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FEBRUARY NUMBER.

Edited by
E. Gerry Brown.

SPIRITUAL

A Monthly, Scientific Record of
Important Current Events Connected with
Modern Spiritualism,

Together with Original and Selected
Articles on its Philosophy.

SCIENTIST

Volume VII.

No. 1.

1878.

Boston, Mass., U. S. A.

50 Bromfield St.

Room Number 6.

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August 6 to August 28.

Public services commence August 12 and continue to August 27.

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SPIRITUALISM
Deserves Investigation.

SPIRITUALISM deserves investigation, because within the last twenty years it has found its way into all the civilized countries on the globe; it has also a literature of thousands of volumes and not a few periodicals.

The London Dialectical Society, Adam Street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th of January, 1866, as follows:—

"A. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Berghem, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds; James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffrey, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volckman, Esq.; Horace S. Yeomans, Esq."

Professor Huxley and Mr. George Henry Lewes to be invited to co-operate. Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:—

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Sergeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq."

After inquiring into the subject for two years, the Committee issued its report, which, with the evidence, forms a bulky volume. Among other things this Committee reported:—

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

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As a preface to any thoughts which may suggest themselves to our mind concerning the Cause of Spiritualism, we will relate a narrative handed down by tradition, and from which some useful lessons may be extracted :

It was the last day of the old year, late in the evening. Theophilus, Bishop of Antioch, sat wearily musing in his study. He had taught the young, and preached three times that Sunday, and now, worn out and dejected, he sat in the gloom, with his head resting upon his hand. He must have fallen asleep, for suddenly the room seem full of light, and Jesus—whom he loved, and sought to serve in spirit—appeared before him.

Looking upon him in love and pity, Jesus said,—“Why art thou so sad, O Theophilus?”

And Theophilus answered, “I have been looking back, this last evening in the year, on all my past labor, and my heart is cast down within me. Nothing seems to remain as the result of all my thirty years of toil. I have preached thy Gospel, as thou knowest, three times every Sunday in church, and often in the week in many a cottage. I have labored

among the poor and ignorant in this great city to win them to thee. I have diligently taught the young, instilling into them their catechism and scripture, and yet I feel that I have not succeeded—I have not found my way to the hearts of my hearers. Often, when I have been pouring out my very soul, they have appeared indifferent and uninterested. They stay away from church on the slightest pretext. Numbers, whom I have persuaded once or twice to come to our services, never come again. My young catechumens only come to me because their parents send them. I cannot make them interested in the lessons of religion and righteousness which I give them. Indeed, I have heard some of them say that Sunday to them was the dreariest day of the week. O my Lord, how is it I cannot make souls love thy righteousness and truth, even as I love them myself?”

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"and now listen to another parable. Two merchants went forth to sell goodly pearls. One took his pearls with him, and set them before the eye in the sunlight, so that men might behold their beauty, and many rejoiced in them; they were drawn in love towards them. The other went forth without his pearls, and, describing them to the ear in many words, thought, from his faithful description of thier beauty, men ought to buy them. But men did not rejoice in things they could not see, and of which they could only darkly conceive. They, therefore, were not drawn in love towards them, and cared not to buy them. The wise merchant became rich, the foolish one remained poor."

"And am I, Lord, the foolish merchant?" inquired the bishop.

"Truly," said Jesus; "for hath not the mind its eye and ear, as well as the body, which wise men call the imagination and the understanding. When I spoke to the people, I brought my pearls with me in parables; I set before their mind's eye pictures of living souls with the beauty of goodness in them, and men heard me gladly because I made them see—as if I had opened blind eyes—where all was darkness before. And when men saw how goodly was the pearl, they also loved it and desired it for themselves."

"I see now, O Master," cried Theophilus, "all my folly. I have gone forth without my pearls. I have not, in teaching thy truth and righteousness, set them forth in living beings before the mind's eye of my people, nor helped them to see the beauty of goodness in them. I have simply talked about goodness and sin to the mind's ear, and my people have not heard me gladly, because with all my talking I have left them still in darkness groping after me. Ah! I see now as I never saw before; I have given them neither sight nor love. Pardon, Lord, thy unfaithful servant who had forgotten thy words: 'It is sufficient for the disciple to be as his master, and the servant as his lord.'" And Jesus turned a parting look of love upon him, and said, "Henceforth, Theophilus, the common people, nay, even little children, shall hear thee gladly." The vision then vanished, and Theophilus awoke to enter upon the new year with a joyous hope.

We, too, wish that all to whom the Cause of Spiritualism is dear, may enter upon the new year, 1878, with joyous hope. Spiritualism, so far as we comprehend it, contains

a philosophy and a religion, which are well calculated to benefit and elevate mankind. If it has failed to commend itself to those who have heard its message of glad tidings, it must have been that the method employed for its propagation has not been of the truest and best kind. The pearls of great price in Spiritualism should be placed before men, so that they may see their beauty and rejoice. That this has not been fully done in the past, the more thoughtful among Spiritualists will admit. Nay, indeed, we venture to say that Spiritualism has been presented to some minds in a manner that would make it appear ridiculous, rather than beautiful.

Have Spiritualists a message to deliver to mankind? Surely they have. So far as we know it, they believe in an infinite God, ever kind and beneficent to His children, who ever seeks their welfare, who even punishes them to do them good, and not for their eternal misery. They believe there is a continued life for human beings, after they have passed through what men call death. They believe they have opportunities there to retrieve the misdeeds of their earthly life, if they will embrace them. They believe endless progression awaits mankind. They believe—because they say they know by experience it is true—that the so-called dead are alive and interested in the welfare of those they loved on earth, and are ever near to bless them. They thus can hold out the largest hope to mankind, such hope as is calculated to banish despair, and cause the dry wilderness of many human hearts to bud and blossom as the rose. What, then, is wanted for the Cause of Spiritualism, is not merely mediums, but upright Spiritualists, who will so live as to show that however Spiritualism may be frowned upon by some, and ridiculed by others, to them it is a power, infusing hope, imparting strength to bear life's burdens cheerfully, to labor for man's welfare, and for themselves to aspire after, that they may obtain that "crown of righteousness which fadeth not away."—Communicated l. m. d. 405.

BREVITY OF POWER.

A little rule, a little way,
A sunbeam in a winter's day,
Is all the proud, the mighty have,
Between the cradle and the grave.

— [Dyer.

THE ASTRAL FLUID AS SPOKEN OF BY MYSTICS AND ROSICRUCIANS.

According to the most learned metaphysicians, throughout the universe, there is a pure, universal, shining, fiery and invisible fluid free from matter, purer than ether, more powerful than the loadstone, stronger than the thunderbolt, and swifter than the lightning. This may be termed the soul-principle of being, the strength and cohesive element in minerals, the growing power of plants, the life of men and animals—the Astral Fluid—as generally spoken of by Mystics and Rosicrucians.

The Astral Fluid is the Hebrew Life, and the modern Magnetic Fluid, Nerve Aura, &c., of the Mesmerist. It is also called the Corrosive Fire, in allusion to its burning, purifying, or destroying the sensual world in man, which is the end in all things; for its action is to reduce all things back again into their own visible essence, and the ushering in of the "New Jerusalem" mentioned in Scripture. The investiture of this Astral Fluid upon the Soul as Spiritual Body is called the Astral Spirit. Thus whilst the Soul or innermost of man is a Divine emanation from Deity, the Body or outermost is a combination of earthly or material atoms, vitalized by this Astral Spirit, which is as the life-principle to the Body, the ethereal body of the Soul, and forms the connecting link between the Soul and Body. It is herein that

the power existeth whereby spirits can become visible, and make sounds and other manifestations. This Astral Spirit in man is a combination of all the imponderables in the Universe, and its original essence is derived from the Sun and Planetary system. It is a true Cosmos of the Universe, and in the sum of its wonderful structure is contained those emanations from air, earth, and sea; it is also upon this Soul-covering that all the sand-grains of character are indelibly photographed or imprinted. Seers perceive its graduated essences in rings or spheres, more or less attenuated in proportion to their distance from the Soul or proximity to the Body.

The most interior or Soul (Solar or Sun) spheres connect man with those Solar and Astral influences under which he was brought into existence; and as they change with Planetary changes, they affect the mind, influence the character, and constitute those very links by which the stars act upon man's destiny. As the Soul's origin, then, is in Deity, and as the Astral Spirit's origin is in the Solar System, how vastly important upon the young or inceptive babe's character and organization must be those solar and planetary influences which prevail through every stage of embryonic life, and at the very period when, from planetary and solar influences, it is born upon earth as a living creature.—*Raphael's Almanac* for 1878.

THE PROCESS OF MATERIALIZATION SEEN AND DESCRIBED.

H. E. Francis, Hon. Sec. of the Brixton Psychological Society, records in the l. m. d. 404, that in company with four other members of the society, they held a seance at the residence of D. Fitzgerald, 6 Loughborough Road, Brixton, Dec. 13. Mr. Eglinton, medium. Conditions, cabinet formed by folding doors and black calico across the opening; gas flame about the size of a candle; chair at the opening of the cabinet on one side. We quote:—"Eglinton entered, entranced, sat on the chair, then removed it, and walked up and down the room in an agitated manner. Then, joining our hands, and placing the ex-

treme outer hands on the others, he was energetically engaged for some time in throwing from us into the cabinet what might be termed magnetic power, though no substance was seen. Then, returning to the opening of the cabinet, he stood, when we saw at his right side a pillar of nebulous matter, which gradually took the human form, grey and ghostlike, like the marble hewn into shape by workmen before the sculptor gives it life and beauty. This form vanished through the black curtain, drawing the medium after it, when immediately appeared a grey form, draped from head to foot and veiled, appar-

ently a female, for it had a woman's roundness and grace. This advanced four paces towards us and retired; and we saw as she turned in adieu the flowing drapery of her robe trailing for some distance on the carpet.

The figure known as 'Abdullah,' at least six feet high, one-armed, habited in white garments, with head-dress and glistening jewel, then advanced two yards into the room and within one yard of the sitters, near enough to be touched, if we were so minded, and to see the soft glittering eyes, the bronze of his complexion, and the black and glossy beard. Four times was this repeated, each time retiring with a truly oriental salaam, and we could see the bending of the knee-joints as he performed it.

Then the face of 'Joey' was placed through the opening of the curtain, and he exclaimed with a heartiness that left no doubt of its truth, 'How glad I am to see you all!' He then also came towards us, previously squatting at the entrance and observing he did not like to approach unless properly attired, threw from himself a quantity of drapery which has no earthly material to liken it to.

It came into the room, a cascade of exquisite gossamer that Titania might have chosen for her nuptial couch. Then, gathering it up, he stowed it in some mysterious way about himself, retiring and again and again repeated the marvelous and interesting experiment. He finally produced a hinged slate with a crumb of pencil inside it, which one of the sitters had tied in a peculiar manner, and after asking that gentleman to hold it with him, 'Joey,' after one or two attempts and retirings for more power, managed to write the word 'Joey' on one side and 'Mr. B.,' in a circle, on the other; and with his hearty benison the sitting terminated."

W. Newton, F. G. S., gives a similar account in the l. s. 278, in which he says:—"During 'Joey's' and 'Abdullah's' stay with us, the deep breathings of the medium were heard, as well as the movement of his boots on the floor; and, in order to test the objectivity of the forms, I displaced the parallelism of the visual rays by squinting and by pressure upon the ball of the eye; in every case the duplicate image showed itself.

THE DIRECT VOICE. FORM MANIFESTATIONS. STRENGTH AND AGILITY EXHIBITED. TESTS.

At Cardiff, Eng., a circle has been sitting for nearly two years for the purpose of perfecting the phenomena of materialization. They made one report in the *Medium and Daybreak*, June 15, and the account of the seance of Nov. 7, from which the following abstracts are made, appears in that journal of December 21, No. 403.

They have cultivated the direct voice until now it is tolerably perfect, and they converse with "Hopeful" one half an hour at a time.

Another spirit-friend, who has made her appearance on the scene materialized, is known to them as "Charity," and displays such mental and physical peculiarities, as distinguish her altogether from the medium. She exhibits remarkable strength and agility, and is accustomed to walk down stairs into the front parlor, and take a seat on the sofa, in the presence of a few friends assembled there, staying three or four minutes at a time. The principal test which she gives us is the

display of muscular strength far surpassing that of the medium; she is in the habit of requesting the heaviest of the circle to seat themselves in the centre of the room, and then lifting them, chair and all, completely off the floor, repeating the process several times in succession, and this with perfect ease and steadiness. In the exhibition of her power, a weight of twelve or fourteen stone is no hindrance. The *physique* of the mediumistic friend convinces the observer of his utter incapacity for the accomplishment of such feats.

The same spirit is said to occasionally "materialize a ring by the aid of something, which she appears to take from a gold chain laid on the table for that purpose."

They have several tests of a minor character, such, for instance, as hearing the medium fall from his chair inside the cabinet while the material form was to be seen outside, or hearing him moaning or breathing heavily

under the same circumstances ; names of deceased persons, either written or given through the alphabet, which were unknown to the medium (and in one case unknown to any of the circle), but afterwards verified. The different heights of the figures, which vary from about 4½ feet (a little girl), to nearly 6 feet. A piece of material cut by one of their number from a cross of a rose color which a spirit wears, having faded, was restored on being brought to the circle. A lock of hair of a texture and color different from that of the medium has also been obtained.

Except, when a new control manifests, the gas jet is turned up to its full extent. Other conditions are not mentioned, but the report

alludes to the ambition of the circle to obtain "incontrovertible evidence of genuineness," and to "establish the reality of the phenomena beyond a doubt." They have also seen the medium and materialized form at one and the same time.

The report is signed by A. J. Smart, 3 Guilford Row, Cardiff, Eng. It is certified by Rees Lewis, Elizabeth Lewis, 5 Montgomery Terrace, William Smith, John Andrews, Taliesin Williams, S. F. Wayland, Charles Baker, Moses Williams, Madame Gillies, James Edward Hill, Marian Hill, Emma R. Wayland, J. Rees, Eliza Williams, Thomas Joyce and William Mathews. The name of William Smith is that of one of the materialized spirits.

For the Spiritual Scientist.

P O E T R Y .

BY GEORGE WENTZ.

Poetry is the spiritual made comprehensible to the human, and poets are interpreters and diviners of spirituality. This is poetry in essence. Poetry in its attribute is beauty and grace in motion, direction, sound or vision, as in architecture, music, language or art. There is poetry even in mathematics ; indeed, the very basis of poetry is mathematics. The old question as to the line of beauty, whether it be in the strait or flowing lines, is still unsettled, for the reason that it is not in either one exclusively, but in each respectively. There is a beauty in the straight line, and there is a beauty in the undulating line, each having its own separate and distinctive Poetry, appealing, though in different modes, to the same perception, and giving rise to different though not dissimilar emotions or conceptions. If we think of a line that is straight, we describe it mathematically, as the shortest distance between two points ; if we think that it is beautifully straight or curved we add poetry to mathematics by characterizing it as possessing the very quality derived from its mathematical exactitude, namely, that it is exactly straight or exactly curved. If it were not for this exactness, it would not be beautiful, and consequently, would not be poetic. Exactness is the necessary element of mathematics, as beauty is

of divinity. The exactly beautiful, or the union of mathematics with the spiritual, is, therefore, poetry.

No one can comprehend the poetry of verse without a spiritual conception of the idea versified ; as no one can appreciate the lines of a ship or house, nor the colors of a painting, without catching the meaning of the modeler, architect, or artist. Some critics go so far as to say that the idea or meaning of a production is all there is of it. But, the material thing combining with the idea to form the entirety, must have consideration as well as its counterpart.

The play of "Hamlet" is a storehouse of practical Spiritualism. The times indeed are out of joint when it is strikingly strange that spirits should walk abroad. Horatio and Bernardo see the shadowy majesty of Denmark, come quite freshly from his ceremonies, equally as well as Hamlet himself, because they are companionable to him, and sympathize with his views on most important affairs. But the queen cannot perceive the spirit-form because her inner vision is defective from excess of the sensual eye.

Pope, not to mention Milton, is compelled to use spiritual machinery ; Dryden also ; while Bunyan's "Pilgrim's Progress" is a highly spiritualized prose-poem, which was

outlined in a dream. If the latter poets have less of this characteristic of true poetry, it is because they are singers of a more material age, and write verse more substantially descriptive as consonant with pure science. Yet, as there is no science without religion, neither is there any age without its poetry. For, religion is the poetry of science, its power, its grandeur, its grace, the sublimation of the true. The New England poet Longfellow is full of the spirit of the new dispensation which, indeed, is but the revival of the old; and the chief principles of Spiritualism, if they did not now exist, might be reconstructed from his writings.

Everything in this world has its poetic side. Mathematics becomes poetic when numbers become innumerable or dimensions enormous. The immense duration of the past, as well as the prolonged future, have the

effect of the sublime, which is a part of poetry, on the human mind. Infinitude of time and space, extremes of vision and of motion, also. I speak of the understandable qualities of things; their essence abides in the depths of infinite intelligence. We not only think poetry, but we sense it. There is poetry of distance; a poetry of motion as well as of direction; a poetry of lines and masses which we call architecture; a poetry of color which we call painting; a poetry of form which we call sculpture; a poetry of sound which we call music; a poetry of thought which we call the ideal; and a poetry of expression which we call beauty. None are so poor as not to "do it reverence," and the wilderness of material life it makes to blossom as the rose. All forms are its own, from Burns in his cot and Bryant in the primitive forests, to Shakspeare in the spiritual world, and Milton among his angels.

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and their influences they had exact records for four hundred and seventy thousand years carefully noted down. The Lord inquired of Job, "Canst thou bind the secret influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazarroth in his season, or canst thou guide Arcturus with his sons?" and the Book of Judges informs us that "the stars in their courses fought against Sisera." This ancient faith is alike found in the hieroglyphics of Egypt; amongst the Peruvians when Pizarro subjugated them; when the Mexicans were conquered by Cortez; and it has found its way into every clime, and every language bears record of its presence. The names of the week commemorate the faith of the past, our Christian Sabbath is complimentary to the worship of the Sun, and even in our language, when delineating character, we use astral phraseology and preserve recollection of the seven planetary temperaments; one man is termed Saturnine, another Jovial, another Martial, &c. The sacred names of the Deity, the mystical Elohim, and the ineffable JAH, are astrological in their origin, as well as the terms Lord of Sabaoth and Lord of Hosts. Thus for thousands of years Astrology swayed the minds of saint and sage, of old and young, of learned and illiterate alike. Long anterior to the Israelites lisping the name of the Seer of Sinai, before Israel gave his blessing to Jacob, or Abraham worshipped on the plains of Mamre, Astrology was a science and a religion, was studied in Chaldea, and had a priesthood in Egypt. —*Raphael's Almanac for 1878.*

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Dr. Schilemann is himself, though unconsciously, one of the most curious relics of the mythical world which he exhibits. He lives in a critical age, but is not of it. Though master of many languages he has never learned the word doubt. Having been possessed from childhood by an unquestioning faith in Homer, as an historical authority, he went to the Troad in 1871, and dug into the hill of Hissarlik, with an enthusiastic hope of finding there traces of a civilization which was destroyed when gods and men

united to punish a prince (who had been the arbiter of the prize of beauty among the great goddesses of heaven), for stealing the daughter of Olympian Zeus. Scholars in vain pointed out to him that, if there ever was a Troy outside of the fancy of the bards, it must be sought where the bards placed it; and not where the local pride and superstition of the people of New Ilion, in defiance of them, had claimed its site. But Dr. Schileman, with Homer for his events and heroes, and with "tradition" for his geography, went resolutely to work; and his earnestness found a rich reward. He discovered more than he had dared to dream of. Destitute of the critical faculty; intolerant of doubt, more

even in himself than in others; not enduring to hold his judgment in suspense,—for every new discovery his mind finds a place in some preconceived theory, or at once frames a new and more marvelous one to fit and hold it. His report of facts is shaped and colored throughout by his imaginative convictions; and his readers find themselves taken out of the world of history and chronology into a realm of wonders, hardly nearer to experience than the fairy-land of Spenser, the spiritual battle-plain of Milton's angels, or the misty field of Tennyson's Lyonesse. He found the walls which Apollo and Poseidon built; he found the streets through which the pious son of Aphrodite bore his old father from their burning home; he found the Scæan gate, at which the sons of the gods sat wondering at the beauty of Helen, as a

theme worthy of a world in arms; he found the royal treasure of King Priam, the diamonds and jewels which had been the ornaments of beauty and the pride of power, in the days when the sons of God and the daughters of men were in daily and intimate association.

The critical world, while it could not accept Dr. Schliemann's interpretation of these discoveries, was startled and puzzled by the wonderful facts which he had brought to light. The doubt which some strove to throw on his good faith was speedily dispelled; the objects which he described are certainly in existence, and were found at Hisarlik; and his descriptions, when stripped of the inferences and beliefs with which his fancy had mingled and wrapped them, proved to be in substance correct.

APPARITIONS IN BRITISH COLUMBIA AMONG THE INDIANS.

The British Columbia papers of the 22d ult., which arrived here yesterday, contain an account of a singular apparition at Metlakatlah. Fourteen years ago a mission was started there among the Tsimshaen Indians by Mr. William Duncan, under the auspices of the Church Missionary Society of England. Mr. Duncan is assisted by Rev. Mr. Collinson and Rev. Mr. Hall, also Church of England missionaries. Metlakatlah is an inhospitable spot. Away up there, above the fifty-fourth parallel of latitude, the climate will not admit of agriculture being extensively engaged in. Wheat cannot be brought to maturity. Potatoes and other root crops seem to grow pretty well. Formerly the Indians of the Tsimshaen nation offered human sacrifices, and it is said that they also indulged in cannibalistic proclivities. It would seem, however, that they confined their eating of human flesh to their "medicine" festival, and even then no one ever saw them do more than, while engaged in the demonical rites which were customary on these occasions, merely bite it. The victims at these celebrations were members of other tribes whom they had enslaved. Not only are the teaching and influence of Mr. Duncan having the effect of making the In-

dians fall away from such inhuman and heathenish practices, but they are also removing much of the deadly hostility which formerly existed among different tribes. It will be remembered that during their visit to British Columbia last fall Lord Dufferin and party visited the mission and spoke highly of the work being done by Mr. Duncan and his associates. But to the apparition story:—The Hudson Bay Company's steamer Otter, which arrived on the 21st ult. at Victoria, reported on the authority of Rev. Mr. Hall, that while the Indians were at prayer in the mission house on the night of Sunday, the 14th, five figures robed in white suddenly appeared near the communion table and remained there in a kneeling position for some time. The Indians rushed into Mr. Hall's house, and begged him to come back with them. He did so, and distinctly saw the figures, and, with Mrs. Collinson, watch them until they mysteriously faded away. Mr. Hall is willing to make oath to these facts, but refrains from expressing an opinion on the matter. It is said that some of the officers of the United States revenue cutter Woolcot, also saw the apparition. Mr. Duncan and Mr. Collinson were away at the time. Probably Mr. Hall will be asked to give further details.—*Quebec Chronicle*, Nov. 9.

WHAT POSTERITY WILL THINK OF US. A GLIMPSE INTO THE FUTURE

EXTRACT FROM A NEWSPAPER OF THE TWENTY-FIRST CENTURY.

The following article is evidently a part of a letter from one friend to another. A portion of the silk on which it was printed, had been so defaced, by the ravages of time, that it was exceeding difficult to decipher the contents; and therefore we are compelled to omit the commencement of the letter, and can only present a portion of its conclusion. It will be seen that the date of this paper is A. D. 2278; and the article is copied from another paper, found in a bottle, floating on the ocean, the date of which was A. D. 2078. It is the poetry of prophecy.—[ED.]

“We present our readers, this noon, with this rich relic of antiquity, being a part of the contents of a news journal, printed on silk in the olden time; its date is January 19th, A. D. 2078, exactly 200 years ago, this being January 19th, A. D. 2278. We make the following extracts for the purpose of showing our ten millions of readers the wonderful contrast between the present condition of the human race, and the astonishing barbarism, (which, by the way, was at that time—2078—regarded as the very essence of civilization and social perfection,) of that dark age. Our readers will notice the tone of pride in which the writer speaks, when contrasting the age in which he lives, with the uncouth barbarism of the 18th and 19th century. But here is the article, it speaks for itself:—

‘Ah! my lovely Zolivia, would that I could spare the time to fly to thee on the wings of love, that I might drink in the soul-floods ever gushing from the snowy fountain of thy gentle spirit; but, alas! it cannot be. Zolivia, my lovely one, the soul of thy Dalvin yearns to be free from the thralldom, to which it has so long been subjected, and he longs to sleep—or as the savages of the 19th century used in their ignorance to express it—die. In the dark ages, whose history I have lately been reading, my Zolivia, men lived to an astonishing age; because they were so utterly ignorant of the laws of life and development, that they plodded on through sixty, seventy, and even in rare cases, even an hundred years, ere they completed their external spiritual growth, which is essential to a passage over the River to the first form of the second life. Their ignorance, my love-bird, was such

that diseases, and frightful disorders, without number, afflicted them, and a healthy human cranium was scarcely ever seen, and consequently a perfect human pleasure seldom, if ever, enjoyed or experienced; and as a further consequence of their darkened state, they were subject to mental disorders of the most terrible kind, among which, as I learn from the perusal of their history, were two of a peculiarly distressing nature; there were, first a strange fatuity, which caused them to imagine untold perfections residing in a kind of earth, or lustrous metal, which they called gold, the same, Zolivia, with which the worship-temples of our cities are built. This strange disease, which so sadly afflicted the barbarians of the 19th century, affected the eyes in such a manner, that nothing was regarded as beautiful, unless it had a yellow hue; and, strange as it may seem to you, no man had influence, or was considered even respectable, unless he possessed a large amount of small medals, made of this yellow earth, together with large bundles of sheets of paper, adorned with pictures, and which were called bank notes. These pictures, instead of adorning the walls of their dwellings, were kept securely locked in ponderous iron trunks, called safes.

The second disease to which these poor creatures were subjected, and which affected the nervous system in a most singular manner, was one known as Political Ambition. After a man had, by the exercise of what was then known as MEANNESS, but which has long since become extinct in the human breast, after he had accumulated a large bundle of these pictures, to which I have alluded, the back part of his brain became inflamed, and then the strangest vagaries took possession of his mind, and he would place himself in a position where all the people could see him, and beg of them to lay him in a bed made of small bits of paper, called ballots, and attempt to carry him thereon into a place more or less elevated, called office, where he was generally treated as a lunatic, and became the gilded slave of the very men who placed him there; the disease sometimes

lasted a whole life, but was at times cured by saline draughts, or a bath or two in a river whose waters were salt. The people would occasionally place the patient in a wherry or boat, and then row up the stream, where the bath was taken, and convalescence generally followed. Let us return :—I stated that I was weary, my Zolivia, but I know I shall soon pass through the transition, my lovely one, and in my new form will often visit thee, and avail myself of the privilege to sometimes bears thee with me to the temples in the spirit-realms of Jupiter and Saturn. It is thirty years, Zolivia, since my birth on earth and I am growing old. I have recently taken a retrospective glance down the dim vista of the past, and have been comparing our present condition, with that of the people of the dark age of the 19th century, as I have told thee. They had a species of animal called the horse, in those early times, which have long since become extinct. They also had machines called locomotives, which, considering their ignorance of mechanics, were very ingeniously constructed ; they were impelled by vapor, and roared and rumbled over the surface of the earth, at the rate of fifty miles an hour ; rather slow speed for these days of aerial navigation. Then it took more than a week to cross the sea, from the European to American continent ; a journey which we now make in 40 hours. They also transmitted thought through metallic wires, in those days, Zolivia, which they called telegraphs. It is amusing and instructive to think of the imperfection of everything in those days ; our rapid means of personal transit, and of thought-transmission in this present year 2078, and the snail-like paces of 1878. At that early date, men slew animals called oxen, sheep and swine for food. Statues and pictures of those singular looking beasts, may be occasionally seen in our antique museums. There is but little room for wonder or surprise, that the human soul failed to develop its powers under the influence of such horrible food : for we, in this age, Zolivia, realize the truth, and know that the soul and body fed on the aromas distilled and extracted from the blood and gore of slaughtered brutes, cannot reap the fruits which the intellect and soul of man was intended to, from the glowing knowledge of love and wisdom beyond the azure skies ! We know, Zolivia, that the soul can grow, expand, purify, and become melodious, only

when sustained by the fine, Electric, Magnetic, Odyllic and Edeanic aromas, which evolve from the finer departments of the floral, faunal and frutal kingdoms of Nature, in the lower and the upper realms ! In those days of human infancy, my gazelle-eyed Zolivia, men failed to realize that the stupidities, ferocities, hatreds, and in fact ever quality of brute, was and is, incarnated, condensed and crystalized in the flesh and essences of the physical structure thereof. We, in this age, know that man is not sustained by flesh, or substance, but by the essences, or the sublimated aromas thereof, which are by the stomach extracted therefrom, and which then assimilate with, and form part of, first the blood, and then, by virtue of still more important changes, pass to the nerves, and still refining and ascending become the pabulum of the human spirit itself.

History informs us, my precious one, that the ancient people of the 19th century were savages, barbarians, selfish sycophants, and fawning knaves ; because my love-light, the essences of the flesh they ate contained and imparted the qualities of the beasts that furnished it. In these days—2078—we reject such things, and as a consequence need not the aid of metallic wires to transmit thought, but do it by the exercise of clarified mind !

In the 19th century—the night time of the human mind—mankind required material and sensational proof and demonstration of the fact of immortality. What an astonishing statement ! and yet it is true ! It makes us smile, when we look back and realize their astonishing obtuseness. It is amusing, Zolivia, when we picture to ourselves spirits, angels, seraphs, edeonics and arsarsarphs, being actually compelled to make noises on tables, or to clarify portions of the brains of certain persons then called mediums, in order to prove man an immortal being. This state of things has long since ceased, my best-beloved, and men know better than to saturate their forms with poisons. Men no longer inhale the smoke of a burning vegetable called tobacco, or of a gum called opium, as they did in the dark ages of the 19th century. They no longer drink chemical liquids and fiery compounds, known as tea, coffee, wine and alcohol ; nor do we subsist upon roots which grow in the ground, for those were evidently intended not for man, but for the beasts, which lived in those days, and which were provided with horn-like pro-

tuberances wherewith to dig them from the soil. We now inhale pure air, and are not poisoned with the rarified and partially burned oxygen of stove-furnished rooms; nor do we waste our physical powers and excellencies for the sake of a passing moment of pleasure, which is false, fleeting, evanescent and hollow, and consequently do not sap the foundations of life, from which flow the finer emotions and feelings of the spirit. But our education commences in the bodies and souls of our parents, years before we are born; consequently we have none of the strange looking men which people of the dark times of the 19th century, called physicians, or doctors, who were endowed with a knowledge of the science of poisons; for it is a fact, Zo-

livia, that whenever a man or woman became poisoned, these personages straightway administered poison still more deadly than the original; yet, in spite of all this, the people lived to the astonishing age of 60, 70, and sometimes 80, or more, years. This resulted, however, from the fact, that men took more care of their bodies than their minds; for, like us, they knew how to expand the soul and fit it for the skies, they would sooner have left the earth, and mounted aloft, to a happier home."

Thus ends a part of the letter we thus far have been able to decipher. We have engaged the services of an eminent cryptographer, who will furnish further translations, at another time.

THE HISTORY OF CLEOPATRA'S NEEDLE.

Mr. John Dixon, C. E., the engineer who has undertaken the task of removing from Alexandria and erecting in London the Cleopatra obelisk, lately gave an interesting lecture at the United Service Institution, on the subject of his arrangements for the conveyance of the stone to England, and the plan he purposes adopting for placing it upon its pedestal, when a suitable site shall have been determined upon.

Cleopatra's Needle, as it has been termed, was the oldest monument existing which recorded upon its face a history dating from its birth, and as some persons had questioned the utility of taking such pains to possess it, he might, he thought, bring to their recollection a few of the principal dates with which the monolith was associated. Fifteen hundred and fifteen years before Christ, Thothmes III, the greatest monarch of his time, caused this stone to be quarried at Syene, some seven hundred miles up the Nile, and erected in the City of On, in celebration of a high festival, and engraved upon it hieroglyphics commemorating the event. Three hundred years later Ramees II., finding no more honorable place in which to inscribe a record of his achievements and virtues, added other lines of characters. Twelve centuries passed, and On meanwhile became the great university of the world. Joseph, and after him Moses, went there to study and learn all the wisdom and science of the ancient Egyptians; and after them Euclid, Pythagoras,

Plato, and other men illustrious in the annals of ancient history. This brought the period down to the Christian era and the time of Cleopatra, with whose history the name of the obelisk was so intimately associated, and who, no doubt, instigated its removal to the Alexandria site, although she was not fated to witness its erection there. For the further history of the obelisk, we were indebted to an inscription discovered on a claw of one of the brass crabs that formerly supported the stone on its pedestal. It related that, during the seventh year of the reign of the Emperor Augustus, Barbarus, the then Prefect of Egypt, caused the monument to be erected by a certain Pontius—supposed by some to have been the grandfather of Pontius Pilate—to ornament the water-gate of Cæsar's temple. How the obelisk came thrown down was uncertain, but possibly it might have been for the sake of abstracting the said brass crabs. The obelisk suffered no further vicissitudes until the year 1801, when the French endeavored, during their occupation of Egypt, to remove the mass to Paris, but were prevented from carrying out that intention by their defeat at the hands of the British troops. Mr. Dixon then glanced at his own connection with the present effort to realize Mehemet Ali's gift to the nation, and said that some years ago, in conjunction with General Sir James Alexander, whom he had found working in the same field, a plan of transport had been matured, and the prelimi-

naries arranged, and there only remained the sinews of war to be provided. It was at this juncture that Mr. Erasmus Wilson came forward, and if the obelisk was destined to be erected in London, it was to that gentleman that the thanks of the nation would be primarily due.

Such being the history of the monument, he thought no one could say that the efforts to preserve it from destruction had been misdirected. Passing to the more scientific part of the subject, namely, the engineering appliances adopted in connection with the transport and erection of obelisks, Mr. Dixon said that the Egyptians left no decisive record of their plan; but in the erection of the St. Peter's obelisk before the Vatican, the Romans employed for a month the united power of fifteen hundred men and one hundred and forty horses. The French method in 1835 was not materially different, although they economized labor better, both consisting in

building up a timber framework round the obelisk, and hauling it into an upright position. But with the advent of newer and better mechanical appliances, he thought it would not be to the credit of English engineering if he followed the same plan in the present case. Mr. Dixon then went on to describe the construction of the vessel built to encase the Cleopatra Needle and the calculations involved, and the incidents of the launch, which have been already made public. He argued that the voyage of the vessel had fully borne out the conclusion formed as to her perfect seaworthiness, and that they were running no risk whatever in trusting the obelisk in such a structure. But for the unfortunate shifting of the ballast in the Bay of Biscay all would have ended well, for the ship remained perfectly sound and watertight. She was now at Ferrol, in Spain, but they might reasonably hope before long to witness the arrival of the Needle in the Thames.

THE RECTOR'S GHOST.

In the ancient town of Dorchester, Dorset, one Christmastide (I cannot fix the exact date, but it was not earlier than 1814, and might probably have been the following year), a rumor arose that a ghost had appeared in the old church of St. Peter's to the clerk and sexton. They were both dreadfully frightened, and the former, I think, insensible for a time. The spirit was said to be the Rev. Nathaniel Templeman, the late rector, who died in 1813.

The story reached the ears of the then rector, the Rev. Henry John Richman, a learned and intelligent man, genial and kindly (I have the pleasantest recollections of him). The action he took in this affair was attributed to his eccentricity, in which he certainly gave proofs in regard to some other matters. He had an invalid wife and sister-in-law, both very nervous; so, to avoid annoying them, he examined the clerk and sexton both together, and apart, at the house of my aunt. I was quite a child then, but can just remember the whispering and excitement, and the men being shut in with the rector. The particulars of the story I heard afterward.

It was the custom in Dorchester, on Christmas Eve, for the clerk and sexton to decorate the church, not in the artistic fashion of modern times, but with large bunches of holly and mistletoe stuck about indiscriminately. Afterwards they gave the church a good cleaning for Christmas Day. On this

Christmas Eve, the clerk and the sexton, after locking the doors of the church in order to prevent the intrusion of curious persons, busied themselves, as usual in Christmas preparations until the winter day drew to a close, when they sat down, on a form in the north aisle, to rest from their labors.

Then it was, as they told Mr. Richman, that the temptation came upon them to take a glass of the Sacramental wine, which was kept in the vestry. After obtaining the wine, they became aware that someone was sitting between them on the form. There had been no sound of steps, and the figure passed neither, but seemed to grow upon the seat. They both recognized the late rector, or "Old Master," as they called him: he had the old familiar look and dress. He turned with a stern countenance from one to the other shaking his head in his peculiar way, but did not speak. The sexton, Ambrose Hunt, was able to say the Lord's Prayer; Clerk Hardy was utterly unable to utter a word, and shook with extreme terror. The spirit after a while rose, and retreated down the aisle, turning round occasionally with the same awful look. He seemed to melt or vanish over the family vault, where his body lay. I never heard any explanation, except a surmise that somebody concealed in the church, and dressed like the late rector, frightened the men, but the "somebody" was never discovered, and I believe the other good rector believed the men's story.—*Lucia A. Stone.*

Shute Haye, Walditch, Bridport, Eng.

Editor's Notices and Comments.

SPIRITUAL SCIENTIST.

PUBLISHED MONTHLY.

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

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ABBREVIATIONS.

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

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

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

TO THE FRIENDS OF THE SCIENTIST.

Commencing the present volume, as it will be perceived, we present the Spiritual Scientist in a new form—that of a monthly magazine. We have no time or room at present to devote to a review of the past history of our enterprise, nor do we deem it necessary to recount the difficulties and embarrassments attendant upon the establishment of a journal of the peculiar character of our own. Suffice it to say that the multifarious obstacles which limited resources and the combined unfavorable circumstance of the outer world have thrown in our way, have been, to a considerable extent over-come; and with the experience of the past and in view of the bright-

ening prospects of the future, the Spiritual Scientist may be considered as permanently established. Pecuniary responsibility, which we deem adequate to all possible contingencies, has been assumed for its continuance. But those who have thus pledged themselves that the paper be sustained, have already sacrificed much in the Cause of Spiritualism, and it is not proper that any further sacrifices should be imposed upon them. As now is a convenient time to subscribe for the paper will not each of our present readers make all suitable efforts to procure additional subscribers. This every one can do without much inconvenience or exertion. The Scientist is now unlike any other paper. Its merits we have set forth in another article. The price is placed at a low figure because we want a large subscription list. Come friends, take hold at once and double our circulation for the next month. Every little is an evidence of appreciation that makes us gratefully rejoice.

We take this occasion to render our heartfelt thanks to those who have generously responded to our call for assistance. May they have their reward.

SPIRIT IDENTITY.

Under this title, a correspondent, "T. J.," uses a page of l. s. 278, to raise the question, if the whole subject of Spirit Identity is not involved in doubt? He has had an experience of over a dozen years, but making the acquaintance of a "middle aged man, who was a medium without knowing it," and who from a child, had been a victim of spirit manifestations, haunted by a familiar spirit, he looks upon spirit forms in a new light. He learns that spirits can represent appearances of so-called dead, when they are not in reality, there. We cannot see why he should be disturbed at this information, nor wherein it effects the course that one should pursue to ascertain, beyond a doubt, if spirit communion be true. We are of the opinion that not only may a spirit-control read one's thoughts, and psychologically present a picture to a medium, but even the medium may unconsciously give a psychometric reading of a sitter. The spirit above referred to, told "T. J." that every thought and scene that had

engaged the attention of the mind was thereon recorded. He thinks it "a marvellous power which enables a spirit to dig out, as it were, from the brain events buried in the long ago, and apparently forgotten." This is a psychometric reading. Every atom bears in its aura or atmosphere the impress of the events through which it has passed. Some persons are so sensitive that by holding any substance in the hand they are at once *en rapport* with its history. How minutely they can trace the details depends upon their sensitiveness. A notable case is that of Mrs. Denton, wife of Prof. William Denton. If this be true of rocks, shells, metals, ancient household utensils, shall the law fail when it come to human beings? Undoubtedly every individual does bear in his atmosphere scenes through which he has passed. And it is not only possible, but judging from our observations, very probable that some sensitives can *unconsciously* read these scenes. Now just here is a very important point and we wish our readers to observe it carefully and test its truth in their own experiences and investigations. Since the Scientist was started, we have heard many complaints of the short-comings of mediums. We have listened patiently, and questioned carefully. The psychometric and clairvoyant faculties of the spirit are demonstrated. May there not, at times, be an intermingling of these two faculties which would give the world a medium, so called, but who in reality is an unconscious psychometric. Such a one can give you names, dates, events and reproduce scenes that have passed; but when you ask for some information which the spirit, if there, *ought* to have, you fail to obtain it. Why? Because the spirit, if present, cannot communicate. You are not consulting a clairvoyant trance medium, but an unconscious psychometric. The former your friend could control and give you all the information you desire. Every medium is valuable in his or her place; out of place they awaken distrust. When spiritual laws are more closely studied the type of the medium and the peculiar work for which he or she is fitted will be determined by certain peculiarities, in the same manner that a disease in the human frame is known to the physician by its symptoms. When we have a known quantity in our problem, it will be a basis for accurate calculations. In the meantime all the theories of "elementaries," "elementals," "psychic force," etc.,

etc., do not disturb the belief of a Spiritualist who has conversed with spirit friends and relatives. When one has the *knowledge* that he has done so it is a part of his existence.

WHEN WE made the announcement that we did in our last issue we had not the least idea of what was to come of it. A monthly publication was not thought of. We supposed, of course, that the weekly would continue as usual. By degrees there came to us plans and features which are embodied in the present publication. In a weekly they could not be successfully carried out with our present facilities. It requires time to carefully prepare the material of a journal which claims to present a scientific record of every important current event connected with modern Spiritualism. The present number does not meet our expectations, and we can safely promise that the Scientist will grow better as it grows older.

FOREMOST WORK OF SPIRITUALISM.

Brother Burns of the Medium and Day-break says that the foremost work of Spiritualism is to go to work and organize meetings on the right plan. He says all over the country we hear of the failure of public meetings and the small amount of satisfaction that attends the holding of them. He recommends careful attention to conditions, the placing of friends in the front seats where mediums speak under influence. He urges the regular and systematic doing of something for spiritual culture, and the extension of truth in the family daily or weekly. It is useless to disguise the fact that Spiritualists, as a class at the present time, are apathetic. There are a few noble exceptions who seek to diffuse the truth, and to them is due the credit for what little life is manifested. It may be the quiescent state that betokens a great convulsion to follow; certain it is that there is a large, large mass of smouldering wood. All over the United States Spiritualists unknown as such exist in great numbers. What is the spark that shall kindle all in a great flame?

WE HAVE made arrangements with several gentlemen who are serving as assistant editors on prominent dailies in different large cities, whereby they will furnish us with whatever appears in the leading secular papers relating to Spiritualism. From these

clippings we shall abstract the main statements, stating on what authority they are based and naming the journal in which they are made public.

OUR JOURNAL is not designed to take the place of any other spiritualistic paper. It is rather supplementary to them all. It has a field that is peculiarly its own. Its purpose is to preserve events and new ideas related to our cause as they come into existence. To gather up and reproduce in a permanent and convenient form the most conspicuous and noteworthy articles that appear in the American and foreign papers devoted to Spiritualism, as well as the fugitive pieces that occasionally find their way into the secular press. Anybody who has tried the business of hunting up an article, making the effort at discovery some weeks after he has read it, will probably have had an experience in rummaging through back files, comparable only to the proverbial search for a needle in a haystack; to keep a scrap book of all the important items or articles that please the fancy or are considered valuable for reference destroys files that would otherwise be valuable, and if completed, which is seldom the case, does not give satisfaction. The Spiritual Scientist intends to be an index to everything of value, showing at once where full information relating to any subject may be obtained. Every method will be used to make the record in our country, as well as in foreign lands, full, accurate and complete.

RECENT MATERIALIZATIONS. The reader of the accounts of recent materializations in England is forced to accept one of two conclusions; either the phenomena are genuine and materialization is a reality, or the authors of the accounts willfully misrepresent the case. As they state the conditions and narrate the results, it evidences a development that is truly wonderful. We have said many times that spirits were as anxious as any investigator could possibly be to demonstrate their existence and ability to communicate with friends and relatives; furthermore that unless the evidence was unquestionable, and the results obtained, unexplainable by any other hypothesis than that advanced by Spiritualists, it was of no value. We believe that the more earnestly the spiritual laws are observed and studied, the more quickly the key to great mysteries will be found. Let us then one and all in our inves-

tigations be animated by a desire to obtain the truth, the absolute truth. The phenomenon of one little rap that can be obtained at almost any time, and whose genuineness cannot be questioned, is of more value than a series of wonders in some portion of which a little doubt is awakened that throws a cloud over the whole. There is everything to gain and nothing to lose by being careful; there is nothing gained and much lost by being careless.

TO THE PRESS. Any daily or weekly journal that desires to receive a copy of the Spiritual Scientist regularly, can have it by sending a paper containing a notice of its receipt. It aims to state the FACTS of modern Spiritualism as briefly as possible. It is the only periodical of its kind in the world.

EACH ONE of the spiritualistic papers contains interesting items and articles that the others do not. Each one contains an account of some manifestations which the others do not. All of them publish articles, the purport of which can be given in a few words. The Spiritual Scientist will glean the good things from them all, and condense the ordinary into a few words. In addition to this it will have all the news from its correspondents, friends and secular journals, besides original articles from its contributors. Isn't such a paper exceedingly cheap at \$1.50 a year.

WOULD'NT IT be well for Spiritualists generally, to enlarge upon that portion of the Spiritual philosophy which teaches men and women how to live in this world, as well as to enlighten them concerning the next stage of existence? The public mind should be disabused of the common conception that Spiritualism means circles, materializations and communications from spirits. If a Spiritualist lives according to his belief and the principles of the Spiritual Philosophy those who criticise his belief will do well if they emulate his life. True Spiritualism means "On Earth, Peace and Good Will Towards Man."

CIRCULARS. The London Spiritualist, if we interpret its language correctly, regards any information which it does not receive exclusively as "a circular." For example: if an earnest Spiritualist writes up an account of a seance and sends it to the London Me-

dium and Daybreak, as well as to the London Spiritualist, the latter refuses to print it, if it knows that it has been duplicated, on the ground that it is "a circular." Such narrowness, is virtually an attempt to force Spiritualists to make an unworthy distinction between the journals—to oblige them to choose either the one or the other, as the medium for information. It is unworthy of any spiritualistic journal, much less one that owes its existence only to the bounty of generous Spiritualists, who annually contribute to a fund for its support.

OUR DEPARTMENTS. So far as it is practicable we place each item of information in its appropriate position. There is a department for Materializations, Trance, Physical Manifestations, Lecturers and Mediums, Editorial, &c. Sometimes lengthy articles are placed in the first pages among the general articles. The places of holding meetings will be of value to those who travel much. Many have complained that it is difficult to obtain this information in some cities. The subjects chosen by lecturers for their discourses may be suggestions of thought to others. Other interesting features will be noticed and perhaps others will suggest themselves to improve the character of our publication.

BEFORE THE members of the Newcastle Psychological Society, Dec. 10, Mr. T. P. Barkas, F. G. S., delivered a lecture which he entitled, A Popular Review of recent researches in Physics, Biology and Psychology. He says, "I am, as the result of years of observation and much cautious reflection shut up to the conviction that the phenomena are produced for the most part by disembodied intelligences of various grades." He contrasted the teachings of rigid Orthodoxy and Spiritualism, and gave a number of the answers he had received from the controls of mediums in answer to questions comprehended in the general category of how the phenomena are produced. A column and a half report in l. m., d. 403.

TO THOSE INTERESTED. The cooperation of our readers is desired in obtaining brief or extended accounts of local occurrences, either published or unpublished. Newspapers should be marked to save time by calling the attention at once. We have some

facilities of this nature, but it is better to receive two or three papers from different sources than to have an item escape our attention. Address Editor of the Spiritual Scientist, Boston, Mass.

HOW OFTEN do we find prominent authors and editors writing to the point that Spiritualism is nothing but imposture and delusion. They are seemingly ignorant of the fact that back of all of the phenomena there is a philosophy, perfect in itself, the merits of which for consistency, if nothing else, are not surpassed by any other system. Nor is it dependant upon the manifestations for a basis; if these are cast aside it assumes only that which is assumed by every religious system—future existence. There is certainly a chance for an argument, whether it is better to believe as the Spiritualist does, that there is compensation or retribution for every deed and thought expressed or unexpressed, or to accept the common theological dogma of the atonement. There are other differences between the teachings of Spiritualism and the doctrines of the Orthodox faith fully as vital as the issue cited. Spiritualism is an everyday religion.

TO OUR SUBSCRIBERS. In coming from the Spiritualists' camp ground, on the Old Colony road at Onset Bay, the subscription book of the Spiritual Scientist was carelessly left on the car seat. It was found by the employees of the railroad and taken to the baggage room as the official in charge of that department admits; but he has thus far been unable to find it. We are thus deprived of the accounts we kept with subscribers, and are unable to tell how many numbers of the monthly are due the subscribers, to cancel the sums they have already paid, as the present issue is sent to all the names on our mail-book, so that all who are subscribers will receive a copy. The large majority would have expired at the end of the volume. Will those who have bills glance at them and drop us a postal card mentioning the time for which they paid? Those who know their subscriptions have expired, or those who wish to commence their subscription anew will please inform us at once. Let each one try to send us a new subscriber at the same time. The price is only \$1.50 per year. For this sum all the NEWS, all the FACTS, in a condensed form.

UNSCIENTIFIC SCIENTISTS.

The Scientific American, of Jan. 26, under this title has an editorial on William Crookes, F. R. S., and his relations to the phenomena of Spiritualism, in which we notice several important inaccuracies. It falls into the general error of asserting or implying that Spiritualists believe in things supernatural and in miracles. There is no authority for such an assertion. Spiritualists do not believe in anything supernatural or in miracles. We speak of them as a body for the reason that while we have the expressed opinions of nearly all the leading Spiritualists, against a belief in the supernatural, we have yet to read of the first who argues the contrary. Every manifestation claimed to be produced through spirit-forces, occurs in accordance with the laws of nature; laws that exist now and have ever existed. Under these natural laws were produced the phenomena, known and accepted by the Christian Church as "miracles." While there are many Spiritualists who are exceedingly credulous, and who attend seances simply for amusement or animated by curiosity alone, there are others who seek to discover more concerning these laws, and all their observations are made for that purpose. Sometimes important results are obtained. Mr. Crookes discovered the radiometer while endeavoring to construct an instrument that should test the truth of the theory that there did exist a spirit-force. His advice to the class at the '76 meeting of the British Association for the Advancement of Science and his opinion that outside of the beaten tracks of science great discoveries might be made, were prompted by his success in this direction. The Scientific American alluding to Mr. Crookes investigations of spiritualistic manifestations says:—

"Such investigations are eminently unscientific because they aim to disprove that for which not even a shadow of foundation is assumable. A scientific investigation is simply a questioning of nature, and its object is to find the hidden laws which connect or underlie certain definite results."

Certain definite results. Well, the phenomena of Modern Spiritualism are definite results, according to the present definitions of the words. They are constantly occurring. We propose to select one that is a definite result, which will, at the same time, refute the statement of the Scientific American, that it "so happens by the aid of Mr. Crookes' ingeniously contrived apparatus for crucially

testing them, mediums withstand remarkable trials, whereas, when people with not half the scientific acumen of Mr. Crookes apply their tests, the same mediums egregiously fail or are exposed in their fraud."

On Friday evening, Feb. 19, 1875, Mr. Crookes invited a medium to his own house to submit to whatever tests he might apply. Several well-known scientific men, two of them fellows of the Royal Society were present. Mr. Crookes used his library as a dark room in which the medium sat alone; his laboratory was well lighted, and in this the experimentalists remained during the tests. They secured all doors, windows, etc., by seals and their signets. Next the medium was secured—not with tapes and strings,—but with a current of electricity. If science is sure of anything it knows that this can be made an ABSOLUTE CERTAINTY. We will not take space by describing minutely the apparatus and arrangements. The medium took hold of the two handles of the battery in the dark room, and the galvanometer in the lighted room was closely watched for an indication that the circuit was broken. The medium could not move her hands or body from the wires, either in a state of trance or otherwise, nor could the wires be joined together, for the galvanometer would indicate it. We have a full scientific account of the whole seance which we have sent by this mail to the editor of the Scientific American, that he may discover, if he can, wherein there was an opportunity for fraud, or wherein it was an "unscientific investigation." The tests commenced at 8.55. At 8.56 a hand bell commenced to ring in the library. At 8.57 a hand came out of the cabinet on the side of the door farthest from the medium.

It should be understood and remembered that the experimentalists were on one side of a wall with the galvanometer in a lighted room, that the medium was at the opposite side holding the handles, soldered to pieces of wire so secured that she could not move her hands or the handles an inch to the right or left. Under these conditions a hand came out from the furthest side of the curtained door alongside of them, at a distance of three feet from the brass handles, and all within two minutes after they had left the medium's presence.

At 8.59 a copy of a newspaper was handed to its editor. 9, a hand came out giving Serjeant Cox a copy of his book, "What am I?"

9.1, the hand gave a little book on "Spectrum Analysis" to its author, who was one of the observers. 9.2, the "Art of Travel" was handed to a well-known traveller. 9.3, a box of cigarettes that was in a locked drawer in Mr. Crookes' desk in his library, was thrown at a gentleman who was partial to the weed. 9.4, a small ornamental clock, on a mantel piece, five feet from the medium was handed out. Immediately Serjeant Cox and others said that they saw a full human form standing at the opening of the curtain. One minute later the circuit was broken, all rushed in and the medium was found lying back in the chair entranced or insensible.

Mr. Crookes himself could not have found these books in the dark, the medium did not know the names of the guests who were present, although the intelligence at work seemed to display that knowledge. Furthermore, an old china plate, that was previous to the sitting, on a moulding eight feet from the floor in a room *up stairs*, was found on the desk in the library at the close of the seance.

Are these definite results? The Scientific American says: "It is for them [Spiritualists] to show that it [an effect] is utterly unaccountable under every known natural law; and this they have never done! We differ with the Scientific American in its conclusions and have endeavored to show wherein it makes misrepresentations. It certainly is illogical for it to say that "Mr. Crookes arguments becomes still further weakened when those who have withstood his tests are exposed, or their tricks repeated by easy explicable means, as has been frequently the case." If the medium above alluded to should be detected in trickery the next evening, it would not invalidate the above facts. Mr. Crookes does not say "here is a medium," but "here are facts," and he questions nature to find the hidden laws which underlie these results. Is it not a "scientific investigation" according to definition given by the author of the editorial "Unscientific Scientists" in the Scientific American of Jan. 26th, who evidently knows nothing of the phenomena, philosophy or literature of Spiritualism?

FACTS AND SPECULATIONS.

The editor of the London Spiritualist in 281, says, "Mr. Desmond Fitzgerald once saw a black man mesmerize a woman on a public platform at Blackheath, and order her spirit to go home and touch one of her fel-

low servants in the house. A committee, formed by the audience, went to the house, and found the servants in a state of terror, because one of their number had been touched by an unseen ghost." Mr. Fitzgerald had reasons for believing that in this case there was no trickery anywhere, and he knew the mesmerist. Here, then, we have a spirit *in* the body, driving a spirit out of another body, and making it produce physical effects at a distance. If that second spirit had been seen, it would have been the 'double' of the body of the medium."

We admit the editor's facts but we question the correctness of his inferences. The woman was mesmerized, her spirit ordered on its errand and the servants touched; but what evidence is there that it was the woman's spirit who touched them? None. It might have been other spirits who stood by, heard the order, and did the errand, or the will power of the mesmerist might have been strong enough to accomplish the latter result. Both are speculations and so is the statement of the editor of the London Spiritualist who says that "if the spirit had been seen it would have been the double of the body of the medium."

A FRATERNAL HERALDING.

Under the title of "The Spiritual Scientist Again in the Field," the Religio Philosophical Journal, Jan. 26, says:

The publication of this sprightly journal, which has been discontinued for some time, is to be again commenced by that indefatigable worker, E. Gerry Brown. It will be issued as a Magazine, with features entirely unlike those of any other now published. It will be issued in magazine shape, 32 to 40 pages, at \$1.50 a year. We learn that its success for a year is guaranteed, and that all unexpired subscriptions will be filled out.

There is certainly room for an able monthly in the East, and we doubt not that the new Scientist will be all that its prospectus announces. Those interested can address Mr. Brown at Boston; P. O. Box 3150.

The Religio Philosophical Journal has always been friendly to the Spiritual Scientist although at one time differing with it in policy. Under the able editorial management of Col. Bundy no paper now devoted to Spiritualism more clearly and positively advocates needed reforms than does the Religio Philosophical Journal. It supports every honest medium strongly, and shows up the tricksters who care nothing for Spiritualism except for the dollars they can make out of

it. We can conscientiously wish that Col. Bundy may double his subscription list without end, for he sends out ennobling thoughts and purifying influences with each number of the journal.

SPIRITUAL AGENCIES.

A well known Spiritualist, C. C. Massey, in l. s. 281, joins hands with T. J., whose communication is noticed in an editorial in this number on Spirit Identity. He also inclines to believe that there are facts for many a test in one's own atmosphere, that a clairvoyant can perceive. That's right, gentlemen, discuss these questions. The more careful you are to make sure of the identity of your visitor the less probability of your being found in bad company without knowing it. It will have a tendency also to develop mediums up to a high standard. But when you get a fact previously unknown to you, information that the medium could not have obtained, and which upon inquiry of persons who ought to know—near relatives of the intelligence purporting to communicate the fact—even *they* have to investigate into the affairs of the dead (so-called) to ascertain the correctness of the information, then the theories of "astral lights," "doubles," "elementaries," psychic force, etc. do not apply; do they?

IS IT SO? Says C. C. Massey, of London, Eng., who is an earnest investigator, "Let me advert to one significant fact which I have frequently noticed. Persons of mediumistic temperament, or of mesmeric power, commonly obtain more satisfactory "tests" than others when sitting with professional mediums. Why? Is it not that in their case the blending of the psychic spheres is more complete, and thus the records of their own experience are more easily available?"

So far as we can ascertain the contrary is the case. Mediums or persons of mediumistic temperament obtain the least. We have in mind a number of mediums who have complained of their inability to get anything outside of their own avenue of communication.

THE London Spiritualist with an eye to giving its readers the most interesting matter that it could find, has been, for many weeks past, publishing extracts from Dr. Eugene Crowell's "Primitive Christianity and Mod-

ern Spiritualism." We should think that every investigator or Spiritualist who has an opportunity to read one chapter would become possessed of the idea to own the two volumes. It is a standard work and contains more information between its covers than any other we know of in connection with Modern Spiritualism.

BELIEVING THAT there are many prominent English Spiritualists and investigators who will be interested in having a record kept of all the current facts of Spiritualism, we have sent this issue to a number of them as a specimen copy and solicit their subscriptions hoping to have their support. A postal order of only 7 shillings, remitted to E. Gerry Brown, Boston, Mass., U. S. A., will cover the expense for one year.

A NEW THEORY OF THE NATURE OF WATER.

M. Maiche in *Les Mondes* propounds the theory reached after numerous experiments that water is simply hydrogen *plus* electricity, or oxygen *minus* electricity; or, in other words, that normal electrified hydrogen constitutes water, and that normal diselectrified oxygen produces the same; or that hydrogen, oxygen, and water are precisely the same, differing only in degree of electrification.

NECROLOGY OF 1877. France has lost Thiers; literature, John Lothrop Motley, Robert Dale Owen, John S. C. Abbott, Thos. Barrière, Samuel Warren, Lady Stirling Maxwell, Alexander Bain, Julia Kavanagh; science, Leverrier, Fergusson; the altar and pulpit, Archbishop Bayley, Cardinal Sforza, Dr. Wm. Smith, Dr. Muhlenburg; contemporary politics, Oliver P. Morton, Wm. G. Brownlow, Emery Washburn, Lewis V. Bogy, Geo. Odger, Johann Jacoby, Picard; journalism, Walter Bagehot, Buloz; the stage, Edwin Adams, E. L. Davenport, Ben De Bar, Lucille Weston, Matilda Heron, G. L. Fox, Mme. Teresa Titiens; the army, Von Steinmetz, Von Wrangel, Aurelle Paladines, N. B. Forrest, Aguilera; the navy, Chas. A. Davis, L. M. Goldsborough, Charles Wilkes, Raphael Semmes; the colleges, James Orton, President Asa D. Smith, Alexis Caswell, Isaac W. Jackson, Tayler Lewis, Sanborn Tenney; the business world, Cornelius Vanderbilt, Henry Meiggs, Moses H. Grinnell, Wm. B. Ogden, Fletcher Harper, Wm. Longmans; invention, Ross Winans, R. P. Parrott; and Mormonism, Brigham Young.

Editor's Record. Physical Manifestations.

Direct writing. Sounds Imitated.

Epes Sargent, communicates to the l. s. 278, the experiences of Rev. William Mountford in Direct Writing. It is written by the latter, the Baron Guldenstube being the medium on one occasion and on another Charles Colchester, a young English medium, who died young. Mr. Mountford is an English gentleman who has been a resident of Boston some thirty years. He was at one time settled over a Unitarian congregation in Manchester, Eng., and is the author of a work of great power and beauty, religious but doctrinal in its character, first published in London, and entitled Eutnanasy. It has passed through several editions in this country, the last quite a recent one. He has also published here a work on Miracles and the Miraculous, in which Spiritualism is defended against the attacks of the savants and the clergy with profound ability and in a thoughtful, earnest spirit, as rare as it is fresh and engaging.

The following extracts contain the facts, although the comments of Mr. Mountford are very interesting and forcible.

In Paris, amidst circumstances too tedious for reading as to caution, and as to details in respect to carefulness against imposture, I obtained through the Baron Guldenstube a proof of the reality of spirit writing. It was effected in the Rue Faubourg St. Honoré, in my own apartments which he had never entered before, and in a parlor which he had never even seen, and which nobody could have entered except by pressing against my chair, in a dining-room brilliantly lighted. It was given on a sheet of white paper placed by myself in the parlor, for the experiment.

But also, through my friend the Baron, that evening of his visit, there was given a spiritual manifestation, such as I had never heard of before, and never have known of since. We were standing about a table, from which we, five of us, had just risen, because of its being eleven o'clock, when the Baron said to me, "On the table beat time to any tune you think of, or make any kind of rapping you please." I did so several times, and immediately on my ceasing to rap there came from the top of the table an exact reproduction of the sounds which I had made.

Then the Baron said to me, "Write something on the table, so as to make it sound; write a sentence, so that it not be very long; write anything, and then listen."

And then I made perhaps a dozen experiments; and no bank clerk, or other expert, could swear as to handwriting—more confidently, than I would make oath, as to the exact similarity between the sounds which I made with writing, and their repetitions from the table, after a momentary pause on my finishing. The underlining of words, as to sound, and as to that also commas and full-stops, up-stroke and down-stroke, crossing of letters and dotting, and accidental momentary pause in writing—all, all reproduced with the exactness of photography against a landscape, or against Westminster Abbey!

Through Charles Colchester he had many curious signs and wonders; he stood still at a simple uncovered table in the middle of the room in mid-daylight, and never varied from his standing position at one side of the table. He said, "Take a clean card, and put it under the table," and I placed one on the floor against my feet. Then we joined hands across the table, and then he asked me to think of some person, whom I had known well, and who had known of me.

Standing so at the table, I thought silently of one and another and another, while trying to recollect some uncommon name. In a little while I said that I had got a name in my mind. And, as quickly as he could speak, he said, "It is done; take up the card." I stooped down, and took up the card, which lay just as I had placed it, and on it was written the name which I had thought of—*Michael Shipman*—and, to the best of my recollection, it seemed to be even his handwriting.

Slate Writing in Greek. Spirit Drapery.

Dr. T. L. Nichols, 32 Fopstone-road, Earl's court, S. W., London, says (l. s. 278) that he has had a Greek sentence twice written, under absolutely test conditions, in the presence of several persons, by some invisible intelligence, between two slates closely bound and firmly tied together. The medium was not near the slates. They were prepared by

a human form, which was not that of any one of the five persons in the room. Not one of these five could write the shortest sentence in Greek; not one of them knew that there was such a proverb in that language.

Conditions: new slates, rubbed by Dr. Nichols and three other sitters. A signature in a well-known handwriting was also obtained. Medium, Mr. Eglinton. Present three persons besides Dr. N. Dec. 9, the materialized form of "Joey" seen with about twenty yards of white drapery gathered from the atmosphere and later melted into invisible air.

Bell Rung. Hand Shown. Tests.

A seance for inquirers was held by the British National Association at 38 Gt. Russell st., London, Eng., Dec. 6. Medium, Mr. Eglinton. Member in charge and recorder, Desmond G. Fitzgerald, M. S. Tel. E. Present eight other persons, of whom two were skeptics. Conditions: coat sleeves sewn together at wrists and elbows; coat sewn together at front. Seated in cabinet, the curtains covering the face and body and leaving feet exposed. An instrument called "Oxford chimes," a hand bell and small horn placed on the medium's knees. Gas reduced but objects visible when the eye became accustomed to the light. In three minutes the strings of the chimes were sounded. Bell rang and thrown out. Hand reached out again seized and rang it. Medium immediately examined and fastenings found intact. Sir J——, one of the skeptical inquirers, was permitted to stand at the cabinet, and when a hand was shown rush in and examine the fastenings. He did so, but the medium was found secured. — l. s. 278. Similar seances with similar results are reported in the l. s. 279, 280, 281.

Potatoes Brought.

Thomas Colley, in the l. m. d., 403, relates that he, his wife, and a friend sat round the fire with Dr. Monck, talking about cookery. Mr. C. was telling how the Neapolitans fried potatoes, and had got as far as "pota,"—the word not having been spoken before,—when "Samuel" came, pushing his medium from the chair, and said, "Here I have brought you these." Four clean, washed potatoes rolled from his shoulders and body to the floor. Five minutes after Mr. C. wished to show the Dr. how Samuel

came, and in his narrative two more potatoes bounded across the room.

Tying. How Fraudulent Slate-writing is done.

Ernest Whatley, Cirencester, in the l. s. 278, furnishes the following information which will aid in detecting sham mediums, playing tricks:—Any knot tied on an extended cord or tape is, of necessity, a slip-knot, however firmly it may appear to be fastened. With a piece of cord or tape that is just long enough to go once only round each arm, the first knot may be firm enough, but the second is bound to be a slip-knot. This is a secret known to but few, but, when understood, rope-tying, with the cords usually furnished for the purpose of obtaining test conditions, becomes a farce.

Again, a deal of fraudulent slate-writing is done in this manner: One side of the slate (*being previously written on*) is covered with a thin veneer of the same material; the other side of the veneer is covered with blotting paper, etc. Of course this can be cleaned and scrubbed, and writing thereon rubbed out to any extent, and yet, by getting cleverly rid of the veneered side, the message underneath will remain intact, appearing on the side of the slate next to the table, to the astonishment of the uninitiated.

Dr. Slade in Berlin.

The *Moniteur*, a journal issued at Brussels by the Federation Spirite et Magnetique gives a summary of a recent attack upon Slade by a Berlin newspaper, the *Tageblatt*, which considers Slade a conjuror, and expresses surprise that the police should tolerate the sorcery.

G. C. Wittig, sub-editor of the *Psychic Studies*, Leipsic, Germany, has issued a pamphlet of 27 pages recording his experiences, and making a "last appeal to German men of science" to inquire into medial phenomena. It has been sent to the representatives of the press all over Germany.—l. s., 278.

The experiences of a correspondent of the *Berliner Fremdenblatt*, with Slade in Berlin, appears in that paper and a translation is published in the l. s., 276. At the first visit direct writing bade he and his friend Dr. C. to call again, as they would soon receive decisive intelligence of the fate of a friend. Slade instantly gave a description that was recognized, and selected a portrait to correspond. On a subsequent visit they received

the direct writing again, a prophecy, and a correct diagnosis of the condition of a little child. It is not stated whether or not the prophecy is fulfilled.

Floral Manifestations in France.

In the *Revue Spirite*, Paris, Dec. number, further notice is given of Mlle. Amelie. At a séance the perfume of roses was distinctly perceptible. Just then a Mme. U., much beloved, arrived, and on turning up the light fourteen roses of the greatest beauty were found upon the table. Another lady having been that morning to offer a prayer upon the tomb of one of her family, prayed also that she might be kissed by this person in a particular way at the evening gathering, so that she might be assured of that person's presence. The kiss came as she had wished, and she had not communicated her prayer to any one. At other séances handfuls of mignonette and delicate rosebuds were scattered before the sitters. The little musical-box was floated about near the ceiling and made to play, but as the key within had given it a disagreeable tone, the key was thrown down upon the table.

Haunted Houses.

The *Boston Post* credits the Washington correspondent of the *Chicago Times* with having made an extensive showing of houses at the nation's capital, wherein mysterious occurrences are known, to the terror of their occupants:

"Almost a round half-dozen fascinating but formidable dwellings are mentioned. One spacious mansion, deserted and dreary, echoed for years a baby's wail, telling a mysterious story of shame and crime; and when at last a venturesome Congressman and family dared to occupy the house, and had it repaired for that purpose, a tiny skeleton was found under one of the chamber floors. The infant's bones were buried, and the wailing ceased. Under the very shadow of the Metropolitan Church is another haunted house. The rattling and rustling of papers disturb its quiet until the gas is lighted; and here, many years ago, the wife of a literary man died in an inexplicable manner. About other mansions unseen carriages drive, door-bells ring, and frantic oaths and piteous prayers resound through the lonely chambers. But perhaps it is to be wondered at that there are no more

haunted houses in a city that has for its size the reminiscences of more tragedies and a finer collection of closeted skeletons than any other in the land."

Slate Writing in Texas.

A correspondent of the *Marlin Moving Ball*, published in Marlin, Texas, avers that Mrs. Gardner of that place has been developed as a slate-writing medium of great power. Hon. Paul Bremond and other well-known citizens of that State having visited her, are reported as having been thoroughly satisfied with what they witnessed in her presence. The same paper says, editorially, that Prof. Cooke, the "exposer," has come to grief in that town, Mrs. Gardner's friends having offered him \$100 to detect her in any trickery, and having further challenged him in the sum of \$500 to successfully perform what she did, he hastily "backed" from each proposition, and in the very language of the South, as the Marlin editor expresses it, "his exposition has fallen still-born on this community, and isn't worth a continental."

An Editor's Experience.

The extraordinary manifestations at the house of J. Emerson in Williamansett, Mass., just across the river from Holyoke, are thus described by Mr. Emerson himself in his paper, the *Turbine Reporter*: We are now using our sixth table, five having been destroyed. Table tipping but poorly expresses the movements with us, and no person with a particle of the true scientist about him could fail to be interested in the ever changing movements. My wife, her sister and myself constitute the sitters; we simply place our hands upon the table, without any attempt to control its movements. It travels through the house, up stairs or down, swings upon my head and shoulders and rushes me backwards, and in darkness through rooms and doors without touching a casing, though the table is nearly as wide as the doors, or perhaps it will bear down until it crushes me to the floor. I think it can press down 300 pounds. Sometimes, while I am sitting in a chair, it will swing on to my back, hook its legs to my chair and turn me around or drag me along, or perhaps tip me over, then drag me on the carpet. A recent freak was to tip itself over, then pick up the chairs on its legs, call for the alphabet, spell out "confusion," then disengage itself from the chairs, set them upright in place—

any movement is made just as well in the blackest darkness as in the light—it will move quickly to the window and tap the glass rapidly, without injury, though it is so dark that nothing can be seen. Its communications are as varied as our conversation.

A Conjuror's Certificate.

Samuel Bellachini, the prestidigitateur and conjuror to His Majesty the King and Emperor William I., has made a statement concerning Slade, which is certified before a notary and witnesses in the manner required by law in Berlin. It is to the effect that, at the request of several highly esteemed gentlemen of rank and position, and for his own interest, he had tested the physical mediumship of Mr. Slade in a series of sittings by full daylight, and, for the sake of truth, certifies that he has thoroughly examined the phenomenal occurrences with him, with the minutest observation and investigation of his surroundings, including the table, and that he has not, in the smallest instance, found anything to be produced by means of prestidigitative manifestations or by mechanical apparatus, and that any explanation of the experiments which took place under the circumstances and conditions then obtaining, by any reference to prestidigitation, is absolutely impossible.—l. s. 278., l. m. d., b. l., r. p. j., and others.

Flowers and Objects Transported in Italy.

In the *Annali Dello Spiritismo* of Turin, Italy, is a letter from Florence written by Sig. Rinaldo Dall' Argine, in which he states that Spiritualism is making grand progress. In a Spiritual Society there, a very heavy album—heavy because of having many pictures in it—was one evening brought to him by two gigantic luminous hands and deposited with him. On one occasion, and only once, flowers were brought him, but in little quantity. They have had also direct writing. A perfectly white sheet of paper was placed on the table, and in a few moments the raps indicated that the writing was completed. Relighting the gas, the paper was found to be covered with writing.

LOOK OUT—DONT MISS SEEING

A report of the most astonishing nature that will appear in the *Spiritual Scientist* for March.

Direct Writing. Dr. Monck.

DR. MONCK is sitting regularly and continuously with a circle in London, of which Thomas Colley is one, for the purpose of development and perfecting the phenomena. The latter recommends strongly the plan of the inner circle.

Notes.

Mrs. Andrews, of Cascade, N. Y., is now in Rochester holding séances, where she expects to remain until spring. Of one of her séances, R. E. Schimerhorn writes as follows to the *r. p. j.*, Jan. 26: "On Saturday evening last, Honto, an Indian maiden, talked fully three-quarters of an hour, and in a voice which was distinctly heard in the parlors below, giving nearly every person in the room some test, or some message from a spirit friend, after which a good materialization of an aged Quaker lady was had and fully recognized by her son present.

S. and H. L. Isaac, 6 Gloucester street, Queen Square, W. C., testify in the *l. m. d.* 404, that they obtained accurate communications through the mediumship of Mrs. Dearborn now in London and also saw a message written on the back part of her arm which they believe to be their mother's writing.

SOME of the scientists in Berlin are about to undertake an investigation of Slade's powers.

A. J. Riko, at the Hague, says that a lady there has been developed as a medium, and that in her presence supernatural (so termed) lights are seen, very loud raps heard, and articles transported from place to place.

The *Berlin News*, a large paper of sixteen pages, has been publishing long articles on Mr. Slade's mediumship. The *Berlin Fremdenblatt* gives a fair account of what really takes place in his presence.

DR. MONCK has taken a more commodious suite of apartments, removing to 52 Bernard street, Russell square, W. C. Sunday mornings he is to preside at a free open seance for the development and exercise of normal and abnormal speaking and healing, at the Cavendish Rooms.

IF YOU desire to know all that is going on in all parts of the world subscribe for the *Spiritual Scientist*.

Editor's Record. Materializations.

Many forms seen, a Piano lifted.

The Boston Sunday Herald of Jan. 20, says; "Another seance took place at the residence of Mrs. Pickering, in Rochester, N. H., last Thursday evening, at which Rev. Charles Beecher of Georgetown was present. Of the party were also Mr. and Mrs. Hibbert of Buenos Ayres, South America, Mr. George P. Brown and Mrs. Maud Lord of Boston, Mr. and Mrs. B. D. Bingham of Nashua, Mr. and Mrs. Charles Shapleigh of Haverhill, Mr. Somes and Mrs. Foster of Graveland. Mr. D. B. Sawyer, Mr. B. Pierce of Dover, and a Herald representative. The medium took her seat outside of the cabinet at 8 o'clock, after a searching examination for panels, trap doors and confederates. She was in view of the party, with the exception of a curtain dropped over her face and upper portions of her body to exclude the light from her eyes. The seance lasted for over three hours, during which time over twenty forms made their appearance, representing men, women and two Indians, one of whom was very tall. These were, in addition, what purported to be children, but the light was not sufficiently clear to warrant a description. The dress, feet and form of the medium, with the exception of her face, were all the time visible, but no movement in the way of changing position or of manipulation could be discovered. Three or four of the forms which came out drew the curtain aside, showing the face and hands of the medium, but the light was not clear enough to distinguish her features. Her hand was lifted up by a form, and it dropped upon her lap again, the medium being in a trance state.

A CLERGYMAN'S OPINIONS.

Mr. Beecher had a lingering doubt that she was not there, although, after the manifestations were over, he saw her occupying the same position he knew her to have taken at commencement, and witnessed the usual physical disturbance attendant upon relapsing into a normal state. The absence of sufficient light to discern her features when her face was shown seemed to be the basis of his doubts. He could not be satisfied it was spirits, but he did not like to think it was a trick. He believes in spirits and spirit

power, and thinks they could do all he saw done and very much more. He said the size of the forms walking out into the room, much taller than the medium, was worthy of consideration, but still his mind lingered around the idea that it was possible the medium in some way slipped out of her dress and boots, stuffed something to represent a face, and got behind the curtain to personate, but neither he or any other member of the party could see any movement to that end, although her dress, feet and the lower portion of her body were before their eyes from commencement to close.

OTHER MANIFESTATIONS.

The force seemed to be somewhat disturbed by the presence of three or four mediums of considerable power and the manifestations were not as clear and forcible as have often been witnessed there. One of the mediums was obliged to stand on the defensive the whole evening to avoid being entranced. Two of these mediums were surrounded by rappings upon their chairs, upon the floor, and upon the side of the house, and the chair in which one of them sat rose up from the floor when she left it.

At the close of the seance Mrs. Lord sat down to the piano, a heavy Chickering instrument, which rose up from the floor, coming down again with a heavy thud, surprising the whole party, who gathered around the instrument to witness its antics. In the presence, and under the observation of Mr. Beecher and all the party, the piano was again lifted from the floor two or three times by the invisible power."

Medium and form seen together.

W. J. Colville, the English trance lecturer, testifies in the l. m. d. 403, that on Dec. 16, in company with two gentleman, at Dr. Monck's rooms, 26 Southampton Row, he saw "Samuel" the medium's guide, who walked down the room with the medium and touched the sitters. The hands felt human, but intensely cold. After him came an "exquisitely beautiful figure, resembling an oriental bride." It issued from behind the medium and accompanied him around the room. She laid both hands on Mr. Colville"

A Theory of Form Manifestations.

In l. s. 271, the editor has an article on various manifestations and speculations thereof, in which he gives an account of a number of seances he has attended. He says on all but two occasions he has not known one of these forms to exhibit original knowledge of any kind outside that of the medium. When questioned as to their identity, he is not aware that in any single instance the statements of any one of these "doubles" as to its earth-life identity, has been verified. The mental capacity of the forms, has usually, and probably invariably, been limited by the mental capacity of the medium. He thinks that the theory of these particular manifestations most likely to prove true in the end is, that an independent spirit, having either lost its earthly body or never possessed one, has usually no means or instrument whereby it can produce effects on the plane of matter; it consequently by will-power gains influence over a mesmeric sensitive, and more or less controls his organism; in so doing acting somewhat upon hermit crab principles. The public ask that it shall more and more externalize and materialize itself, and in so doing it perhaps loses more and more of its own identity, and appears before us in the only human shape under its control, that of the medium.

Spirit Drapery—A Spirit's Views.

The spirit "Lillie" who manifests through Miss Katie Cook's mediumship writes to Mr. Charles Blackburn a letter, in which she says:

I can only state my experiences. I know that it is possible for spirits to materialize drapery, but, as a rule with most mediums, it is only done on rare occasions. It is impossible to form such material unless corresponding material is worn or possessed by the medium or sitters, for everything in the material world has its corresponding quality in the spirit world. White is usually chosen by spirits, but if dyes of a vegetable nature were placed in the séance room, almost any spirit could change their white drapery to the color of the dyes so placed; this experiment, with a little development, could be done before the sitters' eyes, with either drapery materialized by spirits, or material made in your world.

The materialization of drapery is by no means so common as when materialization of spirit forms were first developed. Spirits

have so much to do to form themselves, that the drapery becomes a secondary consideration; it is easier to take from and restore to different places sufficient white material to clothe themselves, and I cannot think it dishonest to do so, providing the spirit so clothed plainly tells you that the dress is of your own world's manufacture. I, myself, have spirits under my control able to fetch me the clothing required; it is dematerialized in the place it is brought from, and conveyed in that state to the séance room, or near the medium. By the help of a power drawn from the medium, I am enabled to again render it material; so, in one sense, all spirit clothing is of spirit manufacture. I may here say that it is not absolutely necessary for the medium through whom the materialization takes place to be present, or near, while the materialization of the drapery is performed. Many people have noticed that when a spirit first issues from the cabinet its clothing appears phosphorescent, and they take that as a proof that the dress is not of their world; but this is no proof; the dress is merely covered with a substance taken from the medium, and which disappears after the spirit has been in the room some time, and so keeps away from the medium.

Flowers Brought.

Mention is made in l. s. 281, of a seance on New Year's night, in which flowers were brought and also a ring, but no other information as to place medium or conditions except what may be inferred by those familiar with the different controls of English mediums.

Dr. Monck gives notice in the l. m. d. 406 that he shall resume and claim his title Rev. Francis Ward Monck, LL. D., and also that he is entitled to the distinction of being a Fellow of the Anthropological Society, represented by the capitals F. A. S. Still he is ready to answer and be known by his plain name without affixes or suffixes.

It is easy enough to lose one's self in conjecturing what the cause of spiritualistic manifestations may be, or what the spirits, so called, might be, but how much sounder are such speculations than the theory that the spirits are what they represent themselves to be—men and women who have lived in the world, and though unseen by the great majority, yet are kindred with it?

Editor's Record. The Trance.

THE BANNER OF LIGHT MESSAGE DEPARTMENT.

In this department we record in alphabetical order the names given with the communications received at the circles of the Banner of Light, in Boston and Baltimore; also whatever information relates to identity, such as time place and cause of passing away, allusions to earth scenes, and relatives or friends either in earth or spirit life. It is urged that identity can often be traced in the language or peculiar form of expression; but this of course can be determined only by friends or relatives. We preserve a record of the stated facts. It will be useful to those who may in the future desire to refer to any message; the date at the close of each one indicates the paper in which it appeared.

- Albert, an address, no information as to identity,—jan 5.
- Austin, William K., Harrisburg, 55 y old, rheumatism around the heart, a cattle trader, unmarried, passed out Nov 13, 1873. Speaks of his friends H and G and thinks his message will reach its destination,—jan 5.
- Baker, Quincy, Ill., 36 y old, father's name B, mother's, Barbara,—jan 26.
- Bowen, James, Alexandria, Va., neither hungry or thirsty,—jan 12.
- Briggs, Selden D., left the form in San Francisco, some fifteen years ago under peculiar circumstances and desires to reach a friend in Chicago to warn him to be careful for the next three or four months—jan 26.
- Charlie, to Aunt Charlotte, Aunt Mary W—b., and Grandma, never realized how much Grandma had to go through with till he came there, Mother and Mr T is is with him, the latter would have liked to have had the two aunts down in the old home—jan 26.
- Child, Samuel B., 35 y old, difficulty of kidneys and livers, to Maria, Susan and Mary and hopes Lullie will not choose to be an old maid because he left, could have gone nearer home to have given his message,—jan 19.
- Cleveland, Philip, Chicago, 78 y old, passed out 20 years ago, refers to children passed on Mary, Josephine and William, also his wife,—jan 12.
- Codman, Charles R., Bronmouth, Eng., 19 y old,—jan 19.
- D—l, Mary F., to a sister in New York and another in San Francisco, has been asked to come, has brother Charlie and her sister's little boy Jimmie with her,—jan 5.
- Davis, George Penniman, 30 y old, killed in a fuss, ten years ago, warns his friend James B. to look out for breakers,—jan 5.
- Duhen, John, has'nt been gone a great while—jan 12.
- Dunham, Dr. Carroll, New York, homeopathist, his opinions and comments and advise to physicians,—jan 26.
- Eastburn, George S., Cleveland, no home, a wanderer,—jan 12.
- Eckels, William, Philadelphia, 58 y old,—jan 19.
- Eustis, Albert M., New York City, 10 y old, been gone only a little while, if his folks don't hear him he'll upset the bird cage, only he don't want to hurt Dickey, Grandmother brought him,—jan 26.
- Fairchild, J. H., assumed to teach others the way of life,—jan 5.
- Finlay, John Robert, St. Johns, don't propose to endorse anybody's note but his own,—jan 26.
- Ford, James, North Abington, Mass., member of Congregational Church, and teacher in Sunday School,—jan 26.
- Ford, John, Philadelphia, 28 y old, passed out with typhoid fever. To John, Sarah, Peleg and Fanny,—jan 5.
- Fuller, William D., St. Louis, 45 y and a few days old, pneumonia, passed out the middle of Feb. 1847, liked to play cards, etc., has a brother John last in St Louis, found a good old mother, and describes his progress,—jan 5.
- Gelpe, Oscar, New Orleans, 43 y old or thereabouts,—jan 26.
- Gilson, Elizabeth M., New York City, passed out second Sunday in March, 1873, has met Emma, George, Joseph and Father, was called Lizzie,—jan 12.
- Harvey, Harry M., Poughkeepsie, N. Y.,—jan 5.
- Hayford, Phebe D., Montpelier, a good Methodist,—jan 25.
- Hazard, Gertrude M., to her father.—jan 12.
- Hodge, Prudence, Glastonbury, 66 y old, been gone two years,—jan 5.
- Hovey, Elixabeth, Charlestown, Mass., 66 y old, widow of Henry Hovey, leaving three children, sisters and children,—jan 5.
- Huntingdon, Ralph, to his friend John Wetherbee of Boston,—jan 5.
- J—e, an address,—jan 26.
- Jackson, Alden, Waldoboro', Me., lived in the earth-life over sixty years,—jan 26.
- Jones, Owen, Brooklyn, N. Y., 45 y old, did all he could on earth to be happy asks friends to listen soon or it will be too late,—jan 26.
- K., E. N., while on earth a teacher, an address,—jan 19.
- Knight, Mary, member of the Shaker society,—jan 12.

- L., George B., passed out two years ago, hoped annihilation was true, broke mother's heart and saddened a father's, —jan 12.
- Lester, John A., Baltimore, Md., 25 y old, did not die in his native city, was miles away, did not believe in Spiritualism, —jan 5.
- Lewis, Hortense, New York, to her husband Edson, her father was Dr. William Whittier, of Willimantic, —jan 19.
- Lilla, to Grandma Clark, Aunt Hortie and Uncle Theron and Aunt Amelia, —jan 19.
- Richardson, Capt. French, Attleboro', 77 y old, wherever progression was he stood up in the midst, —jan 19.
- Ripley, Henry, Hingham, Mass., 98 y old, passed out last October, son's wife's people interested in Spiritualism, suffered as a boy, had a hard time as a young man, but got along, left a good many friends, —jan 19.
- Roberts, John T., Halifax, went out seven years ago by drowning, got a sister Ellen and a good many cousins, but no near relatives, refers to an Aunt Charlotte, —jan 26.
- Rodolph, George William, Trenton, N. J., only there a few days—tried to die, —jan 5.
- Russell, William, Union Bridge, Carroll Co., Md., 66 y old, short illness, —jan 16.
- Sarah, to a friend A. G. E., who lives on Marlborough St. —jan 5.
- Searles, Rebecca, used to live on Poplar St., fell into hot water, 7 years old, papa's name Charles F., —jan 19.
- Shearer, Mickey, Edinburgh, Scotland, 88 y old, —jan 5.
- Simonds, Mary Ann, desires to send word to her friends in Boston, Hartford and Concord, jan 5.
- Smith, George M., Indianapolis, was 30 y 6 m old, advises his friends not to look for him as he is gone, anything of value to be given to his nephew George, —jan 5.
- Smith, Joseph, Chelsea, death by accident from a gun, father's name Jonathan, thinks there was an oversight on the part of the physicians, —jan 26.
- Smith, Mary, Wheeling, Va., consumption, many years since she passed away, friend has been wishing her to come, —jan 12.

Harriet Martineau, John Stuart Mill.

A correspondent of the L. M. & D., 403, Dec. 21, writing from Glasgow, Scotland, speaks of the Kirkcaldy Circle. It is referred to as possessing the true religious fervor which causes the love of the marvelous to die away and the phenomenal to give place

to pure spiritual instruction from the lips of the true and the wise who are still willing and able to act as pioneers in the path. Harriet Martineau controlled. In answer to a question she said John Stuart Mill was still at work on the problems regarding the social amelioration of the world, which he had toiled at while on earth; that his writings contained a spiritual germ, though unknown to himself, and that they had done a work and would still do more; that his promptings were still given to the greatest living statesman of our day (Gladstone presumed), and that we had only to ask and it would be given—he would come and give utterance to his thoughts, as far as they could be conveyed through the medium. Dr. Priestly and "Wolfstad" followed.

The wonders of the Trance.

In the Revue Spirite, of Paris, December number, appears a further account of the remarkable work produced, in a kind of trance, by Mme. X. Besides the twenty-one thousand pages which she has written in seven years, she has produced one hundred and eighty pictures, large and small, in oil or aquarelle, on paper, wood, linen, ivory, and on slate. Her miniatures on ivory are extremely beautiful. But amid all this charm and beauty of a wonderful power she has days of great suffering. But through all her labors and discouragements she is enabled to say: "Never have any undeveloped spirits come to control me."

The Day of All Souls was commemorated by a number of French spirits, who controlled mediums and gave appropriate communications. The December number of the Revue Spirite is almost wholly taken up with reports of this nature.

A LEGACY of \$200 has been received by the Banner of Light in aid of the circle room from the estate of the late Dr. G. Targerson of Bosque Co., Texas.

MR. QUARMBY of Oldham, an English trance lecturer, prophesies the unity of mediums, and, as a result of it, the presence of a materialized form on a public platform, speaking for the space of two hours. All this to happen before twelve months have passed.

A YOUNG lady, trance medium, Miss. E. A. Brown of Howden—le—Wear, is spoken of in l. m. d. 403, as giving eloquent addresses, at Choppington, Eng.

General Mention and Gossip.

Spiritualism in Spain.

The November number of the *El Criterio Espiritista* of Madrid, is largely occupied by the annual address delivered before the Central Society of Spiritualists in Madrid by its Secretary, Don R. Caruana Berard. It refers in proper terms to *El Criterio*, and says that its notable labors are ably seconded by the *Revista de estudios psicologicos*, of Barcelona, *El Espiritismo* of Seville, *La Revelacion*, of Alicante, and *El Buen Sentido*, of Lerida. It mentions also, particularly, the literary labors of Messrs. Viscount de Torres-Solanot and Dr. Huelues Temprado, saying his "brilliant polemics, sustained in some of the dailies of this city (Madrid), have aroused a fixed public attention and silenced the batteries of the enemies of Spiritualism."

The following works have appeared in the Spanish language during the past year, or soon to be published: "Catholicism Before the Time of Christ," "La Religion Laica," "Dios y el Hombre" (God and Man), a "New Spiritual Catechism," "Alfieri the Sailor," "Judicial Criticism on the Inspired Book of Wisdom." In preparation a "Vademecum of Practical Spiritualism," a "Spiritual Album," a "Treatise on Morals," "The Inspired Wisdom," "Letters on Religion to my Son," "Spiritualism of the Seventeenth Century."

There are many 'circles' in private families in Madrid devoted to the study of Spiritualism, and with very satisfactory results; the same occurs in Barcelona.

THE president of the Madrid, Spain, Society of Spiritualism advocates a national organization.

MANY valuable ideas concerning the use of the magnetic fluid as a curative agent are advanced in *El Criterio*, Madrid, Spain, for December. They are embodied in an article by Amalia Domingo y Soler.

A Prophecy.

The Newcastle (Eng.) Weekly Chronicle prints the following singular document forwarded by a correspondent, who states that it was found in the Augustinian Library at Rome, dated 1675. It is printed in Latin, of which an English translation is: "Concern-

the Waves of the Mystic Ship,' by Rudolph Gelthier, August, 1675. Before the middle of the nineteenth century, there will be seditions everywhere in Europe. Republics will be erected, kings, nobles, ecclesiastics will be slain, and regulars will desert their convents. Famines, pestilences and several earthquakes will devastate the States. Rome will lose its sceptre through the attacks of so-called philosophers. The Pope will be taken away by his own people, and the Church, placed under tribute, will be deprived of its temporal goods. After a short time the Pope will not be. A Northern prince, with a huge army, will rush through Europe, will overthrow republics, and exterminate all rebels. His sword, guided by God, will valiantly defend the Church of Christ, will fight for the orthodox faith, and will bring under his sway the Mahomedan power. A new and last pastor from the shore, on a sign from heaven, will come in the simplicity of the heart and doctrine of Christ, and peace will have returned to the age."

A Test Seance and Results.

C. Carter Blake, member of the Seance Committee of the British National Association, seances for inquirers reports in the l. s. 281, that on Wednesday Jan. 2, nine persons were present, Mr. Eglinton, medium. The medium's sleeves were sewn together, and affixed to the back of the coat, the coat sewn together at the breast, and the curtain pinned over his face. The usual phenomena of agitation of small objects were shown as described on previous occasions. Several ladies and gentlemen put their hands into the cabinet and stated that they were grasped by a hand at a distance from the medium. Writing was also obtained. Mr. Blake saw the hand write. Tape and sewing often examined and found intact.

SPIRITUALISTS in Cape Town, South Africa, are not strong as a body or rich as individuals; but they made up a purse large enough to enable J. M. Peebles to reach England as a first-class passenger. He has received tokens of respect in every place he has tarried.

LECTURERS' AND MEDIUMS' NOTES.

THE OLDEST medium and lecturer in England is Mr. W. Wallace, of 229 Kentish Town Road, London, N. W.

A CORRESPONDENT, J. G. S., in the l. m. d. 404, writes a letter of over a column endorsing Miss Bessie William, of 65 Mayall Road, Herne Hill, Brixton, S. W., in complimentary terms; as a developing medium—a medium for the development of mediumship in others—she is the best he has met with so far, excepting only one old lady, whose health will not any longer allow her to sit. A sensitive person cannot remain long in her presence without becoming aware of a power around him which seems at times almost to take him out of himself, and open his spiritual sense.

WE SEE by the l. m. d. that J. J. Morse was engaged to speak every evening during the month of January.

THE Berliner Fremdenblatt says that it is absolutely necessary for our scientific men to undertake the investigation of Spiritualism, seriously, and cease to make an exhibition of their own folly and frivolity by pronouncing it a swindle and a delusion.

MR. SIMMONS, Slade's agent, reports that scientific men in Berlin are backward in testifying to unpopular truths, and do not make their experiences public.

MR. ROUSE narrated in the December meeting of the Dalston (Eng.) Association, how he had seen a Hindoo mesmerize a full-grown shark.

THE late Selden J. Finney's lectures, letters, etc., are to be published in book form.

J. M. PEEBLES has published a pamphlet, written while in Australia, entitled "Christ the Corner-Stone of Spiritualism."

THE Central Society of Spiritualism in Paris is to establish a permanent circle at the Exposition, calling in the most noted mediums.

THE Central Society of Spiritualists of Mexico is working up an interest in the project of sending books and periodicals on Spiritualism to the French Exposition.

SPIRITS have been reproached frequently for their mediocrity in prose, but a spirit rap-

per of Carcassonne, France, carried away the prize at the floral games of Toulouse, for a fable in verse.

J. M. PEEBLES' ancestors were Scots.

SUNDAY, Dec. 2, friends celebrated the second anniversary of the tour of Mr. Thomas Brown, Howden—le—Wear, as a missionary medium. Report in full in l. m. d. 403.

J. J. MORSE has removed his residence from London to Derby.

DR. ANDERSON, who in Glasgow, Scotland, wrote the first complete account of David Duguid's mediumship in Human Nature, ten years ago, is now a medical practitioner in Brooklyn, N. Y.

S. E. De Morgan has a column account in the l. s. 276, of his experiences, twenty-five years ago, with his healing power. It is additional evidence of the curative power of mesmeric passes and shows the advantages, in some cases, of this new system over the old school of medicine. He takes occasion to announce his belief that the materialized form is an emanation from the medium vivified by the influence, also an emanation—of the spirit.

The great mesmerist, Baron du Potet, now eighty-one years of age, is yet lecturing in Paris; when fifteen years old he could neither read nor write, but thenceforward, in the academy of Montpellier, and through his own natural gifts, he made great progress. He has passed through many stormy times and been subject to bitter and inane abuse, in the promulgation of the now well-established theories of mesmerism.

SAYS Bishop A. Beals:—"There is a steady revival of interest in the subject of Spiritualism among the better class of thinkers, and a deepening conviction of its divine truths, reaching out into the different strata of society. The great demand to-day is for spiritual facts and tests of spirit-return. Spiritual societies and lyceums for intellectual improvements are springing up in every town and hamlet, and the voice of progress is echoing the music of the spheres."

MRS. Emma Hardinge Britten sailed from San Francisco for Australia January 21. The Spiritualists of the last named place are very earnest in their solicitations that she shall make a long stay with them.

SAYS J. Madison Allen :— "In my opinion mediums and all others cannot be too careful of their personal habits. I should never dare to indulge in gross and stimulating food, or any form of spirituous liquor, unless I desired to be attended by negative self-indulgent, passionate, and unwise spirits who would be sure to lead me (and those connected) into difficulty. It should be remembered by us all that whatever type of spirit-influence we make conditions for, that will we have with us. It is for Spiritualists to recognize this law, and, desiring heaven on earth, go to work understanding to bring it about. If pure bodies are necessary as fitting receptacles and channels for pure spirits (our own and others), let us make and keep them so by supplying them only with pure elements. If like attracts like, purity of thought and life and earnest endeavor at self-improvement may be expected to bring to us a corresponding mental influence and element."

The l. m. d. 405 has a lengthy biographical sketch of J. M. Peebles, the "Spiritual Pilgrim."

A farewell meeting was given J. J. Morse at Doughty Hall, London, Dec. 30, in commemoration of his departure from London to reside at Derby.

In the r. p. j. jan 19, J. A. Hoover of Philadelphia gives a sketch of a few of the tests given by J. Frank Baxter in that city. Apparently it is a short-hand report.

Dr. T. Ormsbee, who is a most successful healer, though not often spoken of, is temporarily in the city of Chicago. Letters addressed care of the Religio-Philosophical Journal, Chicago, Ill., will reach him.

The annual meeting of the Michigan State Association will be held at Kalamazoo, March 21 to 24.

The Spiritualists in Western New York meet in quarterly convention at Good Temp-lars' Hall in the city of Lockport, February 2 and 3.

There was a convention of Spiritualists at Morris, N. Y., January 25 and 26.

The Spiritualists of Great Falls, N. H., organized January 13, as a working society; John G. Hill, president; P. C. Mills, acting secretary.

The Spiritualists of Milford, organized by choosing Almon Booth, president; Charles Wilkins corresponding secretary.

Mrs. Lou M. Kerns, now in New York, gives dark circle manifestations, also ballot tests. She is on her way to California by Colorado and Texas.

Mrs. Belle Youngs, the piano medium is at 25 Clinton Place, New York City.

Hudson Tuttle's Ethics of Spiritualism, now being printed in a series in the Religio Philosophical Journal is alone worth the price of a subscription to that journal. When Hudson Tuttle writes he says something.

On January 8th a very large and influential gathering of Spiritualists took place at the Spiritual Institution, 15 Southampton Row, London to express their respect for their distinguished co-worker, Dr. J. M. Peebles, who has just arrived in England from Cape Town, South Africa, on his second tour around the world; reported in full in l. m. d. 406. A reception was given in Doughty Hall, Sunday evening and this also is reported in full in the same paper.

THE R. P. Journal of January 26 has an editorial on "A leadership in Spiritualism" which handles Col. Olcott and Mdme Blavatsky without gloves. The editor of the R. P. is savage when he takes a start.

The R. P. Journal of Chicago has a children's department entitled "Oulina's Basket." The lack of spiritualistic literature for the young is keenly felt and generally deplored; and the new department of the R. P. will be popular.

"Twilight Spiritualists" is the name Mrs. Richmond's control gives to those who, from a desire for popularity or from timidity, are attendants upon the churches.

MACHIAVELLI writing in the fifteenth century "thought the air we breathe to be full of spirits, who, in compassion to mortals, forewarned them by sinister omens of the evils about to come to pass."

SPIRITUALISM — SWEDENBORGEANISM. William White, author of "The Life of Swedenborg," says that, in the course of the past twenty years he has seen numerous attempts to explain Spiritualism without spirits, but one and all have proved failures, as the still more numerous attempts to account for creation without an omnipresent and incessant Creator. What is specially new about Spiritualism over Swedenborgianism, is the action of spirits *external* to the human medium a possibility of which he is inclined to think Swedenborg was ignorant."—l. s. 278.

MEETINGS.

WHEN AND WHERE HELD, SOCIETIES, &c.

We have in type a list which is not so complete as it will be in the future. We have addressed circulars for the purpose of making corrections and additions, but some of the replies had not reached us up to the time of going to press. We intend to make it full and reliable and ask the aid of those who can assist us in this direction, for Spiritualists who are travelling find it difficult to get information concerning meetings that are held in some localities they may happen to be in. For want of space and a desire to give THE NEWS the preference, we omit the list this month.

SUBJECTS TREATED.

LECTURERS' TOPICS DURING THE MONTH.

If the Lecture is reported in full or a synopsis mention is made of the fact, and where it can be found.

W. J. Colville, Eng.

What and Where is Heaven,—The Relative power of the embodied and disembodied spirit. The Relations between Spiritualism and Science,—What effect will Spiritualism have on the People, socially and politically, if generally accepted. Spiritual Existence. The New Epoch. 1877, from a political and spiritual standpoint.

Mrs. Cora L. V. Richmond, Chicago, Ill., U. S. A.

Creation, disintegration and laws that pertain to life and death. The real solution of the principles of correspondences and the nature of substance in spirit-life,—spirit Emanuel Swedenborg, reported in full in r. p. j., jan 26. The Spheres,—spirit of Martin Luther, reported in full in r. p. j., jan 26. Farewell to Earth,—spirit John Wesley, reported in full in b. l., jan 26.

E. W. Walliss, London, Eng.

Whose and What Teachings are best adapted to aid man's development,—Jesus the Christ of God.

Mr. Quarumby, London, Eng.,

Does Spiritualism supply the religious requirements of the age? The present and future aspect of the spiritual movement.

Dr. H. B. Storer, before the Providence, R. I. Free Religious Society,—The Ethical value of Spiritualism.

W. H. Lambelle, South Shields, Eng.,—Which of the Modern Improvements will be most beneficial to mankind.

J. W. Fletcher, London, Eng.,—How and where do we stand as Spiritualists?

Mrs. F. O. Hyzer, Brooklyn, N. Y.,—The Trinity,—The Spirit, Soul and Body,—reported in full in b. l., jan 12.

Black Magic.

The Religio Philosophical Journal has a column wherein is reported the questions submitted to and the answers given by the spirit of James Nolan through his own materialized organs of speech in the presence of his medium Mrs. Hollis-Billing at her residence, 24 Ogden avenue, Chicago.

From this source comes the following information:—"A lady in the South had a child that sickened and died, and no one could tell what was the matter with it. After the child's death, the parents were informed by one familiar with the practices of negroes, that it had a spell cast upon it. On opening its pillow, on which it had died, there was found in a bunch of feathers, a combination that exerted poisonous influence or magnetism that killed the baby. A neighbor's child was found in the same condition, resulting from a poisonous substance being placed in the pillow. These Voudoos sometimes put things under the door steps or in the clothing of a person, or do something that gives evil spirits power to carry out their design. There is in New Orleans an Indian woman that hundreds of people employ to banish the spell of the Voudoos. This woman sometimes charges from \$200 to \$400 to counteract the evil influences. Some go to her for relief that are perfectly insane and mad. In every instance she relieves them from the spell cast upon them."

A LONG story originated by the Troy Times and freely copied by the secular press that represents a happy family broken up, and the mother in the Elgin (Ill.) Asylum has been investigated thoroughly by the r. p. j. jan. 12 and discovered to be without any foundation.

THE FASTING girl of Leicestershire, Eng., is dead. She has been ill five years, and is popularly supposed to have taken no food for four years. The London Times states that a post mortem examination fully satisfied the doctors who made it that no food had passed the stomach for a long time.

THE LONDON Spiritual Magazine has suspended. Its editor says: "We rest during 1878; look for us January, 1879." This is the oldest magazine in connection with the movement, and its earlier numbers are of value. It is for its first ten years a record of the progress of Spiritualism in Great Britain.

ROUND THE WORLD. J. M. Peebles' notes of his second Pilgrimage around the world appear in the b. l. Jan. 5.

Bigotry.

The December number of *La Ilustracion Espiritista*, of Mexico, copies from *Diario de Castellon* that some days since, in the town of Altea, a lady who entertained some Spiritualistic ideas and had in conversation defended such, though without any particular enthusiasm, attended church in that place. At the conclusion of the services the minister arose and in a stentorian voice publicly denounced her, urging his parishoners to fly from this demon who went about sowing discord, and saying that no one could be a good Christian who voluntarily brushed against her garments. One of the 'pure in heart' who knew her cried out "There she is!" which created such confusion that many fled, while she, dismayed, was with rude pushes thrust from the temple. It seems by this harsh treatment her life has been jeopardized.

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of the power we should wield through harmonious co-operation?" He invites the views of others on the subject.

BOOKS RECEIVED.

BEING A BOY. By Charles Dudley Warner. Price \$1.50. James R. Osgood & Co., Boston, Mass.

"Being a Boy" captivates critics and readers. There is nothing but praise, and that of the heartiest and most spontaneous kind, for a book in which the story of boyhood is told so honestly, so frankly, and with such irresistible humor. The Springfield Union says:—

Boyish experiences on the farm, at school, boys' play, boys' work, boys' scrapes, boys' affairs of the heart, and every phase of the crowded, happy life of a hearty, healthy, New England lad, are here set forth with a humorous fidelity to fact that every man's memory will testify to who was fortunate enough to be brought up in the country. It is a book about boy life, but for adult readers, for all to whose childhood distance has lent enchantment. It glows with genuine love and appreciation for the New England country side; than which the world has none full of more varied beauty.

The New York Evening Post finds the book "full of dry, unexpected humor of which Mr. Warner is a master," and calls it "equally delightful to boys of all ages from six to say sixty or seventy." "Champ's" excellent and humorous pictures, with tasteful binding, complete the attractions of this book as a holiday gift.

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How To Form A Spirit Circle.

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

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

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

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

touch each other or not is 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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