. D. Marcy of Boston. West Central avenue, Simeon Butterfield of Boston and also a cottage built by one of the directors that has been sold the present season to Mrs. Melvie A. Clayton of Auburn, Cayuga county, N. Y., who will occupy it this year. Since camp-meeting last year, or during the present season, there has been built on the South Boulevard a cottage for I. P. Greenleaf of Boston and another for Captain Alfred Nash of Chelsea. West Central avenue, Ira O. Blackburn of Boston. Union street, H. S. Hinds; Thomas Williams of Sandwich; Mrs. Chase of Fall River. Onset avenue, Albert Berry has raised his cottage and added an L, as well as made other improvements. Prospect avenue, C. M. Robbins of Fitchburg, and one other not yet completed. Nelson Huckins of Brockton has commenced a large building on the South Boulevard. Thomas Griffith of Carver is to build on Prospect avenue. Many others have announced an intention to build, and it is stated that contracts have been closed for several of them, but the above are, with but two exceptions, completed, and for these two ground has already been broken.

Camp-meeting this year will be one month later than last year, commencing the 4th of August and continuing during the month. One of the features of interest will be a yacht race. The course to be sailed has often been used for the purpose. From the second balcony of the cottages on the Boulevard and

West Central avenue the progress of the boats can be seen, from the beginning to the end of the race.

The members of the association point with pride to the rapid growth of their enterprise. They say it is the only association of Spiritualists regularly and properly organized under the State law who have an acre of ground that they can call their own. One of them speaks of it as the "back-bone of New England Spiritualism," and says that some of the phenomena that are soon to occur here will astonish the world. It would seem that

where so many practical Spiritualists are or will soon be gathered together some movement for the general good of the cause would develop itself. This, however, is a thing of the future. The one fact that is apparent is that the Spiritualists have got an exceedingly beautiful tract of land, favored by nature both from its location and formation. They are free from debt, and have thus far exhibited a management that would be creditable to any body of men called together under similar circumstances.

### HOW TO LIVE THE TRUE LIFE.

It is certain that all can not understand alike any rule or standard of judgment outside of their own consciousness. Whatever we read or hear we must interpret by the understanding, and it will be to us according to the interpretation thus given. Now since, at the best, human understanding is quite fallible, and is constantly misunderstanding and misinterpreting the most common and simple expressions in use, it must follow that any standard which must be thus interpreted before it can be applied to our lives, will be as imperfect as the understanding interpreting it. Very few will understand it alike, and consequently, while professing to observe the same rules, different individuals will be found to be leading different lives.

No writer or speaker can instruct all classes of minds, unless he address their common consciousness. So long as what he writes or speaks must depend for its significance upon the understandings of those who read, he will be liable to be a minister of falsehood to many. They will misinterpret his sayings, and accuse him of teaching that which he never intended; and he will be slandered and abused for doctrines which never were his; or being misinterpreted by those who have faith in his superior intelligence, they will receive and defend their own false ideas for his truth, and thus teach falsehoods upon his credit. This is one of the inevitable incidents of receiving truth upon the authority of any man or book. The principle is simple. A truth perceived is its own highest authority, and needs no voucher. A truth not perceived is a falsehood to the mind, fashioning its own false ideas respecting it,

no matter if introduced by a "thus saith the Lord," and concluded by a "he that believeth not shall be damned." Truth is the conscious portraiture of actuality in the mind. It is the exact agreement of the ideal and perceptive with the actual and real of existence. Any departure from this is a disagreement or falsehood.

Man is conscious that he is not what he ought to be. He desires to become more true, pure, just and good in the future, to satisfy his highest ideal, his loftiest aspiration. He is conscious that he can not for ever be satisfied with his present imperfect condition, and hence his soul is ever prophesying of the "good time coming." The question is ever arising within, "What must I do to be saved?" and although he is ever trying to find out a cheap salvation—one that will not cost him his present selfish gratifications—and is offering rewards to theologians to invent short, cheap methods to heaven, he would not, after all, be cheated. Hence, an infallible rule to mark the way of the true life, which can enter the consciousness of all, and never become subject to misinterpretation, is the great desideratum of the soul.

In answer to this demand we suggest the following: It is evident that to be true in fact, under all circumstances, we must be true in spirit or desire. This we can never be, so long as our thoughts, feelings and actions are such as we would not have known to all the world as we know them ourselves; whenever we are indulging in thoughts or feelings which we would cloak from scrutiny, we have a witness within, that they are impure or false, and tend to mislead and de-



prave. The soul is so fashioned and constituted that it is never ashamed to be pure and true. According to the parable of Adam and Eve in the Garden, their embarrassment and consequent attempt at concealment, arose from their falsehood and impurity. They knew not their nakedness until they had occasion to be ashamed of themselves. According to the same principle, we never seek to conceal the truth and purity of our souls. It is a part of our mission to make these qualities manifest before the world, and even the inner heart of the world cannot deny honor and confidence to him in whom these qualities are manifest. Here, then, in the conscious life of every soul, is to be found one of the infallible rules or tests of the true life or true method of living and being. It becomes our internal standard, and is common to every human being. So live, think, feel and act, that you would wish to be seen and known by all intelligences, as you see and know yourself. The universal instinct of the soul, approving the true and the pure, and disproving the opposite, will be quick to detect the presence or absence of these qualities in all thoughts, feelings and actions, by leading the mind to desire concealment, or otherwise.

The beauty of this test may be seen in its universality. It applies to all conditions of minds, without respect to the degree of their intellectual or moral unfoldment. All must be judged by the laws under which they live, and the standard of judgment must be such as can enter the plane of moral and intellectual consciousness in which the individual is found. The above rule or test is based upon the known truth, that every individual, however low may be his moral condition, feels that there is a divinity in truth and purity, which imparts trust and honor to those who possess them, even in the estimation of the worst. Consequently they inmosty honor such qualities, and when their thoughts, feelings and actions are characterized by truth and purity, they honor them, and know that they will challenge the honor and respect of the world. Hence they are not ashamed to have such known, even as they themselves know them.

Here, then, we have a simple rule or test, within the reach of every conscious being—one which may become infallible in its application, because it is not addressed to the external thought or understanding, but to the

internal consciousness or instincts of the soul. He who is prepared to take upon himself the high resolve, to live the true life, to follow the Christ whithersoever he may lead, can by this test find the way marked out by that divine hand which "puts his law into the understanding and writes it in the affections" of his true people. It becomes a law so plain that "the wayfaring man, though a fool, need not err therein;" "and he who runs may read."

In respect to this law or test of the true condition and action of the individual people say your standard is so high that no man or woman can live up to it. No heresy can be more damnable to the soul than this. The theological ideal that man can not be pure and true, and hence that there must be some other basis for salvation than fidelity of soul, has been the great Anti-christ in every age of the world. Theological inventors have been constantly trying to sell to man some patent method of getting to heaven; and in order to dispose of their wares, they first try to convince him that he must obey God to be saved; and second, that owing to his innate depravity he cannot obey him; and third, that God has commissioned them to proclaim the glad tidings of salvation through theological faith on the sinner's part, and divine grace on the part of God, so that God can remain just, and excuse injustice—can continue pure, and yet tolerate impurity, etc.

If it were true that man could not live up to the highest standards of truth, purity and fidelity, he would never feel ashamed and wish to conceal his fault, when he came short in those respects. Man is never ashamed of his real necessities. If falsehood and impurity were necessary conditions of his thoughts, feelings and actions, he would be no more ashamed of such conditions than of any other needs of his existence. If man can not be pure and true, he has no occasion to be ashamed of his falsehood and depravity. And God has acted unjustly by implanting in him such feelings and sentiments of condemnation. I say again, man is never ashamed of his necessities when they do not arise from his own blameworthy conduct. If that scaffolding upon which I stand gives away, and lets me fall to the earth, I do not blush at that necessity, which caused me to fall. If by the law of waste my physical body requires food, and I thereby become hungry, I never think of being ashamed to

eat to supply my needs. I am never ashamed of that ignorance which I have never possessed the means of removing. The truth is, man is never ashamed of that which he cannot prevent. Therefore, when men admit the correctness of the rule, which requires them so to live as to wish to be known as they know themselves, and at the same time admit that they do not so live, the very

confession proclaims them infidel to their own souls, no matter what their theological faith may be. For as sure as man is not ashamed of that which he cannot control, and consequently of that which is not his, and yet is ashamed of his falsehood and impurity, he adjudges himself a liar when he says he cannot so live as to wish to be known as he knows himself.—*Selected.*

## SPEAKING MEDIUMS.

The Harmonial Philosophy and its relation to Spiritualism have been quite recently fully discussed in a discourse delivered in Chicago through the mediumship of Mrs. Cora L. V. Richmond, and published in the Banner of Light. On reading this eloquent and, in some respects, just tribute, it was apparent that its author was not at all conversant with the foundation principles, or the salient points even, of the grand subject so gracefully yet superficially discussed.

The rejection or comprehension of this philosophy should not depend upon the magnetic or psychological influence and authority of any individual, either in or out of the physical body. It claims the great fountain of Ideas and Principles (essentially spiritual) for its source and vitalization, and demands acceptance only through reason and intuition. It speaks in no ambiguous or hypercritical terms of mediumship and the spiritual manifestations. It recognizes in Spiritualism *per se*, not a religion, but a living record of cumulating facts and testimony, amounting to the highest evidence of immortality and also of spirit intercourse with the people of this world. It insists that perfect declamatory spiritual manifestations through speaking mediums are, and must necessarily continue to be, rare, and not to be regarded as a finality; and that through inspiration there should be growth to the complete individualization of the faculties of the medium, "and that the age demands inspired men and women; speaking media taught only by the spirit of truth."

It demonstrates that misunderstood and misinterpreted natural and spiritual phenomena occurring during the infancy of mankind, have ultimated in various myths which now constitute the basis of the earth's religions, all of which are poisonously coated

with creeds and dogmas, forms and ceremonies.

Now Spiritualists believe and know that the expounders of these religions and theologies, from the days of ancestor-worship to the present moment, have ever been and are a privileged class, claiming to be God ordained, and styled in these days ministers of the gospel, clergymen, priests, bishops, cardinals and popes. Under their bigoted and cruel dominion, creeping, limping, stumbling humanity has made but slow and painful progress, leaving bloody and indelible tracks in the spiral pathway of development.

"Ordained of God" is the holy commission that makes the clerical chieftain and warrior invulnerable and unapproachable. Protected by this armor and proclaiming, "Thus saith the Lord," these men have led and are leading the bewildered masses into the continual performance of

"Such fantastic tricks before high heaven  
As make the angels weep."

Is the history of Buddhism, Paganism, Mahometanism and Christianity to repeat itself in Spiritualism?

Are we also to have spiritual warriors, ordained by God and the spirit-world?

Is common sense and reason to be smothered by the infantile cry of "Thus saith the spirits?"

Is mediumship also to be used in creating an authoritative and privileged class?

Are we to crystallize into a sect of spirit-worshippers?

How many generations longer is the old, old story to be repeated of attributing perfectly human manifestations to supernal and deific causes?

Is it not time to open the eyes of ourselves and our trance speakers, while many of the

latter close their mouths for a period of growth?

Intellectual and spiritual culture must and will be soon demanded of the person (medium or otherwise) assuming to teach; if not, the field may as well be abandoned to Orthodoxy and its learned through misdirected leaders.

If twenty years' trance and inspirational speaking will not educate and elevate the medium into a self-centred exponent of truth, then self justice demands that the mediumship be abandoned and normal conditions relied upon for self-improvement.

Association, progression and development are cardinal principles, and they should be effectively manifested in the speaking medium. The careful student of the Harmonial Philosophy cannot fail to discover in the discourse of Mrs. Richmond a want of knowledge of these principles and a failure to comprehend the scope and magnitude of this philosophy and the laws of spiritual illumination.

Hence this most industrious and devoted sister, after near a quarter of a century of almost constant public oratory, still teaches only as a speaking medium! Reason and experience demonstrate that there is no kind of mediumship that, in itself alone, will promote soul growth and true culture in the medium.

The brilliant and useful career, as an orator and philosopher, of the late Selden J. Finney, is a striking example of education of development through and out of mediumship. Commencing as a speaking medium, but aided by application and study, he soon became inspired with the spirit of truth and eloquence.

If the principles of the Harmonial Philosophy (which treat deductively, inductively and objectively, especially of the germinal "spiritual forces" of the universe, and insistently maintain "that the organic functions of man" are not "the real producers of spirit,") fail to impress our speaking medium in the light of truth, ought not such mediums to be relegated to the study and the private circle? On the rostrum they are giving no evidence of direct spirit-influence.

The exaltation and general inspiration of the thinking faculties, with occasional exercise of clairvoyant power, explain the present phenomena of speaking mediumship as exhibited before the public. Therefore the pretence of particular spirit control ought to be abandoned. For this claim has become an *ignis fatuus* luring unthinking Spiritualists into the belief of many of the wild and unreasonable doctrines and myths of bygone ages.

#### SPIRITUAL PHENOMENA TWO HUNDRED YEARS AGO.

The following extracts are from the writings of Joseph Glanvil, published at London in the year 1685. The volume is prepared with great care, and the evidences demonstrating the actuality of the occurrences therein named, are abundant. In perusing this ancient work we have been forcibly struck with the exact sameness of the phenomena of two hundred years ago with the phenomena of to-day. Not only the same in character, but likewise the same conditions which favored the manifestations then, likewise favor them to-day.

That physical objects may be transported without hands, or physical contact, is known to thousands and tens of thousands who have witnessed the phenomena many times. Those who deny these things do so in the face of truth—demonstrate their own igno-

rance and recklessness of assertion. That these things do take place, we know. We have had every evidence that can be furnished many times repeated. Others have had the like experience. Read the following extract from Glanvil's writings above alluded to, entitled "Saducismus Triumphatus," p. 438.

"The relation of James Sherring, taken concerning the matter at Old Gast's house, of Little Barton, June 23, 1677, as follows:—

"The first night that I was there with Hugh Mellmore and Edward Smith, they heard as it were the washing in water over their heads. Then taking a candle and going up stairs, there was a wet cloth thrown at them, but it fell on the stairs. They going up further, then there was another thrown as before, and when they came up



into the chamber there stood a bowl of water, some of it sprinkled over, and the water looked white as if there had been soap used in it. The bowl just before was in the kitchen, and could not be carried up but through the room where they were. The next thing they heard the same night was a terrible noise as if it had been a flat of thunder, and shortly after they heard great scratching about the bedstead, and after that a great knocking with a hammer against the bed's head, so that the two maids that were in the bed cried out for help. Then they ran up stairs, and there lay the hammer on the bed, and on the bed's head there were near a thousand prints of the hammer, which the violent strokes had made. The maids said that they were scratched and pinched with a hand that was put into the bed, which had exceeding long nails. They said that the hammer was locked up in the cupboard fast when they went to bed.

"The second night that James Sherring and Thomas Hillary were there, James Sherring sat down in the chimney to fill a pipe of tobacco. He made use of the fire-tongs to take up a coal to fire his pipe; and by-and-by the the tongs were drawn up the stairs; and after they were up in the chamber, they were played withal as many times men do, and then thrown upon the bed. Although the tongs were so near him, he never perceived the going of them away.

"The same night one of the maids left her shoes by the fire, and they were carried up into the chamber, and the old man's brought down and set in their places. The same night there was a knife carried up into the chamber, and it did scratch and scrape the bed's head all the night; but when they went up into the chamber the knife was thrown up into the loft. As they were going up the stairs there were things thrown at them, which were just before in the lower room, and when they went down the stairs the old man's breeches were thrown after them. These were the most remarkable things done that night, only there was continual knocking and pinching the maids, which was usually done every night.

"The third night, when James Sherring and Thomas Hillary were there as soon as the people were gone to bed, their clothes were taken and thrown at the candle, and put it out; and immediately after they cried out with a very hideous cry, that they should

be all choked if they were not presently helped. Then they ran up the stairs and there was abundance of feathers plucked out of the bolster that lay under their heads, and some thrust into their mouths that they were almost choked. The feathers were thrown all about the room. They were plucked out at a hole no bigger than the top of one's little finger. Sometimes they were vexed with a very hideous knocking at their heads as they lay on the bed. Then James Sherring and Thomas Hillary took the candle and went up stairs, and stood at the bed's feet, and the knocking continued. Then they saw a hand with an arm-wrist holding the hammer, which kept on knocking against the bedstead. Then James Sherring going towards the bed's head, the hand and hammer fell down behind the bolster, and could not be found, for they turned up the bed-clothes to search for the hammer; but as soon as they went down stairs the hammer was thrown into the middle of the chamber. These were the most remarkable things that were done that night.

"There was a saddle in the house, of their Uncle Warren's of Leigh, which it should seem they detained wrongfully from the right owner; that as it did hang upon a pin in the entry, would come off and come into the house, and, as they termed it, hop about the house from one place to another, and upon the table and so to another, which stood on the other side of the house. Jane Gast and her kinswomen took the saddle and carried it to Leigh, and as they were going along the broad common there would be sticks and stones thrown at them, which made them very much afraid, and going near together, their whittles, which were on their shoulders, were knit together. They carried the saddle to the house which was old Warren's, and there left it and returned home very quiet. But being gone to bed at night the saddle was brought back from Leigh, which is a mile and a half at least from Old Gast's house, and thrown upon the bed where the maids lay. After that the saddle was very troublesome until they broke it in small pieces and threw it out into the highway.

"There was a pole which stood in the back side about 14 or 15 feet in length, which was brought into the house and carried up into the chamber and thrown on the bed; but all the wit they had could not get it out of the chamber, because of its length, until they took down a light of the window. They report that the things in the house were throw about and broken to their great damage."

## THE VALUE OF A SPIRIT'S OPINION.

On receipt of a copy of the Chicago Times, in which appeared the report of a protest uttered through the organism of Mrs. Richmond against the resolutions adopted by Chicago Spiritualists, concerning Bastian & Taylor, we felt obliged to take a hand in the warm controversy that has been and is going on in that city. We therefore wrote the following letter to the Chicago Times, which appeared in its columns; for some reason they struck out a sentence in which we endorsed the policy of the R. P. Journal.

To the Editor Chicago Times:

I have watched your columns for some weeks past, and noted your success in dealing with impostors who simulate the phenomena of Spiritualism for the "loaves and fishes." I have succeeded in repressing until this time, but cannot remain quiet under the remarks of Mrs. Cora L. V. Richmond before the First Society of Spiritualists, as reported in The Times. You comment to the effect that her genuineness has not been questioned by Spiritualists, and therefore loose conditions have a spiritual indorsement.

It is not my intention to criticise Mrs. Richmond in her long career, although the time may come when it will be done. Suffice it to say, at present, that many Spiritualists have long ago reached the conclusion that it is better to examine what is said rather than the identity of the intelligence who speaks. It may or may not be Adin Ballou, Prof. Mapes, Benjamin Franklin, or any other of the many luminaries who, it is claimed, favor Mrs. Richmond with their presence; it makes little difference provided anything is said that is instructive or of interest. The spiritual philosophy teaches that death effects no immediate change in one's desires, likes or dislikes, opinions, etc.; consequently we have all kinds of people in the next world, the same as there are in this. There are spirits who oppose exact investigation; spirits who incite to lust and intemperance; spirits who imagine that they have the exact knowledge which is especially needed by the world; and spirits who assume the dictatorship of what the spirits want and what they do not want. Therefore it is not surprising that we find the organism of Mrs. Richmond saying that "human beings cannot dictate manifestations or declare under what cir-

cumstances manifestations shall come." The facts are against such a theory; and against a fact, the opinion of a human being, even if he be a spirit, avails nothing. The manifestations can be obtained under any reasonable conditions. I mean conditions that will eliminate the possibility of the medium or confederates producing what are generally supposed to be the phenomena of spirit-force. Spirits claim that the manifestations are given to demonstrate their existence and ability to communicate. It must, then, be a matter of knowledge, not faith. Mrs. Richmond's advice concerning the harmony with the spirit is very pretty talk, but Spiritualism has had too much of it in the past, and we are reaping the natural harvest in the shape of harmless lunatics, individuals who are the victims of an obsession, and go about declaring their intimate relations with Christ, the Apostle Paul, etc.; impostors who trade in the credulity of human nature; quacks who "lay hands on" anything in the shape of a dollar, and so on *ad nauseam*. Spirit intelligence as an influencing force has always existed. Its reception has been different in different ages. Mrs. Richmond's allusion to the persecution that hung mediums a hundred years ago is not an apt one for her. It shows simply that the spirits who attempted to manifest at that time were either ignorant of the fact that their presence was not well-timed, or else the sacrifice of those mediums' lives was in some way beneficial to the object they had in view. Men act according to their judgment, and this is affected by their education. The man who to-day denounces Spiritualism as an imposture and a humbug, does so because he has not had the evidence to convince him otherwise. The man who has investigated and does believe, cannot denounce the subject. It is soul-knowledge—a part of himself that cannot be taken away.

I am taking too much of your space to make the point that the teachings of a spirit, whether here or in the next stage of existence, should be examined in the light of one's reason and judgment, and the verdict given upon its merits. Mrs. Richmond's words are the opinion of one intelligence, and that one only. The same can be said of my own. But I claim to have investigated here with the spirit-world under the animus that I would accept nothing unless the dem-

onstration was absolute—to doubt everything rather than let an error get possession of my mind. With this my rule and guide I have established conditions and obtained manifestations. To advocate fraud-proof conditions I established a paper four years ago. I heartily endorse the sentiments of the *Chicago Times*, and its action with fraudulent mediums. If Spiritualism has no merit to recommend it, let it fall. Spiritualism has entered upon a new era, and investigation will be

its watch-word. It is natural that some mediums should quake when investigation takes a practical turn, as it has in the meeting alluded to by Mrs. Richmond, the details of which have been published in your columns. Let the good work go on. All true Spiritualists will thank you for assisting in the work of exposing tricksters.

Truly yours,

E. GERRY BROWN.

Boston, Mass., May 30, 1878.

### SHALL SPIRITUALISTS PROSELYTE?

Yes, reader, if you are a Spiritualist, you have enough to do to regulate your own life, in accordance with the teachings of Spiritualism, without volunteering to convince others that their religious faith is wrong and yours is right. It is, nevertheless, right and expedient for you to use all rational and proper arguments to prove the truth of your religious faith, when it is arraigned by others who condemn it ignorantly, not having made themselves acquainted with the evidences by which the truth is sustained. It is right and expedient to give to sincere inquirers all the light you are possessed of, that they may be enabled to judge whether it is or is not advisable for them to seek the truth by investigation. It is also proper for those who possess competent qualifications, to lecture on the subject, to those who desire to be instructed in its philosophy. And, in view of the powerful array of opposition which is brought to bear against the advance of the spiritual philosophy and faith, it is necessary that believers should be provided with engines of defence, to meet the assailants and parry their blows. Not only are such engines necessary for the defence and comfort of Spiritualists, but they are necessary to the whole reading and thinking public, to preserve their minds from being prejudiced by false representations, that may be left free to receive or reject the evidences, by the unbiassed action of their own appreciating faculties. A fair field and no false representations, are all that Spiritualists require of their opposers.

To return from this explanatory digression, we repeat: Spiritualists have enough to do without proselyting. Each one has as

much as he can attend to, to look all through and all over himself, and see if he is any better than the Presbyterian, Baptist, Episcopalian, or whatever, whom he would bring over to the Spiritual faith. If, in this examination, he do not find better principles internally, and better fruits from them externally, then one of these two propositions must be true: Either he is a worse man than the one he is endeavoring to convert, or the faith which he would bring him over to, is no better than the one he possesses. No man should dare to ask another to take his religious faith in place of his own, who does not prove his better faith by his better life. Let this be the rule of action among all religious persuasions, and the business of proselyting would soon be abandoned; persecutions for conscience sake, would cease; every one would feel at liberty to serve God according to his own conscience, and three-fourths of the antagonism and hatred which now rankle in men's souls, would be annihilated.

Have you an Orthodox neighbor whom you would wish to convert to the spiritual faith? Do not attempt it by argument. He can find as many words to say against your faith as you can against his; and, as yet, he has the popular side of the question. Be silent on the subject, and show him your better faith by being a better neighbor. Utter not one word against his religious faith. Be it what it may, there is something good in it; and nothing should be despised in which there are good properties.

But mere belief in the truth of spiritual manifestations, is scarcely the first step towards becoming a Spiritualist. Belief in the fact that spirits communicate with mortals,



and the reception and faithful observance of spiritual teachings, are two things entirely. Faith does but add to the convert's condemnation, if, after being convinced of his own immortality, and of the continual efforts of spirit friends to redeem him from the thralldom of vice, he make it a mere matter of amusement or speculation, interiorly by their teachings.

Supposing that Spiritualism could be made in a single month—nay, in a single year—the most popular of all the religions of the age, what would be the consequence? Even now, we have many—alas! too many, who regard it in the light of mere amusement, and attend circles nightly, to gratify a morbid appetite for excitement. And all Spiritualists who know anything of the spiritual philosophy, are aware that there are thousands and millions of undeveloped spirits, who are at-

tracted to such persons by moral affinity and who are ready at all times to gratify them with such manifestations as suit their vicious propensities. It is better that believers may be multiplied only as fast as they can become true Spiritualists, rather than to have them come like an avalanche, in all the crudeness and inharmoniousness of uncultivated minds. The trouble is not with the quantity but the quality.

Home circles, with accessions of neighboring friends, are the most profitable to the propagation of spiritual truth. Nor should these be allowed to interfere with the necessary avocations and duties of life. There is always leisure enough to attend to spiritual matters, in the intervals of necessary attention to business. Let every thing be done rationally, and we shall progress the faster, and have nothing to regret or be ashamed of.

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#### INFERIOR SPIRIT CIRCLES.

A few years since the discovery of the method by which these pages are written, have elapsed. During the first years of its growth, but few demonstrations were made, and those of a disconnected character. The concentrated action at certain points had elicited public attention, and drawn out much curiosity and mirth. A more diffused action soon began to take the place of concentration. Each spirit wished to hold special communication with its friends, and hence strove to impress those friends to form circles and obey certain conditions, that they might communicate with them. The awful subject, bringing on its wings so much joy, was perverted, and, in many cases, brought to ridicule. There prevailed an almost total ignorance of spiritual laws, and a blind zeal in the belief of spiritual infallibility. A dense mass of crude spiritual elements enveloped the rudimental sphere in the darkness of night. Dreary doubt, cold scepticism, and unbounded credulity, strove for the mastery. Perverted reason looked through imperfect mediums, and saw everything distorted, blurred and imperfect. A few active thinkers only agitated the mass, and fearlessly gave their truths to the world. Such then was the state of things.

"We will go to *earth*," exclaimed the Sage, "and, for a while, witness the errors and mis-

takes of our brothers, inform ourselves in their present ideas, and then endeavor to teach them aright." So saying, the Society departed from their bright home, down, down, to witness the crudities of earth. It was evening when they arrived, and such a beautiful evening! The silvery-orbed moon had just arose from beneath the eastern curtain of trees, and poured its flood of mellow light over the scene. The blue sky, with its lofty arch above, was redolent with gems and glittering diamonds.

"Oh, how beautiful!" exclaimed Hero; "I am on earth again and seem an inhabitant of the lower sphere."

"Yes, nature is beautiful; but man is corrupt, because he is not true to that nature;" spoke the Philosopher in sorrowful accents.

Near by a "circle" had convened to witness the manifestations made by those who dwelled on the other side of Jordan's terrible stream. A miscellaneous crowd had collected, with curiosity on tip-toe, and all excited into a fever of expectation. Two or three "mediums" were there, with minds as cloudy as a stormy night, uncultivated by art, and an organization not well formed by nature. Through these channels the crowd expected to find wisdom worthy of a God.

Over these assembled a group of spirits, full of fun and mischief, though they had no bad intentions. Questions were asked, and answered by the moving of the table. Such questions! This ignorant group of spirits, it was supposed, knew all the secrets of heaven and earth, and were wiser than the Deity himself. To these the spirits answered as best they could, and generally, after repeated blunderings, succeeded in stumbling upon the truth. In short, they were questioned like prisoners at the bar; and oh, such questions! An idiot might well laugh at their silliness. This very much pleased the spirits. They were having a gala time. They loved fun and could not help giving mirth provoking answers sometimes. One of the "circle" was determined that they should tell him where his pocket-knife was. Another how many dollars he had in his pocket. And, most wonderful of all, a decrepid old man said, "If they tell me how many children my great grandfather had, I'll believe!" This greatly astonished the Society, and its ridiculousness called out their mirth, for human nature will out, on

earth or in heaven. A whining fellow drawled out, "If this is my father's spirit, won't you tell me who stole my oxen?"

"Yes," was the prompt reply, "your brother John sold them and kept the money."

"D—d lie," said John.

This was true—the spirit reading his thoughts, though his father's spirit was far from there. John was condemned unexpectedly, and the company had great merriment over his discomfiture, in which the Society from above heartily joined.

"Enough of this circle," said Leon; "neither wishes to receive or impart much useful instruction."

"There are thousands of such circles now on earth," answered the philosopher, "composed of excited elements, and hence gaining nothing but disgust. Oh earth! is this thy boasted wisdom?—is this the use of the intellect thou extoldest so highly? Wretched, indeed is the taste which prompts such gatherings, such questions, such curiosity! I almost blush to think that I was once of earth."

#### PROPHECIES OF NOSTRADAMUS.

That in every period of the world's history preceding the close of the first century of the Christian era, there were certain persons endowed with supersensuous discernment, and with the faculty of foretelling future events, is a fact established by historical records, the validity of which is recognized throughout Christendom. This being admitted, the authority on which it has come to be believed, in latter days, that all propethic powers and other spiritual gifts were entirely withdrawn from mankind at the close of the apostolic age, is subject to a reasonable question even on *a priori* grounds. For if the prophetic faculty was ever enjoyed by the favorably constituted and favorably conditioned human mind, why may it not be enjoyed by similarly constituted and conditioned minds in all ages of the world, and at the present day as well as three thousand years? There is certainly nothing in ancient biblical teaching which necessarily limits the continuance of the prophetic gift to any particular period, but much which, by implication if not positive assertion, gives promise that this as well as other

spiritual gifts should be continuous with those whose inner life is not too much obscured by an unfavorable bodily organism, or by an absorption in the materialities of the outer world. And certainly the writings of the Christian fathers, during the first three centuries of our era, are not wanting in the most positive testimonies to an unbroken continuance of these spiritual gifts, as might be shown by abundant quotations were this the proper place; and that even in the darker ages and more degenerate conditions of humanity which ensued, there were, especially among the monks, the eremites, and other religious *solitaires*, occasional instances of the exercise of a prophetic sense, is a fact based upon historical testimony as valid as that on which rests the genuineness of the book of Daniel. Passing over many instances which might be quoted in illustration of this remark, it is simply our purpose at present to lay before our readers a translation of some prophecies of Nostradamus.

Nostradamus, it may be premised, was born in the year 1503, at St. Remy, in Prov-

ence. Naturally possessed of more than ordinary mental powers, and industriously applying himself to study during the years of his youth, he afterward became distinguished for learning, and for his skill in the practice of medicine. But losing his wife at an early age, and in vain essaying to dissipate his grief by travel, and being, moreover, annoyed by the persistent animosity of professional rivals, he retired into solitude, and afterward developed the alleged prophetic faculty which has given him his historical distinction. He wrote his predictions in obscure verse, and collected and published them in the year 1555, under the title of "Prophetic Centuries;" and the subsequent fulfillment of some of them made him the centre of attraction to many illustrious personages. This book of Nostradamus afterward fell into obscurity, but was regarded with much interest by certain minds during the fore part of the present century, and by Napoleon himself among the number, on account of its evident foreshadowing of events then transpiring. In 1840, it was republished by Mons. Bareste. The following translation is of that portion of the prophecies which is regarded as relating to the events of French history in the beginning of the present century. It will be impossible for any intelligent person not to see their appositeness of actual occurrence to these predictions, which here follow:

"Gallic Italy will see, far from her bosom, the birth of a supernatural being (Napoleon). That man will come out quite young from the sea (Island of Corsica); will open, still young, through a thousand obstacles among the soldiers, a path, and will become their first chief. That winding path will leave him many griefs. He will come to war near his land for a luster or more. Beyond the sea he will be warring with great glory and valor, and will subdue afresh the Roman world.

Will give laws to the Germans, will pacify the troubles and fears of the Gallic Celts, and will then be named not king but emperor, by grand enthusiasm of the people.

Will battle in all parts of the empire; will chase princes, and lords, and kings, for two lustres or more. Then he will call to life new princes and lords, and, speaking on his estrade (raised dais) shall cry, 'O sidera—O sacra!' Will be seen with an army numbering forty-nine times twenty thousand foot soldiers, armed, who will carry arms and

horns of irons. He will have seven times seven thousand horses, mounted by men who will carry, in addition to the former, great lance or sword, and body armor of brass. He will have seven times seven thousand men, who will play terrible machines, and will vomit sulphur and fire and death. The total amount of his army will be forty-nine times twenty thousand men. Will bear in his right hand an eagle, sign of the victory to win. Will give many countries to nations, and to each one peace. Will come into the great city, ordaining many great things, buildings, bridges, harbors, aqueducts, canals; will do, himself alone, by great riches, as much as a Roman, and all in the dominion of the Gauls. Will have two wives and one son. Will go warring to where the lines of longitude and latitude cross, fifty-five months. There his enemies will burn with fire the great city, and he will enter there and depart from thence with his men, from under ashes and ruins; and his men, having no longer either bread or water, through great and extreme cold, will be so unfortunate that two-thirds of his army will perish, and, moreover, the half of the remainder being no longer in his dominion.

Then the great man abandoned, betrayed by his friends, will be chased in his turn, with great loss, near to his native soil, by the great European population. In his place will be put the kings of the old blood of the Capet.

And he will march to the great city where is seated the king of the old blood of the Capet, who rises, flees, carrying off with him royal ornaments. Puts kings in his ancient domination. Gives his people many admirable laws.

Then, cleared away again by a three-fold European population (par trinité population Européenne) after three moons, and the third of a moon. The king of the old blood of the Capet is put back in his place; and he, believed to be dead by his people and soldiers, who during that time will keep his memorial on their breasts. The Celts and Gauls, like tigers and wolves, will destroy each other. The blood of the old king of the Capet will be the plaything of black treasons. The discontented will be deceived, and by fire and sword put to death; the lily maintained; but the last branches of the old blood still menaced."



## Editor's Notices and Comments.

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#### ABBREVIATIONS.

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

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

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

#### THE IMPORTANCE OF FORMING CIRCLES CORRECTLY.

Hudson Tuttle, in writing the biography of the Rev. Samuel Watson, in the R. P. Journal of June 1, has occasion to allude to a circle formed for enquiry, of which Mr. Watson was a member. The communications, he says, are among the most remarkable on record. He then comments saying:—

"This circle is among the most scientifically formed and conducted. The essential conditions for success were instituted, unconsciously, perhaps, and the results corresponded. The circle was formed of intelligent, honest and thoughtful persons; the medium was equally intelligent and moral. There were no mercenary motives involved. They met with

the sincerest desire to arrive at truth. They opened with prayer, which in their minds produced a harmony no other agency could establish. To them the spirit-world was a mystery, awful in its dread sublimity, and they transferred it to a portion of their religious reverence. Had all circles been thus happily organized and conducted, how much Spiritualism would have gained in dignity and how much less would be heard of the follies and deceptions of Diakka."

It is never too late to mend. It is too true that Spiritualism has suffered much through the ignorance of its adherents. If Spiritualists would only profit by experience, there would be little cause to regret what has already occurred. There is room for improvement in this matter of forming circles and developing mediums. Some attempt should be made to develop mediums properly. Go into almost any part of the country and, by enquiry, many mediums can be found who have been developed by sitting in circles which knew nothing of the laws governing the subject. Other persons can be found suffering from "mental diseases," it will be said, but in reality they are obsessed. They are the victims of an undeveloped spirit. Proper treatment would relieve them and in some instances develop latent mediumship. This is the legitimate work of an organization. Spiritualism will never be in any other than a crude state unless it pays strict attention to the developing of its mediums.

#### FOUR GERMAN PHILOSOPHERS BECOME SPIRITUALISTS.

Prof. Zoellner, whose name has become inseparably connected with Spiritualism in Germany, and who, by his bold avowal, has called the attention of the world to himself and the cause, was born in 1834, and consequently has just attained his full intellectual strength. He is professor of physics and astronomy in one of the leading universities of Germany, and has taken place in the front ranks of the scientists of Europe. He has published many works, among which are "Sketches of a Universal Photometry of the Starry Heavens; Physical Nature of the Heavenly Bodies; The Nature of Comets," and last, his experience

with Dr. Slade. He states in the May number of *Psychische Studien*, published at Leipzig, that he is now authorized to divulge the names of the other three gentlemen who in common with them were present at twelve seances, held with Dr. Slade. These names he has hitherto withheld, from motives of delicacy, and their mention in this connection will astonish even more than the conversion of Zoellner himself. They are no less than Fechner, Scheiber and Weber, than whom Germany has no greater in their respective fields of thought. Gustave Theodore Fechner, born 1801, is world renowned as a natural philosopher, and is at present professor of physics at Leipzig. Among his great works are: *The Soul of Plants*; *The Zendavesta, or the things of the Future*; *Elements of Psycho-physics*; *The Problem of the Soul, and about the Life Hereafter*.

\* Scheiber is a renowned professor of mathematics in the same university. William Edward Weber, born 1804, is a professor of physics, and known as the founder, in common with his brother, of the doctrine of the vibration of forces. He also made profound researches into the domain of electricity. He has published an exhaustive work on the subject of *Electro-dynamic Measurement*. 4 vols. 1846-1854.

These men, all eminent in physical science, prejudiced against Spiritualism, trained by a long life time of exact and painstaking observation; whose words are held in profound respect by all the scientists, and whose works are standard authority, have unqualifiedly placed themselves on the side of Spiritualism. The noble Aksakoff, after long years of patient casting bread on the waters, in the very hour, when hope faltered,—has seen its return and will not wait long for the grandest harvest ever bestowed.

The German mind is essentially Spiritual. It loves its mystics far more than its realists. It accepts the stolidity of skepticism for a time, but gladly turns to the more congenial fields of Idealism and Spiritualism. The reaction has come, and a new race of philosophers will meet the demand, who will not make a God of the "Unknowable."

#### SUBSCRIPTIONS DUE.

There are many subscriptions to the *Spiritual Scientist* that could be paid at once. Bills have been sent out and there can be no rea-

son for the delay unless it be that subscribers are not prepared to remit or do not wish to continue the magazine. In either case it would take only a few moments time to send us a postal card in answer to the bill. Will those of our readers to whom this notice applies please govern themselves accordingly.

#### VOLUMES OF THE WEEKLY SCIENTIST.

Occasionally we have an enquiry for bound volumes of the *Weekly Scientist*. We have a number of volumes from the initial number, unbound, which we can furnish to those who desire them. For terms, address the publisher.

#### THE TRUE AND THE FALSE.

There is no war against trance or physical mediumship, but there is a movement to separate the true from the false, not only in trance and physical mediumship but in every other place. Nor will the wave of criticism be confined to mediumship alone; it will extend even to the conduct of your public teachers and lecturers. There is much that is unreliable in trance and physical mediumship; to seek for an intelligent explanation is a legitimate subject of enquiry. Before this is attempted the mass of deliberate impostors must be driven out. There is no danger of injuring genuine mediums. Every step in the direction of an exact investigation is beneficial to them.

No Spiritualists will deny the reality of spirit communion, the phenomena commonly known as physical manifestations or the gift of spiritual healing. It is equally true that no candid observer can deny that more or less humbug permeates the whole. It is not necessary in this article to enlarge upon the injury that these tricksters have already done the movement in general and individuals in particular. The Banner says that "the battle is not always to the strong." This is truly encouraging, for imposture is strongly entrenched. It has psychologized some earnest workers to be their devoted champions. For some years they have flourished unmolested, and shrewdly laid their plans for a longer reign. They are now using every exertion to stem the tide that threatens to engulf them. Any lecturer or Spiritualist who will discountenance or denounce exact investigation is their especial friend. Any paper who will voice their opinions will receive their unbounded sup-

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#### THIRD RATE WITNESSES.

The London Spiritualist 301, under the title of "Enthusiastic American Attestors of Spiritualism," publishes the following editorial:—

"The American Spiritual periodicals have of late contained much about the public exposure of fraudulent mediums. The names of some of these mediums have been connected with the movement, chiefly by third-rate attestors of phenomena, who are so enthusiastic that they are unable to distinguish between what they believe and what they see at seances, so equally attest both as observed facts. The other witnesses who were present bear testimony in private that such reports are worthless, but, out of politeness and dislike to contention, say nothing publicly; consequently weak-minded enthusiasts have unintentionally established much fraud in the movement in the United States, and crash after crash has been the result, to the disgrace of Spiritualism. Spiritualism would gain if the more rational observers at seances 'put the drag' upon these third-rate witnesses, who will certify as an observed fact any mortal thing the mediums or the spirits desire."

The public exposure of fraudulent mediums has been brought about by public opinion, which demanded that manifestations to be considered genuine should be produced under conditions that would admit of no other explanation than the spiritualistic theory. England has full as many "third-rate witnesses" in proportion to the number of Spiritualists the United States contain. The London Spiritualist has many "third-rate witnesses" among its contributors of reports of seances.

It is no disgrace to Spiritualism to eliminate fraud or to institute a reform for that purpose. English Spiritualists would do well to be more strict in their investigations and explanations.

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Spiritualism is passing through a transitional stage preparatory to entering upon a new era. Glance through the history of Modern Spiritualism and it will be noticed that about once in five years someone has come forward to cry for reform and voice the criticisms upon the evils that infest the movement. It is not a new thought that spirit communications are not reliable because they often obtain absurdities and contradictions; any Spiritualist well informed will admit this to be the case. It is not new that imposture permeates every phase of mediumship, simulating the genuine phenomena. These are well known facts with which all earnest Spiritualists have had to deal in the past. Some have ignored them; others have dealt leniently; the reformer has set his face steadfastly against them, battled manfully for a time and then retired, disgusted.

Many writers have traced an identity between Primitive Christianity and Modern Spiritualism. The former did not so soon become popular as the latter, and therefore did not early attract many impostures and hypocrites. The time came when it was in no better condition than Spiritualism is today. Then a day of judgment came which severely tried the true and earnest ones. The apostle who reproved the church made enemies, who circulated slanders and indulged in threats. He did not falter; he felt assured there were a few faithful spirits.

We despaired of the cause when it was under the influence of its professed advocates; when imposture was persistently covered up and its existence ignored; when mediums celebrated only for sensuality and ignorance could claim a place by the side of one inspired by pure spirits.

We take courage when it becomes evident as it has during the past year that the day of trial is at hand; when earnest minds come forward desiring to be right on these questions, and are therefore candid in their investigations and judgments; when criticism goes forward over every obstacle, clearing out filth and rubbish, and forming a true



with Dr. Slade. He states in the May number of *Psychische Studien*, published at Leipzig, that he is now authorized to divulge the names of the other three gentlemen who in common with them were present at twelve seances, held with Dr. Slade. These names he has hitherto withheld, from motives of delicacy, and their mention in this connection will astonish even more than the conversion of Zoellner himself. They are no less than Fechner, Scheiber and Weber, than whom Germany has no greater in their respective fields of thought. Gustave Theodore Fechner, born 1801, is world renowned as a natural philosopher, and is at present professor of physics at Leipzig. Among his great works are: *The Soul of Plants*; *The Zendavesta, or the things of the Future*; *Elements of Psycho-physics*; *The Problem of the Soul, and about the Life Hereafter*.

\* Scheiber is a renowned professor of mathematics in the same university. William Edward Weber, born 1804, is a professor of physics, and known as the founder, in common with his brother, of the doctrine of the vibration of forces. He also made profound researches into the domain of electricity. He has published an exhaustive work on the subject of *Electro-dynamic Measurement*. 4 vols. 1846-1854.

These men, all eminent in physical science, prejudiced against Spiritualism, trained by a long life time of exact and painstaking observation; whose words are held in profound respect by all the scientists, and whose works are standard authority, have unqualifiedly placed themselves on the side of Spiritualism. The noble Aksakoff, after long years of patient casting bread on the waters, in the very hour, when hope faltered,—has seen its return and will not wait long for the grandest harvest ever bestowed.

The German mind is essentially Spiritual. It loves its mystics far more than its realists. It accepts the stolidity of skepticism for a time, but gladly turns to the more congenial fields of Idealism and Spiritualism. The reaction has come, and a new race of philosophers will meet the demand, who will not make a God of the "Unknowable."

#### SUBSCRIPTIONS DUE.

There are many subscriptions to the *Spiritual Scientist* that could be paid at once. Bills have been sent out and there can be no rea-

son for the delay unless it be that subscribers are not prepared to remit or do not wish to continue the magazine. In either case it would take only a few moments time to send us a postal card in answer to the bill. Will those of our readers to whom this notice applies please govern themselves accordingly.

#### VOLUMES OF THE WEEKLY SCIENTIST.

Occasionally we have an enquiry for bound volumes of the *Weekly Scientist*. We have a number of volumes from the initial number, unbound, which we can furnish to those who desire them. For terms, address the publisher.

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## Phenomenology, Mental Phase.

### 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.

Anderson, Richard C., an address,—June 8.  
 Angell, Lulu, Providence, R. I., passed out with fever, a relapse, papa died with heart disease,—June 8.  
 Armiger, John, passed out in New Orleans, 33 y old,—June 15.  
 Babcock, Josephine, Alfred Centre, N. Y., 32 y old, been gone only a few weeks, husband's name Henry,—June 15.  
 Beal, George E., New York City, a sailor.  
 Beaser, John, Cahokia, got out himself,—June 8.  
 Benja, Cousin, an address,—June 8.  
 Blackburn, Luke P., St. Louis,—June 1.  
 Boscawen, Julia, Louisiana, been gone only a few weeks, grandfather is Judge Clark,—June 29.  
 Brooks, Nathaniel, to his daughter Eloira, his wife Rebecca, also his first wife Charlotte, and little boy Zekie come with him. Speaks of his wife in the form, and of the old place,—June 29.  
 Browning, Lewis B., Richmond, Va., to Joseph Browning,—June 1.  
 Bunting, Alexander, Boston, apr 3, '77, 26 y old,—June 22.  
 Calder, Andrew, Providence, R. I., a shoe dealer on No. Main st., speaks of brother William and Albert, his wife disposed to be liberal, but governed by those around her, is an Orthodox christian,—June 15.  
 Carpenter, Ella M., Pawtucket, R. I., to her brother, came with her mother,—June 8.  
 Case, William, Jersey City, 33 y old,—June 15.  
 Cates, William, Gloucester, 18 y old, upset in a boat and drowned in May '79, two with him, one saved,—June 29.  
 Chapman, Charles, formerly of Brooklyn and Washington, but home was in New Haven. Buried from the home of his brother-in-law in Brooklyn,—June 29.  
 Dinnamond, Robert, 24 y old, mother's name Amanda, father's George,—June 8.  
 Coggeshal, Eli, Norwalk, Conn., died by poison,—June 22.

Col. William P., 52 y old—June 8.  
 Davis, John W., Clinton, Mo.—June 8.  
 Davis, William, New York City, only a young boy,—June 15.  
 Dimmock, Henrietta Maria F., Virginia, 70 y old, husband a general, been gone since February,—June 1.  
 Dixon, Amy, Brooklyn, N. Y., 44 y old, diphtheria,—June 15.  
 Draper, Miss Catherine, Hartford, Conn.—June 22.  
 E., Amy S., an address,—June 22.  
 Elsie, B—, Boston, amonia, took her own life,—June 15.  
 Ennis, J. I. A., Birmingham, O., 59 y old, left wife and children,—June 29.  
 Evans, Emma, Hartford Co., Md., 41 y old, to Edward Evans,—June 22.  
 Faulkes, James, Wisconsin, 59 y old,—June 1.  
 Faulkes, James, an Englishman by birth, but an American by life, left Montrose, Dane Co., Wis., somewhere about March 12, 59 y old,—June 29.  
 Fisher, John, Philadelphia, 50 y old,—June 29.  
 Foster, Charles, an old man past three score and ten, to his daughter-in-law Ruth, of Chelsea, Mass. Had the assistance of his son William. Mother with him,—June 15.  
 Gale, George W., Academy Hospital, Chambersburg, Penn., of wounds received at Antietam, 16 y ago. Belonged to 13th M. V. M. Co. H.—June 29.  
 Gallagher, Rebecca F., Pewee Valley, Ky., June 1.  
 Garrison, Bushkill, Pike Co., Pa., found in Delaware, didn't commit suicide, it was an accident,—June 22.  
 George, an address to A. H. R.—June 8.  
 Giles, Orville, Weymouth, Mass., an investigator of Spiritualism, speaks to his widow and daughter Ball, he has met Rena,—June 22.  
 Gillespie, Anna A., Fort Wayne, Ind.—June 1.  
 Gleason, Father, been gone a few months, an address,—June 22.  
 Goddard, Lewis P., Chicago, called by several names in his life, sends advice to Charlie, June 7.  
 Hamlin, Dora, Portland, Oregon, consumption, 10 y old, a great sufferer,—June 1.  
 Hayes, Rosa, hasn't been gone but a few weeks, 16 y old, sends love to mother, has met father,—June 1.  
 Hinmann, William B., Falls Village, Conn., a Spiritualist, direct message to Anne,—June 8.

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## THE VALUE OF HUMAN TESTIMONY.

Without a desire to "make a mountain out of a molehill," it may not be out of place at the present time to review a portion of the testimony that has been presented in favor of Mrs. Pickering. We throw aside what has been said by the editor of the Haverhill Publisher, having devoted a few paragraphs to him in another article. He evidently doesn't know what he did or did not see or hear. We refer to him in this connection because he was, perhaps, one of those most active to introduce her to the public. At that time the strongest words of the English language were used to convey the idea that he had tested her by tying with strings around the waist; sewing her in bags; passing a thread through her ear and sealing it to the wall, etc. In short, he had every opportunity for investigation and knew her to be genuine. His earnestness attracted many—ourselves among the number. In the *Spiritual Scientist* for March we published our experience with her. Every circumstance, suspicious or otherwise, is there recorded. As a result of the whole we felt satisfied that it was not Mrs. Pickering personating the forms. This theory had been advanced, and we paid attention to this point. We also obtained and have in our possession a certificate signed by all present, thirteen in number, that they likewise had the same opinion; or, in other words, that they had seen and recognized Mrs. Pickering while a form was visible bending over her.

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

It was in this frame of mind that we at-

tended another seance, and obtained the weighing tests. With the Indian girl form there were varying quick weights, in commenting upon which we said:—

"Several points of a nature similar to this I checked in my note book during the evening as suspicious, but subsequent events overruled them. I feel conscientiously bound to record these little matters, for they may be of interest in the future to either weaken or strengthen what may be then recorded. Precisely the same effect might have been caused by a person placing one foot upon the scale and bearing it down. It might have been caused by the varying weight of whatever the form was composed. I note the fact."

Also when the form purporting to be the daughter of William Wentworth was upon the scale it was a steady, even-balanced weight of 72 pounds—unless some one unperceived was smart enough to catch off a fifty-pound weight while I was looking at it. This would have made a weight of 122 pounds, which is about Mrs. Pickering's weight.

We have attended several other seances, always with a view of obtaining further information either to corroborate or revise opinions already formed. At our last experience our faith in her was as strong as ever; forms were so unlike each other, and so many were recognized by mediums and others.

After our seance in February, reported in the March number, the Lowell party, composed in part of some of those who now claim to have exposed her, held a seance and gave the world a certificate which with its signers we here reproduce from the April *Scientist*. It was given under date of Feb. 22.

"The undersigned deem it a duty owing by them to Mrs. John R. Pickering, of Rochester, having attended a seance at her residence last evening, to state that we had all the opportunity asked for to examine the premises before the seance commenced; that we saw her take her place outside of the dark curtain, with only a lace curtain dropping before her eyes and upper portion of her body; that she was tied with a strong twine passed around her waist and attached to a bracket under the mantelpiece, six feet or more from her; that we saw the lower part of her form all the time during the seance, and three times saw her full form exposed to view, the curtain being removed by



the forms appearing; and saw the medium during the whole time she was recovering from her trance condition.

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

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

Now there is an important point involved in the publication of this certificate. It is this:

What value can we attach to human testimony in matters of this nature? Mr. Francis Goward knew her to be tied, saw the lower part of her form all the time, three times saw her full form and is "fully convinced that the manifestations were honest, and were not personations by the medium." Four months later, just four months to a day, he thinks he has discovered sufficient evidence to drive the party out of his house with only fifteen minutes to pack their trunks; at least the Haverhill Publisher says so. Which position of Mr. Goward is the impartial judge to take? Both, either or neither.

A Brooklyn, N. Y., gentleman, perfectly responsible, whose name we have in full, said, after having several private seances and imposing his own conditions:—

"After the seance I cut with my own hand the cord off the door-knob and examined the knots at the waist and found they were just as I had tied them. I cut it off myself, so that I can say that I know that the figures that appeared could not have been that of the medium. To show my conviction that the conditions I imposed on the medium were effective, and precluded the possibility of her personating, I hereby offer to any juggler or any other person not a medium, a gift of five hundred dollars, if under like condi-

tions they can produce like results, allowing me to tie them as I please, which was allowed in this case."

Here is an opportunity for those who know how it is done.

Next in order, and perhaps the most important as bearing upon the question at issue, is the statements of the Banner of Light circle, reported in that paper of April 27, and signed by all of the party. It says:—

"The ladies of our party were delegated, previous to the seance, to critically examine the medium's clothing, in order to be sure that no costumes were therein hidden, after which preliminary the lady was escorted by them to the cabinet. Their report was that they had thoroughly examined Mrs. Pickering, that her clothing was of dark color, (not a particle of white cloth entering into the sum total of her apparel), and that there was not the least opportunity for concealment of costumes. There was no opportunity for the medium supplementing her clothing after the examination, as one or the other of the ladies never left her for a moment to herself, so as to be doubly sure on that point. We thus can state with the most positive certainty that as the curtains dropped, hiding the medium from sight, the enclosure was proof against any confederacy of whatever name or nature, and that there was not a particle of white fabric therein, and nothing of the kind could get in, as the gaze of our party was constantly centered on the curtain cabinet, and it was light enough in the room to fully recognize each other; and that, therefore, whatever came out of the enclosure during the three hours that the seance continued, in the shape of apparitions, must have been produced or materialized by spirit-chemistry, which we have not the least doubt was the fact in the instance under consideration."

The medium for the Banner of Light Message Department, Mrs. Rudd, recognized her mother and another form, and the editor, with others, recognized their late medium, Mrs. Fannie Conant.

The editor of the Voice of Truth has also endorsed the reality of the manifestations.

What is to be done with this mass of testimony in favor of Mrs. Pickering? Are we to divide and consider a portion genuine and an occasional "helping the spirits?" If she deceived everybody who has spoken in her favor of what value is human testimony in

these matters? Can the genuineness of a medium for form manifestations be demonstrated?

#### MRS. PICKERING'S EXPOSURE.

From various sources we learn that on Saturday, June 22, Mrs. Pickering gave a seance at the residence of Francis Goward, 89 Summer street, Lowell. Thirty or forty persons were present. One of the forms appearing was seized, and as those present claim, evidences of trickery obtained. Mr. Goward was so far satisfied of it as to demand examination of Mrs. Pickering's trunk. Following this he discovered lace, pieces of masks, etc., etc., in the pipe of the water-closet and in the chimney. He then ordered them to leave the house, which they did and went to the residence of M. H. Fletcher of Westford. Here a seance was to be held under test conditions. It took place Tuesday evening following and again it was claimed that there was evidence of trickery. An examination of Mrs. Pickering's person discovered pieces of masks, etc.; at least this is the published statement of the circle present. Among the persons who have taken a position against Mrs. Pickering are Mr. Goward, Mr. Plimpton, Mr. Fletcher and many others who have heretofore been most earnest friends and champions of Mrs. Pickering. We have friendly relations with many of these people, we have confidence in their judgment and good faith, and know that they would not, without good cause, declare Mrs. Pickering to be an impostor. They have in the past had all confidence in her; something must have occurred to change their opinions.

On the other hand Mrs. Pickering denies the exposure. She claims that, if, as alleged, she carried about her person masks, drapery, etc., wherewith to personate forms she would not have been obliged to place these things in a water-closet or chimney when asked to allow her trunks to be examined. The articles she could have carried about her person and not in her trunk. She and her husband both, in a letter to us, deny that they made any admission of fraud.

The position we can take in this matter that is consistent with our past course and stated policy, is to give a hearing to both sides. We have not published a detailed account, because none has been furnished for our columns. We have, however, stated the

facts in the case. If Mrs. Pickering had in the past refused all test-conditions or acted in a manner to arouse suspicion we should feel that the weight of evidence was against her. On the contrary, she submitted to whatever was proposed. We had an opportunity to take such precautions as we wished to render it impossible for her to personate the forms. Under those conditions we witnessed manifestations which we then thought were not caused by Mrs. Pickering. We stand by what we have seen and recorded. We were not moved by our emotions, but calmly observed and noted every fact for or against her. In looking over this experience we see no reason to change our opinions.

We do not wish to be understood as claiming that it was impossible for us to be deceived. Far from it. But as yet we are not convinced that we were deceived. The future will decide. Mrs. Pickering announces that she stands ready now, as in the past, to be tested under any reasonable conditions by any honest person. If she means what she says, it can easily be determined whether or not she possesses the power she claims. So then we hold our judgment in suspense. We know what is due our readers and the public. We have never yet faltered in what we considered our duty; nor shall we in this instance. We shall refer to this matter next month.

#### THE WEAKNESS OF THE HAVERHILL PUBLISHER.

When statements of an exposure of Mrs. Pickering were published we expected to see some persons commence to "hedge" but we were not prepared for the ground and lofty tumbling of the Haverhill Publisher. It commenced with a statement of the case, its interview with Mr. Goward in whose house the trouble occurred, and condemns the seance as an imposture. By inference it then looks upon ALL the manifestations as fraudulent, for it lashes about, assumes the circle at Rochester, Mr. Pickering, Miss Meserve, Dr. Barton and others to be knowing "to the method in which the results were produced." It talks about crime, attempts to defend itself, and ends by saying that it unequivocally and sharply denounces the late sham. This is a most weak exhibition. Why does not that writer stand by what he has seen, or at least by what he has said that he has seen. He has written more strong Eng-

lish in favor of Mrs. Pickering than anyone we can call to mind. He has ever taxed his ingenuity for new tests, always obtained them, only to be more verbose in his language. He has interfered with competent investigators who could have obtained evidence which would have satisfied them either one way or the other, but for his interference. He has had the freedom of the circles, been present more often than any other person, except the Rochester circle. With all these advantages he apparently knows *nothing* himself. He does not even attempt to explain *how* HE was deceived.

#### THE BIBLE, LIBERALITY, TOTAL DEPRAVITY, ETC.

The editor of the Voice of Truth spoke favorably of the Bible, and said that "liberals might find in its neglected pages treasures of wisdom and knowledge not to be lightly cast away." The Spiritual Offering takes umbrage at the proposition and proceeds to lecture about Spiritualism and Liberals failing to find therein these treasures, and therefore have placed it aside with other books. The Voice of Truth replied by denying that there is a spirit of intolerance in its remarks. We have only this much to say. That Spiritualism or so-called liberalism is valuable only as it induces an adherent to lead a useful and true life. If a belief in the Bible can do this more effectually than liberal opinions or spirit-communications we hold up both hands for the Bible. We do not know that Spiritualism teaches a man to be a swindler or leads him to perform such acts that he cannot travel freely in some sections of a country without fear of arrest. If such a man, be he a liberalist or a Spiritualist can find no treasures of knowledge and wisdom in the Bible we advise him to study it more carefully, and he may there find a higher rule and guide than that standard which leads him to become amenable to the law. The corruption in Spiritualism is not confined to its mediums. Some Spiritualists are greater humbugs, swindlers than have ever yet been exposed. It may, or may not devolve upon us to tear away the mask from some of this class; but it is certain that at some time someone will do it. Until then we can distrust the sincerity of all such persons.

#### CONTROLLING SPIRITS CRITICIZED AND ADVISED.

C. W. Pearce, Devon House, Acre Lane, S. W., writes to the I. M. 426, an article, from which we make the following extracts. Speaking of orations by spirit-controls, he says:—

"But these orations are sometimes marred by the interpolation of statements so out of harmony with the body of the discourse, and so needlessly antagonistic to the feelings and beliefs of many who are interested in Spiritualism, and whose interest we wish to see deepened, that it appears to be the sudden irruption of a spirit bent upon discord, and not the harmonious flow of the medium's 'control.' These interruptions are not, however, peculiar to spirit-control; we have them also in our ordinary meetings, and they are so sudden that the chairman controlling the meeting is unable to prevent them; but in spirit-controls they are less easily seen to be interruptions, and far less easily prevented, consequently spirit and medium are often improperly censured."

He then gives an illustration of his meaning, choosing the discourse on the "Origin of Buddhism," by a control through Mr. Lambelle, and says:—

"I earnestly urge, through your columns, not only Mr. Lambelle's control, but also all other spirits engaged in a similar work, to adopt special precautions to prevent such disorderly manifestations; or, if they cannot prevent them at the time, to explain the intrusion after the discourse is ended."

"I suggest to spirit-workers everywhere that they will more effectually prepare the way for the descent of the Kingdom of Heaven by bringing to the comprehension of all, the hidden truths of the ancient writings, than by occupying time in proving them to be ancient. A truth is not more effective because it is shown to have been promulgated 6000 or 16,000 years ago. Its potency is in itself."

Those who desire to review the Pickering controversy on its merits can appreciate the value of the Spiritual Scientist as a record. By turning to the files there will be found an index, giving the exact dates of all articles that have appeared in various papers for and against her. We found it convenient for our own use in this respect.



## Phenomenology. Physical Manifestations.

### *A Mold of a Hand Obtained.*

The l. s. 300 and b. l. June 22 publish a copy from a photograph of the cast of a hand in plaster of Paris, from a mold made by a materialized spirit-form calling herself Lilly, on April 11th, 1876, under circumstances in which Mr. William Oxley of Manchester, Eng., says, "fraud was simply impossible. Dr. Monck was the medium, who, after requesting to be searched (which was complied with), went into a cabinet improvised by myself, and formed by drawing the curtains across the recess of a bay window, the light being on the whole time of the seance. A circular table was pushed close up to the curtains, round which seven of us sat. Soon two feminine figures known to us as Bertie and Lilly appeared at the opening in the curtains, and then Dr. Monck, putting his body outside the curtains, the two figures appeared at the top opening, and two other male figures (Mike and Richard) drew the curtains and showed themselves. Thus at the same instant we saw the medium and four spirit-forms, all having special characteristics of their own as distinguishable and well-known as individuals in the flesh.

It is needless to say that all proper precautions were taken, and that we were quite able to detect imposition if such had been attempted; but the mold and the cast from the mold speak for themselves, as the fine cuticle marks are distinctly delineated, and the curves of the fingers show that they could not be drawn out by ordinary means without rupturing the mold, as the wrist is only 2 by 1½ inches, while the width from outside of the thumb to little finger is 3½ inches. I took the mold to a modeller, who cast the hand himself.

I had prepared the paraffine wax, and placed it in the cabinet. First Bertie gave Mr. Reimers a mold of her hand, and one of her foot to myself, after which Lilly asked if I would like one of her hand, to which I replied in the affirmative; she then placed her hand in the paraffine (judged by the sound of splashing in the cold water which we heard), and in about one minute she projected her arm through the curtains *with the mold upon her hand*, and asking me to take it

from her. I reached across the table; in a moment her hand was withdrawn, and the mold left in my hand.

*The evidence as to the genuineness of the phenomenon in this case is beyond all question, as the medium before going into the cabinet had been searched, and the table (a large circular one) was placed close up to the curtains, the sitters forming a semicircle which compassed the cabinet, so that ingress or egress was impossible without being seen, as the light was sufficient for us to see every object in the room quite distinctly. All the seven witnesses will, if need be, corroborate the truth of this narrative."*

### *Mr. Haxby, Forms Appear After he is Searched.*

Hensleigh Wedgwood, J. P., 31 Queen Anne st., Cavendish sq., London, writes to the l. s. 301. For the purpose of testing the question whether the white drapery commonly worn by the materialized spirit may not be surreptitiously introduced by the medium into the cabinet, I appointed a sitting with Mr. Haxby last Monday. Without entering the room in which the cabinet was placed I took him, at his own request, into a dressing room, where he completely undressed before Captain James and me. We saw that he had nothing concealed in any of his clothes, unless it was in his pockets, which it was unnecessary to examine, because, when once the clothes were laid by, it was impossible for him to take anything from them without our seeing it. He then put on two dark dressing gowns and a pair of slippers of mine, and in that dress we led him to the cabinet in my study, without a particle of white about him. The only sitters were Mr. and Mrs. Volckman and another lady. Almost immediately something white was displayed for a moment at the opening of the curtains, and after a while a figure in white drapery appeared for a short time. Then Abdullah came out dressed as usual in his long white night gown with short sleeves, turban, and jewel on his forehead, coming up and shaking hands with each of us. Afterwards a much smaller and slighter figure, about four feet four or five inches

high, I should say, with the dark skin of an Indian, came to the opening, and let me look closely at him.

There was no possibility of the white drapery worn by all the figures being brought by the medium. Whether the body of the medium is used in the exhibition is a different question; but if it is, it is transfigured in such a manner as is clearly impossible for the medium himself to effect by any jugglery. The figures exhibited were of very different sizes, and in one of them the skin of the face was of so dark a color as could not conceivably have been produced and removed in the course of a few minutes behind the curtain, always remembering that the medium had no opportunity of smuggling in any materials with him.

#### *W. Eglinton, Form Recognized.*

A correspondent of l. s. 299, records that he attended a seance given by W. Eglinton. That he was a perfect stranger to Mr. Eglinton, who was wholly unacquainted with even the names of his relations who have passed from earth-life. One of the forms that appeared purported to be his cousin. He says further:—

"I must leave to others a description of the wonderful materializations in this very interesting seance, but I wish to point out the following facts:—

1st. Mr. Eglinton's description of my cousin, name given, etc., were accurate. I was not thinking of him, and did not know that the number of the regiment was on the caps.

2nd. His message was a further proof of his identity, as it indicated an intimate acquaintance with my family and affairs. The matter referred to had never once crossed my mind during the seance.

3rd. His materialization was so distinct as to be instantly recognized by me. I may add that on my return home my hand was moved to write as follows, 'Are you satisfied now? W.'

I was. And it may not be amiss to remark in the present era of theory-building, that if we reject evidence of this kind, or admit any doubt as to the power of our spirit-friends to materialize for a certain length of time after death, no evidence in Spiritualism is of any value whatever."

#### *Mrs. Mary Hollen, Forms Floating in the Air.*

A correspondent writes to the Voice of Truth, certain occurrences witnessed at the residence of Col. S. P. Kase in Philadelphia, from which we extract the following:—

At 8 o'clock in the evening, Miss Mary Hollen, an ingenious and interesting young lady, a member of Mrs. Kase's family, went into the cabinet. She was thoroughly entranced, being controlled, apparently, by the spirit of an Indian, and conversing jocularly with the friends. When at length she did enter the cabinet the appearance was so wonderful as to astonish every one in the room, for scarcely had she gone inside the curtain before a female form dressed in white appeared. It is proper to remark here, that Miss H. wore a blue wrapper, thus utterly precluding the idea of the identity of the medium with the form thus appearing. The former was at least six inches taller than the latter. Soon a heavy male voice was heard from the cabinet, joining with the audience in singing. Most of those present were called up, either to receive a communication or to have a nearer view of the faces presented at the cabinet. One gentleman who thus came up received a communication from the spirit of a lady, who afterwards joined him in singing, by which he was greatly affected.

At a seance held later in the evening, three of the four persons were at one time called up to the door, and when the curtain was raised, by a male form, beyond and above the medium appeared four female figures, some of them apparently floating in the air, with hands joined and faces of angelic brightness, they seemed as if worshipping at the shrine of love immortal. It is impossible to describe their dress; over their heads floated gossamer wreaths, in which they were partially enveloped.

Another form appeared, whose dress seemed to be of a very rich silk or satin fabric; and when Col. Kase asked her if her dress was not silk, she shook it so that all could distinctly hear it rustle.

The editor says in commenting upon the report: "There has been much written about the so-called or real exposures for some time past, that when we know the manifestations to be genuine, we feel that it is due to true mediums to have the endorsement of the spiritual press. As we said when noticing this medium and what we saw while all in

the same family, if nothing else had never occurred than what we know beyond the possibility of a doubt, it would forever settle the question that spirits do materialize and show themselves now as the Bible history records they did in olden times.

*Mr. Rita's Physical and Form Manifestations.*

A. J. Riko writes to the l. m. 428 concerning a non-professional English medium, Mr. Rita, through whom a number of manifestations were witnessed. Knots were tied in a string the two ends of which were held by members of the circle. At a seance for form manifestations all were allowed to touch the medium and see the spirit at the same moment. All of them also felt of the spirit lamp in their hands.

*Miss Wood of Newcastle-on-Tyne.*

The editor of the l. m. 428 records his experience with Miss Wood in a seance which he considers straightforward and convincing, the variety of figures of various sizes being very striking. He says also that there is no motive for imposture. The circles are, for the most part, private; while it is not a money making pursuit for the medium.

*Robert Brunswick, Cockfield, Eng., Form Manifestations.*

C. G. Oyston, Hunwick, Durham, in l. m. 426, writes of a medium named Robert Brunswick, recently removed to that place from High Grange. The form walked out of the cabinet three times, robed in flowing white, and in turn wrapped each one in his robe three times. A female form led out an infant child.

*The Ring Test, Miss Wood.*

The editor of the l. m. 426 records his experience with Miss Wood, Newcastle, and considers it a genuine instance of the ring test. His hand had not parted from that of the medium but the ring was passed on his arm.

*The Cabinet Visited While Form was Out.*

Six persons sign a report in l. m. 425 endorsing the statements therein concerning a seance with Miss Wood, given by the Newcastle Psychological Society. Among other

tests the cabinet was visited while the form was out, and Miss Wood seen and felt to be in her chair. Two forms were plainly visible at one time, while the medium was also in sight and at the same time the chairs and instruments were moved about. The ring test is also certified to by a gentleman who held her arm.

*Apples and Flowers Brought in Australia.*

From a private letter from Australia, the l. m. 426 extracts a record of physical phenomena, the names of the sitters and medium being suppressed. A stone weighing 21 pounds, a shower of apples twenty-three in number, and an abundance of flowers were among the articles brought. The apples were recognized as coming from a farm six miles distant. The stone was also identified.

*Spirit Rapping in John Wesley's Family.*

All the principal sounds produced by spiritual agency in our time were heard in the house of Rev. John Wesley, at Lincolnshire, England, in the early part of the last century. Those illustrations of the presence and power of spirits first occurred in 1716, one hundred and sixty-two years ago. A partial enumeration of the different phases of the phenomena embraces the following:—Mysterious knockings at the doors and elsewhere in the different apartments; the moving of ponderable bodies; opening and closing of doors; sounds of footsteps in the hall, and the rustling of flowing garments; heavy footfalls on the stairs—as if persons were ascending and descending—accompanied by a tremulous motion of the whole house. Thundering sounds whenever Mr. Wesley prayed for the king; sounds such as are produced by shifting the sails of a windmill; the apparent falling of metallic balls among glassware or fine porcelain, and of huge pieces of coal, which appeared to be broken into many fragments and scattered over the floor; rocking the cradle, and lifting the bed with Nancy Wesley on it; and the rattling of silver coin, which appeared to be poured over Mrs. Wesley, and to fall at her feet.

In England criticism is turned against the newspapers as well as mediums. William Howitt has given the London Spiritualist one dose and E. Dawson Rogers follows it with another.



## VOICE OF THE PRESS.

We are in receipt of a communication for publication from New York, with the signatures of several gentlemen attached, endorsing an alleged materializing medium in that city. We have no faith whatever in the mediumship of the person named, hence we decline to comply with the request of the writer of the statement.—[Banner of Light.

If our esteemed contemporary has "no faith whatever in the mediumship of the person named," would it not be better to give the public the name of the person who, being unworthy of the confidence of our experienced friends, must of necessity be defrauding the public and injuring Spiritualism.—[R. P. Journal.

Leading Spiritualists, who are in close private communion with the spirit world, assure us that they often receive messages purporting to come from some of the spirits whose names are associated with Mrs. Richmond's mediumship and that the teachings they receive from them on the subject now in controversy, are entirely at variance with those taught through Mrs. Richmond. Where such conflict of statement exists, it would seem to be best for every person to exercise their own reason as to what is right and just.[R. P. Journal.

WILLIAM CULLEN BRYANT who calmly and sweetly passed away recently at the good old age of 84, both lived and died according to the beautiful close of his grand poem "Thanatopsis," which he wrote at the early age of 18 years and which has not been surpassed by any kindred composition.

"So live, that when thy summons comes, to join  
The innumerable caravan that moves  
To the pale realms of shade, where each shall take  
His chamber in the silent halls of death.  
Thou go not like the quarry-slave at night,  
Scourged to his dungeon; but, sustained and soothed  
By an unfaltering trust, approach thy grave,  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams."

THE landlord of the room occupied by the Spiritualists of Darlington, Eng, unwarrantably seized their seats and other furniture, but was obliged to return it.

"Physicalized Spirit" is the term now applied by the editor of the London Medium to materialized or material forms.

## PSYCHOLOGICAL SOCIETIES.

The editor of the London Medium objects to the use of the title "Psychological" by a seance holding society for "Spiritualists and investigators." He says properly enough that there is not a psychological society in that country, nor indeed, truly, a science of psychology. It is quite generally understood in this country that the name is applied merely to lull the prejudice of those who dislike to be called Spiritualists or in other words are ashamed of their belief.

## THE VALUE OF THE SPIRITUAL SCIENTIST AS A RECORD.

One may take all the Spiritual papers, but they need the Spiritual Scientist as an index. Those who subscribe early can obtain a complete volume dating from February last, Vol. VII., No. 1.

*The Mediumship of the Jencken Child.*

Kate Fox Jencken in the r. p. j. June 15, says:—"I have something of a startling character to tell you. To-day my sister, my children, their nurse and myself went to the parks; my two little boys had each a blue pencil, which had been given to them, and by way of amusing them, we told them to take their pencils in their little pockets, thinking no more of it. On returning, my little Henry, only three years and a half old, annoyed me greatly by constantly kneeling down to mark with his pencil on the stone-walk. I scolded, the nurse complained that she could not get him to walk on with her and Ferdv; still the darling persisted in marking on the stones as we walked along from Kensington gardens down High street, towards home. He would go on a few steps and then stoop down to mark on the pavements. At last we waited some time for him, and, to our astonishment, we saw that he was writing words in a clear, bold hand. We all stood still in perfect awe, till he rose up and imagine our surprise when we read these words.—'Know that we are with you.' We screamed with delight; people gathered around us, and to escape the crowd we were obliged to hasten home as fast as we could, the nurse with my darling little boy in her arms. This has made me feel sad. I can not tell why, but it seems so unnatural, so wonderful."

- Hosmer, Silas D., of New York, went out in 1870, was 60 y old,—june 1.
- Howell, Frances, wife of Charles Howell, daughter of Josiah Hutchins. Buried from Trinity church, N. Y.,—june 8.
- Humphrey, belonged in Boston, took his earth life,—june 22.
- Jackson, Henry, drowned in the Sagamore river while going to church,—june 1.
- Jones, James M., Quincy, Ill., Jan. 7, '73, typhoid pneumonia, 42 y old, unmarried, speaks of uncle Stephen Winter, who lived in New England, sister Emma Woodworth, who has gone to Frankfort, and brother James, who was in Chicago 2 y ago,—june 1.
- Joy, Mary M., Montpelier, Vt.,—june 8.
- Koen, Rebecca, Dayton, O., died from disease of the heart,—june 29.
- Lord, John, Philadelphia,—june 1.
- "Little-Chick," an address,—june 22.
- Lane, Michael, South Boston, an address,—june 22.
- Mary, an address,—june 8.
- Mason, Eliza Daniels, New York, Jan 5, '73, one of eleven children, speaks of mother, sister and father, and uncle James,—june 1.
- Maun, Sarah Anne, to her neice Sarah, Uncle takes her with him,—june 15.
- McDonald, Ann, Boston, consumption, 48 y old, did washing and scrubbing and lived in a street off Hanover, had a boy John,—june 22.
- Moffett, Celia, Kent County, Md., wife of John Moffett, daughter of Joseph Bassford,—june
- Morse, Charles Alfred, New York City, 1875, 30 y old, has a father Reuben, sister Sarah and brother Jeremiah,—june 22.
- Morse, Lucy A., passed out at Raleigh, N. C., during the war, has a brother James in Chicago,—june 15.
- McGinnis, James,—june 15.
- Mother, to Julia and Hattie, her daughters,—june 29.
- Nancy, to her mother and father C.,—june 1.
- Newton, Sylvester, Southboro, Mass., three score and ten,—june 29.
- Nichols, Thomas, Owega, Tioga Co., N. Y., 75 y old,—june
- Odion, Emily M., New York City, pneumonia, 23 y old, passed out June 25, 1871,—june 1.
- Ogden, Matilda, Nevada Station, N. Y., 45 y old,—june 15.
- Packard, George, was drowned, to his wife and sister,—june 15.
- Pike, Delia P., Biddeford, Me., been gone only a few weeks, husband's name John R.,—june 8.
- Poole, Augustus, East Weymouth, Mass., been gone 27 y, speaks of Mary,—june 15.
- Randall, Daniel, hung himself, Windham, Vt.,—june 22.
- Rice, James,—june 1.
- Riley, James, an address,—june 1.
- Roberts, George, Hartford, Conn., 68 y old,—june 8.
- Rogers, Asa, an address,—june 15.
- Sarah, to a medium, Heman B.,—june 1.
- Sawyer, George A., Minneapolis, congestive fever, 37 y old, been gone 8 y,—june 8.
- Shehan, Eveline, Lewiston, Me., maiden name Allen, husband's name George, been gone but a few weeks, 40 y old,—june 29.
- Sheppard, Ferdinand, New Orleans, been gone only a few months,—june 1.
- Siegel, Charles, Cincinnati, O., 26 y old,—june 8.
- Smalley, Samuel T., Louisville,—june 8.
- Smith, Elize, St. Louis, Mo., daughter's name Mrs. Henry Smith, 92 y old,—june 1.
- Sprague, Achsa W., an address to Fannie Loomis,—june 8.
- Sprague, Catharine H., Milwaukee, not quite a year ago,—june 22.
- Strong, David, Natchitoches, La., 15 y old, father's name Woolcot, Mother's name Elizabeth, been gone only a few weeks,—june 15.
- Sutliff, Thomas, Coddington, O.,—june 1.
- Thompson, Phebe, Ringsville, Ct., wife of Lawrence Thompson, died at house of son-in-law Albion, 80 y old,—june 29.
- Watkins, Alice J., Worcester, Mass., 26 y old,—june 22.
- Wellington, Laura B., Utica, N. Y., consumption, 1863, speaks of aunt Mary and cousin Sarah who live in Quincy, Ill.,—june 29.
- Wells, William D., San Francisco, brain fever from an accident,—june 29.
- Whitcomb, Charles D., formerly of Massachusetts, more recently of New Orleans and Sacramento,—june 22.
- Wood, John, Lowell, an address,—june 15.
- Worthington, Blanche, Baltimore Co.,—29 y—june 1.

#### *Terrible Realization of a Dream.*

The family of Mrs. McConnell, of this town, have suffered in a heart-rending manner during the past fortnight. Jesse McConnell, brakeman, was killed ten days ago at Harwich by falling between the cars, and was brought home terribly mangled. The mother took it to heart, and it was feared, she would lose her reason. After partially recovering, she dreamed she saw two coffins, in which were her two sons, and fearing for the safety of the other, also a brakeman, she telegraphed him to come home. He replied

that he was all right and would be home in the morning, and intended to quit railroad-ing. On his return trip he was crushed to death coupling cars at Bridgen. The body was brought home the night before last, and buried yesterday. The two daughters are almost helpless, and it is not expected the mother will recover her reason. The deepest sympathy is felt for the family in their terrible calamity, and is being manifested in a tangible way by the citizens generally.—*St. Thomas Cor. Toronto Mail.*

#### *Some of the Fruits.*

The R. P. Journal in its praiseworthy efforts has already incurred the enmity of those who see a good business slipping from their grasp. Their conduct drew forth the following, June 29:—

"We cannot be deterred from our course by the falsehoods of such men as Bastian and Taylor, Huntoon, Witheford, or the sly and insidious efforts of others who covertly attack us. This movement against fraud and the demand for the whole truth, is not the result alone of the efforts of this paper. The Journal voices the feeling of millions. 'The voice of the people is the voice of God.' Let those who throw themselves in the way of this heaven-inspired movement beware ere it is too late."

#### *A. J. Davis on the Situation.*

Writing to the R. P. Journal, A. J. Davis thus expresses himself on the situation:—

"While I very much admire your manly defence of Spiritualism on the one hand, and your vigorous attack upon adventurers in mediumship on the other, yet I cannot but regret that you have, in the honest energy of heart, undertaken to accomplish an impossible task, viz: to rescue Spiritualism from the hands of impostors and pretenders.

1. Because the very existence, and constitution, and purpose of a circle, organized to demonstrate the presence and influence of spirits, is certain to develop more or less uncertainty and deception.

2. Because you and other Spiritualists agree that mediums (the same mediums) are both reliable and unreliable; that they are or may be, unless very narrowly watched and prevented by fraud-proof conditions, liable to supplement false effects when true ones cannot be obtained.

3. Because the very nature and object of a

circle—mainly to prove the existence of spirit—by an appeal to the material senses—necessitates the inclination in the medium to deal with the occult, the mysterious, the sleight-of-hand, and the deceptive.

4. Because the Spiritualists themselves do not believe in imposing "conditions on the spirits,"—but instead, generally speaking, circle-holders constitute a picket guard between the skeptics behind and the cabinet exhibitions in front—thus in nearly all instances prohibiting the possibility of imposing test experiments.

5. Because, finally, your plan would necessitate the institution of absolute test conditions at every session of a circle for physical manifestations; inasmuch as, if you should relax these crucial conditions, it may happen that the supposed "reliable medium" would supplement effects to gratify the anxiety and curiosity of an audience who had paid for an admission.

Therefore, I would say to you, and to each and all, do the best you can in obtaining "evidences," using the same judgment and common sense that you would employ under like circumstances in every department of human interest. I will not disguise my earnest desire and hope that the day is not distant when Spiritualists will turn from the external to the interior, cultivating more of spirit and less of circle-holding, and pass from materialism to a true evidence of life eternal."

#### *The Necessity for Religion.*

We have many professed reformers whose sweeping verdict would obliterate religion from the face of the earth. They treat the whole subject as if it were not an integral element in human nature, but rather as something unnatural and terrible that has either found its way, or been surreptitiously introduced, into the constitution of man since his creation. Or, perhaps, they view it as a very dangerous eruptive disease—alternately breaking out and striking in—communicated by inoculation from designing priests and doctors of the popular divinity. If this were a true view of the matter, their extravagant attempts to eliminate the virus would scarce-demand justification. But if, on the contrary, religion is an important element in man, and absolutely necessary to the completeness of his nature, it would inevitably follow that if they could succeed in destroying all religion, they would, in so doing, disorganize the soul.—*Dr. S. B. Brittan.*



*Prof. Joseph Rhodes Buchanan, on Conditions.*

In the R. P. Journal, June 22, Prof. Joseph Rhodes Buchanan expresses himself on Mediumship and Tests. He says:—

"To satisfy all parties, seances should be conducted in such a way that the character or honesty of the medium should not be any part of the evidence, and precautions against fraud should be made unnecessary. For example, in materialization seances if the medium can be in full view of the spectators at the same time as the materialized spirits, or if the materialized spirits shall dissolve into air in full view of the company, no other tests would be necessary. If this cannot be done, some one of the spectators should be allowed to see or feel the medium in the cabinet, while the materialized spirits are coming into view.

If none of these methods are adopted, another method will be equally satisfactory to spectators, and ought to be to the medium. Let the cabinet be divided by a reliable partition, either of boards or of open wire grating, all arranged in a firm and secure manner, and let the medium occupy one compartment, while the other is appropriated to the materializing spirits. It cannot be maintained that such a partition would prevent the materialization, and if properly constructed, such a cabinet ought to be equally satisfactory to mediums and to investigators.

I hope no medium will object to such a test, for the amount of deception which has been practiced justifies the demand for such conditions as I have mentioned."

NOTHING delights me so much as the teaching of the Arya philosophy, that God is in the soul or the subtle body as its internal light, and that true theosophy is to be in the soul state, that being illumined by that light we may make our existence a bright one, both here and hereafter. No particular code of ethics is necessary; no creed is required. The light within, if seen internally, is our guide, and leads us to endless love and wisdom.—*Baboo Peary Chaud Mittra.*

THE Melbourne Herald of April 8th, contains a complimentary notice of a lecture given by Mrs. Emma Hardinge Britten at the Opera House. There was a very crowded audience.

THE Fort Wayne Sentinel tells the following story of a young man at the West who has been dreaming to some purpose: "A clerk at Omaha wrote to his father that he had been robbed of \$5000 belonging to his employer while returning from a collecting trip. Then the father fell asleep and dreamed that he was sitting at a table at a hotel in Omaha and overheard two young men talking over the particulars of a robbery in which they had been concerned, at the same time counting the proceeds with much exaltation. Learning (as he dreamed) the number of their room, he (still dreaming) consulted the register and fixed their names in his memory. He wrote to his son (having waked up) to consult the register of the Omaha Hotel, and to see if he found there the names of John B. Nelson and James Frank inscribed on its pages under the date of November. Finding the said names registered there, the son caused the arrest of the said men, when they confessed the theft, \$4812 of the money was recovered, and the offenders are now in the penitentiary."

A LEARNED member of the Society of Jesus, Father J. F. Gury, in his "Compendium Theologiæ Moralis," page 132, says: "and it is not a sin to inquire of tables or other things in this manner for experiment or for amusement. But in an evident case [of sin] it is not lawful to attempt a wicked experiment, nor to amuse ourselves with it." Father Gury's work is commonly used by students of theology in the Roman Catholic Church.

It will be remembered that Baxter, at the City Hall last Sunday evening gave the name of "William C. Wallace, Company G, June 16, 1863." Yesterday the then medical attendant at Arsenal Hospital, Baton Rouge, called on us and stated that in hunting up a diary kept by himself at that time, he finds the record of the death of this soldier just as it was given by Baxter, and as it is stated above. He also says he well remembers the man, and that he was an older man than Hunking.—*[Haverhill Publisher.]*

J. TYERMAN, an Australian lecturer, is to lecture in this country.

THE article on Speaking Mediums on Page 165, was taken from the Banner of Light, C. O. Poole being its author. These credits were omitted in their proper place.

## General Mention and Gossip.

THE Spiritual Reporter, a weekly spiritualistic paper started in New York city, lived six weeks.

THE Cascade House, Cascade, N. Y., has been sold, but Mrs. Andrews remains there as usual, giving seances.

THE Banner of Light free circle room has been closed during the heated term. It will be reopened Sept. 31.

PHYSICALIZED spirits is the new term coined by an English editor, to be synonymous with that of materialized spirits.

MAGGIE FOX (Mrs. Kane) is to leave England for Holland, to remain there for some months. She is promised great success.

THE Melbourne Herald gives a very complimentary notice to Emma Hardinge Britten of this city, who is now lecturing in Australia.

THE marriage of Mrs. Maud E. Lord to Thomas F. Mitchell, by the Rev. W. S. Studley, is published as having taken place June 5.

A FEW months ago, Spiritualism was unknown in Berlin save to a few persons. Now it has a large society, which is holding regular meetings.

AN Ohio old lady replies to the objections to dark circles by saying: "Why, God Almighty Himself can't run this world without a dark circle once in 24 hours."

THE number of private seances held in Liverpool is reported to be on the increase. Quiet investigation is going on, but the public movement does not make itself heard.

THE editor of the London Medium considers that while he has held the hand of a medium, Miss Wood of Newcastle-on-Tyne, a solid iron ring was passed on to his arm.

THE Rev. Charles Beecher of Georgetown, who, it is said, is to publish a work on Spiritualism, will have an opportunity to tell what he knows about the Pickering seances that he attended.

MRS. KATE FOX JENCKEN, in her biography, gives the name of the murdered pedler as Charles B. Rosmer, and says that the remains were subsequently found in the cellar, as he stated.

SPIRITUAL circles have been held at regular intervals in New London, Conn., for 20 years past, and are still continued. The public circles are attended by audiences of over 400 people.

THE New England Spiritualists' Association has leased the grounds at Lake Pleasant, Montague, Mass., of the Fitchburg Railroad Corporation for ten years. A large building for restaurant and lodging purposes is being erected.

AN editorial in the Banner of Light this week takes the ground that all we know of Spiritualism has come from the spirit world to us, and the "duty of the hour" is to support all mediums and let the spirit world lead the movement.

THE British National Association of Spiritualists in its report, just made, announces the number of its ordinary members to be 320, and honorary members 69. It has a library of over 1000 volumes; 135 strangers have attended the seances for inquirers.

MR. and Mrs. Bliss, who were detected in their tricks as materializing mediums, and brought to trial in Philadelphia, have again set up their business in that city. At the trial it was proved that confederates had personated the forms that appeared.

THREE mediums in London being intimate each with the other, and their relations friendly, a Cape Town, South Africa, Spiritualist has taken one of them to that locality to endeavor to establish a spirit connection and send messages in this manner.

THE Fox family were Methodists. Margaret and Kate, at the time of the Rochester knockings (in 1848), were children, 6 and 4 years old, respectively. The questioning was done by a niece (Elizabeth), who was some six years older than her aunts.

A NUMBER of prominent Spiritualists are publicly expressing the opinion that it is not proven that the addresses through the organism of Mrs. Cora Richmond are made by the spirits of Parker, Swedenborg, Franklin, Professor Mapes and others. They believe in progression, which is not indicated in these so-called trance addresses.

J. M. PEEBLES names the editor of the R. P. Journal of Chicago the "Divine Harvester." It sounds well and may be appropriate; for Colonel Bundy, the editor, finds genuine mediums to be few and far between, which angels' visits are commonly said to be.

Newton tells that if there were any difference between himself and other men it was that he turned his attention to a subject and simply waited for the ideas to come without effort on his part. But how the thoughts or results came, or whence, he could not say.

A "scientific society for the study of psychology, authorized by the Ministry of the Interior," has been organized in Paris, France, having rooms for conferences, meetings, investigations, a library, etc. During the exposition it will be open from 1 to 10 P. M.

REGULAR physicians in San Antonio, Tex., caused the arrest of a man who claimed to possess the power of healing by laying on of hands. When the matter came into court there was no proof of his having made use of medicine to effect his cures, and he was discharged.

MORE than 500 persons were present at Onset Bay Grove, on the occasion of the opening day. About one-half of the number came by railroad. Among the guests was Colonel John C. Bundy, editor of the R. P. Journal of Chicago, who was in Boston during a few days last week.

TESTIMONY in favor of the reality of form manifestations is recorded in the London Spiritualist, to the effect that the medium, a man, was thoroughly searched and given a change of dark clothing. Under these conditions female forms with an abundance of white drapery appeared immediately.

THE Shaker Manifesto, organ of the Shaker community, says in its July number: "The excellent reports we have received of the materializations of scores of Shaker spirits at Mt. Lebanon, N. Y., give large credit to the ideas that such materializations are possible and genuine facts. In rooms that were quite unused for such representations, and from cabinets arranged under Shaker supervision, there proceeded very many evidences of materializations by the spirits of whilom, life-long companions, whose representations and conversations forbade the idea of fraudulent imposition."

BLISS, the exposed Philadelphia "materializer," is evidently preparing to come before the public again. Veteran vindicators have commenced to express an opinion that Mrs. Bliss is a powerful medium. They make a weak showing in comparison to the strong evidence of fraud that was introduced at the trial.

A. J. RIKO writes to the London Medium from The Hague, Holland, describing a series of seances with a non-professional English medium in that place. The tying of knots in a string, both ends of which were held by members of the circle, the bringing of flowers and the holding of a spirit-lamp were among the manifestations witnessed.

SCANDINAVIAN history says that the Norse chief Ingimund shut up three Finns in a hut for three nights, that they might visit Iceland and give him information concerning the country in which he proposed to settle. Their bodies became rigid, they sent their souls on the errand, and awakening after three days, gave an accurate description of the country.

It is said that Miss Kislingbury, secretary of the British National Association of Spiritualists, and who lately visited this country to study American Spiritualism, has joined the Jesuit order of Roman Catholics, having been converted by Father Galloway. Studying American Spiritualism is rather a strong dose, but it is a little surprising to hear of its having such an effect.

AMONG the forms appearing at a seance in New York city was one who claimed to be the spirit of Mrs. Maud E. Lord, who was at that time mysteriously missing. The make-up was recognized, of course, by some one, and a communication received concerning the "murder" that sent her to the spirit world. The form has ceased to present itself since the announcement of Mrs. Lord's return.

THE London Spiritualist discovers that there are in America "third-rate witnesses who will certify as an observed fact any mortal thing the mediums or spirits may desire," and thinks that they have established much fraud in the United States. Will the mediums in England pan out much better when put under conditions that will eliminate imposture, if any exists?



DR. GEORGE SEXTON, formerly editor of the English Spiritual Magazine, corrects the notice that appeared in a recent number of *The Rock*, to the effect that he presided at a meeting of Spiritualists. He says he left the movement because of its anti-Christian character, and in this respect it has, as far as he can judge, been gradually getting worse instead of better. He is not likely, therefore, again to have anything to do with it.

A CORRESPONDENT of the *Voice of Truth* of Memphis, Tenn., indorsed by the editor of that paper, writes of a seance held in a private residence in Philadelphia with a private medium. Four forms were seen floating in the air while the medium and forms were also in sight. This is something new. Of course if four of them floated in the air, it could not be the medium personating them. Perhaps a few months will tell the story.

FOR many months past a few shrewd fellows, who claim to be mediums for physical manifestations, but refuse to prove themselves to be such, have endeavored to turn the wave of criticism upon trance mediumship, thus dividing its force, and diverting public attention from them. They have been unable to accomplish this result until Mrs. Cora Tappan-Richmond attempted to defend them, and now the whole trance mediumship is the subject of a warm discussion.

#### SPONTANEOUS PHENOMENON.

Says the *Glasgow Weekly Mail*:—"Pollok-shaws—Extraordinary superstition—For several nights past, a loud, mysterious noise, as of someone knocking heavily, has been heard in a property in Main Street, near the shop occupied by Mr. D. Watson. It having got abroad that a 'ghost' was haunting the place, a large number of people assembled on Monday night, and though they saw nothing, they heard the noise. On Tuesday night, the property was perfectly besieged with an immense and excited crowd, and the police had difficulty in guarding the property and getting the streets cleared. The wildest conjectures were made as to the knocking; some hazarded the opinion that it was the spirit of a person recently dead returning from purgatory. Many of the people living near the place are terribly frightened, the more so as no likely cause can be assigned for the noise."

#### LAKE PLEASANT CAMP-MEETING.

The fifth annual Camp Meeting at Lake Pleasant, is announced to be held from August 6th to September 3rd, 1878. Among the speakers who are expected to be present are: Mrs. Nellie J. T. Brigham, Mrs. N. J. Willis, Mrs. Fanny Davis Smith, Lizzie Doten, J. Frank Baxter, C. B. Linn, Mrs. Abby N. Burnham, Henry C. Lull, Mrs. Wheeler, Bishop A. Beals, Giles B. Stebbins, Dr. R. T. Hallock, Capt. H. H. Brown, J. M. Peebles, Wm. Denton, Mrs. Sarah A. Byrnes Snow, Susie Nickerson-White, Mrs. Juliette Yeaw, J. R. Buchanan, Mrs. Anna M. Middlebrook, Mrs. Julia Wright, and C. Fannie Allyn. For further particulars address J. H. Smith, Secretary, Springfield, Mass.

Lake Pleasant is beautifully located, and for those who desire mountain and views, no better place could be selected for a few weeks encampment. Board and lodging at reasonable prices can be obtained on the ground.

THE Yorkshire, Eng., papers contain accounts of a fatal accident which happened to a boy employed in a mill, who came to a frightful death by falling into the machinery. The *Craven Pioneer* says: "It is singular, but true, that the poor mother of the unfortunate lad dreamed on Monday night that he was killed, that on the Tuesday evening his elder brother had a similar dream, and that on the Wednesday evening the deceased himself (from whom the other dreams had been kept back) dreamed that he had fallen among the knives in the hopper at which he works. While under this hallucination he sprang up in bed, and had to be aroused by his brother, to whom he told his dream. And during the same night the poor lad sprang up in bed again, and when gently remonstrated with by his brother, with whom he slept, he said that he was dreaming he had again been caught in the machine. The following night he was brought home a corpse."

Ann Tagonism is a naughty woman. She has gone West.—*Banner of Light*.

How does the old bachelor know she is naughty? Did his first and only love, Ann Investigator, tell him so?—*R. P. Journal*.

This is an Anne-mating gentleman. Of course there is no Ann Tipathy in the business.



IN THE WILDERNESS. By Charles Dudley Warner. Boston: Houghton, Osgood & Company, 1878.

Mr. Charles Dudley Warner's Adirondack sketches, which were recently published in the Atlantic Monthly and which were so generally commended for the admirable manner in which they painted the humorous aspects of camping out, are here collected in book form. These pleasant and amusing descriptions of animate and inanimate life will be welcomed by all who enjoy the presentation of the ludicrous side of a subject, while the smile that is akin to tears will be excited by the sketch entitled A-Hunting of the Deer. Those who have not yet read How I killed a Bear, A Fight With a Trout, Camping Out, A Character Study, and other sketches in this volume, have a genuine literary treat in store for them, while those who have will doubtless most willingly renew a most agreeable acquaintance. The papers relating to the Adirondacks are supplemented by one entitled How Spring Came in New England, which many readers of current literature will remember as a most entertaining and truthful presentation of the subject. The book is of a convenient form to take into the Wilderness—or anywhere else out of town.

HENRY GREVILLE's New Book, "Gabrille; or The House of Maureze," is in press, and will be published in a few days by T. B. Peterson & Brothers, Philadelphia. It is a story of the time of Louis XIV., full, too, of the splendor of its court, is well told, being pure, fresh, startling, and historically true, and is most beautifully translated from the French of Henry Greville, and will prove a treat to all lovers of an exciting, absorbing, and sensational novel. It will be issued in uniform style and price with "Theo," "Kathleen," and "Miss Crespigny," published by the same firm.

A FINE German scholar has begun the translation of the Ethics of Spiritualism by Hudson Tuttle, and proposes to give it the widest circulation, by publishing it in the

leading German paper in this country, and also in Germany, before it goes into book form.

A BIOGRAPHICAL sketch of John Pierrepont, written by Hudson Tuttle, appears in the r. p. j. of June 15.

A BIOGRAPHICAL sketch of Robert Hare written by Hudson Tuttle, appears in the r. p. j. of June 27.

#### *The Evils of Vaccination.*

In England startling revelations were made in the recent Parliamentary Returns, No. 433, entitled "Vaccination Mortality," which demonstrates the increase of deaths from 15 inoculable diseases at 25,000 per annum since vaccination was made compulsory, has revived public interest in this important matter, which may now be considered one of the burning questions of the day. Dr. George Wyld, a prominent Spiritualist and a highly respectable, well-known homœopathic physician of London, argued the question with a Mr. Wheeler of Darlington. Much information was involved. We do not wonder that Spiritualists are enemies to vaccination.

MRS. PICKERING is out with a statement denying that she admitted any trickery on her part. She says that if the drapery and material necessary to produce the forms could be worn about her person as claimed, she would not be foolish enough to conceal it in a chimney or water closet when any one desired to search her trunks. She claims to be the victim of a conspiracy, and that she can and will demonstrate her genuineness. This is what she says; what she will do remains for the future.

J. Enmore Jones said, in an address recently delivered, "that Spiritualists in England were clearly divided into three sections: 1st, the followers of the views of the late Robert Owen as a secularist, and, therefore, opposed to the churches, which section might be called the one wing; the other wing consisted of the cultured classes, who were earnestly, as with a microscope, probing the psychological to find the why and wherefores; the centre contained the great mass of Spiritualists, who were connected with the sectional churches, and joyfully accepted the physical phenomena as giving them proofs to buttress their faith in a world to come, as revealed in the New Testament."

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the mind, and that the mind is the only power  
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### THE SEVEN ANNUAL

### CARD MEETING

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## LAKE PLEASANT

August 8 to 10, 1894.

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IN THE WILDERNESS, By Charles Dudley Warner. Boston: Houghton, Osgood & Company, 1878.

Mr. Charles Dudley Warner's Adirondack sketches, which were recently published in the Atlantic Monthly and which were so generally commended for the admirable manner in which they painted the humorous aspects of camping out, are here collected in book form. These pleasant and amusing descriptions of animate and inanimate life will be welcomed by all who enjoy the presentation of the ludicrous side of a subject, while the smile that is akin to tears will be excited by the sketch entitled A-Hunting of the Deer. Those who have not yet read How I killed a Bear, A Fight With a Trout, Camping Out, A Character Study, and other sketches in this volume, have a genuine literary treat in store for them, while those who have will doubtless most willingly renew a most agreeable acquaintance. The papers relating to the Adirondacks are supplemented by one entitled How Spring Came in New England, which many readers of current literature will remember as a most entertaining and truthful presentation of the subject. The book is of a convenient form to take into the Wilderness—or anywhere else out of town.

HENRY GREVILLE's New Book, "Gabrille; or The House of Maureze," is in press, and will be published in a few days by T. B. Peterson & Brothers, Philadelphia. It is a story of the time of Louis XIV., full, too, of the splendor of its court, is well told, being pure, fresh, startling, and historically true, and is most beautifully translated from the French of Henry Greville, and will prove a treat to all lovers of an exciting, absorbing, and sensational novel. It will be issued in uniform style and price with "Theo," "Kathleen," and "Miss Crespigny," published by the same firm.

A FINE German scholar has begun the translation of the Ethics of Spiritualism by Hudson Tuttle, and proposes to give it the widest circulation, by publishing it in the

leading German paper in this country, and also in Germany, before it goes into book form.

A BIOGRAPHICAL sketch of John Pierrepont, written by Hudson Tuttle, appears in the r. p. j. of June 15.

A BIOGRAPHICAL sketch of Robert Hare written by Hudson Tuttle, appears in the r. p. j. of June 27.

#### *The Evils of Vaccination.*

In England startling revelations were made in the recent Parliamentary Returns, No. 433, entitled "Vaccination Mortality," which demonstrates the increase of deaths from 15 inoculable diseases at 25,000 per annum since vaccination was made compulsory, has revived public interest in this important matter, which may now be considered one of the burning questions of the day. Dr. George Wyld, a prominent Spiritualist and a highly respectable, well-known homœopathic physician of London, argued the question with a Mr. Wheeler of Darlington. Much information was involved. We do not wonder that Spiritualists are enemies to vaccination.

MRS. PICKERING is out with a statement denying that she admitted any trickery on her part. She says that if the drapery and material necessary to produce the forms could be worn about her person as claimed, she would not be foolish enough to conceal it in a chimney or water closet when any one desired to search her trunks. She claims to be the victim of a conspiracy, and that she can and will demonstrate her genuineness. This is what she says; what she will do remains for the future.

J. Enmore Jones said, in an address recently delivered, "that Spiritualists in England were clearly divided into three sections: 1st, the followers of the views of the late Robert Owen as a secularist, and, therefore, opposed to the churches, which section might be called the one wing; the other wing consisted of the cultured classes, who were earnestly, as with a microscope, probing the psychological to find the why and wherefore; the centre contained the great mass of Spiritualists, who were connected with the sectional churches, and joyfully accepted the physical phenomena as giving them proofs to buttress their faith in a world to come, as revealed in the New Testament."

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### TO ADVERTISERS.

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### SPIRITUAL SCIENTIST.

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### How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tilting 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 means "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

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

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to 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.

### THE FIFTH ANNUAL

### CAMP-MEETING

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# TO AGENTS.

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For particulars with reference to tents, board or rooms at cottages, and all matters concerning Camp-Meeting, see future advertisements in Banner, and circulars, or address **ONSET BAY GROVE ASSOCIATION**.

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## Phenomenology, Mental Phase.

### 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.

Anderson, Richard C., an address,—June 8.  
 Angell, Lulu, Providence, R. I., passed out with fever, a relapse, papa died with heart disease,—June 8.  
 Armiger, John, passed out in New Orleans, 33 y old,—June 15.  
 Babcock, Josephine, Alfred Centre, N. Y., 32 y old, been gone only a few weeks, husband's name Henry,—June 15.  
 Beal, George E., New York City, a sailor.  
 Beezer, John, Cahokia, got out himself,—June 8.  
 Benja, Cousin, an address,—June 8.  
 Blackburn, Luke P., St. Louis,—June 1.  
 Boscawen, Julia, Louisiana, been gone only a few weeks, grandfather is Judge Clark,—June 29.  
 Brooks, Nathaniel, to his daughter Eloira, his wife Rebecca, also his first wife Charlotte, and little boy Zekie come with him. Speaks of his wife in the form, and of the old place,—June 29.  
 Browning, Lewis B., Richmond, Va., to Joseph Browning,—June 1.  
 Bunting, Alexander, Boston, Apr 3, '77, 26 y old,—June 22.  
 Calder, Andrew, Providence, R. I., a shoe dealer on No. Main st., speaks of brother William and Albert, his wife disposed to be liberal, but governed by those around her, is an Orthodox christian,—June 15.  
 Carpenter, Ella M., Pawtucket, R. I., to her brother, came with her mother,—June 8.  
 Case, William, Jersey City, 33 y old,—June 15.  
 Cates, William, Gloucester, 18 y old, upset in a boat and drowned in May '79, two with him, one saved,—June 29.  
 Chapman, Charles, formerly of Brooklyn and Washington, but home was in New Haven. Buried from the home of his brother-in-law in Brooklyn,—June 29.  
 Dinnamond, Robert, 24 y old, mother's name Amanda, father's George,—June 8.  
 Coggeshal, Eli, Norwalk, Conn., died by poison,—June 22.

Col. William P., 52 y old,—June 8.  
 Davis, John W., Clinton, Mo.,—June 8.  
 Davis, William, New York City, only a young boy,—June 15.  
 Dimmock, Henrietta Maria F., Virginia, 70 y old, husband a general, been gone since February,—June 1.  
 Dixon, Amy, Brooklyn, N. Y., 44 y old, diphtheria,—June 15.  
 Draper, Miss Catherine, Hartford, Conn.,—June 22.  
 E., Amy S., an address,—June 22.  
 Elsie, B—, Boston, ammonia, took her own life,—June 15.  
 Ennis, J. I. A., Birmingham, O., 59 y old, left wife and children,—June 29.  
 Evans, Emma, Hartford Co., Md., 41 y old, to Edward Evans,—June 22.  
 Faulkes, James, Wisconsin, 59 y old,—June 1.  
 Faulkes, James, an Englishman by birth, but an American by life, left Montrose, Dane Co., Wis., somewhere about March 12, 59 y old,—June 29.  
 Fisher, John, Philadelphia, 50 y old,—June 29.  
 Foster, Charles, an old man past three score and ten, to his daughter-in-law Ruth, of Chelsea, Mass. Had the assistance of his son William. Mother with him,—June 15.  
 Gale, George W., Academy Hospital, Chambersburg, Penn., of wounds received at Antietam, 16 y ago. Belonged to 13th M. V. M. Co. H.—June 29.  
 Gallagher, Rebecca F., Pewee Valley, Ky., June 1.  
 Garrison, Bushkill, Pike Co., Pa., found in Delaware, didn't commit suicide, it was an accident,—June 22.  
 George, an address to A. H. R.,—June 8.  
 Giles, Orville, Weymouth, Mass., an investigator of Spiritualism, speaks to his widow and daughter Ball, he has met Rena,—June 22.  
 Gillespie, Anna A., Fort Wayne, Ind.,—June 1.  
 Gleason, Father, been gone a few months, an address,—June 22.  
 Goddard, Lewis P., Chicago, called by several names in his life, sends advice to Charlie, June 7.  
 Hamlin, Dora, Portland, Oregon, consumption, 10 y old, a great sufferer,—June 1.  
 Hayes, Rosa, hasn't been gone but a few weeks, 16 y old, sends love to mother, has met father,—June 1.  
 Hinmann, William B., Falls Village, Conn., Spiritualist, direct message to Anne,—June 8.