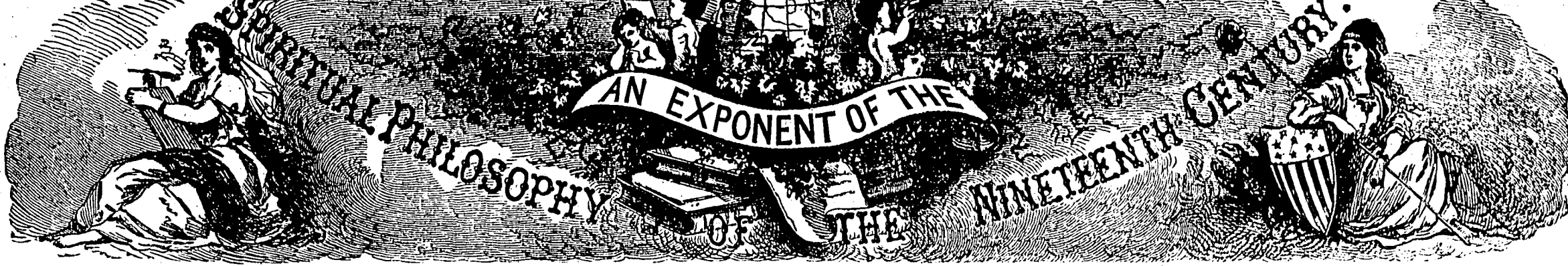


# BANNER OF LIGHT.



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NO. 24.

Written for the Banner of Light.

MORNING BELLS AT LAKE WALDEN.  
Respectfully dedicated to Ella W. S.

BY JOHN WILLIAM DAVIS.

The long night's weary hours are done—  
The East is slowly paling;  
The mist-clad waters wait the sun,  
The morning stars are falling.  
I hear the bells from Concord town  
Across the moorland pealing.  
Down from this hill-side forest's crown  
The song bird's note is stealing.

Oh early morn! what perfumes rare  
Along thy gales are blowing;  
Health, where the pine boughs laze the air,  
Is all her store bestowing.  
Lo! earth a floating glory gleams  
While sparkling dew-drops glisten,  
And Nature like a yeoman leans  
Upon her spade to listen.

The bells are still. The light mounts up,  
The lake's white mist is curling,  
Day's Captain drains his dew-drop cup,  
The clouds their sails are furling.  
I walk where every twilight aisle  
Grows bright with beams descending,  
And rousing insects hum the while  
With man's clear voice is blending.

So by Death's white and silver sheen  
Our souls shall wake at dawning;  
So Eden's vales of living green  
Shall greet the spirit's morning.  
Where, all the deathless summer, by  
Angelic songs are drifting,  
And in the clear and ambient sky  
The hills of God are lifting!

There never sinks the regnant sun  
In God's great scale upholding,  
Earth's care-wrought bath the balance won—  
Inured the promise golden.  
Oh! wished for dawn! We wander long!  
Where halt thy lagging hours?  
Bring us the angel's morning song—  
Bring Eden's aisles of flowers!

Spiritualist Camp Meeting, Lake-Walden,  
Concord, Mass., Aug 8th, 1872.

## Original Essay.

REVIEW OF THE PRETENSIONS OF  
SO-CALLED "MEN OF SCIENCE."

BY GEORGE A. LATHROP, M. D.

MESSENGERS, EDITORS.—In the July 6th number of the Banner I read an article headed "The Scientific Basis of Spiritualism," in which you quote from the Index as follows: "If Spiritualism cannot offer such conditions of investigation as science can adopt, it must surrender all claim to be a scientific demonstration of immortality, and content itself, like the churches, by an appeal to faith," to which remarks by the Index I would beg leave to make the following reply: That science can and must adopt, whenever investigations take place in any particular department, whatever conditions are imposed by Nature (not by the so-called men of science) as necessary to elicit truth in any of the various fields of thought to which our inquiries may lead us. Very many truly scientific men have, after a thorough investigation of the subject, fully satisfied themselves that the phenomena on which Spiritualism is based are of the same nature and spring from the same sources as its friends claim; and that many of the manifestations are of such a character that they cannot be explained on the ground of hallucination or fraud, and that they find therein a power exhibited which science has heretofore either altogether ignored or entirely misunderstood, acting upon physical objects as an invisible, and to those, therefore, who do not comprehend it, as a mysterious agency; yet, when understood, found to be wrought in accordance with and through the operation of natural law, and not to be regarded as in any manner supernatural or miraculous, accompanied by conclusive evidence that it is controlled by will power and directed by intelligence. In addition to this, they have obtained such proofs as have brought the fullest conviction to their minds that this intelligence, at least in very many cases, could only have proceeded from the still living, conscious minds belonging to their friends whom they know to have experienced that physical change called death, and have received from these sources what they regard as positive proof that the intellectual part of man outlives the dissolution of the physical body, and may, and often does, when the conditions are favorable, make its presence manifest to the friends still living in the flesh, communicating to them his thoughts, expressing his affection, and giving the most abundant proofs of personal identity; and when he has received these proofs, the man of science can no longer treat this subject as even a plausible theory, which may, on further investigation, be found to have no real foundation in fact, and which future investigations may set aside, but regards it as he does other demonstrated truth, which merits the same respectful consideration as is accorded to all other departments of science. But between science and scientific men, so-called, there may be a wide difference.

By science, we mean all similar demonstrated truths when grouped into systems, so as to reveal the existence of the laws which underlie them, and through whose operation the facts or phenomena by which they are recognized are manifested; or, in other words, it is a comprehensive and intelligible expression of the mode by which all the results in the different departments of Nature are accomplished; and any collection and systematic arrangement of similar proven phenomena, with a presentation and explanation of the most available methods of dealing with them, together with an exposition of the laws which

control and express their mode of action, when presented in such a manner as to be intelligibly recognized, may be regarded as established science.

But although Spiritualism has not yet been wrought into the rounded proportions, as above expressed, of fully perfected and established science, yet the facts and phenomena tending to that result are rapidly being gathered and grouped, and the underlying laws are daily being studied and more fully comprehended, to be in time wrought into the grandest of all sciences—that which shall on incontrovertible grounds demonstrate to man the immortality of the soul and a future life, as reliable and trustworthy as the facts on which the already systematized and established sciences are founded.

Those who have patiently and fairly investigated this subject, regard Spiritualism as having a foundation in facts and phenomena of the same substantial character, which are as easily recognizable by the senses, as are susceptible of demonstration and vouched for by as competent and reliable witnesses, as are the phenomena or the results of the experiments which form the basis of any of the established sciences; not dependent upon solely as proofs on which our faith must rest, but as evidences rather of the operation of the same laws in the past as we find at the present day, and by and through the operation of which similar phenomena may be reproduced whenever we wish by further experiment to repeat the proofs which we may find necessary to confirm to ourselves that which has been recorded as the experience of others, thus renewing the evidence when required, precisely as is demanded in other departments of science. And for this reason, when the facts on which Spiritualism is based have been collated and systematically arranged, and the laws which govern the phenomena are more intelligibly expressed and shown, as they will be, to be in strict harmony with all other departments of demonstrated truth, when time has been given for this young science to be wrought into more intelligible shape to those who are not in any manner familiar with it, then will its recognition be forced upon the world, not as a matter of faith hanging for support solely to the recorded testimony of the dead past, which may not be again renewed, but as evidence which comes through natural law, and which may therefore be again repeated and demonstrated to be truth. Then will it be known to the world as the religion of science, because it demonstrates to man a future life and the soul's immortality, by means of the living, accessible evidences of the present time, as fully and of the same nature as are those of the past, which may be infinitely repeated, and which do not contravene the laws of Nature, and for this reason may be called the religion of Nature; and when it offers these proofs, it is all that science can demand, differing from all other systems of religious belief, which rely altogether upon the record of miraculous occurrences in the doubtful and inaccessible events of past history. And herein lies the great distinction between this and all other religious systems, that it comes to us as the direct offspring of Nature, being wrought in accordance with her laws; never doing violence to or conflicting with them; and because in accordance with them, therefore capable of yielding the same proofs to-day as in the past, and will continue to do so throughout the future; while all other religious systems seek support from faith in so-called miracles, known only in historical records, and which cannot be repeated when a renewal of the proof is asked for, and which base their chief claim for acceptance on the ground that they were of a miraculous nature, and as such were in direct violation of Nature's laws, thus failing to satisfy the mind of their reliability, or to meet the demands of science when she would renew her tests; depending upon the credulity of man for their support, and asking him to stultify himself by ignoring reason, the noblest heritage he has received; speaking of reason with contempt, and ever referring to the name of rationalist or reasoner as a term of reproach, until it has almost come to be regarded as synonymous with villany and baseness by those who have been servile enough to prostitute their intellectual gifts and cast their mental freedom at the feet of those who would degrade man intellectually by asking him to accept on faith the records of the past as being more reliable than the present evidence of his own senses, and often showing the extreme of inconsistency by attempting to reason to show that reason is utterly unreliable; while Spiritualism, as the religion of Nature and the handmaid of science, ever calls out the highest intellectual gifts and powers of man, and teaches him that faith in that which may not be repeated is not reliable, and that he can only be guided safely and truly when he follows Nature as his guide, and is directed by reason as her interpreter.

In all our experiments and investigations in any and every department of knowledge, we find it necessary, in order to secure successful and looked for results, to comply with certain conditions which Nature ever imposes upon us. But peculiar conditions are required in every field of research, and those pertaining to one may be totally inapplicable to and can never be forced upon another. Each is surrounded with its own laws, which must be recognized and complied with, if we would meet with success in our experiments. And yet when the Spiritualist declares that his experience has taught him that certain peculiar conditions are conducive to and often absolutely essential to obtain desired results while investigating the spiritual phenomena, he is often met with ridicule by some of those who claim to be familiar with the proper methods of scientific investigation and research. It is strange that the prejudices of men will so blind them to truth and honesty, as to assail their fellows for insisting upon the observance of those peculiar laws which they have found essential, and pertain ex-

clusively to those departments of knowledge they have made the subjects of study, while the same men find it necessary to recognize and observe conditions and laws peculiar to their own fields of experiment, and to which they are obliged to conform at every step of their researches. Conditions are required of the chemist in every experiment which he performs. And the accomplishment of all successful results in the hands of the physicist ever demand conditions of the most rigid character; which means that all results in every department of knowledge are wrought in accordance with the operation of natural law; and therefore, to obtain these results, the law must be complied with, for by varying the conditions we withhold or direct the forces of Nature in certain channels, suspending, modifying or increasing them; and the causes varying, the results must vary also. The chemist knows that he may bring two salts together, which by a mutual interchange of elements become two new salts; but he also knows that fluidity is a necessary condition so as to permit sufficient mobility between the atoms or molecules composing them. The physicist knows that ice may be transformed to water; but here new conditions are required, and he finds it necessary to so adjust the application of one of the forces of nature, viz., heat, that it must be exhibited only within a very limited range of its possibilities, and for this purpose he applies it within those limits extending between 32° and 212° Fahrenheit. If he applies a less degree of heat no change results, and if greater than 212°, it is not left as water, but is converted into vapor or steam. We bury an acorn in the earth expecting in time that it will germinate and become a tree; but if we remove all light, and increase or diminish the heat beyond certain degrees, we so interfere with the conditions necessary to obtain successful results while dealing with the life forces, that we either suspend germination, or destroy the acorn altogether and thus defeat our object.

The electrician knows that he cannot convey a message by means of an electrical current through a rope of glass, and he is equally positive that he can accomplish this through a metallic wire. These are conditions with which he has to deal when telegraphing by means of electric currents. Continuity of the conductor and perfect insulation are other conditions which Nature requires, and which he can only learn by experiment and observation to be the laws expressive of the conditions required to obtain the results he seeks. And thus at every step he takes he is ever met by peculiar conditions as the universal rule of Nature, and applicable only, perhaps, to the particular field in which he labors, and which must be complied with, if he would faithfully interpret her mysteries. This the man of science well knows, and he is equally well aware that Nature never suffers him to impose upon her arbitrary conditions upon her. No matter how restive he may feel under her dictation, Nature is an imperious mistress, and to her rule he must submit. Yet when the so-called man of science is asked to test the phenomena on which the spiritualistic science is founded, he too often with owl's gravity and almost idiotic assumption presumes to dictate to Nature the conditions or the laws under which these phenomena shall be manifested, although he may be entirely unacquainted with them, or the surroundings which observation has shown to be required for their successful production, or declares with faradaic arrogance and effrontery that he will not suffer conditions to be imposed upon him while experimenting here. Such men too often mistake the voice of Nature when she would, were they sufficiently patient and child-like, speak to them of her mysteries, for "the chattering of Dead Sea apes," and because while moving with the tottering and uncertain steps of infancy they have groped their way a little further along the extreme outlying border of Nature's mysteries, and have succeeded in gathering a few more beautiful pebbles from the shores of the unlimited ocean of truth than their fellows, and because from being long confined to the mere sensuous fields of scientific research they have become grooved in those particular channels of thought and modes of investigation peculiar to those departments, thus narrowing their souls too much to comprehend Nature in her broader and grander proportions; they have like little children, become dazzled with the few shining stones and fragments of shells they have found, and in their childish imbecility imagine that they have discovered the vast infinitude of knowledge; and because they have learned a few of the laws through which Nature is exhibited in her simpler phases, in some of her more sensuous modes of manifestation, they are therefore unable to restrain that supercilious and arrogant tone and manner which a slight degree of knowledge is apt to engender, and have set themselves up as oracles of wisdom in those departments of knowledge where they have never explored; foolishly imagining that the limited information they have gained by the study of Nature in her simpler and outward phases, has made them masters also of the whole extended realm of causes, properties, subtle essences, and inner phases of Nature which are to them still an unknown land, and which their conservatism and obstinacy may perhaps cause long to remain so. Children as yet, each thinks himself a man, and because they have received a few glimmering rays of truth, they foolishly imagine that they have explored the universal ocean of light and knowledge. But as falls and bruises teach caution to the over-confident child, so their failures to unravel Nature's mysteries, by dictating conditions which she will not accept, may, we will hope, in time, wean them from their errors, and correct their egotistical and dogmatical insolence.

Shame on the men claiming to be the leaders and teachers in science who will permit their prejudices to so overwhelm their judgments as to prevent them from honestly and impartially investigating

any of the hitherto unexplained marvels and mysteries of Nature. As well might a little child, who has scarcely mastered his alphabet, presume to ridicule the methods of demonstration in the higher mathematics, because his limited knowledge has not made him familiar with them, or because they proved to be far beyond his childish comprehension.

Conditions are simply expressions of Nature's laws; and it is an unvarying rule that the conditions necessary for the production of definite results are fewer and more simple, the nearer we approach the outward phases of existence represented by the mineral or inorganic world. But when they are connected with the vital force, as found in the vegetable, then these conditions become more complicated; and in passing still higher, where matter is associated with localized will-power, as in the animal, we find a third element added to vital forces and gross matter, thus vastly increasing the complications and conditions which have to be understood and manipulated in order to secure definite results. And when we have advanced to a point still beyond this, where vital force and will-power are associated with the matter of spirit-life, which is so sublimated, so refined that it escapes recognition by the physical senses, and have reached a point where the conditions have become so numerous and complicated, so difficult to grasp, to comprehend and manipulate, in order to obtain definite results, errors and failures must occur with infinitely greater frequency while dealing with these higher subjects of investigation, particularly those which embrace the spiritual phenomena, than in the comparatively simple experiments in purely physical science where life and vital force are not encountered. When the chemist deals with inorganic substance, he finds no difficulty in manipulating, controlling and surrounding it with conditions which he will obtain precisely the same results as he did in some previous experiment, so few, simple and plain have been the requirements. But when the physiologist, in addition to this, has also to deal with the vital forces, then, as every one knows who has studied the phenomena of organic life, the conditions or laws which control and surround them, become much more difficult to fully comprehend and manage; but because of this difficulty, and the uncertainty attending his efforts to obtain definite results through inability to perfectly master and manipulate the principles and forces of organic life, no one on that account thinks of denying the truths of physiology; or of repudiating its claims to be elevated to the dignity of a science.

When the chemist mixes his alkali and acid in a proper menstruum for the purpose of producing a new compound, the necessary conditions are so few and simple, that he looks forward with absolute certainty almost of obtaining the result which he seeks. But when the physiologist attempts to produce the phenomenon of sleep, having both chemical and vital principles and forces to contend with, he finds that the conditions, although fixed and definite, are so modified, complicated and increased by the addition and application of this new force, that he frequently finds himself thwarted in his attempts to bring about the results he desires, simply because of his ignorance or inability to move the proper and necessary causes to that end. Is it, then, at all surprising, when we take still another step in advance of this and attempt to deal with the subtle mysteries of spirit-life, where we meet vital force and will-power associated with matter so attenuated and refined as to escape the physical senses, that the difficulty of always producing results as precise and definite as does the chemist in his experiments, becomes vastly greater on account of our inability to fully learn, comprehend and control the necessary conditions. And in these experiments, like those of the physiologist, although results absolutely identical with those of previous experiments may not always be obtained, still they are of the same generic character as those which have preceded them, and as near to the former as may be possible with the somewhat varying or not fully comprehended conditions; for we have here so far ascended beyond the cruder forms of matter with which the physicist has to deal, that our physical senses are unable to detect the somewhat varying conditions of these sublimated existences which we have to encounter. And the chemist might with as much propriety treat the claims and assertions of the physiologist with contempt because the phenomenon of sleep cannot be produced at will, or because he cannot definitely and fully control all vital actions, as to scornfully reject the claims of Spiritualism to respectful consideration because the phenomena on which it is based cannot always definitely be elicited when desired, and he cannot dictate conditions which Nature rejects. As well might he offer corrosive acids as a solvent of food in the place of water, and insist that with this the process of digestion shall be properly performed, or that in case of failure he will maintain that such a process never takes place. The conditions necessary to produce sleep demonstrate to us that the very anxiety to bring about that result is often the most effectual means to defeat the performance of that or any other vital function. And the exact conditions necessary to produce definite results in our experiments upon inorganic matter, can neither be so fully known or easily manipulated as in our experiments with vital organisms.

And when the chemist, who deals only with de-vitalized matter, demands of the physiologist or the Spiritualist, who not only have to meet the conditions incident to chemical forces and molecular existences, but have also to deal with vital forces in connection with them, the same rigid and absolute conditions with which he is able to surround his own experiments, he is insisting upon that which he has no right to claim, because he is asking impossibilities, and can with no propriety, while experimenting in one department of

Nature, demand conditions which only belong to and are fully applicable to another.

The conditions necessary to obtain definite results when experimenting upon the mineral world are few and simple in comparison with what they are when we ascend to the plane of vitalized existences; and when vital force becomes associated with the molecules and atoms of the mineral world as exhibited in the vegetable, and both vital force and soul force or will-power as in the animal, and when we find both these associated with matter which is too refined and sublimated for sensuous recognition, as in spirit-life, it is easily understood how different conditions are required, and different methods of experimenting must be adopted, suited to the varying states of each, thus rendering their manipulation infinitely more difficult than what we find necessary in dealing with matter belonging solely to the mineral world.

Every department of Nature must be tested by laws peculiar to itself. The chemist cannot test the truth of the metaphysician's subtleties by means of his alkalis and acids; neither can the metaphysician cause chemical combinations to take place by an application of the rules of logic.

The phenomena on which Spiritualism is built may, like the functional phenomena of the physiologist, be infinitely repeated with results of the same generic character, or analogous to those which had occurred in some previous experiment; yet owing to somewhat varying conditions which may not be absolutely controlled, they cannot be made the subjects of that mathematical precision which is demanded and may be obtained by the chemist; nevertheless they may be productive of just as positive and satisfactory results, and conduct us to just as reliable conclusions as we reach in our investigations in any of the other departments of Nature, where fewer and simpler conditions enable them to be applied with greater certainty of success. The Spiritualist is often made aware that a modification of the application of the forces of Nature in his investigations, varies very materially the results he obtains, and in many cases even arrests them altogether, and that different degrees of light and heat, or of the electrical or magnetic conditions of the earth or atmosphere, or even the varying degrees of activity of the vital forces, affecting the physiological condition of the medium, may greatly modify or even altogether suspend the manifestations of the spiritual phenomena, and that mental perturbations or imbalances, acting as disturbing elements, have very often the same effect; and this is not at all surprising when we reflect upon the fact that these are the principal modes of force, through which all material changes are wrought.

The scientist, so-called, ridicules the dark circles which are sometimes made use of by the Spiritualist as a condition which he finds favorable for obtaining some of the more marked physical manifestations, which with conditions in other respects more favorable, are frequently obtained in the light, and he most freely expresses the opinion that they are instituted for the purpose of facilitating deception and fraud. But while we agree with him that they may be and sometimes undoubtedly are made use of for that purpose by dishonest persons, whose proper precautions in other respects are not applied, and that the results thus obtained are not usually as satisfactory as they would be in the light, where we could avail ourselves of the testimony of all our senses, still if it is a law which Nature imposes upon us, we must abide by it, and we may rest assured that if we patiently investigate, that even here satisfactory means of testing their reliability will not be wanting. And he might object with equal force and justice to the demands of the photographer for a dark room, where the phenomenon of the development of his mysterious pictures from what was before to all appearances a blank plate shall take place. To the doctress of Nature we must submit, and it will become us as ignorant inquirers to dictate the conditions under which she shall act.

But why, I would ask, may not variations in the application of the light and heat modes of force, by modifying the causes, change in some degree the results of the experiments, which we institute to elicit the spiritual phenomena, when we so often observe on the application of the same forces to organic bodies, that vital functions and phenomena are so greatly modified or perhaps altogether arrested?

We find by modifying the light and heat modes of force which we apply to the acorn, that we may either suspend or altogether prevent a manifestation of the phenomena of germination, growth and unfolding into a tree, with an exhibition of leaves and fruit, because the degree of light and heat employed has been either too great or too little; and is it any more surprising that a modification of the application of these same forces should suspend or arrest at times many of the wonderful physical phenomena which are claimed to take place in the "dark circle"? And if anger, fear, hope, joy, sorrow, or any other strong mental emotion may modify or arrest sleep, digestion or glandular secretion, is it at all surprising that violent mental emotions or imbalances, when introduced into the spirit-life circle, should often prove causes sufficient to destroy the conditions necessary for the production of the looked for manifestations? And the chemist, the physicist, must remember that they cannot demand with any degree of reason the same absolute conditions and precise mathematical results, when dealing with vital forces and the principles of life, as they may when experimenting with molecular attractions and repulsions solely. But to those who seek to study Nature as she really is, and do not attempt to impose conditions which she refuses to accept, the truth will sooner or later be revealed.

Humanity is the equity of the heart.—Confucius



## Spiritual Phenomena.

From the Chicago Tribune.

### PHYSICAL MANIFESTATIONS. CAN SUCH THINGS BE?

Extraordinary Occurrences at a Spiritualistic Seance in Chicago—Fans and Handkerchiefs Whirled by Unseen Hands—A Suspended Guitlar Plays "Pop Goes the Weasel" on its Own Hook—The Notes of Spectators Blown by Impalpable Fingers—The Remarkable Manifestations Witnessed by a Baptist Clergyman and Several Reporters and Ladies.

The early manifestations of Spiritualism are just within the memory of middle-aged men. There were raps, table-tipping, writing, the moving of furniture, and other meaningless phenomena, half of which were discredited by reasonably people, because of the charlatanism of the rest. It is not within the scope of this article to give the history of Spiritualism, even in the most superficial manner. The explained appearances have formed the basis of belief of an immense sect, which has its members in every civilized country, and the number of Spiritualists in the United States alone is variously estimated at from five to fifteen millions.

A large proportion of the phenomena have been attributed to the world's attention have been seen at places remote from us. Home was an American, but he preferred that the singular powers he was said to possess should be witnessed in the broader field of Europe, and by royal spectators. Other mediums have reserved their

either for crowned personages, or for citizens of the larger cities of the East. But as from time to time the alleged manifestations increased in frequency, and other and incredulous persons acknowledged to things they could not comprehend, a belief stole over the mind of reasonable people that the phenomena were real, but that the producing of spirits in the United States alone is variously estimated at from five to fifteen millions.

Spiritualism would have won more believers if it could have been shown to be an instrumentally for good. Catholicism, Presbyterianism, Methodism, Congregationalism, and in fact almost every Christian denomination that can be named, can prove by specific examples that it has been of benefit to the world. An educational or moral means. Can Spiritualism do likewise? Is the world, as a whole or individually, better because of its doctrines have obtained credence? Are people purer, higher, or nobler because of it? Has it helped appreciably to educate or evangelize the world, or has it been a waste of time and money? Spiritualism is a religion rather than with the facts that we have to deal, and this brief showing of argument is simply to deprecate any misunderstanding of the narrative which follows. After all allowances have been made for imposition and human credulity, there seems still to remain a residuum of phenomena unaccounted for. We refuse to assent to the doctrine of Spiritualism until the alleged facts have been fully discussed, the subject. Here is work for the schoolmen; here are generally acknowledged facts, of a mysterious kind, that should win their attention. Everything that perhaps be explained upon strictly natural principles. If so, all excesses of so-called Spiritualism, all noise, all fraud, all imposture, and all imposture, that are like excesses of fraud upon the unimpaired phenomena can be removed, and the atmosphere of the world will again become serene and life-giving. There are probably not less than

TWENTY-FIVE THOUSAND SPIRITUALISTS in Chicago. A few hundred of them have a place of worship, and meet every Sunday for religious purposes. Many thousands who are latitudinarian in opinion live unexceptionable moral lives outside the circle of any sect. Several thousands, probably, are church-members, and held in good repute by their respective denominations. Quite a number of the most zealous believers are pastors of Orthodox churches, who clasp hands supernaturally, and imagine that they are communicating with their relatives who have passed beyond the veil. A few city preachers have been converted by mediums, healing mediums, spirit artists, and many other people of that class, whose nomenclature is not familiar to the writer. Among these there have been many, called physical mediums, in whose presence singular phenomena are said to have occurred. The most remarkable of these now in Chicago is

MRS. MAUD LORD, who resides upon Park avenue. Mrs. Lord has lived in this city several years, and has been an ancient ever since her advent among us, both in public and private. Her late sittings having attracted much public attention, a reporter was detailed for the purpose of investigating and giving the result of his observations. He at first effected arrangements for a private sitting, and unwilling to trust to his own judgment, invited the other members of the Tribune circle to accompany him. There were also at the sitting three journalists connected with other daily papers of the city. It may be here affirmed that the scenes described are the average observations of all the journalists present; and nothing asserted will be denied by any of them, nor will any of them venture to explain more than is hereof. The party assembled at 8 P. M., at the office of the Western Rural, on West Madison street. The room used was the rear apartment on the second floor, which had been darkened for the occasion, not even a glimpse of daylight being admitted. There was no furniture within it, except the dozen or more chairs which were arranged in as perfect a circle as possible. When the circle was completed there were in it the journalists specified, a Baptist clergyman and his wife, and a few other persons of various pursuits in life. The average of intelligence was fair, and there was a reasonable absence both of

CRUDILITY AND PREJUDICE. Two or three of the circle were avowed Spiritualists, two or three more were inclined toward Spiritualism, a few others had no opinion, and a few like those expected without having any troublesome opinions about what caused them, and the remainder were entirely new to the business, and inclined to skepticism. All being seated, the ladies and gentlemen having been placed alternately as far as their relative numbers permitted, came in the room in the midst. She was of about "medium" height, straight, slender, and self-possessed. Her features were thin, but had a classic regularity. Her complexion had a slight yellow, which rendered more penetrating a pair of large, dark, lustrous eyes that looked out from the base of a high white forehead. Her jet black hair was arranged in short glossy curls about her head. A bright crimson ribbon at the throat gave a slight touch of rudeness to her cheeks, and made appropriate the familiar line of poetry:

"Her face, oh, call it fair, not pale."

Upon her shapely hands sparkled a few costly rings, tasteful and elegant in design. Her only other ornament was a jet chain, worn about the neck, to which her fingers wandered in moments of

THOUGHTFUL ABSTRACTION. Leaning gracefully upon her chair she stated the conditions of the sitting. Each person was to put his left hand over his neighbor's right hand or wrist, and the circle was not to be broken on any condition. Talking and laughing would be to a limited extent allowed. She herself would sit in the centre, clasping her hands, or talking, to indicate her exact position. Having finished her speech, she seated herself. The curtains were dropped over the windows, excluding every glimmer of light from without. Her husband left the room by the only exit feasible, and the door was securely locked behind him. The gas was turned off, and the company were instantaneously in

MORE THAN EGYPTIAN DARKNESS.

clamor. Although nothing is visible, all are conscious that

ONE OF THE FANS IS IN MOTION. It comes to each in succession with a grateful coolness, and increases. Now it whizzes around the circle with such velocity that all feel the fierce wind of it like the breath of a hurricane. It seems to pass within two or three inches of every person's forehead, but touches no one. A gentleman anxious to be convinced, and fully suggests that it should touch the forehead. No sooner has he uttered the words than it swoops around

THE PERIPHERY OF HEADS, sharply rapping every one upon the forehead with the flat side of the broad palm leaf. The direction of the handle seems not to be from the center of the circle, but tangent to the whole circumference. It is impossible that the medium can have manipulated the fan, for during the whole time the steady stroke of her hand, palm to palm, has been heard by every one, as uniform as the ticking of a clock, and not a stroke interrupted. The reporter now politely requests that the fan be brought to him. As quick as thought it is thrust into his hand by the rim. Thinking that politeness would not be unbecoming such a mysterious intelligence, he says that he would prefer the handle. It is at once drawn from his grasp, and he feels it turn

LIKE MAGNET'S DANGER, "the handle toward his hand," although more tangible to the touch than that metaphysical weapon. It is next requested that the fan be handed to Mr. G., a fellow journalist, who sits ten feet distant in the circle. It is pulled hastily from the reporter, and Mr. G. is heard instantaneously to exclaim, "I have it." These are only a few of its many mysterious movements. It is passed from hand to hand, whirled again about the circle, thrown upon the floor, picked up again, and finally left haphazard in somebody's lap, or under foot, as if the unknown manipulator were tired of it, and cast it carelessly away. And still the clapping of the medium's hands "goes on and on," like Mrs. Browning's life, and she keeps up an almost ceaseless flow of words, of different curious and inspiring people in the circle.

MUSIC IN THE AIR. Meanwhile the guitar has settled quietly in the first corner of the reporter. All at once a straggling hand is laid upon it and an effort made to take it from his knees. The effort is resisted; but, being renewed, the instrument is allowed to leave, and seems to float into the air. It comes back at his request, and rests upon his head. He says, "Harlow, and I feel the music, and it is not as if it passed up into the air again, the medium begins to sing where she sits, and an intelligent accompaniment is played to her singing as it sweeps round and round the circle. She ceases her first song, and wakes up

POP GOES THE WEASEL. The guitar, apparently ten feet distant from her head, at once changes to suit the new key and measure, striking the high note of the last strain with a vigorous swing, and drawing back into its position. A lady of fine musical ear, remarks that the instrument is not well-tuned. Down it comes with a bang almost upon the toes of the reporter, and the operation of tuning begins. The screws are heard to squeak, and a hand seems to be passed unskillfully across the strings, after which the guitar again ascends, and the aerial music seems to be infinitely varied. Now it passes round and round the circle with great speed, now it rests upon the heads of one after another of the sitters; now it is placed in their laps, only to be taken away again into some distant corner of the room. While playing very faintly in the air, as far off seemingly as the walls of the apartment, the strange stringed instrument wishes aloud that it would make its position more plainly apparent. Scarcely has he uttered his untimely sarcasm when it strikes him

A SOUNDING BLOW ON THE HEAD, to the great amusement of his fellow investigators. Sometimes in its gyrations it strikes persons on the head or shoulders. Accompaniments are loudly played to different songs sung by the whole company in chorus. Sometimes it strikes the top of the chandelier, and the globe of the lamp is set glowing brightly. Once when suspended in the air, all the circle requested that it go up and strike the ceiling. It ascends higher and higher, and is distinctly heard to tap several times upon the ceiling of the room, apparently just outside the limits of the circle. After having done all these things, and the medium's hand making the globe of the lamp finally placed in the lap of the reporter, whence it was at first taken, and the secret power, or intelligence, or whatever we may be permitted to call it, turns its attention to other feats equally as marvelous and unaccountable.

MYSTERIOUS TOUCHES. Nothing seemed more wonderful at the seance which we are describing than the touches of what seemed to be hands or fingers. These were not confined to any one person, nor to any one part of the circle. They would be upon the hands clasped together, and felt by two persons at the same moment, upon the knees, the forehead, the top of the head or any exposed part of the physique not entirely without the circle. The hands seemed to be of different sizes, but generally like those of children. They were not moist or dry, warm or cold to the touch of responsive fingers. Not like hands of flesh and blood, but negative as regards human characteristics. They were like hands of wax, boneless, and without either perceptible nails or joints. As the medium sat in her chair, they would come to the persons before her, behind her, or at her side, sometimes in astonishing numbers, and would be felt by several persons at the same moment, and be talking to imaginary pretences near them, or trying to grasp the

FLEETING FINGERS that gave the pressure. When the fan was taken or returned, the reporter would come into perceptible contact with the hand that took it. When the guitar was twanged in his lap, he would pass his hand over it—which could be done easily without breaking the circle—and feel distinctly fingers that seemed to be applying strings. Now and then he would come into forcible contact with hands in the air, pressing toward the instrument, or already touching its sides. Once, when informed by the medium that there seemed to be hands above his head, he raised his right hand, and about a foot in the air, over his head, met another hand, and the medium's hand, reaching from some point above and outside the circle. Sometimes he would catch at these hands, and, as they retreated, would pursue them into the air, but could not grasp them. The experience of the reporter was nearly the same in respect to the strange touches as that of all his companions. Some complained of the hands as cold and clammy. To others the hands were like "ghostly touches," seemed infinitely agreeable. One gentleman, in making a sudden effort to seize the ghostly digits,

CAUGHT HOLD OF A WRIST, which seemed to melt from his grasp into thin air. Rings were taken from persons on one side of the circle, and placed upon the fingers of persons sitting opposite; watches and chains were taken from one person to another; books were transferred from hand to hand; and in all these cases, the requests to give them to this or that person, or to put them in a certain place, were intelligently observed. A lady who had a gold guard-chain wound about her finger, said she could feel tiny fingers slowly unwinding it. A gentleman at the writer's side said that fingers were at work about his throat. Immediately putting up his hands, he seemed to touch his fingers upon the back of other hands, which disappeared as soon as touched.

AIRY TOUCHES THAT SYLLABIC MEN'S NAMES. No less marvelous than the touches were the airy voices that were heard from time to time, and most unexpectedly. They were simply articulated breath—nothing more—but very distinct and unmistakable. They seemed to come from the air directly over the medium's head, or from other places, generally within the circle. Sometimes they dealt only with glittering generalities, and would inform the company that "the music became excessive, that 'Order is heaven's first law,' or they would say to one of the gentlemen, 'Mr. M., please move your chair more to the right.' 'Mr. M., I have something to say to you.' Another gentleman would be grasped by the beard and the exclamation, 'L. how are you?' while others would hear their names called, and being called also being called. A gentleman striving hard to blow his nose without breaking the circle, heard

sounds like the

VOICE OF A LISPING CHILD say, "I'll blow your nose for you," and the handkerchief was at once taken from his hand and the operation performed. At the same instant, a gentleman directly opposite in the circle felt a handkerchief pressed to his nose and the very distinct pressure of a thumb and finger.

One handkerchief was taken from one person's fingers to the hand of another party exactly opposite. The owner requested its return. It was taken off and put on several times, but not replaced on the finger whence it was at first removed. Finally it was heard to drop, as if by accident, on the floor near their feet. Fearing that it would be stepped upon and ruined, the medium unduly unsuccessful efforts to recover it without breaking the electric current. Suddenly the same little voice was heard to say, "I'll pick it up for you." Simultaneously with the voice the owner of the ring felt

FINGERS TOUCHING HIS HAND, and, extending the little finger, the ring was replaced where it belonged. At one stage of the proceedings the heat was very great, and the perspiration also freely from the faces of the existing investigators. Just at this time a handkerchief was moving about the circle, being put into and taken from the hands of nearly every person sitting, as it passed around. A gentleman with whom it rested for a moment asked that it would wipe his face, and it mopped him gently upon the cheeks and forehead. Another gentleman, who was sitting in so grateful a position, requested that his friend on the other side of the circle might be equally favored. As in a flash of thought the friend was heard to say, "That's not my face, that's my neck." The handkerchief was returned to the sender with the explanation, "Give it too high." Mr. G., having been requested to hand forward the handkerchief, returned, and wiped tenderly the sweat from his face and forehead. The handkerchief having been returned to the reporter, the person who had been making these requests, it was further asked that they would put the handkerchief upon Mr. G.'s sleeve, which was done at once, without any apparent cause, the handkerchief sleeve the utter darkness that involved the group. The

VOICES WERE NEVER ARTICULATE. They did not seem to come from the direction of the medium, were often behind her back, and sometimes apparently right in the face of the person hearing them. At other times they were simultaneous with utterances of the medium, the two voices seeming to emanate from quite different places. During all that transpired any one was at liberty to extend his finger, and to speak to her, to see exactly where she might be, or to otherwise make himself assured of her position, so that the integrity of the circle was not broken. The words "papa, papa," were often heard by the young, unmarried men of the group, whose parents had been called upon the hands and knees. Those who were inclined to be Spiritualists, and some who were entire skeptics, claimed to hear voices addressing them as "brother" or "sister," and desiring to communicate.

PHOSPHORESCENT LIGHTS were often seen during the seance, now by one person, now by another, and again by all of the circle at the same time. Sometimes they were over the head of the medium, and sometimes near the ceiling. On one occasion two spots of light descended from the ceiling, slowly converging until they partly met in a phosphorescent glimmer between his feet. The apparent intensity of the lights was not the same to all. Some described them as like a glow-worm's spark; to others they seemed like a star of the first magnitude seen through the clouds well off from the earth. On one occasion a small fire, and a little mist in the circle afterwards said that they looked to her like a

"BUNCH OF STARS." There was no room for deception here, as the whole company were ready to supplement with their testimony the defective or mistaken sense of sight of any one of their number.

As the seance progressed, the medium described what she said were spirits about the different persons in the circle. Some of these were said to be the deceased friends of the lady or gentleman about whom they hovered, but more generally they remained unrecognized. The interchange of rings, watches, handkerchiefs, was said by Mrs. Lord to have been made by a little Indian girl, her constant attendant, who was sitting directly in front of the circle. The gentleman who was said to have been a friend of the lady or gentleman about whom they hovered, but more generally they remained unrecognized. The interchange of rings, watches, handkerchiefs, was said by Mrs. Lord to have been made by a little Indian girl, her constant attendant, who was sitting directly in front of the circle. The gentleman who was said to have been a friend of the lady or gentleman about whom they hovered, but more generally they remained unrecognized. 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