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THE MEDIUMS OF BOSTON.

DIOGENES RESUMES HIS RAMBLES—HOW A COURT STREET SEER APPEARED UNDER HIS LANTERN—SPIRITS WHO WOULD NOT OR COULD NOT TELL THEIR NAMES—A RECENTLY DEPARTED SPIRIT UNABLE TO SPEAK, BECAUSE OF HIS CONTINUED ILLNESS IN THE NEXT WORLD—AND HOW HARD IT WAS TO DESCRIBE HIS APPEARANCE—THOUGHTS AND REFLECTIONS OF DIOGENES.

MRS. L. W. LITCH.

[Suppose an individual should say, "I will become a candid investigator of Spiritualism, and visit the prominent spiritual mediums of Boston for this purpose,"—what would be the result? We thought this would be an interesting record, and shall present such an experience. These articles will be continued; but each is complete in itself, and deals with one medium. The investigator at all times places himself in that "condition" supposed to be favorable to the best results. The experience is genuine, and is truthfully related. Ed.]

I OWE an apology both to my Editor and readers, for having interrupted this series of sketches, and failed to keep my lantern flashing upon the Mediums of Boston. I can only plead bodily infirmity in mitigation of sentence and promise better things for the future.

At any rate, here I am again with my budget of notes, freshly gleaned in a seance with Mrs. L. W. Litch. This lady sustains a name and local habitation at No. 169 Court Street, two flights up from the street. The directory at the front entrance, informs the casual passer, that Mrs. Litch, is a Healing Physician, Business, and Test Clairvoyant.

Diogenes did not muse long over this comprehensive sign-board, but armed with his insatiable curiosity, and the usual fee, began the ascent of the two dark and protracted flights which lead to Mrs. Litch's apartments. A gentle tap on the door is quickly answered by a middle-aged woman, of a comely yet homely appearance, of medium stature, spare physique, small face, and dark complexion, who at once invites the convalescent Diogenes to enter. This is Mrs. Litch, and turning the lantern of an observant eye around the room, it is found to be of tolerably large size, with two windows overlooking Court street, plainly, though comfortably furnished, and wearing altogether a quiet air of respectability, which favorably

impresses the visitor. By a door leading out of this room which is only the ante-room of the medium's sanctum, another apartment in the rear of the building is reached, and here, where the sun only struggles for entrance with partial success, the Scientist's representative finds himself seated upon a lounge, while the medium sits in a neighboring chair, waiting the arrival of her control.

In conversation the writer discovers a few facts interesting by way of preface, to the subsequent sitting. Mrs. Litch, has practiced (if I may be allowed the expression), the profession of a medium for about eight years, and claims an acquaintance with things not of the earth-earthy, but of the spirit-spiritual, ever since she first wrestled with the alphabet. Her control she says, is the liberated spirit of an aboriginal Indian, whose name though it was mentioned, I do not feel competent to spell, and from its sound I am inclined to think would be quite a feature in a spelling-match. The medium declared him to be a good spirit, and passing into a trance, soon afforded me the opportunity to judge his capabilities. Such as they proved in my experience to be, I will now describe them.

In the first place, I was asked to shake hands with the medium, and did so. This courtesy over, the medium, speaking in a voice not much changed from its normal tone, said, "There is a little girl spirit stands at your side, a little sister." "How does she look?" "She is a little thing, about so high, (indicating about three feet), and she has light hair, curly and flaxen, and she is a good deal like you."

"Can you give me her name?"

"I will if I can get her to tell me. She didn't come into the spirit life lately, but a long time ago, several years. But she brings the beautiful flowers and says 'Brother, I'm so glad to meet you to-day. Shake hands with me, brother.'"—and again I shook hands with the medium. But the name I didn't get, and failed to get it to the end. So far as the description given is concerned it certainly agrees with the appearance in life of a departed sister, often before alluded to in the course of these articles.

The medium resumed as follows; "There is a young man comes to you this morning, and he looks like a brother." "What does he appear like?" "A dark, tall man, with a beard. He has been here a good while, but he comes back to you and says he is very glad to meet you again."

Hand-shaking followed this sentence, and then Diogenes says, "John, did you say—I never had a brother John." Medium replies, "He may not be your brother, but he comes close to you, and seems to be some way connected. Perhaps he is an uncle." "I never had an Uncle John, but had an Uncle J—." Medium, (quickly, and in a tone of confidence) "Yes, that's it, he tells me now plain that J— is his name. Uncle J— is here, and he is very glad to see you."

Again we shook.

A description of him was now given, and pretty well

agreed with the appearance of the uncle referred to. I determined to put another test question and asked, "Can you tell me what was the cause of his death?" Medium. "I will if I can get him to show me." I waited a minute or two, but no answer came, and the medium glided easily on to another topic, leaving the secret of my uncle's departure untold.

After a minute or two further spent in unimportant talk, I determined to ask a direct question, concerning a friend just deceased. So I formulated the following,—“There is a friend of mine who has only died this week, and I should like to hear from him if he is present. Do you see anyone here besides those spirits already described?”

There was a pause of nearly two minutes and then the following answer—if answer is the correct name for it—was given: “There is a spirit stands near to you, and it looks as though it had only just come over, and I don't think the body is yet in the grave.” If all that *might* not have been conjectured from a careful, or even a cursory attention to the question itself, I am not a good judge of the possibilities of guesswork. But the one little piece of hazardous statement, namely, that the body of the spirit asked for was not yet laid to rest in the grave, was wrong, and so I rejoined with the remark, “Oh, yes, his body was buried yesterday.” This was a mistake on my part as I think now, but at the time I did not see the consequences of the rash observation. I soon found out, however, that it was an error of judgment. The medium resumed thus, “I could see *he* was not long on this side. *He* is very little developed, and cannot communicate much yet.” Can you describe his appearance?” I inquired. A description was given. It made my friend a man of auburn complexion, and gave him various other peculiarities which he never possessed. As each feature was announced I said “No,” and directly a correction was made amounting to a right-about-face movement on the part of the control. This was the tenor of the colloquy.

Medium. He has auburn hair and dark eyes.

Diogenes. No, that is not my friend.

Medium. Well, you would perhaps call it dark hair and blue-black eyes.

Diogenes. I should say he was a dark man.

Medium. And he had a beard here, (pointing to the sides of the face where hair is wont to grow).

Diogenes. He had.

Medium. And here, (indicating the upper lip).

Diogenes. Yes.

Medium. And he is a tall, thin man.

Diogenes. No, he was not very tall or thin.

Medium. Well, you might say he was a rather stout man but not very.

Thus by the statements of the medium and my own corrections and amendments, a gentleman was finally described, answering to the appearance of the recently deceased gentleman I had in my mind. The reader will have noticed that I inadvertently let slip the statement that my friend was buried the day previously. The description of the individual in question was now, thanks more to myself, I think, than to the control, also known to the medium. Now mark how the sitting proceeds from this point.

“He had a big funeral, didn't he?” asks the medium, and waited for a reply. I hesitated a moment, questioning whether it was best to withhold any more information. The medium almost directly repeated the query, “Didn't he have a big funeral?” and I yielded another point by saying that he did, as was the fact. I felt now as though I was, piece by piece, supplying all the material facts in the case myself in answer to the medium's questions, and decided to turn the tables if possible. So I broke into the middle of a sentence, which merely repeated the statement that, “he had a big funeral,” with this point-blank question—“Can you give me his name?”

Imagine my surprise when the reply came readily, giving the surname of my friend;—call it Roberts, for the purposes of this article, though that was not the actual name.—“Is that the spirit you wanted to talk to?” inquired the medium before I had time to recover from my surprise, and in another moment too much staggered to calculate on the effect of my answer, I had replied, “It is.” Directly, and without any hesitation whatever, the medium continued, “Yes, James Roberts is here.” Her voice sunk to a sepulchral whisper as

the last two words were uttered. The full name of the departed gentleman whom I had in my mind had indeed been accurately given; but nevertheless I felt fully convinced that his disembodied spirit was not communicating with me through Mrs. Litch's voice.

I will later on explain fully why I am satisfied of this fact, I want now to follow on with my account of the sitting. “Can my friend tell me my name?” I asked. A pause, and then for an answer this, “Who is Richard?” “I don't know who that can be,” said I. Then the medium again, “He is so very new to the spirit life that it is hard for him to communicate plainly.” Now please make a note of this conundrum,—“Why, if my friend was able two minutes previously to communicate his own full name correctly and plainly and without hesitation, was he not able to tell me my name with equal readiness?”

“Can you tell me what business he was engaged in here?” I asked, feeling very confident, for reasons I will presently explain, that I should get a correct reply; and I did. The business and the location of the business premises of the lately deceased gentleman were both given with exact accuracy. Please make a note again, to the effect that the recent departure from earth did not prevent Mr. Roberts from telling his former place of business and the nature of that business, though my name, which was fully as familiar to him, was so hard for him, in his partially developed state, to communicate.

“Can he tell me what my business relations were with him?” The reply was ready but wrong this time. Here it is, “Yes, you were in the same business, with him, and he says that when he gets more developed in the spirit life he will come to you again, if you will meet him here, and tell you all about it.” I am not and never was in the same business as the gentleman whom we have agreed to call Mr. Roberts.

“What did he die of, if you can find out?” I asked. Answer; “It was a trouble here (placing the hands on the loins,) and here (indicating the chest).” The disease probably was located either in the back or front portion of Mr. Roberts' body and therefore this answer is to that extent correct.

“I should like Mr. Roberts to tell me something about the business affairs which were between us,” I said.

“A pause of probably two minutes or more, and then for a reply this curious statement,—“James Roberts is unable to-day to talk about these things, because the conditions of spiritual life are so new and strange to him. He is as yet, still under the control of many of his earthly infirmities. He cannot speak with you but very little now because when he returns near to the earth he takes on its atmospheric conditions, and the disease takes hold of him again here (indicating his chest). By and by, when he has developed, he will lose all this, and then he will be only too glad to meet you and talk over all business matters.”

Please note, in passing that here was quite a long communication from the alleged feeble and disabled spirit, and note also the fact that in half the number of words used, the business relations between Mr. Roberts and myself might have been touched upon and the actual presence of my friend made certain.

“Do you mean to say that the pneumonia still affects him, after death,” I inquired.

“Yes, when he comes near to the earth, for sometime yet he will take on his bodily conditions, and the disease will renew its hold upon him. In time this will all change and he will be a pure spirit, and not affected by earthly conditions.”

“If he cannot talk with me it is no use my asking him anything more now,” I said.

“No, it is not, but he says to you, ‘My dear friend, I am here with you this morning and am happy to have met you so soon; I had to leave this world very suddenly, but I am happy, and am growing happier every hour. It was hard to be taken so soon, but I do not regret it, as I have said already, I am not sufficiently used to my new life to be able to talk with you as I should like—yet—but if you will come again to this room another time, I will be ready to speak more fully, and now I wish you goodbye.’”

This lengthy farewell was uttered in a low and solemn voice, by the medium, and its effect on a mind open to impressions by such simple means, would have been considerable. Diogenes was not awed in the least, however.

And now to explain why I am not disposed to regard Mrs.

Litch as having made a *bona-fide* statement under genuine control when she announced the name of the gentleman in question. He was, let me say, a prominent citizen of Boston, and had been buried on the very day previous to that on which I had the sitting with Mrs. Litch. It will be seen that I mentioned two facts before the name was given, namely,—First, that my friend had recently died; and secondly, that he had been buried the day before. Having told thus much I was asked by the medium if he had not had a "big funeral." To this I replied in the affirmative, thus giving the medium another clue to the name. Now the funeral services had been detailed in the previous day's paper and, therefore, when the full name was mentioned I felt that it was a final guess made after the ascertaining of these leading facts, all of which were so many powerful helps to the medium in jumping to a conclusion. I should not be so positive in this view but for the strong support which it gains from the subsequent incidents of the sitting. Neither my sister nor my uncle, who were alleged to be present, were able to either give me their own names or to mention mine through Mrs. Litch's agency. But the name for which I have substituted that of James Roberts was given in full. The surname first and then the whole of it, and this notwithstanding that my friend was so unused to his spiritual surroundings that it was very difficult for him to communicate at all. The moment that I asked him to call my name the old hesitation and prevarication returned and I was unable to get it. Furthermore, though the medium could tell me correctly the kind of business in which the deceased gentleman was engaged she could not get from him anything as to my occupation except a statement that I was engaged in the same business as himself, which is utterly untrue. And had Mr. Roberts really been present and able to remember his own business, it seems only reasonable to assume that he would not have forgotten that I was occupied in a widely different line.

It is not necessary, I think, that I should occupy any considerable space in drawing conclusions from this sitting. It is clear to me that it did not afford me any reliable evidence of the presence of either one or the other of the spirits whom she alleged to be present. I cannot resist the conclusion that she attempted to foist upon me a piece of guesswork as a spiritual communication. Shrewd guessing is but a poor substitute for genuine mediumistic power, and if it cannot be made to counterfeit that power with better success than Mrs. Litch seemed capable of commanding in this interview, it is a more sorry substitute than I had even supposed.

Such is my view of the sitting, and yet, perhaps, it admits of a construction more favorable to Mrs. Litch. If any of my readers can conscientiously, on the foregoing facts, adopt such a view, I have nothing to say, though I should like to know how they arrive at their conclusions.

DIAGENES.

THE EDDY BROTHERS.

MR. ROBERT COOPER of England, who has recently visited the Eddy brothers, gives the Boston Herald the following account of what he saw:—

"During my stay I attended twelve seances and witnessed the materialization of some forty different spirit forms. At any rate I saw these figures produced under circumstances that would seem to preclude the possibility of their production by any ordinary agency. The medium, at the commencement of the seance, goes into a small closet, just wide enough to sit in. This closet is always open to inspection, and an examination readily proves there is no secret communication with it. William Eddy, the medium, is dressed in his ordinary costume, generally with heavy overall boots on. While he is seated in the closet, a variety of figures emerge from it, differing in every respect from the medium. He is five feet eight inches high, yet figures as high as six-feet four inches, and of the stature of children, come into view. They differ also in complexion, Indians frequently putting in an appearance, one Honto, being a sort of a prima donna of this little drama. Then again there is a great variety of costumes which, on the personating theory, is difficult to account for. Some of the figures appear in robes of snowy white, some in armor, some in modern military uniform, the Indians in a style of their own, some like circus performers, and many in

ordinary costume. These figures are not mere shadowy forms like "Pepper's ghost," but possess the properties of solidity and tangibility, in fact, are endowed with all the properties of humanity. Thus they will take hold of persons and dance; they will take up musical instruments and play, and they will stand on the platform and give addresses. They do not confine themselves to the platform, but occasionally come among the audience. On one occasion Honto came and sat on the seat with the spectators. Another spirit jumped over a vacant space on the form, and ran down to the far end of the room. Returning, instead of going up the steps leading to the platform, it vaulted over the railing and retired to the cabinet. One, an Indian, stood on the platform and fenced with swords with Horatio Eddy, the brother of the medium. The spirit Honto performs a very curious feat. With nothing in her hands she stoops down and apparently draws shawls out of the floor and other places. The shawls are semi-transparent, as the figure can be clearly seen through them as she extends them in front of her. On one occasion she gave the corner to a lady to hold, and then extended it to its full length, about seven feet. Turning herself round, she wound herself up in the shawl, which hid her from view. In a few moments the shawl faded away, and was no longer visible. Such are a few of the occurrences that came under my observation at Chittenden. They have been witnessed by hundreds of others, and while all confess themselves puzzled, the majority in the absence of a better explanation to account for them, are disposed to assent to the claim made for them—that they are the work of disembodied human beings, and that their object is to convince people of the reality of spirit existence.

OUR PHYSICAL MEDIUMS.

IN its Sunday edition the Boston Herald now publishes a column on "Spiritualism." Its representative gives the following as his experience with two well-known mediums:—

A few evenings ago Mrs. Maud E. Lord gratified a few friends assembled at her parlors on Hanson street by a "materialization" seance. The rear parlor was darkened and used as a cabinet. Between that and the front room, which was occupied by the spectators, was suspended a curtain, with an aperture over which fell some dark drapery. The "work-shop of the spirits" was examined and secured against mortal intrusion, when Mrs. Lord, with her hands tied behind her, entered the dark apartment. The door was scarcely closed upon her before hands were thrust through the aperture in the curtain, and a few moments later two well-defined faces—one having a moustache and the other a full beard—also appeared. Someone behind the curtain whispered hoarsely through a tin trumpet and then threw it into the room occupied by the spectators. A rose was also taken from the dress of the medium and thrown into the lap of a lady in the front row. During these manifestations the medium was in her normal condition and conversing with her friends on the other side of the curtain. While thus engaged she remarked that the spirits were dissatisfied with the imperfect manner in which she was tied, whereupon the cords were removed, and, as the medium solemnly avows, securely replaced by the spirits. Before the close of the seance the medium called for a copper wire, which, being brought, was taken by some viewless hand behind the curtains. Then followed noises of busy work within, accompanied by the sound of a hammer driving nails; and when, at the close of the seance, light was let into the dark room, the wire was attached to the chandelier, and fastened by nails to various points along the walls, as though an attempt had been made to strengthen the manifestations by the aid of an electrical current. All this time the medium was alone in the room, with her hands tightly secured by cords.

At Mrs. Thayer's seance, last Sunday evening, beside a large number of flowers brought to those present, one gentleman not only received a canary bird, but a wicker cage for its reception. Several visitors at Mrs. Thayer's have been similarly honored. Where these birds and flowers came from remains a profound mystery, but it is said that a certain floriculturist in the neighborhood of Boston has several times missed flowers from his hot house, and with a view to preventing the continuance of the larceny, has discharged several suspected workmen, but this did not prevent a recurrence of the thefts. It would be interesting to know who is losing birds, and also to ascertain the moral accountability of spirits engaged in this business.

HISTORICAL AND PHILOSOPHICAL

NO DEATH.

THERE is no death; the common end
Of life and growth we comprehend
Is not of forms that cease, but mend;
It is not death, but change.

When wastes the seed, the sower sows,
Beneath the clog of winter snows,
The autumn harvest plainly shows
It was not death, but change.

When Science weighs and counts the strands
In economic Nature's bands,
She re-collects them in her hands,
To show no loss from change.

They do not die, our darling ones;
From falling leaves to burning suns,
Through worlds on worlds the legend runs—
That death is naught but change.

When stills the heart, and dims the eye,
And round our couch, friends wonder why
The signs have ceased they knew us by,—
It is not death, but change.

GEORGE WENTZ.

VISION OF THE AUTHOR OF "HOME, SWEET HOME," AND ORIGIN OF THE SONG.

JOHN HOWARD PAYNE, the author of the beautiful and most popular of all our English ballads, was a most unfortunate man; he was not only poor, but a homeless wanderer. In conversation with a friend, he once gave the following sad recital:—

"How often have I been in the heart of Paris, Berlin, and London, or some other city, and heard persons playing 'Sweet Home,' without a shilling to buy the next meal, or a place to lay my head. The world has literally sung my song until every heart is familiar with its melody. Yet I have been a wanderer from my boyhood. My country has turned me ruthlessly from office, and in my old age I have to submit to humiliation for bread."

He had given the most exact and beautiful expression of the heart's emotion regarding home, and yet personally he was a stranger to all its tender and loving influences. A wanderer and sometimes a vagabond, he had moved the human heart to its very depths by his exquisite lines.

Disgusted with his treatment in his own country, and still impelled by his disposition to roam, his only wish was to die in a foreign land, to be buried by strangers, and sleep in obscurity. He obtained an appointment as United States Consul at Tunis, where he died.

We now return to a period antecedent to the composition of his song. At times he was greatly depressed, and seemed to feel most acutely his utter loneliness. One day a friend called to see him, and, on entering, said,—

"How are you to-day, Payne?"

"Downhearted enough," was the reply; "but last night I had one of the most glorious visions in a dream that ever met mortal eye."

"Ah, indeed, what was it?"

"Well, I will tell you. I suppose you think it was a scene of vast wealth, of a palace, or something else of that kind that man's desires are most set upon. It was nothing of the sort. I don't often have dreams, but when I do they impress me greatly. In this dream I saw a scene of most transcendent rural peacefulness and beauty. It was all that poet and painter could imagine. The landscape was composed of gently rolling hills, and sweet still valleys, and meandering streams. There were flowers and birds, crops, flocks, and herds. In the midst of all this stood various habitations of man, where I saw happy men, women, and children, and heard pleasant voices, laughter, music, and song."

"Truly a beautiful picture of human domestic contentment," said the friend.

"The life-long imagery of my brain," cried the poet, "of 'Home, Sweet Home.' Ah, how my soul revelled in the picture! But gradually it faded from my sight. I was transfixed. I strained my vision to catch its outlines as they grew fainter and fainter; but at last it had faded entirely away. I then

looked up, and saw a great cloud gathering, which grew dark and terrible. 'Ah!' said I, 'that cloud is significant of my own lot.' As I said these words, I saw traced upon it, in burning letters, those words of the Almighty to another miserable man:—

'A fugitive and a vagabond shalt thou be in the earth!'

In terror I recognized my doom, and awoke to find it both a dream and a reality."

The unhappy man buried his face in his hands, and seemed in the deepest misery.

"A very wonderful dream," said his companion.

"Well, do you know what I intend to do?" said Payne, looking up. "I'll tell you. I've been thinking a great deal over this matter, and I intend to write a song called and about 'Home, Sweet Home.' The picture of my dream shall be my aspiration for the task, and my lonely heart can well give touching pathos to my words."

Not long after, the song of "Home, Sweet Home" was given to the world by John Howard Payne. The dream is more especially recalled by the closing verse:—

"An exile from home, pleasure dazzles in vain;

Ah! give me my lowly thatch'd cottage again.

The birds singing sweetly, that came to my call—

Give me them, and that peace of mind dearer than all!

Home, sweet home!

There's no place like home!"

AN ORIENTAL TRANCE MEDIUM.

THE following interesting narrative is some three-and-twenty centuries old, and is to be found in "Plato's Republic" Book x., c. 16.

I will tell you the story of a brave man (Erus), the son of Armenius, by descent a Pamphylian, who happening on a time to die in battle, when the dead were on the tenth day carried off, already corrupted, was taken up sound; and being carried home, as he was about to be buried on the twelfth day, when laid on the funeral pile, revived; and being revived he told what he saw in the other state, and said, after the soul left the body, it went with many others, and that they came to a certain mysterious, hallowed place, where there were two chasms in the earth, near to each other, and two other openings in the heavens opposite to them, and that the judges sat between these; that when they gave judgment they commanded the just to go on the right hand and upwards through the heaven, having fitted marks on the front of those that had been judged; but the unjust they commanded to the left, and downwards, and these likewise had behind them marks of all that they had done. But when he came before the judges, they said he ought to be a messenger to men concerning things there, and they commanded him to hear and contemplate everything therein; and that he saw there through two openings, one of the heaven and one of the earth the souls departing, after they were there judged; and through the other two openings he saw, rising through the one out of the earth, souls full of squalidness and dust; and through the other, he saw other souls descending pure from heaven; and that on their arrival from time to time they seemed as if they came from a long journey, and that they gladly went to rest themselves in the meadow, as in a public assembly, and such as were acquainted saluted one another, and those who rose out of the earth asked the others concerning the things above, and those from heaven asked them concerning the things below, and that they told one another,—those wailing and weeping, while they called to mind what and how many things they suffered and saw in their journey under the earth (for it was a journey of a thousand years); and that these, again, from heaven explained their enjoyments, and spectacles of amazing beauty.

To narrate many of them, Glaucon, would occupy much time; but this, he said, was the same, that whatever just actions a man had committed, and whatever injuries a man had committed, they were punished for all these separately tenfold; and that it was in each, according to the rate of a hundred years—the life of man being considered as so long—that they might suffer tenfold punishment for the injustice they had done; so that if any had been the cause of many deaths, either by betraying cities or armies, or bringing men into slavery, or being confederates in any other wickedness for each of all these they reaped tenfold sufferings; and if

again, they had benefited any by good deeds, and had been just and holy, they were rewarded according to their deserts. Of those who died very young, and lived but a little time, he related other things not worth mentioning; but of impiety and piety towards the gods and parents, and of suicide, he told the more remarkable retributions.

After they arrive here, it is necessary for them to go direct to Lachesis. Then a certain prophet first of all ranges them in order, and afterwards taking the lots, and the models of lives, from the knees of Lachesis, and ascending a lofty tribunal, he says:—"The speech of the Virgin Lachesis, the daughter of Necessity: Souls of a day! The beginning of another period of men of mortal race. The demon shall not receive you as his lot, but you shall choose the demon; he who draws the first, let him first make choice of a life, to which he must of necessity adhere. Virtue is independent, of which everyone shall partake, more or less, according as he honors or dishonors her: the cause is in him who makes the choice, and the Deity is blameless." When he had said these things, he threw the lots on all of them, and each took up the one which fell beside him, except himself, for he was not permitted; and when each had taken it, he knew what number he had drawn. After this he placed on the ground before them the models of lives, many more than those we see at present; and they were all various, for there was lives of all sorts of animals, and human lives of every kind; and among these there were tyrannies also, some of them perpetual, and others destroyed in the midst of their greatness, and ending in poverty, banishment, and want. There were also lives of renowned men, some for their appearance as to beauty, strength and agility; and others for their descent, and the virtues of their ancestors. There were the lives of renowned women in the same manner. But there was no disposition of soul among these models, because of necessity, on choosing a different life, it becomes different itself. As to other things, riches and poverty, sickness and health, they are mixed with one another, and some were in a middle station between these.

At that time, therefore, the messenger from the other world further told how that the prophet spoke thus:—"Even to him who comes last, if he chooses with judgment, and lives consistently, there is prepared a desirable life, and by no means bad. Let neither him who is first be negligent in his choice, nor let him that is last, despair."

Of the water of Lethe all of them must necessarily drink a certain quantity, and such as are not kept by prudence drink more than they ought, and he who from time to time drinks forgets everything. And, after they were laid asleep, and midnight was approaching, there was thunder and an earthquake, and they were thence on a sudden carried upwards, some one way and some another, approaching to generation like stars. And he himself was forbidden to drink of the water. Where, however, and in what manner he came into his body, he was entirely ignorant, but suddenly looking up in the morning, he saw himself already laid on the funeral pile.

PRINCE JOSEPH PONIATOWSKI.

THE author of "Sketches of Continental Courts" relates that the brave Joseph Poniatowski was, about six years before his death, on a visit to a relation in Silesia, with a numerous party. They were assembled in the pavilion of the country-seat, when a plaintive but melodious voice was heard from the gate. It came from a gipsy, who was called in to prophesy the fate of each person. The first who stepped forth was Prince Poniatowski. The gipsy took his hand, looked attentively at it, then at him, and muttered in a low voice, "Prince, an *Elster* will bring you death." As *Elster* in the German language denotes both the River *Elster* and a magpie, the company made merry, wrote down the prediction, witnessed it and sealed it. It is still extant.

Now, as to its fulfilment. The Prince Poniatowski, it will be remembered, commanding a mixed corps of French and Poles, fought bravely in various battles, and was made a marshal of France by Napoleon just before the battle of Leipzig, in 1812. A few days after, on the 18th of October, while protecting with a handful of men the retreat of the French, he was twice wounded, and being pressed by the enemy, upon the banks of the River *Elster*, which was swelled by the rains, he spurred his horse into the river, and disappeared in the flood!

SPIRIT TEACHINGS.

THE following communications recently appeared in the London Spiritualist, having been given through the mediumship of a gentleman in private life, who does not wish his name to be published. Most of the spirits gave their names, and proved their identity, and the extracts they gave from their writings were found, after laborious search in the British Museum Library and elsewhere, to be true. Hence there is evidence that spirits can give teachings through a medium free, to a large extent, at all events, from color from his own thoughts: consequently the opinions printed below, obtained through his mediumship, may be assumed to be to a considerable extent "Spirit Teachings." The communicating spirits are many: each gives his name and details of his earth life very fully. These facts, in all cases unknown to the medium previously, have been invariably found to be correct in every particular. The handwriting peculiar to the communicating intelligence is always preserved and the individuality remains throughout the same.

The argument previously printed was resumed.

It is against this insidious form of religion that we wage determined war. Better for each struggling spirit that it should grope unaided after its God, trusting in the end to find him, though after many wanderings, than that it should be cramped and confined by the trammels of an earth-born orthodoxy, which prescribes the God, as well as the way to reach him—that way being through a wicket of which it holds the only key—which cramps all natural aspirations, drowns all soaring thoughts, and condemns the free spirit to mere mechanical action without a particle of true spiritual religion in it. Better, we say, anything than this parody on spiritual religion.

Some there are, and they not the noblest of your race, for whom it is essential that deep subjects of religion should be thought out ready to their hand. For them free spiritual thought would mean doubt, indecision, despair, death. They cannot climb the giddy heights where man must gaze into hidden mysteries, and face the unclouded radiance of the Sun of Truth. Not for them the pinnacles which overhang precipices deep down in which lie hid the Eternal Verities. They cannot gaze lest they fall; they cannot endure the ordeal; they must fall back on safer and more beaten paths, where others have walked before, even though the way be tortuous and uncertain. They must be hemmed in between high walls over which they dare not look. They must walk warily, picking their way step by step, and avoiding all inequalities, lest they stumble and fall. And so they fall back on the prescribed dogmas of unyielding orthodoxy. So it has been decided by the wisdom of the Church is the answer of their priests. Doubt is ruin; thought only ends in bewilderment; faith is the only safety. Believe and be saved. Believe not and be damned. They are not able to receive these things. How should they? They have not yet grasped the fragments of truth that lie on the very threshold of knowledge. How, then, should they enter in and dwell in the penetralia where truth is enshrined in fulness.

Q. I inquired whether I rightly understood that the work of teaching, a section of which is under the direction of Imperator (the control), derived its mission from Christ.

A. You understand aright. I have before said that I derive my mission, and am influenced in my work, by a spirit who has passed beyond the spheres of work into the higher heaven of contemplation. * * * Jesus Christ is now arranging his plan for the gathering in of his people, for the further revelation of the truth, as well as for the purging away of the erroneous beliefs which have accumulated in the past.

Q. I have heard something of this from other sources. Is this then the return of Christ?

A. It is the spiritual return. There will be no such physical return as man has dreamed of. This will be the return to His people, by the voice of His Messengers speaking to those whose ears are open; even as He himself said, "He that hath ears to hear, let him hear: he that is able to receive it, let him receive it."

Q. Is this message coming to many?

A. Yes, to many it is being made known that God is now specially influencing man at this epoch. We may not say more. May the blessing of the Supreme rest on you.

SUBSCRIPTIONS AND ADVERTISING RATES.

Subscriptions.—The SPIRITUAL SCIENTIST is published every Thursday by the SCIENTIST PUBLISHING COMPANY, and can be obtained of any newsdealer; or will be sent at the following rates:

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All communications for the Editor, books for review, &c., should be addressed E. GERRY BROWN, Office of the Spiritual Scientist, 18 Exchange Street, Boston, Mass.

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SPIRITISM AT THE CENTENNIAL.

The following interesting communication has been sent from Madrid to be published:—

SPANISH SPIRITIST SOCIETY, FOUNDED IN 1865,
MADRID, March 15, 1875.

To the President of the Spiritist Society of Philadelphia.

DEAR SIR: One of the spiritist societies of Spain, the Barcelonense Society for Psychological Studies, of which *La Revista Espiritista* is the organ, has conceived the great thought of bringing spiritism forward at the coming Universal Exposition in Philadelphia, in order that it may figure duly and worthily in Category X. of the classification among "objects illustrating the efforts made to improve the physical, intellectual, and moral condition of man." The Sociedad Espiritista Espanola, "centre of organization and of propaganda," has enthusiastically taken up this idea, and designs to promote it in Spain with a view of producing at this great competition the evidence of the state and progress of spiritism in this country; and it also proposes to invite the principle centres of Europe and South America to realize the same design on their part.

We do not doubt that North America will take the initiative and the chief direction, since it belongs to that continent to complete this great thought, which will perhaps make the greatest step made by spiritism in our day.

We entreat you affectionately, if you shall find it agreeable, to open communications with the spiritist centres and periodicals of both continents, since, as we have already notified them, we hope that they will efficiently second this idea.

The Spanish Spiritist Society sends you cordial salutations. May God promote charity and science.

Viscount DE TORRES-SOLANOT,
President.

CASE OF CLAIRVOYANCE.

The following paragraph recounting what was undoubtedly a genuine case of clairvoyance, we cut from the Boston Advertiser of April 18th:—

"A sensation is reported from Orangeburg, S. C. A few days ago a stalwart negro, named Reuben Gerter, went to have his fortune told by a female soothsayer. She told him of a great many things, and mentioned incidentally that he was a murderer. This was enough. When the words were spoken he fled with all speed. Then came certain men who had already recognized Reuben as one who had killed a man at Augusta, and who wanted him. The chase was taken up, and, though a stern chase, didn't prove longer than fifteen miles out of town. Reuben Gerter was examined before the authorities and there confessed the murder. He is now in jail at Orangeburg. It was a very dramatic and remarkable affair. That fortune-teller undoubtedly "had points" on the man, and used them in a way which she thought ought to build up her trade immensely."

Of course the persons who do not admit the now fully established phenomena of clairvoyance, will conclude

that the fortune-teller aforesaid, "had points on the man" (whatever that may mean), according to the Advertiser's conjecture. But every thorough student of psychology, will know that nothing is more common among mediums and sensitives, than precisely the kind of clairvoyance manifested in this case by the fortune-teller. Home, the medium, was once at a party in London, when he heard a man whom he had never met or heard of before, remark to another, "There's that humbug, Home." Instantly Home was "influenced," and turning to the man who had made the rude remark, he whispered in his ear something that caused the man to turn pale, and show great agitation. Taking Home aside, he said, "For God's sake where did you learn that fact in my life, which I thought no human being but myself was aware of." Home, of course could explain his knowledge only on the spiritual theory. The man who had called him a "humbug" afterwards became one of his fast friends. Such incidents are of every day occurrence in clairvoyance, as thousands can testify.

SPIRITUALISM IN RUSSIA.

Among the evidences of the spread of a great interest in Spiritualism among the intelligent classes of Europe, is the news that comes to us from Russia, where the brave and persevering Aksakoff has done much to commend the cause to the attention of thoughtful persons. We learn that Professor Wagner, who is one of the most eminent of Russian men of science, and of commanding influence, has lately become a Spiritualist, and is about to publish in the "Messenger of Europe," the most influential of Russian periodicals, an account of recent phenomena, and a defence of Spiritualism. When such men as Max Perty of Berne, Fichte and Hoffman of Germany, Flammarion and Favore in France, and Wallace, Gully, Crookes, St. George Stock, Varley, Hitchman, and hundreds of others of scientific culture in England have declared themselves convinced of the phenomena, we may well be patient, and take with equanimity, such little reverses as Messrs. Owen and Child, somewhat too hastily brought about. Fortunately there are now a plenty of overwhelming facts, even in the case of the Holmeses, that abundantly confirm the great fact of spirit materialization.

POPULAR SCIENCE.

The Popular Science Monthly was "started to promote the diffusion of valuable scientific knowledge," and is generally admitted to be the best periodical of its kind ever published in this country; but we fail to discover in it that enterprise which should distinguish a magazine claiming to furnish a record of what "science is to-day, fresh from the study, the laboratory, and the experiment." The existence of a new, and at present to "Science" a comparatively unknown, intelligent force, has been demonstrated conclusively in England, America, and other countries. And yet what notice is taken of the fact by the "Popular" Science Monthly? In admitting facts, it is not necessary that one should accept theories; and yet, it is barely possible that it is not "popular" to admit facts even, at all times, and perhaps because of this tendency the evidence of Prof. Crookes, Alfred Russel Wallace, Sergeant Cox, Prof. Robert Hare, and a host of others whose testimony has been of value to science, is at times completely ignored, and the attention confined to other subjects—more easily understood possibly, but when compared to the one in question, of very little value or importance to the average human mind.

Honest and Intelligent CRITICISM is the great want of Spiritualism to-day.

"A MYSTERY."

The Boston Courier is a journal which in years past has been most persistent in its attacks on Spiritualism; but in its issue of April 18th, we find, under the above title, the following remarkable statement:—

One of the strangest exhibitions, or coincidences, or revelations, or whatever it may be named, that we have ever heard or read of—very closely bordering upon the marvellous and supernatural—occurred not long since in the house of a Philadelphia gentleman. Its truth is vouched for by the gentleman, his wife, and family, all of whom are credible witnesses, whose testimony would not be doubted by anybody, but whose names we do not feel at liberty to make known. The facts as stated to us are as follows: One of those frosty mornings, of which we had such a superabundance, while the children of the family in which this strange revelation was made, were amusing themselves in the sitting-room, they observed a figure in the frosting on the window-pane. It appeared to be the picture of a female, holding in her hand a paper. The outlines were so plain that even the stripes on the dress were plainly observable. The children at once called the attention of the mother to the strange picture, and finally the father was called, who recognized in it an exact representation of his mother. Having a correct photograph of her, he brought it out and placed the pictures side by side, and they corresponded even to the stripes on the dress, except the picture in frost was holding the paper document in her hand. This picture remained upon the window-panes for an hour or two, till dissipated by the warmth of the room, or perhaps of the sun outside. But now comes the strangest part of the story. The next day after this appearance, the gentleman received by mail a paper package exactly corresponding with the one in the hand of the image, which, on being opened, proved to be a notice to the gentleman that he had become the heir to a large legacy from his deceased mother in a foreign land.

Many occurrences similar to that related above, are already recorded in the brief annals of Modern Spiritualism. How such "mysteries" can be explained outside of the Spiritual hypothesis no one has as yet been able to offer a reasonable suggestion. To call such an occurrence a "coincidence" is to demand more credulity than the Spiritualist asks for. To refer it to "psychic force" or to "epilepsy" is merely to give us juggling words without reasons.

The progress made during the last year, in establishing the fact of Spirit Photography will go far to verify "mysteries" like that related by the Courier. And now we have from the Hon. A. G. W. Carter of New York, an extraordinary account of photographs taken in the dark through the mediumship of Mr. T. H. Evans of Washington city. Mr. Gurney, the veteran photographer of New York, witnessed and tested the operation, and is reported by Mr. Carter as believing that it was actually accomplished. The same phenomenon recently occurred at the Spiritual Institute in London, through the mediumship of the Parkes. This is quite equal to the "mystery" on the frosted pane.

Some of the most wonderful and satisfactory manifestations of Spirit Power and Influence, are those obtained through the mediumship of Mr. David Duguid, the drawing and painting medium of Glasgow, through whom, during the past eight years, many DIRECT writings, drawings, and paintings have been executed by his guides. On page 82 we give a short account of a seance with him, and its results. Mr. Duguid is about 39 years of age, and a working cabinet-maker by profession. He has had no education further than is common among the working classes. He never studied or attempted drawing or painting before he was "influenced" while investigating Spiritualism. Under the guidance of spirits, he rapidly developed as a drawing and painting medium, and the execution and style of the paintings was pronounced by professional men to be of a superior order, and characteristic of the school painters, from whence the inspiration is said to come. Judged from a common standpoint

they would be extraordinary works for a working man to paint, without previous education and preparation; but when to this is added, that they are done with the eyes shut, in the dark, or only with gaslight, which is known to be quite unsuited for painting,—then we may say that they are most marvellous indeed. The guiding influence at first gave the name of "Marcus Baker," at the same time informing them that this was not his real name, which was subsequently found to be Jacob Ruysdael, who established his own identity, and the genuineness of the manifestations beyond all doubt. "Steen" referred to, is probably Jan Steen, a Dutch cotemporary of Ruysdael, who has also produced drawings and paintings through Mr. Duguid.

FOREIGN NEWS.

THE birth and death of a miraculous child are reported from Saarlouis. The mother had just been confined, the midwife was holding forth garrulously on the "blessed little creature," and the friends were congratulating the father on his luck, when somebody asked what time it was. Judge of the surprise of all on hearing the new-born babe reply distinctly, "Two o'clock." But this was nothing to what followed. The company were looking on the infant with speechless wonder and dismay, when it opened its eyes, and said, "I have been sent into the world to tell you that 1875 will be a good year, but that 1876 will be a year of blood." Having uttered this prophecy, it turned on its side and expired, aged half an hour. The good people of Saarlouis, it is said, have been quite upset by the miraculous utterance of the precocious prophet.—*Lloyd's Weekly News.*

A CORRESPONDENT, recently writing from Antwerp, observes,—“About Spiritualism here there is nothing to say, for it is either unknown or forgotten. The time will only come for its promotion when the religious question now debated and fought between Germany and Catholicism will have taken a favorable turn.”

AMERICAN SPIRITUAL INSTITUTE.

The third session of the Spiritualists' Convention, was held at Rochester Hall Sunday afternoon, April 18th, H. S. Williams, officiating as President, and E. Gerry Brown as Secretary.

The Temporary Executive Board through its chairman asked for instructions or suggestions relative to the formation of the new society; a resolution was introduced and adopted that the remarks of this meeting be confined to the plan of organization.

Dr. H. B. Storer, moved a re-consideration of the motion whereby, the association was to be formed, when 100 names were obtained. Dr. T. B. Taylor offered a substitute, but withdrew it, and spoke on the motion.

The motion to re-consider was carried. Dr. H. F. Gardner moved that an organization be effected when 500 names are obtained. J. B. Hatch, offered an amendment that an organization be effected Wednesday evening, April 28.

Previous motions laid on the table and,
Voted; that hereafter, on future motions and at future meetings, only those persons shall be entitled to vote who have signed the basis of organization.

The motion to organize when 500 names were obtained and its accompanying amendment were now discussed.

Dr. H. F. Gardner withdrew his motion; M. T. Dole, thought the matter might safely be left with the Committee of twenty-two. J. B. Hatch withdrew his amendment.

Voted; to leave the whole matter to the Committee on organization. A Committee of three, M. T. Dole, Mrs. Woods, and A. E. Carpenter, were appointed to retire, and nominate a rallying Committee to increase the number on the lists.

The rallying Committee were reported as follows:—
Mrs. Mary D. Stearns, Mrs. M. J. Burns, J. B. Hatch, Mrs. C. C. Hayward, Mrs. M. L. Union, Dr. Chas. Main, Mrs. Mary F. Starbird, Mrs. Mary A. Charter, S. P. Morse, Mrs. S. A. Thayer, Chelsea, H. S. Williams, Mrs. A. A. Woods, Mrs. J. M. Carpenter, Edwin Brown, Mrs. Alfred Nash, Chelsea, John Davis, Watertown, Mrs. Susie W. Fletcher, Mrs. Crafts, E. Boston.

Voted; that a meeting of the members of the American Spiritual Institute be called for Monday evening April 26, at Rochester Hall, for general consultation, and that each member be notified.

Adjourned to Sunday, April 25th, 1875.

"MIRACLES AND MODERN SPIRITUALISM."

THREE ESSAYS BY ALFRED RUSSEL WALLACE.—A REVIEW FROM THE LONDON SPIRITUALIST.

THIS book is a reprint of essays, one of which, on "Miracles," for depth of thought and closeness of reasoning, is the finest specimen of literary work in the present book, and a clear answer to the arguments of Hume, Lecky, and others against miracles or inexplicable wonders, which, however, are not assumed by Mr. Wallace to be outside the domain of law.

Another of the essays is entitled "A Defence of Modern Spiritualism." This portion of the book will be the most attractive to those who are not Spiritualists, but who desire information on the subject. Mr. Wallace makes known in this essay the interesting circumstance that he paid one visit only to the spirit photographer at Holloway, and obtained an "unmistakable likeness" of his own mother, but somewhat more pensive and idealized than in life.

The following extract is interesting:—

MR. A. R. WALLACE ON THE EFFICACY OF PRAYER.

The recently discussed question of the efficacy of prayer receives a perfect solution by Spiritualism. Prayer may be often answered, though not directly by the Deity. Nor does the answer depend wholly on the morality or the religion of the petitioner; but as men who are both moral and religious, and are firm believers in a Divine response to prayer, will pray more frequently, more earnestly, and more disinterestedly, they will attract towards them a number of spiritual beings who sympathize with them, and who, when the necessary mediumistic power is present, will be able, as they are often willing, to answer the prayer. A striking case is that of George Muller, of Bristol, who has now for forty-four years depended wholly for his own support, and that of his wonderful charities, on answer to prayer. His "Narrative of Some of the Lord's Dealings with George Muller" (6th Edit., 1860) should have been referred to in the late discussion, since it furnishes a better demonstration that prayer is sometimes really answered than the hospital experiment proposed by Sir Henry Thomson could possibly have done. In this work we have a precise yearly statement of his receipts and expenditure for many years. He never asked any one, or allowed any one to be asked, directly or indirectly, for a penny. No subscriptions or collections were ever made; yet from 1830 (when he married without any income whatever) he has lived, brought up a family, and established institutions, which have steadily increased, until now four thousand orphan children are educated and in part supported. It has happened hundreds of times that there has been no food in his house, and no money to buy any, or no bread or milk or sugar for the children. Yet he never took a loaf or any other article on credit even for a day; and during the thirty years over which his narrative extends, neither he nor the hundreds of children dependent upon him for their daily food have ever been without a regular meal! They have lived literally from hand to mouth; and his one and only resource has been secret prayer. Here is a case, which has been going on in the midst of us for forty years, and is still going on; it has been published to the world for many years, yet a warm discussion is carried on by eminent men as to the fact of whether prayer is or is not answered, and not one of them exhibits the least knowledge of this most pertinent and illustrative phenomenon! The Spiritualist explains all this as a personal influence. The perfect simplicity, faith, boundless charity, and goodness of George Muller have enlisted in his cause beings of a like nature; and his mediumistic powers have enabled them to work for him by influencing others to send him money, food, clothes, &c., all arriving, as we should say, just in the nick of time. The numerous letters he received with these gifts, describing the sudden and uncontrollable impulse the donors felt to send him a certain definite sum at a certain fixed time, such being the exact sum he was in want of, and had prayed for, strikingly illustrates the nature of the power at work. All this might be explained away if it were partial and discontinuous; but when it continued to supply the daily wants of a life of unexampled charity, for which no provision in advance was ever made (for that Muller considered would show want of trust in God) no such explanation can cover the facts.

The argument might be pushed further than Mr. Wallace has done in this paragraph, wherein he assumes that "medial power" may sometimes be absent when prayer should be answered. In Spiritualism there is much evidence of the truth of Swedenborg's statement, that the thoughts of all people are connected with the spirit world, and that good and evil thoughts are synchronously shared—usually unconsciously—by vast numbers of spirits and mortals, so that all men are mediums.

When a man aspires for that which is pure, and true, and

loving, he probably places himself in harmony with higher spirits and leaves a greater gulf between himself and the hells, consequently leads a much better and happier life than those who never have recourse to prayer. Aspiration is usually followed by inspiration, and true prayer may be defined as aspiration, so that a man by act, and thought, may pass his whole life in prayer, yet never go down on his knees, never enter a church, and never utter a word of supplication. As the King says in *Hamlet*:—

Words without thoughts never to heaven go.

Savages and sometimes civilized men pray to the spirits of particular departed mortals; we know one medium who is sometimes plagued by bad spirits, and who prays to Socrates, of whom he is a great admirer; the plan is usually efficacious, the evil influences depart and good ones flow in, probably because by the act of prayer he raises himself out of the sphere of bad spirits. There is evidence in Spiritualism that prayer is good for all men, whether medial power in the ordinary sense of the word be present or not.

On page 229 Mr. Wallace quotes from *The Spiritual Magazine* a valuable passage, because of the additional light it throws upon the influence of the mind of the medium upon manifestations. The statement is made by Dr. F. L. H. Willis, professor of *Materia Medica* in the New York Medical College, as follows:—

THE INFLUENCE OF THE MIND OF THE MEDIUM UPON MANIFESTATIONS.

One evening the medium went into the dark room alone, and took her seat at the piano. I was in the sitting-room adjoining, (the door between was open), the light from which made every object in the circle-room distinctly visible. Scarcely had the medium struck the first note on the piano, when the tambourine and the bells seemed to leap from the floor, and join in unison. Carefully and noiselessly I stole into the room, and for several seconds it was my privilege to witness a rare and wonderful sight. I saw the bells and tambourine in motion. I saw the bells lifted as by invisible hands and chimed, each in its turn, accurately and beautifully with the piano. I saw the tambourine dexterously and scientifically manipulated with no mortal hand near it. But suddenly by a slight turn of the head, the medium became aware of my presence; instantly, like the severing of the connection between a galvanic battery and its poles, everything ceased. Mark this; so long as my presence in the room was known only to the invisibles, so long the manifestations continued in perfection; the moment the medium became aware of it, everything stopped. A wave of mental emotion passed over her mind, which was in itself sufficient to stop the phenomena at once. The incident proved to my mind most clearly that, in most cases, it is the condition of the medium that renders it so difficult for spirits to perform these wonders in the light, rather than any lack of power or disposition on their part.

When there is a lack of "harmony" at spirit circles the spirits are probably not directly affected thereby, but their instrument, the medium, being in a state of timidity or distrust they cannot act so well; a calm, happy state of the nervous and mental system of the medium being desirable. When a medium is agitated by passion not by anxiety, spirits with physical power have more scope than at other times; for that state of mind, as we have seen on more than one occasion, permits the veriest fiends to run riot; it is the very reverse condition to that in which a medium may place himself by prayer. Perhaps in Dr. Willis's case, the spirits as well as the medium, did not know he was there; they may possibly have been able to get the information only through the consciousness of the medium. In the case of the outrage at Miss Cook's circle, the medium had no suspicion of foul play, neither had the spirits, so the manifestations went on very well, showing that what information the spirits could get in that particular case, could only have reached them through the consciousness of the medium. We have known unjust suspicions on the part of mediums to react on the utterances of spirits.

Mr. Wallace's book offers few loopholes for criticism; we can only speak of it in terms of almost unqualified praise, so will conclude this notice by quoting a few of his own experiences:—

MR. WALLACE'S EXPERIMENTS IN MESMERISM.

My earliest experiences on any of the matters treated of, in this little work were in 1844, at which time I was teaching in a school in one of the Midland counties. Mr. Spencer Hall

was then lecturing on mesmerism, and visited our town, and I and many of my pupils attended. We were all greatly interested. Some of the elder boys tried to mesmerise the younger ones, and succeeded; and I myself found several who, under my influence, exhibited many of the most curious phenomena we had witnessed at the lecture. I was intensely interested in the subject, and pursued it with ardor, carrying out a number of experiments to guard against deception and to test the nature of the influence: Many of the details of these experiments are now stamped as vividly on my memory as if they were events of yesterday, and I will briefly give the substance of a few of the more remarkable.

I produced the trance state in two or three boys, of twelve to sixteen years of age, with great ease, and could always be sure that it was genuine, first, by the turning of the eyeball in the orbit, so that the pupil was not visible when the eyelid was raised; secondly, by the characteristic change of countenance; and, thirdly, by the readiness with which I could produce catalepsy and loss of sensation in any part of the body. The most remarkable observations during this state, were on phreno-mesmerism and sympathetic sensation. By placing my finger on the part of the head corresponding to any given phrenological organ, the corresponding faculty was manifested with wonderful and amusing perfection. For a long time I thought that the effects produced on the patient were caused by my wishing the particular manifestation; but I found by accident that when, by ignorance of the position of the organs I placed my finger on a wrong part, the manifestation which followed, was not that which I expected, but that which was due to the position touched. I was particularly interested in phenomena of this kind, and by experiments, made alone and silently, completely satisfied myself that the effects were not due to suggestion or to the influence of my own mind. I had to buy a little phrenological bust for my own use, and none of the boys had the least knowledge of, or taste for phrenology; yet, from the very first, almost all the organs touched, in however varied order and in perfect silence, were followed by manifestations too striking to be mistaken, and presenting more wonderful representations of varied phases of human feeling than the greatest actors are able to exhibit.

These experiments have a value because of their bearing upon the "devil" theory of certain of the lower manifestations, which are sometimes accompanied by low passions or deceit. The medium at the time is usually in a mesmeric sleep, and if the spirits have to work through or draw power from the base of the brain in producing certain physical results, may there not sometimes be no particularly evil spirit at work in the case, as in this example of Mr. Wallace and one of his school-fellows? May not the repulsive effects be due to the enhanced action of particular portions of the brain? Bad spirits are certainly at work sometimes, but observers should bear in mind that phreno-mesmeric influences may tend to produce some of the same results.

COMMUNITY OF SENSATION IN MESMERISM.

The sympathy of sensation between my patient and myself was to me then the most mysterious phenomena I had ever witnessed. I found that when I had hold of his hand he felt, tasted, or smelt, exactly the same as I did. I had already produced all the phenomena of suggestion, and could make him tipsy with a glass of water by calling it brandy, and cause him to strip off all his clothes by telling him he was on fire; but this was quite another thing. I formed a chain of several persons, at one end of which was the patient, at the other myself. And when in perfect silence I was pinched or pricked he would immediately put his hand to the corresponding part of his own body, and complain of being pinched or pricked too. If I put a lump of sugar or salt in my mouth, he immediately went through the action of sucking, and soon showed by gestures and words of the most expressive nature what it was I was tasting.

A medium is believed to be a person mesmerised by "a spirit out of the body," instead of by "a spirit in the body," and there is evidence tending to prove that one of the chief motives which draws low spirits to the lower mediums, is the power they thereby gain of enjoying the pleasures of earth over again by community of sensation with the medium. Yet the cases are not quite parallel, for Mr. Wallace does not say that he felt sensations first communicated to his medium. Nevertheless, the possibility of communication of sensation in one direction is established, and we do not know what might have taken place in the other, had Mr. Wallace been a disembodied spirit. Mesmerists who undertake to heal disease, sometimes take upon themselves the maladies of their patients (but in a somewhat milder form), until by experience they learn how to throw off the adverse influence.

Once at a public seance, while Mr. Morse was entranced,

the communicating spirit was asked to explain "The Psychology of Drunkenness." The "Strolling Player" replied that the man while drinking had his thoughts and passions stimulated by a horde of spirits of departed drunkards, who, through him, were tasting their old pleasures over again—"Fine sport for you, my masters!"

MESMERIC PHENOMENA DURING THE WAKING STATE.

After I had induced the state of coma several times, some of the boys became very susceptible during their ordinary waking condition. I could induce catalepsy of any of the limbs with great ease; and some curious little facts showed that it was real, not imaginary, rigidity that was produced. Once a boy was in my room in a state of complete rigidity when the dinner-bell rang. I hastily made passes to relax the body and limbs, and we went down together. When his plate was before him, however, he found that he could not bend one of his arms, and not liking to say anything, sat some time trying to catch my eye. I then had to go to him, and by two or three passes rendered him able to eat his dinner. This is a curious and important fact, because the boy went down thinking he was all right. The rigidity was therefore in no way caused by his "expectation," since it existed in opposition to it. In this boy and another one I could readily produce the temporary loss of any of the senses, as hearing or smelling, and could even so completely take away the memory that the patient could not tell his own name, greatly to his disgust and confusion, and this by nothing more than a simple pass across the face, and saying in an ordinary tone of voice, "Now, you can't tell me your name." After he had remained utterly puzzled for some minutes, if I made a reverse pass, and said, "Now, you know your name again," his whole countenance would change—a look of relief coming over it as the familiar words recurred to his memory.

PROBABLE DUPLICATION OF FORM.

Mr. Wallace, after narrating some of his earlier experiences in Spiritualism, narrates how he put a wineglass under a table near a medium, and adds:—

After a short time it was gently tapped, producing a clear ringing sound. This soon changed to a sound as if two glasses were gently struck together; and now we were all astonished by hearing in succession almost every possible sound that could be produced by two glasses one inside the other, even to the clang of one dropped into another. They were in every respect identical with such sounds as we could produce with two glasses and with two only, manipulated in a variety of ways, and yet I was quite sure that only one wine-glass was in the room, and every person's hands were distinctly visible on the table. . . .

I may add that the imitation of the sound produced by two glasses was so perfect that some of the party turned up the table immediately after we left it, under the impression that the unseen power had brought in a second glass, but none could be found.

Either a second wine-glass was brought into the room and carried away again by spirits—for through some mediums they have full power to do this—or the wine-glass was temporarily duplicated, as in the duplication of the forms of mediums at materialization seances, and as in the duplication of the blue dress of Mrs. Fay at the recent seance at the house of Mr. Crookes. If no second wine-glass was introduced, the fact described by Mr. Wallace shows that an object placed near a medium for a minute or two, only can be duplicated; and whether this actually was or can be done, ought to be determined by experiment now that the question is raised. It has long been known that the body of a medium, and the dress long charged with emanations from that body, can be duplicated, but whether objects suddenly brought near a medium can be treated in the same way, is not yet known with certainty.

London, J. Burns; 1875. *Miracles and Modern Spiritualism*. Three Essays by Alfred Russel Wallace: pp. 236.

For sale by Scientist Publishing Company, 18 Exchange Street; Price \$1.75.

JOHNSON writes: "That the dead are seen no more" said Imlac, "I will not undertake to maintain against the concurrent and unvaried testimony of all ages and all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth; those who never heard of one another would not have agreed in a tale which nothing but experience can make credible. That it is doubted by single cavilers can very little weaken the general evidence, and some who deny it with their tongues, confess it by their fears."—*Raselas*.

SPIRITS PAINTING IN THE DARK.

THE MEDIUMSHIP OF DAVID DUGUID OF GLASGOW. A SITTING DESCRIBED BY W. OXLEY IN THE LONDON SPIRITUALIST.

ON Thursday evening (March 25th), by the arrangements of our kind friends "within" and "without," I was privileged to witness a phase of spiritualistic phenomena, unique, so far as I know, namely, the production of oil paintings in the dark, and without any action whatever, by embodied human beings.

There were five present besides the medium, in whose house we met at 8 p. m.; being asked if we had any choice as to the character of the manifestations, we replied that we left it to our invisible friends to do what they thought the best.

A prepared or grounded card, about 18 by 9 inches was then arranged upon the easel, and Mr. Duguid was soon off in an unmistakable trance. I do not think it would be possible for any one to imitate this; the pupils of his eyes are turned high up above the centre line, and the upper lids drawn over so as to exclude all light from the optical parts, the white part only being exposed on the under side; in this position they are fixed until the influences are removed, and the medium is restored to his normal condition.

The medium then placed himself at the easel, and prepared his pallet and color-box. When the gas was turned off, and the room was in total darkness, we heard the pencil scratching for a few minutes, when the raps from the table instructed Mr. Bowman to turn on the lights; we then saw the outlines of a landscape in strong, bold marking; this preamble occupied about three or four minutes. The gas jet was then left burning, when the medium dashed off—or rather on—the coloring, and in about twenty minutes the painting was finished, the medium's eyes being fixed all the while as before mentioned. The painting itself was a fair production, being a lake scene, with three mountains in the distance, and bold rocks in the foreground, with trees on the right.

"Steen," the controlling representative spirit, now ordered that the medium should be tied in his chair, which was done by Mr. Bowman, both arms being fastened by kerchiefs, and the wrists as well, all firmly knotted, so that the medium could not possibly use his hands. Before being thus fastened, six plain cards, *carte* size, were placed on the table, when a piece was torn off the corner of one and given to one of the sitters; the gas was then turned off. It was afterwards ordered to be turned on again, and Mr. Bowman was told to do the same to a second card, the piece torn off being given to me; the gas was then turned off again. We sat in darkness for about three minutes when the raps announced that the gas should be lighted (in darkness the sitters all sat with locked hands); the two cards were not to be seen; in fact they had disappeared, the medium being fastened in his chair just as he had been tied. The gas was again turned off; we sat in total darkness for about five minutes, when the raps ordered the gas to be lighted.

To my astonishment the two missing cards were now on the table, the one with a miniature landscape, the other with a bust of a young girl, with golden-colored hair and a blue dress, the oil paint being quite wet, and the medium exactly as he had been fastened. That Mr. Duguid could not have done them is certain from the fact that he had not moved, and the painting utensils had previously been all put into the box, and all the paint cleared and scraped off the pallet; that none of the sitters could have done them was equally certain from the fact that every hand was clasped, and seeing that the whole was done in pitch darkness, even if they could have done it the feat would have been none the less wonderful. The gas being once more turned off and the medium fastened as before, two music boxes, one a small, the other a large one, started off playing alternately, and the small one floated away to what appeared to be a considerable distance, the effect of which was very fine. We each were then favored with perfumes, the aroma of which was simply exquisite, being a combination of the rarest eastern spices. Steen was now asked if he could say who the portrait represented, to which he replied that he did not know, but that the "old ones" were telegraphing to me. The "ancient one," Hafed, the Persian magician, one of the "wise men of the East," then told me through Steen who it was to represent, and he further gave me some particulars respecting the communications he had given through the medium, but which I forbear

to note, as they would not at present be understood.

The communications which have been taken down by Mr. Nisbet, as they were uttered through Mr. Duguid, the medium,—the accumulation of five years,—purport to be a history of the earth life and spirit life of *Hafed, Prince of Persia*, and will form a volume of not less than 550 pages demy 8vo, and enriched by copies of a series of drawings, done by direct spirit agency, illustrative of his history. This work if Mr. Nisbet meets with sufficient encouragement to publish it, will form one of the most valuable additions to the already rich spiritualistic literature of our times, and will be one of its rarest treasures.

Mr. Duguid is a man of gentle and unpretentious appearance, and no one who is a discernor of spirits can be in his presence without feeling that they are in the presence of a man who is "without guile." May he long be spared to be an instrument for the cultivation of such a glorious work as he has been gifted to perform.

NOTES AND NOTICES.

A COPY of the *Spiritual Scientist* will be sent to any address in the United States for twelve months, on pre-payment of two dollars and a half. As it is highly desirable that copies should be distributed gratuitously in quarters where they are likely to have a beneficial effect, donations to that purpose will be thankfully accepted.

FRIENDS in the various parts of the country will oblige the editor by forwarding to him newspapers issued in their respective localities that may happen to contain any matter likely to prove interesting to Spiritualists, or in which statements may have appeared of an incorrect character—a very common occurrence—regarding Spiritualism. The paragraphs to which attention is called should be marked to save trouble.

LET seven harmonious minds form a circle in their desire to obtain the higher knowledge of spirit-life; when this is determined, appoint a Secretary to record the communications given, and it will be found that there are seven attendant spirits whose names will be given; these names will reveal the character and quality of the controlling spirits who are representatives of some human quality of intelligence and affection. If those who are seeking interior truths relating to the human spirit will adopt this course, they will be richly rewarded—so says an English writer.

MAGAZINES. The *Popular Science Monthly*, for April, among other contributions, has an article by Prof. Huxley, on some of the results of the expedition of H. N. S. Challenger; Prof. Albrecht Muller, continues his interesting paper on *The First Traces of Man in Europe*; The Editorial Table, as usual, is well filled with short reviews of some of the principal matters now occupying the attention of Scientists.

Human Nature, London, has much that is interesting and instructive on Spirit Photography in its April number. These articles written by (M. A. Oxon), are carefully compiled, and are valuable because of the numerous well attested facts, which he presents; St. George Stock writes on Irvingites and Spiritualists.

Spiritual (London) Magazine, for April, Geo. Sexton LL.D. Editor, comes well filled with readable articles, and a variety of subjects pertaining to the Spiritual Philosophy. William Howitt, Dr. Hitchman, Thomas Brevoir, are among the well-known contributors to the present number.

The *Christian Spiritualist*, a monthly paper also edited by Dr. Geo. Sexton, must do a good work, judging from the tenor of its articles.

BOSTON SPIRITUALISTS UNION, hold meetings, on Sunday evenings; exercises of a varied character. Trance addresses, on questions proposed for consideration, &c. At Rochester Hall 554 Washington Street.

DR. TAYLOR will deliver a carefully prepared lecture, before the Boston Spiritualists' Union, in Rochester Hall, next Sunday evening, at 7.30. Subject: What are the responsibilities of Spiritualists in Boston to-day?

THE "Science of Spiritualism," in pamphlet form, is now ready and for sale at this office. Single copies are sold at five cents each; and fifty or more at three cents each.

JOHN A. ANDREW HALL. Mrs. S. A. Floyd, lectures under control Sunday afternoon and evening at John A. Andrew Hall, corner of Chauncy and Essex streets.

CHILDRENS PROGRESSIVE LYCEUM, meets every Sunday forenoon at Rochester Hall, 554 Washington Street. The public are cordially invited. Visitors will find the exercises interesting and entertaining in their nature.

TO INVESTIGATORS.

ABOUT MEDIUMS.

Many who give their attention to Spiritualism for the first time frequently ask, "Why is a medium necessary to communicate with the spirit world?" If my mother or child in spirit-life desires to communicate with me, why do they not do so direct?" Remember you are on one plane of existence, while they are on another of a very different grade. If you yourself desire to do a thing, you must use the necessary instrumentalities to effect it. You must be provided with a spade to dig, a pen to write, or a vessel to hold water. You have legs to walk, hands to work, and vocal organs wherewith to speak. But these agencies have no power in themselves. All power resides in the spirit within the organism, the parts of which it simply uses as so many tools to effect its manifold purposes. The connecting link between spirit and material structures is the nerve fluid and other finer elements, which are impalpable to our senses. Now to the spirit these ethereal fluids are as real as flesh and blood and bricks and stones are to us who are in the body. Some persons give off from their bodies a superabundance of this nerve fluid, of such a kind that those in the spirit world can attach themselves to it, and thus bring themselves into relation with the world of matter. Some mediums give off a fluid that enables the spirits to move heavy objects and make sounds or raps. Other mediums give the spirits power to materialize themselves from the vital elements derived from the medium's body. A class of mediums can be put into the trance state, and the spirits can speak through them in the same way as a mesmerist operates on his subject. Spirits can also move the hands of some to write; others get impressions. All are mediums of some sort, and by forming a spirit-circle these gifts may be cultivated.

Ample instructions for conducting the spirit-circle may be found on another page but the most important thing to observe is a proper attitude of mind on the part of the investigator. Mrs. Tappan, in one of her inspirational orations has said: "The true key to spiritual investigation is sincerity, candor, a willingness to receive the truth; no simple probing or penetrating inquisitiveness will answer, no curiosity that seeks for mere mental sensation, nothing that seeks to augment the individual opinion upon any individual subject. You should go about this investigation with the mind free from influence upon this subject. Let it be as free as the air, as clear as water, as transparent also as light and life; and then each minute vibration of the spiritual world may reach you; whether it be upon your own mind or upon the mind of another, you will be able distinctly and positively to determine."

AT THE CIRCLE.

As hand in hand we sit and sing,
Magnetic currents run
Twixt Heaven and Earth to make the ring
That weds two worlds in one.

GERALD MASSEY.

WHERE ARE THE DEAD?

Yes, friend, where are they? Where are those loved and dear ones who have passed from your mortal sight? You alone perhaps knew how hard and bitter the parting was, with hardly a gleam of hope to bring comfort to your sorrowing heart. You know how doubtful it seemed when and where you would meet that loved one again. "Where are they?" is ever the burden of your cry, but it has met with no response. "Where are they?" Why with

you still; cheering and guiding you through the path of life though you know it not. Mother, thy child is still living, in a brighter and fairer sphere. Widow, he who was thy life's joy here is still watching over you, still loving you, and caring for you.

Father, mother, sister, brother, husband wife—the dead are not dead. They are but living in another condition of life. They can under certain conditions communicate with you, and assure you of their continued love and care. Hark! their voices are speaking to you through the gloom and sorrow of your heart's night, bidding you weep no more, but to rejoice in the truth which has brought comfort and joy to millions of people all over the globe. Spirit-communion is no fiction, but a glorious fact, revealing the blessedness of the life beyond.

A WORD TO INQUIRERS.

"Is there another state of existence beyond the present? Do those we call dead still live?" are questions which occur at some time or another to all in every condition of life. To the educated and the ignorant—the happy and the wretched—rich and poor—high and low, the change which men call death, comes and removes some one from their midst, leaving those who are thus bereft in the deepest sorrow. To many the dead are indeed dead. They neither know when and how they will meet the departed one again; nor what the state is in which they now exist, if there is even a continued existence, of which they are not sure. Which one of us has not lost some loved one—a father, mother, sister, brother, husband or wife; and which one of us has not wished for some intelligence of the departed one? Yet many would be surprised if told that such is possible, and that the so-called dead are living in a world of their own—and still possess their individual loves and affections for those they have left behind. The method of communication will be found described in another column.

REST FOR THE WEARY.

No mortal lives who does not yearn for the spiritual; who losing a friend, does not long for some positive evidence of immortality and the reappearing. What beseeching at the gates of heaven!

In the effort to supply the fainting pilgrims, the popular church digs up old dead roots from Judean dirt for food. They give a serpent for a fish. Hence almost everybody is sick—weary—wrecked in hope—bewildered in darkness.

But there is a rest. At the inspirational founts of pure Spiritualism is rest for the weary. They who have felt the magnetic currents of spirit-life coursing in body and mind, drinking deep at the springs of God do enter into rest. And what a rest! How unspeakable—how ineffable—how full of glory, is this rest of soul!

SPIRITUALISM TRUE.

How do we prove this? You enter any court of justice to take human evidence, to assemble a certain number of witnesses, three of whom shall be acknowledged as wholly unreliable—wholly untruthful; you examine these separately, and despite their unreliableness, they shall each separately confirm each other's statements; and this is evidence which no court of civilization can reject—evidence which for hundreds of years has been accepted as testimony in all courts of judicature. Now enlarge upon your position; let your three witnesses be truthful; the fact that they

shall confirm each other is no additional weight—none at all. It is deemed by the keenest analyst of human nature impossible that three persons separate from each other shall represent the same circumstances exactly, unless those circumstances have a common origin in truth, no matter whether the witnesses be reliable or not. But double the number of witnesses treble it, multiply it by hundreds, by thousands, by millions—remove your witnesses to every part of the world, separate them by oceans and continents and spaces of time that it is possible to bridge over; and when, instead of three millions, you have three times told three millions of persons, each testifying to the same general points of faith, that is authority which we think we are justified in presenting to you and it is upon such authority Spiritualism rests.

EMMA HARDINGE

TO FORM A SPIRIT CIRCLE.


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

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

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.
 2. Let the circle consist of from three or five to ten individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands on its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm; but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, very considerably delays the manifestations.
 3. Before the sitting begins, place some pointed lead pencils and some sheets of clean writing paper on the table, to write down any communication that may be obtained.
 4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.
 5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.
 6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.
 7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.
 8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.
 9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.
- The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.
- If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary.
- Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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