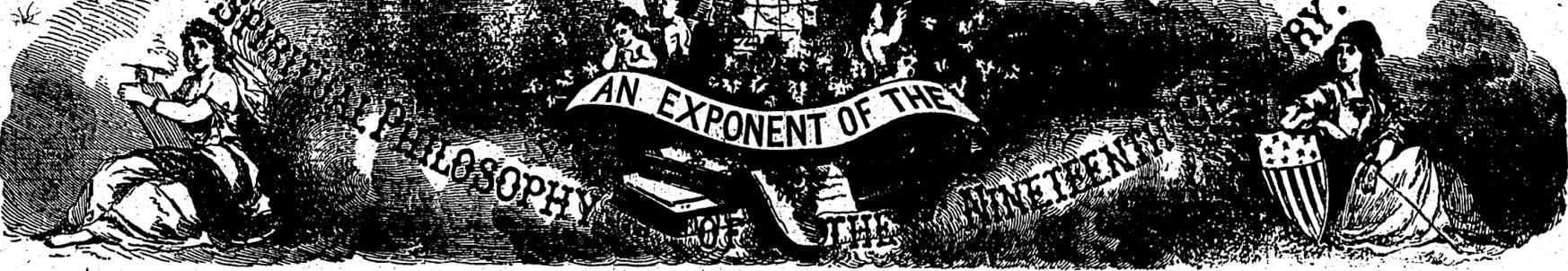


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Original Essays.

PROF. THOMPSON ON SPIRITUALISM.

[Concluded.]

After having asserted in the strongest terms that Spiritualism, even if true, is of no importance to the theologian and the Christian believer, Prof. Thompson proceeds (see *Penn Monthly* for February), with questionable consistency, to say:

"Not but that Spiritualism has great significance for theologians. It shows that the human heart forever yearns after some real contact with the unseen world, a contact not of notions and opinions, but of personal relations. It shows that the skepticism of this age, as of every age, is sowing the seed of superstitions innumerable, and that those who have not found God speaking in their hearts will yearn and hanker after any voice that may promise to break the dreadful, oppressive silence which reigns for them between the life that now is and that which is to come. It is the cry of a soul in the darkness, inarticulate and unreasoning, but it means in his ear, be sure, 'My soul thirsteth for God, for the living God.' That in the midst of this busy, money-getting, materialistic age, such a belief could have sprung up, that it should have attracted the attention and commanded the assent of hundreds of thousands of plain people, that it should at last have forced men of science to listen to its claims, is a world of comment upon the tendencies of the times."

That a thing can be of "no importance," and at the same time have such "great significance," looks slightly contradictory to a non-professional mind. Such language suggests that the writer, in his eagerness to depreciate Spiritualism, allowed himself to indulge in an exaggerated phrase, which he felt afterward constrained to modify.

SPIRITUAL YEARNING.

If it be a fact that "the human heart forever yearns after some real contact with the unseen world," that fact is surely a very important one to all except those whose belief is of the kind which is wholly independent of facts. But a blind belief is little more creditable or safe than a blind unbelief. Both are likely to lead one in the ditch of error. The "Christian believer," in primitive times, was exhorted to add to his faith knowledge. (2 Pet. i. 5.) "A little practice in the same rule of addition surely cannot be amiss in the modern believer. Spiritualism not only shows the existence of this yearning in the human heart, thereby giving strong presumptive evidence that an unseen world exists, but affords actual knowledge of its existence.

But Prof. Thompson would have us believe that this yearning is merely "for contact of personal relations," and not at all for that "of notions and opinions," with the unseen world. That is, if his meaning is apprehended, we long merely to feel the nearness and action of some invisible presence, but not for any intelligible communication of thoughts and ideas from that source. To the contrary, I venture to assert that the latter is, as widely yearned for as the former, except to the extent that a harsh and mistaken theology may have succeeded in stifling this yearning. Aside from the reaching out of the higher or inner affections of the soul toward the Infinite Father and Mother Soul, every cultivated intellect and every loving heart strives to obtain some definite conceptions or "notions" of the unseen world, its location, circumstances and scenery; some satisfying portrayal of the state and surroundings of our loved ones who have gone before us to that world.

"The dead! the much-loved dead! Who doth not yearn to know The secret of their dwelling-place, And to what land they go? What hearts but ache, with ceaseless tone, For some sure knowledge of its own?"

And this yearning, I venture to assert, is quite as common with those who have "found God speaking in their hearts," as with those who have not. It is as legitimate as the desire for knowledge in any other direction, and as proper as interest in the welfare of our friends in this life.

CHRISTIAN SUPERSTITIONS.

Our Professor thinks that Spiritualism also shows "that the skepticism of this age, as of every age, is sowing the seeds of superstitions innumerable." Very true, but in this case it happens that both the skepticism and the resulting crop of superstitions are largely within the pale of the Christian church. Skepticism to the facts and demonstrations of Modern Spiritualism, together with a vague and blind belief that the Infinite God will and does in some mysterious way act directly upon and personally talk with human beings under certain circumstances, while finite spirits cannot do so, has led to some of the most dangerous and most dangerous fanaticisms of the age. The case of

Freeman in Massachusetts, who killed his loved and innocent child in obedience to a supposed direct command from the Almighty, is exactly in point. Other like cases might be cited, of recent and remoter occurrence. An intelligent acquaintance with the facts and teachings of Modern Spiritualism would have taught these devout but dangerous Christian fanatics the absurdity of supposing that the Infinite God communicates to mortals in human language, otherwise than through the instrumentality of intermediate beings or spirits; they would have known that all spirits who communicate are not "of God," much less God himself, and none are to be implicitly obeyed in whatever they may command or teach without regard to the nature of what is commanded or taught. They would have understood that if God speaks directly to the human soul in any way, it is in the "still, small voice" of the inner conscience—the interior impulse to goodness and right, to kindness and mercy; that it is the duty of every one to "try the spirits," and that no spirit requiring acts of atrocity of any kind could possibly be either the Infinite God himself, or any messenger of his. Spiritualism, surely, is needed to destroy this dangerous superstition of which an unenlightened theology has sown the seeds.

So with another superstition very prevalent among Christian believers—namely, that God, or "the spirit of God," is the direct and immediate agent in the often grotesque scenes of noise and confusion, the contortions, entrancements, prostrations, frantic yells, distorted visions, and fanatical harangues (even though inspired), frequently witnessed at religious "revivals," so called. These extravaganzas are more common among susceptible people of African descent in our country than among whites, yet are to be seen to greater or less extent in times of "great awakening" in all churches where the emotions are prominently appealed to.

Spiritualism furnishes a rational and adequate explanation of all such uncouth psychical phenomena, without superstitiously referring them to "the spirit of God" on the one hand, or inadequately attributing them to mere "nervous disorders" on the other. And, too, it will abolish the superstitious reverence which the Church has attached to all words anciently spoken or written "by inspiration," inasmuch as it shows that this once mysterious influence may proceed from many sources short of the infallible "Divine Spirit" which has been supposed to be its sole author; and hence its value and authority should be in all cases judged of by the character of its products rather than by its claims. Still other superstitions to which "the skepticism of the age," both Christian and scientific, has given rise, will be done away by an intelligent Spiritualism, but it is needless to particularize further.

SPIRITUALISM AND SCIENCE.

Professor Thompson proceeds to urge that "for the more man of science," i. e., the materialistic scientist, "these phenomena have far greater significance than they can have for the theologian, and far more claim upon his attention. . . . It is nothing but suicidal for him to refuse to investigate them. In so doing he casts legitimate doubt upon the tenability of every position he at present occupies," etc.

Without conceding the right of the "theologian" to stand by in contemptuous indifference, since these phenomena have a most important bearing on the vital questions of theology (such as "inspiration," "miracles," "Divine intervention," etc., etc.), the latter points stated above are well taken. For, as the Professor properly observes, "there cannot be even a weak probability of their truth (i. e., that of the phenomena) that does not involve a challenge of all the leading assumptions of materialized science."

He, however, tries to keep his theological courage up by saying that he does not anticipate from a scientific investigation any such result as that to which Professors Zöllner, Fichte and Ulrich (and he might have added Wallace, Crookes, Varley, Wagner, Butlerof, our own Hare, and indeed every one who has ventured on a fair and full investigation) have arrived—namely, a conviction of spirit agency in the phenomena. On the contrary, while admitting that there are things in Spiritualism which he cannot explain, yet he thinks he has found

"THE CLUE"

by which the whole may be disentangled in time. That clue consists, he imagines, in what has been so often tried and found wanting, namely, will force (or what others have called

"The writer," some years since, when laboring for the education of the colored children of our national capital, one morning, on entering one of the school-rooms (which was also used as a church), found two or three of the front pews broken in fragments, while a musical instrument employed in the exercises of the school lay a wreck on the floor. Inquiry as to the cause of this destruction brought the answer, very reverently given by the janitor of the building, that "de power ob God" came on the people in the meeting of the preceding night, and these ruins were the result! An application to the Church-trustees for payment of damages to the musical instrument (which had been provided by the school authorities) was refused on the ground that the injury had been done by the "Power of God," and the Church was not responsible. The writer was eye-and-ear witness to many very extraordinary manifestations of this "power," and became fully convinced that some extraordinary agency was operating on such occasions. In one instance, an unexpected and unthought but rational and convincing explanation of the whole matter was given him. Being, one evening, in company with an excellent clairvoyant, in the vicinity of one of the African churches, in which a "revival meeting" was in full blast, with the usual concomitants of frantic shouts, screechings, groanings, leaping, stamping, etc., which "make night hideous" in such localities, the clairvoyant's vision was unexpectedly open to the spiritual realities of the scene. She saw and described, hovering over the mortal assembly, a vast concourse of African spirits, of about the same grade of intelligence as those in the body, who appeared to be taking immense delight in the antics they were able, by psychical power, to cause in the susceptible subjects below. Various explanations and details were given, which cannot be repeated here, giving assurance of the reality of this revelation. Doubtless the pious human actors in these absurd performances would have deemed it blasphemy had they been told that they were the mere puppets of invisible but-
tresses, as servants, exhibiting such grotesque exhibitions to the direct "power of God!"

psychic force) and mind-reading. This is his language, italics included:

"There certainly are persons who, by direct exercise of will, can move material objects which they are not touching, and who, without the intervention of words and signs, can master any piece of knowledge which is in the mind of any person in their company. They are found among those who have no faith in Spiritualism as well as among the mediums. The late Count Agenor de Gasparin, who wrote against Spiritualism, was an eminent example. We have met with others, especially mind-readers, who have told us things as strange as these which are commonly related in spiritualistic séances; and where two such special gifts exist together, their combination may be quite sufficient to produce those delusions of the sense which are called materialization."

These loose and ill-considered statements, mostly of matters which it is impossible to verify, show that our Professor is more anxious to protect his imperilled theology than to arrive at the exact truth on the question. How can he be positively certain that persons can, by direct exercise of will, perform so extraordinary a feat as to move material objects which they are not touching? Such certainty implies absolute knowledge that invisible beings do not participate in such movements. How can he know that? To assume it is to assume the whole question in dispute. True, there are many cases of such movements in which spirit agency is not clear and positive. These determine nothing either way. But there are others in which such agency is unmistakably indicated, and these latter establish a reasonable probability of its presence in the former.

He says, "they are found among those who have no faith in Spiritualism, as well as among the mediums." But there are many mediums who have no faith in Spiritualism, and this faith has nothing to do with the question of the source of the phenomena. He refers to the case of the Count de Gasparin, "who wrote against Spiritualism," but that proves nothing to the point. Balaam of old tried hard to prophesy against Israel, but nevertheless was compelled to give testimony in favor of the chosen people every time. So the testimony of the Count de Gasparin, notwithstanding all that he wrote against Spiritualism, is strongly in favor of spirit-agency in the phenomena; he describes, in a statement published by the Count in *La Gazette de France*, he makes it clearly evident that he was either himself a medium, unconsciously, or had one about him in his experiments; and though he may have imagined that he or others in the body caused the movements of a table by their own will-power, because its movements obeyed their commands, yet his own words show that another agency was present. He says: "It (the table) 'produced movements that no complicity, voluntary or involuntary, could have induced'; and again, 'I was rebuked by it, for having unintentionally diminished my age; the table gave forty-three instead of forty-two.' True, he attributes this correction of his own mistake to his wife's having a better memory, and thinking of the correct number. But that fails to accord with the theory that his own will-force moved the table. It involves the additional supposition that his wife's will-force somehow came into action just at the precise instant when his ceased, and thus completed the count! A very improbable hypothesis, to say the least.

MIND-READING.

The statement that there are persons who, without words or signs, "can master any piece of knowledge which is in the mind of any person in their company," seems rather overdrawn in view of any facts of this nature known to the writer. He has met with individuals who seemed able to master some pieces of knowledge in the minds of some persons, but not any knowledge in the mind of any person. And, significantly enough, those persons possessing these acute perceptions have by the same means been able to perceive the presence and the thoughts of invisible beings, or spirits—thus giving the testimony of this remarkable power to the truth of Spiritualism—a testimony which it is difficult to impeach. I have before me an elaborate essay on "Mind-Reading," by Prof. Frazer, formerly of the same University with which Prof. Thompson is connected, giving his observations in the case of Mr. Brown, one of the most noted of ordinary "mind-readers"; and he appears to find in that case no proof of anything beyond a mere clumsy reading of unconscious muscular action, by which the "reader" was sometimes guided to the locality of an article of which the person holding his hand was thinking. This, certainly, is very far from mastering "any piece of knowledge in the mind of any person," etc. As Prof. T. gives no detail of facts to justify his statement, I shall beg leave, until it is substantiated, to regard it as a large exaggeration, perpetrated for the obvious purpose of discrediting Spiritualism.

Again, admitting that Prof. Thompson has met with persons who have told him "things as strange as those which are commonly related in spiritualistic séances," what of it? He should know that it is not the strangeness of a thing told or done that affords evidence of spirit-agency in any case, nor its commonness that proves the contrary. It is the clear and unmistakable indication in any phenomenon of an invisible, intelligent actor apart from the visible persons concerned—that is to say, the performance of acts or the communication of words that could have come from no other source than a spirit. This proof, we contend, is sometimes obtained by sincere investigators, and this establishes the truth of Spiritualism, no matter how frequent may be the failures or the doubtful cases.

And we are confident that when the Reverend Professor undertakes for himself the investigation, in the true scientific spirit—i. e., as a humble learner who simply wishes to know the actual truth, instead of as a haughty theologian

who has pre-determined the whole matter to be of "no importance"—then will he find a "clue" that will unlock chambers of valuable truth of which he has not yet dreamed.

"DELUSIONS OF THE SENSE."

The last remark, or speculation, of Prof. T. quoted above will provoke a smile on the faces of the initiated. That a combination of will-power, or psychic force, and mind-reading, will "produce those delusions of the sense which are called materialization," appears to be a profoundly original idea! But it greatly needs elucidation and confirmation. Does the Professor understand what he is saying? "Delusions of the sense." What sense? These form-apparitions frequently appeal to the three senses of sight, hearing and touch, and that not of one individual alone, but of all who happen to be present. Did Prof. T. ever witness any of them? If so, he could hardly have written in the way he has. If not, he is very poorly qualified to suggest any explanation of them. Does he mean that the medium's will-force, or psychic force, dresses itself up as a distinct personality, often manufacturing clothing for the purpose, assumes the likeness of some deceased friend of a visitor present, reading the mind of this visitor in order to adapt itself to recognition as a spirit, then walks out before the assembly, perhaps talks, sings, dances, plays the piano, converses about absent friends unknown to the medium, sometimes submits to be handled, etc., etc.? Of all this abundance of unimpeachable testimonies are before the world. Does Prof. Thompson presume to question, for instance, the elaborate observations of Prof. Crookes in this matter? If so, on what grounds? Are not these forms actually seen? Are they not felt? Are they not heard? What "sense" then is deluded? And if the will-force or psychic force of the medium alone produces them, causing this marvelous simulation of the forms of the departed, is not this fact quite as wonderful as—nay, still more incredible than—the more simple theory that the departed themselves do sometimes now, as in former ages, assume a visible and tangible form for a brief period? So, at least, it seems to the writer, and so, he is confident, will it seem to the unsophisticated good sense of "plain people" in general, as they become personally acquainted with the facts.

BIBLE PHENOMENA.

If Prof. Thompson's marvelous theory is to prevail, however, what shall hinder the thoughtful mind from applying the same to the explanation of similar mysterious phenomena recorded in the Bible, and which furnish in part the very foundation-stones of his theology? Was it anything but "will-force," assuming the characters of Moses and Elias, that appeared to Jesus and his three favorite disciples in that memorable séance on the mountain? Was it not the same "force," counterfeiting the semblance and words of the crucified one, that met Mary in the garden in the dim morning twilight; that joined the two brethren in their walk to Emmaus, and vanished from their sight at the supper-table; that suddenly presented itself in a closed room in Jerusalem, that same evening, and sought to convince the wondering and credulous disciples that it was the risen Jesus? "If a theory be adopted everywhere else but in the Bible," says Beecher, "then will the covers of the Bible prove but pasteboard barriers. Such a theory will sweep its way through the Bible, and its authority, its plenary inspiration, will be annihilated."

Such is the latest attempt of American scholarship, in the person of a University Professor, to invalidate the claims of Modern Spiritualism. The reader may judge whether it is likely to prove any more successful than many from less pretentious sources which have preceded it and been forgotten.

A. E. NEWTON.

Ancora, N. J.

A GEM-HAY FROM MEMORY.

Twenty-one years! It seems a long time if we look toward the future, and it is really no shorter time when past. To-night, going back twenty-one years, I find myself in my St. Louis home. The head of the household is a Spiritualist, whose silvery hair and noble brow give him the look of a patriarch, and whose genial smile and kindly manner have won for him the name of "Uncle Charlie." His heart is in the cause of Spiritualism. Generously he gives, only regretting that there must be a limit to his aid. In this home is also the gifted lecturer Thomas Gales Forster, who has been holding multitudes spellbound by his eloquence. Naturally the evenings are, many of them, given to circles.

I am young—a member of the Unitarian Church and a writing medium, yet not fully converted to this new religion; knowing its power, yet doubting whether it is best to cultivate it. One evening, being influenced, I sang two verses of beautiful poetry (to the air of "Lily Dale," which was being softly played by a young lady at the piano) without having a thought about their composition, my own mind being as much a listener as any of those around me. Mr. Forster seemed much pleased, and remarked, "I want no better text than that." "When my mother said, 'Mr. Forster, I think you did that by mesmerizing her,'" he replied, "Mrs. W., you have a perfect right to your opinion, but, even considering it thus, if my spirit is able to do this now, what shall I not do when freed from this body?"

It was a new lesson for me. I knew that some intelligent power had control of my organism, thus proving spirit-power. I felt, too, that a heavenly light was around me and the angels very near.

Then came Mrs. F. O. Hyzer to lecture for us another month, and she, too, had her home with us. How we enjoyed those evenings, made

pleasant by her heaven-inspired music, and her brilliant conversation, only those can understand who have been similarly blessed. Oh! it was beautiful, and I enjoyed it; but I questioned, Will it last?

Much that they said seemed visionary; I asked whether it was not partially the effect of hypnagogation, and made up my mind to wait and see, in a certain number of years, it would not die for want of sustenance; whether all those now speaking would not, when the novelty had ceased, give up the work.

Lately talking with a friend after one of our sittings (which we have held, when possible, twice a week for the last six years, occasionally joined by others, and for the last year by my husband), we spoke of the *Banner*. I remarked: "It seems as though the *Banner* is lately better than ever (father took it from its first publication until he left earth-life); it really seems to bring an extra inspiration with it." She replied: "I did not know that others felt that. When my last *Banner* came I clasped it in my hands before opening, and asked whether any Christian ever felt the reverence for the Bible that I felt for the *Banner*." We spoke of many of the noble band of workers, then I passed to her an autograph album in which are the names of Mr. Forster and Mrs. Hyzer, and as she noticed the dates she said, "That was twenty-one years ago, and still they are to-day in the field." As she spoke, my resolve of the past seemed to flash before me, and the question came, Now what shall the answer be? It is this. That from all the experiences and reflections of the past I have learned to thank God for the reality of this precious truth. I think Mrs. Hyzer read my doubting, for the last lines she wrote were:

"But if 't' be true to truth divine We oft shall meet at her pure shrine; For when her gem rays thine do see 'Thou canst not fail to find me!"

And often in this way have I thought of her. Since those days I have lived in Massachusetts, and for the last thirteen years in Maine, and wherever I go I find that Spiritualism has, as one of our writers says, "honeycombed" not only "the churches," but all places and all classes of society. I have met those here who think God talks with them, and there are many mediums in this vicinity who only need right conditions in order to be blessed themselves and become a blessing to others. We keep hoping that we may see the way to have some good test medium and lecturer who can help them to the light. Meantime we "circulate the documents." For example, a neighbor said to me: "Mrs. B., I have a book for you" (knowing I am a Spiritualist). It was "Dawn." I looked at the fly-leaf, and there learned it was given to Mrs. Lottie Blair by a friend in Vermont, had been circulated in Massachusetts, and now I have permission to circulate it in Maine. Having just returned from one of several missions, it was lying on the piano and I was wondering where next to send it, when an Evangelist, a member of the Young Men's Christian Association, who is quite a leading man in their meetings here and in adjoining towns, entered, took up a *Banner*, and after a time spent in conversation, he became enough interested to ask for the paper, and "Dawn" accompanied it. Thus far it is liked by church members and all. In this isolated and ice-reeled region the truth will dawn sooner or later, and authors must "learn to labor and to wait" until those learning from borrowed books shall become the buyers, readers and leaders of the future. When we find people so willing to converse and read, we ask, "Oh, what shall the harvest be?" SYLVIA GREENWOOD.

Steuben, Me.

"Explain It Who Can!"

To the Editor of the *Banner of Light*:—Such is the despairing exclamation of the Right Reverend Bishop of Ohio, G. V. Bedell, twice repeated in the course of a narrative of his early clerical experience, as told in the columns of the *New York Observer*, under date of the 19th of February, and entitled "Prayer with one Deranged." It is a strange and touching story of a lady who, in the incipient stage of what subsequently proved to be brain fever, attended one of his week-day evening services, and interrupted the order of worship by, apparently insane shrieks and protestations whenever the word Messiah occurred in the course of the appointed Psalm; when somewhat pacified by a renewal of the interrupted service, and the pastor still found himself unable to continue it under circumstances so trying to his self command, the lady herself exclaimed, "let us pray!" and burst into a prayer of unusual fervor and beauty, "redolent of praise; full of love to the redeeming Lord." This was followed by the hymn:

"God moves in a mysterious way, His wonders to perform,"

sung "from beginning to end to a familiar tune, as true and pure, and musical as ever we heard on earth, by one who had never learned a tune in her life, and could not even sing a lullaby to her children in the nursery."

What an unaccountable occurrence to most persons! How familiar and explicable to those who have any acquaintance with the nature and power of genuine spirit control! We commend the article to the attention of all interested, with the simple explanation that the lady in question was a medium; either in her natural condition, or as abnormally excited by immaterial forces that were calling her away from one condition of life to another more developed and expansive. Thus susceptible to spiritual influences, she became controlled by one who either was, or assumed to be, the mother of the crucified Nazarene; and the wall, and song, and passionate fervor of conduct and language were the responsive echoes of maternal love in the extremity of suffering, impersonated by one whose organism had been taken possession of by an alien intelligence, for purposes of its own, while the lady herself was but the passive instrument that reproduced at will the thought and utterance of another mind, unconscious of what was said or sung through her vocal organs.

SIGMA.

The Rostrum.

ADDRESS

COMMEMORATIVE OF THE THIRTY-SECOND ANNIVERSARY OF MODERN SPIRITUALISM.

Delivered in Greenfield, Mass., by DR. JOSEPH BEALS.

(Reported for the Banner of Light.)

My friends, we have met here this evening to commemorate what, to my mind, is one of the most important events in history, the advent of Modern Spiritualism. Thirty-two years ago to-night communication between the spirit-world and our own was revived and noticed, and after receiving the condemnation of the clergy, the philosophers and scientific men, was, by a few of the thinking portion of humanity, carefully investigated, encouraged, and to-day Spiritualism as never before is claiming the attention of the civilized world. It is indeed an established fact, having, in the short space of thirty-two years, spread through all the most civilized countries of the globe, and has millions of adherents. Once the Banner of Light was the only representative paper on the spiritual subject. In 1870 the number of periodicals and journals in the world devoted to Spiritualism, distinctively, was twenty-nine. One year ago, March, 1879, the number had increased to fifty-one. In the United States were to be found the Banner of Light, published in Boston; the Religio-Philosophical Journal and the Spiritual Record, in Chicago, Ill.; The Spiritual Offering, in Rochester, and the Olive Branch, in Utica, N. Y.; Mind and Matter, in Philadelphia, Pa., and Voice of Angels, in Boston. There were four in Mexico, nine in South America, six in England, six in Spain, five in France, three in Belgium, two in Germany, one in Turkey, one in Egypt, two in Italy, and one in Australia. I have also seen within the last year several notices of new papers being started to advocate our cause, one recently in Brooklyn, N. Y., and another in Texas.

In Johnson's New Universal Cyclopedia, Vol. 4, subject, "Spiritualism," we have the following statement as to the number of those who accept, more or less reservedly, the phenomena of Spiritualism. It says: "The number may be safely assumed to exceed, in the United States, seven million, five hundred thousand, and in the rest of Christendom at least as many more." And I think it safe to say there is not a city, town or village in Christendom where Spiritualism has not its representatives. It has outlived the same popular abuse which, at the outset, opposed railways, gas, and Galileo's discovery of the rotation of the earth, and its claims are now being investigated by many eminent scientific and professional men, not only in America, its birthplace, but in England, Germany, France, and, in fact, it would be difficult to mention a country where this was not the case.

Even Boston's most popular orator, Rev. Joseph Cook, has been investigating the independent slate-writing phenomena, through the mediumship of Charles E. Watkins, at a séance held in the house of Epes Sargent, Esq., and he went so far as to endorse a paper that was drawn up on the spot, of which this is a copy: Report of the Observers of the Sargent Experiments in Psychography.

At the house of Epes Sargent, on the evening of Saturday, March 13th, 1880, the sittings of the slates placed face to face with a slate-pencil between them. We all held our hands clasped around the edges of the two slates. Mr. Watkins's hands also clasped the slates. In this position we all distinctly heard the pencil moving on the slates. In answer to a question asked by one of the company:

"Afterwards two slates were clamped together with strong brass nuts and held at arm's length by Mr. Cook, while the rest of the company and the psychic held their hands in full view on the table. After a moment of waiting the slates were opened, and a message in a feminine hand was found on one of the inner surfaces. It was five lines long, and read as follows:

"We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter, in the slate-pencil, is joined without contact."

E. B. HENRY, M. D. EPES SARGENT, JOHN C. KINNEY, HENRY G. WHITE, JOSEPH COOK.

Boston, March 13th, 1880.

In his Monday lecture he referred to this séance, and called the attention of his hearers to some of the unsatisfactory points, but which all investigators must often realize. After giving these points, Mr. Cook very naturally enumerated the evils that he believes to have arisen from the admission of "supernatural agency," but does not mention the thousands who have been made to rejoice in the absolute knowledge that their spirit-friends can and do return and communicate with them.

"If," as stated by him, will show that Mr. Cook does not wish to be a one-sided partisan, and stands ready to be convinced until he can be just:

"If both evil and good spirits are around us in modern times, we can understand why they were directed of old to believe not every spirit, but to try the spirits, and to regard not those who have familiar spirits."

If evil spirits may now have the power of speaking psychics, we can understand how it was that the serpent said unto the woman, "Thou shalt not surely die."

If there is modern experience of seeing and even of photographing spirits, we can understand how it is that the eyes of a young man were once opened so that he saw a mountain full of horses of fire and chariots of fire round about Elisha.

If the hands of the psychic Home burned red in the fire, we can understand how three men once came out of a furnace; nor was a hair of their heads injured, nor the smell of fire on their garments.

If hands appear among modern psychical phenomena, we can understand how it was that the fingers of a man's hand wrote on the walls of Belshazzar's palace, "Mene, Mene, Tekel Upharsin."

If levitation has indeed occurred in modern times, we can understand how Peter was found not, for he was taken up, and how the oak walked on the sea.

If matter can pass through matter, we can understand how one who was raised again passed through the doors that were shut, and was present with his disciples when they were in an inner room.

If there have been cases of levitation in modern times so as to produce a shadow against the light, we can understand what was meant when it was written that when thine eye is single thy whole body is full of light, and when it is written also that Moses's face shone, and that angels have appeared with faces like lightning, and that one who was transfigured was like the sun when he shined in his strength.

If the followers of Edward Irving and others in modern times have spoken with foreign tongues, then we can understand how it was that the apostles heard from the apostles the tongue in which he was born.

If prayers are in modern times besought by spirits in a purgatorial state in the next life, we can understand what was meant by preaching to spirits in prison.

If bad spirits are near us in modern times, we can understand how it is that we wrestle not with flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, and against wicked spirits in heavenly places."

It is a well-known fact that with the rise of Spiritualism much of the domain has decayed, and theology sees its great loss of power; there are many to-day who, like their predecessors of old, cry out, "Beware, beware! can any good thing come out of Nazareth?" But this cry has only increased the demand for more knowledge, and a more earnest determination on the part of the thinking portion of humanity to thoroughly investigate and know more of the whole matter.

The cause is spreading with unparalleled rapidity, with living energy and zeal that can never die.

It has thrown a rich light upon much in religious history that has previously been mysterious. It has shown us why the peoples of ancient times were led to deify the souls of the departed who had been benefactors or leaders, and why they consecrated to their worship the groves, groves and temples which their presence had hallowed. It is the same reverence that causes the followers of Jesus to designate the manner wherein the Nazarene was born as "holy." And it is the same spirit which actuated our fathers when Joseph wished to paint that picture, "The Dawning Light," from which so many engravings have been made, and

which decorate the walls of so many homes to-day; the faithful reproduction of the home of the Fox family at Hydesville, New York, in 1848, as well as the portrayal of the successful visits to that house of the spirit-band on that eventful 31st of March.

The story of the Rochester knockings, as they were called, is probably familiar to most of you. Still, I will relate a few facts as I gathered them from such books and papers as I had at hand, and which I consider authentic.

The rappings were first heard in this house at Hydesville by the family of Mr. Michael Weekman, who resided there some eighteen months, but as they did not continue for any great length of time did not attract much attention. Mr. Weekman left the house some time in 1847, and Mr. John D. Fox moved into it in December of the same year. His family consisted of himself, his wife and six children, but only the two youngest were living with them at the time of the manifestations. Margaret, aged six, and Catherine, aged three, were the only children Mr. Fox were well known in the neighborhood where they resided. Mr. and Mrs. Fox were connected with the Methodist Episcopal church, of which they had been exemplary members for many years, and had sustained a character unimpeachable for truth and veracity. From the first they were disturbed by noises that generally seemed to proceed from the bedroom or the cellar beneath. Mrs. Fox at first thought they were caused by a neighboring shoemaker, then attributed them to rats and mice. In January, 1848, they became loud and startling—so loud as to prevent a sleep. The furniture in the room was pulled off, and Kate would feel a cold hand passed over her face. Throughout February and March, these disturbances increased. Chairs and the dining-table were moved from their places, and the noises became so distinct and continuous that their rest was broken night after night, and they were worn out by their efforts to discover the cause. On Friday evening, the 31st of March, the family retired to bed earlier than usual, hoping to get a good night's rest. The mother had strictly charged the children "to lie still," and take no notice whatever of the sounds; but as if in rebuke to her determined insensibility, they were on this occasion louder and more pertinacious than ever. Rest or silence was impossible. Mr. and Mrs. Fox tried the windows and doors, but all in vain; every noise they made was answered by the raps as if in mockery. At length the youngest child, Kate, who in her guileless innocence had become familiar with the invisible knocker, and having without doubt heard her parents attribute to that ubiquitous personage, the devil, to whom every new discovery, whether in art, science or religion, was formerly attributed, sat up in bed, and snapping her fingers, called out, "Here, Mr. Splitfoot, do as I do!" The effect was instantaneous; the invisible rapper responded by imitating the number of motions with her finger and thumb in the air, but without noise, and she was astonished and delighted to find it could see as well as hear, for a corresponding number of knocks were immediately elicited by her motions.

"Only look, mother," she cried, "look! it can see as well as hear!" Mrs. Fox then began asking questions, which were answered correctly by the raps, such as "How old is Margaret?" "How old is Kate?" &c. Then, "How many children have I?" There were seven raps. To this Mrs. Fox said, "No, you are mistaken;" but immediately there were seven raps more. She then inquired, "How many have I living?" when six raps were given. "How many dead?" one rap, which was correct. In this way she ascertained that the rappings were made by her father, who she had never seen since he had departed, and that he was murdered for his money. She then inquired if the noise would continue if they called in the neighbors, and the response was, "Yes." They accordingly sent for the nearest neighbors, who came, thinking they would have a hearty laugh at the family for being frightened; but when the lady, who first came in, found that the noise, whatever it might be, could tell the age of herself, as well as others, she gave correct answers to questions on matters of which the family of Mr. Fox were entirely ignorant, these neighbors insisted on calling in others, who came, and after investigation was as much confounded as were the first. The family being somewhat alarmed, and much fatigued, left the house for the night. The next day the excitement began to spread, and the house was filled with anxious seekers for the unknown and invisible visitor. But through this day, and up to that time, no sounds had been heard in the daytime. On Sunday morning, April 4th, the noise recommenced in the night, and was heard all that day, and all who could get into the house; but the crowd coming from all quarters was much greater than the house could hold.

Some of the visitors finally suggested calling the alphabet, and in this way learned the spirit's name was Charles B. Rosna, and that he was murdered for his money by a man named Bell, who formerly lived in the house, and that his body was buried in the cellar. Several then went into the cellar, and the raps were over the spot where the body was buried. They then commenced to dig, but the house stood in a low place and near a stream of water which was being filled by recent rains, and, as they dug down three feet, the water rose, and they were obliged to abandon the search for that time, but commenced again in the summer of the same year when everything was dry, when they found a plank, a vacant place or hole, some bits of crockery which seemed to be a part of a wash-bowl, charcoal, quicklime, some human hair, bones, and a portion of a human skull.

The Fox family did not immediately quit the scene of this mysterious haunting, but remained until it was almost astonishing phenomena. The furniture was frequently moved, and the girls often clasped by hard oak bands; doors opened and shut with much violence; their beds were so shaken they were obliged to get up and lie on the floor, and the very floor and house were made to rock as by an earthquake. Upon close observation these manifestations seemed to be more powerful in the presence of Kate, the youngest, and, thinking to get rid of the noises, she was sent away to her sister, Mrs. Fish, at Rochester; but no sooner was she gone than the manifestations re-commenced with more force than ever in the presence of Margaret, the second sister. And now, although the Fox family had for months sedulously striven to banish the power that tormented them, praying with all the fervor of true Methodism to be released from it, and enduring fear, loss and anxiety in its continuance, the report of its persistent manifestation began to spread abroad, causing a rain of persecution to fall upon them from all quarters. The respectable parents were so severely censured and so impudently rebuffed by their ministers, who "should" have been the first to control, for the had a great visitation—that they were obliged to sever their long-cherished and hitherto unblemished relations with the church. Old friends looked coldly on them, and strangers circulated the most atrocious slanders at their expense. So great was the mental torture of all these actions combined, that the poor mother's hair turned white in a single week.

Among those who became interested in these first manifestations was Mr. Isaac Post, a much respected friend of the family, and a highly esteemed Quaker citizen of Rochester. He passed to spirit-life but a few years since. (He began an investigation, some four months later, by proposing that one rap should signify "No," two raps, "Don't know," and three raps, "Yes." This was laid the basis of action, and from it spirit-communication developed. We often hear people, in speaking against Spiritualism, ridicule the idea of their spirit-friends rapping on or tipping tables, as beneath their dignity—such manifestations are so trivial, too ridiculous, too human, to allow of spirit-communication. It is a strange thing, but such is the fact. Franklin's kite and key were small things; Arkwright's cog was very simple; Morse's magic wire very trivial; a dancing tea-kettle lid was very common; and the men, Franklin, Morse, Arkwright, Newton, Stevenson, Galileo, and many others, all in their time were fools in the estimation of the world.)

Which do you suppose would be considered the most trivial or ridiculous to a modern good common sense who was utterly unacquainted with either process—to hear the raps made by spirit-power upon a table, or to hear the clicks as they come through the little machine in the telegraph-office? Both would be beyond his comprehension. It would not, however, take very long to convince such a person that he could send a telegram to his friend in a distant city, and also a telegram to his friend in spirit-life, and get an intelligent reply from both.

Fifty years ago the telegraph was not known. Which do you think would have seemed the most improbable to our parents or grandparents, had they then been told that in twenty years from that time one could step into an office in any of the large towns or cities, and send a message to a friend in Washington, or almost anywhere else, and get an intelligent answer inside of an hour? And, also, in that day there would be prophets and seers and people who had familiar spirits, to whom one could go and get a message from their spirit-friends in less than the time it would take to send a message through an iron wire hundreds of miles, but they had read in that book which they revered so highly, of prophets, of seers, of the woman with a familiar spirit, of angels delivering messages, of Samuel appearing to the woman of Endor and delivering a message to Saul which proved correct, and of Jesus appearing many times to his disciples and others after his crucifixion. 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SPIRITUALISM, like an enduring rock, rises up amid the
 conflicting elements of ignorance and passion—a rock which
 the surges of Time and Change can never shake—on whose
 Heaven-lighted pinnacle the Angels build their altars, and
 kindle beacon-lights to illumine the world.—Prof. S. B.
 Brittan.

Wounding the Spirits.

It is not probably much thought of by Spiritu-
 alists as to what effect is likely to be pro-
 duced on the spirits themselves by the hostile
 and even contemptuous remarks which are
 made, year in and year out, by those who ought,
 above all others, to welcome the phenomena of
 spirit-communication with unaffected delight
 and gratitude. All of us may readily judge,
 from our own feelings, what effect it would
 have on us to be met with sneers and insults
 when we were bent on doing good to those who
 offer them. If we know so very little of the
 nature of the suffering which may be caused it in
 its disembodied and translated form, by the hard
 sayings of those whom it would approach only
 for good!

It oppresses the mind to attempt to recall a
 mere fraction of the cruel things that have been
 spoken against modern mediums by those to
 whom the spirits have returned with the hope
 of benefiting them. The subject is in itself too
 serious to permit the abuse of any one who
 comes as a professed bearer of tidings from the
 other world. Notwithstanding that, professing
 Christians themselves, confessed believers in
 immortal life, are found in the advance line
 of those who are ready to abuse mediums, and tra-
 duce and denounce the truths contained in the
 solemn fact of spirit-communication. To the un-
 seen messengers who come and ask for a mere
 hearing they return the virulent insults of un-
 belief; being solicited for the bread of sympa-
 thy, they give the stone of ridicule and unfeeling
 reproach.

It is but a little thing the spirits request only
 that certain conditions be complied with. The
 superstitions of religious faith demand vastly
 more than this, for they insist that we shall all
 of us lay aside our reason itself. Even Protest-
 antism forbids us to protest beyond the limits—
 creed limits—it has rigidly fixed. The condi-
 tions asked of us by the spirits are no other
 than any of us would ask, and do continually
 ask, one of another, in the affairs of every-day
 life. We claim the right to have a fair oppor-
 tunity, and that is all that they claim.

Much of this spirit, which is so deplorably
 prevalent in relation to Spiritualism and its most
 faithful servants, is but a reflection of that criti-
 cal, cynical, fault-finding and gossip-carrying
 temper which is the bane of modern society,
 and is eating out its simple and sincere elements
 like a canker. Spiritualism, being the latest won-
 der to this prevailing social temper, naturally
 has to be the target for its merciless riddling.
 Any other revelation, or novelty, would be treated
 in very much the same way. If this reprehensi-
 ble course could once be refrained from, the
 communications from spirits to mortals would
 become far more impressive and valuable, be-
 cause they would not be resisted and resented in
 obedience to a condition of mind, to say the
 least, wholly unspiritual.

The habit of holding personal communion
 with spirits is a truly religious one, as much so
 as the habit of professed worship. Now how
 much would it conduce to the real aims and
 ends of the latter if, instead of devoutness and
 humility of spirit, there was cultivated an un-
 charitable, backbiting, criticizing, and wholly
 unbelieving and repulsive temper? It ought
 to go without the saying of it, that nothing like
 genuine, sincere worship can be engaged in on
 such a condition; and if one religious attitude
 and act is impossible for such a reason, so is an-
 other, and so are all.

The spirits ask us only to listen—to investi-
 gate. How, pray, is any truth to be known
 without patient and unprejudiced investiga-
 tion? It is, however, preposterous and amaz-
 ing the way in which many people, especially
 those who refuse to investigate at all, demand
 infallibility from the spirits communicating
 through frail and faulty human agencies. One
 would suppose that these self-appointed cen-
 sors and critics regarded themselves as infalli-
 ble, incapable of either deceiving or being de-
 ceived. They set up their individual judgments
 without so much as showing their qualifica-
 tions. They refuse utterly to respect condi-
 tions, and they are ignorant of the subject
 treated. What would be thought of a person
 who, while boastfully ignorant of mechanics,
 should presume to pass judgment on the merits
 of a very delicate and complicated machine?
 Yet there can be no mere human machinery
 that baffles study and comprehension like that
 which embodies the operative laws of the spirit.

We ought, perhaps, in a great measure to ex-
 cuse the censorial habits of many Spiritualists
 themselves in this respect by remembering the
 influences of early education which still hang so
 closely about their mental habits. Trained and
 taught as they were by the Church itself, it is not
 to be expected that they can come into a state of
 perfect emancipation, save and except through
 a process of development into it. While they
 think they are only investigating, they are real-
 ly carrying on the work of a spiritual police. It
 is not on such terms that spirits should be ex-
 pected to approach near enough to mortals to
 communicate their messages of sympathy and love.

The Gift of Mediumship.

To be so constituted as to permit the spirits
 to communicate through one to friends in the
 flesh, need not be taken as any evidence of the
 possession of spiritual gifts superior to others.
 Mediumship is a condition, of which spirits are
 not unready to avail themselves. Many medi-
 ums, however, mistake a mere condition for an
 endowment; and many more of their friends
 are inclined to do the same thing for them. It
 is a valuable thing, this matter of mediumship;
 but it happens to be something entirely with-
 out the reach of desire or ambition. It is to be
 taken simply as the spiritual stamp and seal of
 fitness to become the agent of higher powers.
 As soon as it is made anything else, or diverted
 into merely personal channels, its office is taken
 away. The law is irrefragable in that respect.

But while mediumship is a condition rather
 than a gift and endowment, it is a condition to
 be kept as undisturbed by external influences
 and as sacred as possible. The person who is a
 recognized channel of communication from
 spirits to mortals is naturally bound to keep
 herself or himself free from all material influ-
 ences by which that channel is likely to suffer
 from obstruction. It is not the person, but the
 service to which the person can be put, that is
 of consequence; to magnify one's self, there-
 fore, instead of the office in which one is per-
 mitted to serve, is the empty conceit of a child-
 ish and immature nature.

In view of the present relations of material-
 ism and professed Christianity, mediumship oc-
 cupies a peculiarly strong position, and one to
 which both will sooner or later have to appeal.
 The materialist utterly disbelieves in any ex-
 istence outside of that recognized by the senses;
 the Christian derides the idea of there being
 any channel of communication from spirits to
 mortals; the Spiritualist, who has the best of
 reasons for trusting to the powers of medium-
 ship, actually and positively knows that there
 is another world just beyond the limits of this,
 for the reason that he has had frequent and full
 communication with it through the channels
 mediumship provides. It would manifestly be
 opposed to every idea, theory, dream, and sen-
 timent of progress, taking that term in its
 largest sense, if life here were to be limited to
 what it is allowed the senses to cognize and
 comprehend.

Now it is an assured and abundantly attested
 fact, that communication with the invisible
 world is had every day by mortals. The evi-
 dence is just as strong materially as it is spiri-
 tually. It takes the blind denial of materialism
 and the superstitious refusal of professed Chris-
 tianity off their feet together. What a person
 sees, outwardly and inwardly, and sees not
 once only but again and again, that he is cer-
 tainly to be allowed to believe. He is neither
 to be ridiculed nor maligned for his belief; par-
 ticularly by those whose faith respecting the
 unseen world rests on assertion, tradition, an
 uninquiring habit, and a positively superstitious
 tendency.

If, then, the world exists only for progress and
 the development of knowledge, and a selected
 class of mortals are all ready to be employed as
 agents by the higher spirits wishing to commu-
 nicate, why is it not in perfect harmony with the
 designs of the creating power that the office of
 mediumship should be executed? Evidently
 progress and development lie that way. Noth-
 ing exists to no purpose. These mediumistic
 conditions, by which we are assured that the
 invisibles can communicate, have been made in
 order that they should communicate. If some
 refuse to hear their messages, there are others
 who will hear them. Such specific conditions,
 which constitute mediumship, are not for nothing.

What infatuation, what folly, for any one to
 turn his back to the messages which are offered
 from the other world! The receiver is not to
 worship the agency by which such messages
 come, or to entertain anything like superstitious
 feelings toward them. Mediums are all
 mortals, like ourselves. If we use their office
 aright we shall learn to treat them rightly also.
 But we are to bear in mind that, being human,
 they are something more than mere machines.
 They are susceptible to our influence when we
 approach them, so that they are either attracted
 to us or the contrary. That should make us
 extremely careful in regard to our own condi-
 tion when we come into their presence. We
 must be sincere and truthful ourselves in order
 to draw sincere and truthful spirits to us. We
 have a part to perform as well as the mediums
 we consult.

Prof. Zoellner and Dr. Slade.

Prof. Zoellner in *Psychische Studien* for May
 gives further reports of his experiments with
 Dr. Slade at Leipsic. They comprise accounts
 of the production of writing between slates
 carefully bound and sealed together; the de-
 scent of a liquid, apparently water, upon Zoell-
 ner and Slade; the appearance of smoke at
 three distinct places, coming from below the
 table, and having an odor of sulphurous and ni-
 trous acid; the lighting of a candle which had
 been set beneath the table by invisible agency,
 and the appearance of a brilliant light proceed-
 ing from beneath the table. This last mani-
 festation took place in the presence of Baron
 and Lady Von Hoffmann, Prof. Zoellner, and Slade.
 The light was of a bluish white color, like that
 of an electric lamp. A light of a yellowish red
 color was produced on a second occasion.

Hon Percy Wyndham, M. P., as President
 of the Cumberland Association for the Advance-
 ment of Literature and Science, recently deliv-
 ered an address on "Psychology, Spiritualism
 and Clairvoyance" before that body, in which
 he testified to the remarkable powers of Mr. J.
 W. Fletcher, and openly avowed his belief in
 the reality of the phenomena of Spiritualism.
 So says *Spiritual Notes*, London. We learn
 from the same source that Mr. and Mrs. Fletch-
 er propose to leave England for this country
 toward the end of July, making a home visit
 of three months.

A correspondent writing us from Con-
 cord, N. H., states that Burnham Wardwell has
 had of late quite a successful lecture campaign
 in the Granite State.

Decay of Universalism.

We have always regarded Universalism, by
 which term we mean the organized sect itself,
 as no more than a timely and effective protest
 against the old and hideous dogmas held by Or-
 thodoxy. It assailed the doctrine of eternal
 damnation especially. It became an organized
 protesting force against it. But as it triumphed
 in the general mind its force naturally came to
 an end. There was a diminishing need of its
 service. This result could not have failed to
 appear inevitable to those who were originally
 responsible for setting the new protest in mo-
 tion. It was an organization that clothed but a
 single idea. Its basis was narrow; it set forth
 to wage war; it tended to nothing that was
 broad and enduring.

It appears that so prominent a member of the
 Universalist denomination as Dr. E. H. Chapin,
 of New York, expresses doubts whether Uni-
 versalism will numerically or statistically grow
 much more in the future. He offers as a reason
 for his doubt that its cardinal doctrine is
 leaving other denominations to such an extent
 as to supersede the necessity of its own
 separate and distinct organization. That is the
 view long since entertained by ourselves, and,
 as above asserted, entertained by those who
 were at the birth of the Universalist movement.
 The whole thing was neither more nor less than
 an emphatic denial of damnation on either a
 large or a small scale, and an equally emphatic
 assertion of belief that all mankind are to be
 "saved at last," and not more from their sins
 than from themselves.

But to our view there is another and a pro-
 founder reason for the visible and confessed de-
 cay of this new sect known as Universalism.
 That is because, while it pursued its original
 purpose of open warfare, it refused the call of
 the spirit. It could have been a fresh accession
 of genuine spirit power in modern times, and
 it would have been if it had recognized the mother
 that gave it birth. Endued with the full mea-
 sure of spirituality, it would have been no less
 powerful an assailant and effective an advocate
 than it has been; while its existence would in-
 evitably have been broader and larger, and the
 seeds of decay which are planted in all purely
 human institutions would never have germi-
 nated and shown themselves in the light.

There is now no living man in the whole de-
 nomination who more truly incarnates the idea
 of Universalism than Dr. A. A. Miner does. He
 does it all the more faithfully, because by nature
 he is truculent, combative, intolerant, self-
 asserting, and destitute of the visible tokens of
 a deep and genuine spirituality, as his treat-
 ment of Rev. Rowland Connor, for instance,
 most clearly proved. After it was discovered
 that the new doctrine, or rather denial, was en-
 tered into the Orthodox churches, and was si-
 lently working among them, it became evident
 that nothing remained for Universalism as an
 idea to do; so the policy was at once adopted of
 inducing it to crystallize into ecclesiastical
 form, and of that Dr. Miner is the fittest exist-
 ing representative. He, of all of the preachers
 of the denomination, would prefer to perpetu-
 ate Universalism as a church, even after it had
 left his control as an idea and a doctrine.

Artistic Manifestations in France.

Interesting spiritual phenomena are taking
 place at La Mans, France. The *Revue Belge
 des Sciences Psychologiques* gives a detailed
 account of the appearance of a materialized
 spirit at a séance held in January, who asked
 for a pen-knife, and, being furnished one, he
 took a sheet of yellow paper and divided it in
 several pieces, stopping at times to shake the
 hands and tap the heads and shoulders of those
 present. He then took another sheet, rolled it
 up, passed his hands into it, and then drew them
 out surrounded by a swarm of lights. The roll
 was carried about the room strongly illumina-
 ting the faces of the company. He then took
 the pieces of paper and began his work, the light
 from the roll enabling all to see him as he pro-
 ceeded. He made a few strokes on a paper with
 a pencil and a crayon, then tapped the drawing
 with the former, as a signal that the drawing
 was finished. This was done six times. He
 then closed the knife, returned it, rapped a
 good-night to each, and vanished. Upon a light
 being brought in, twelve pieces of paper were
 found, upon six of which were exquisite little
 drawings with the names of those persons for
 whom they were intended and the initials of the
 spirit-artist (A. C.) inscribed on each. The six
 were executed in twenty-five minutes, though
 a person in the flesh would have required that
 length of time to have made one of them. The
 spirit was reputed to be Almin Contreau, a
 painter, who left the earth-life thirty-six years
 ago. He promised new phenomena, stating that
 these, which he called his *cartes de visite*, were
 done merely to get his hand into working order.

"Seers of the Ages"—New Edition.

This interesting volume of four hundred pages
 by Dr. Peables, having passed through six edi-
 tions, may justly be considered a standard work
 among Spiritualists. The demand continuing
 from year to year, we have recently brought out
 a new edition—the seventh published.

Referring to this work Dr. Eugene Crowell,
 under date of May 8th, writes:
 "I have just read for the first time the 'Seers of
 the Ages,' by Dr. Peables, and regret that I was un-
 acquainted with it when I wrote 'Great Values and
 Spiritualism'; for had I known its *creativity* I should
 have quoted freely from it. The volume is a
 compendium of valuable facts which all interested
 Spiritualists should make themselves acquainted with;
 and in acquiring a knowledge of these from this book
 the student at the same time will learn their signifi-
 cance in relation to Modern Spiritualism."
 Judge Sowell, of Louisville, writing for another
 copy of the "Seers," says: "When the volume
 was first published I secured a copy for my
 library, and have since purchased six copies to
 give to clergymen of my acquaintance. I hold
 the volume in very high esteem for its historical
 references, and its able presentation of the gen-
 eral doctrines of Spiritualism."
 George A. Fuller, one of our New England in-
 spirational speakers, says: "'The Seers of the
 Ages' is one of my Bibles. I always carry it
 with me in my trunk."
 For sale by Colby & Rich. See advertisement.

Mr. J. J. Morse delivered two lectures at
 Cardiff, South Wales, on the evenings of the
 24th and 25th of May, the subjects being "Spirits;
 their Nature," and "Spiritualism a Reformatory
 Movement," to which the *News* of that place
 makes the following allusion:
 "Both themes were exhaustively treated by
 the orator, and the audiences testified their ap-
 preciation by frequent and hearty applause.
 On Tuesday evening, at the close of the lecture,
 the chairman invited questions, and for half-
 an-hour numerous queries, both verbal and
 written, were promptly replied to by the orator,
 and apparently gave general satisfaction."

Mrs. P. R. Lawrence, wife of Dr. B. M.
 Lawrence, passed on, June 9th, from Worces-
 ter, Mass., aged 45 years.

Will Materialism Please Explain?

To the Editor of the Banner of Light:

In a number of your paper of Sept. 1877, I re-
 lated an experience which I had with Mr.
 Charles E. Watkins at his room in Boston, on
 the 17th of that month. At the sitting in broad
 daylight on that occasion, I repeatedly got di-
 rect writing on a fresh book-slate which I had
 bought half an hour before, and which I held
 in my own hand, the medium sitting off at a dis-
 tance of four feet, and not touching me.

On the 8th of June, 1880, I had a sitting with
 Mr. Watkins, and as it differed in some of its
 conditions from my sitting of 1877, I offer the
 facts as a contribution to the new science of
 psychography or pneumatography, whichever
 it may properly be called.

Let me explain the distinction which Kardec
 made between the two terms, and which I am
 disposed to adopt. By *psychography* he under-
 stood unconscious writing by the medium, ap-
 parently under foreign influence and using his
 own hand; by *pneumatography* he understood
 direct, independent writing by some intelligent
 force outside of, or distant from, the body of
 the medium. Perhaps *soil-writing* and *spirit-
 writing* would express the distinction which
 Kardec had in his mind.

Mr. Watkins, at my recent sitting with him,
 was present in my own house. As the afternoon
 was chilly, we went from the library into the
 dining-room, where there was a fire. Two ladies
 of the family, whom I will call Mrs. E. and Miss
 W., were present. The latter had never before
 met the medium. Thus we were four in all, in-
 cluding Mr. Watkins. To avoid interruption
 we looked the doors; but unlocked them so
 that the medium could go out into the hall
 while we were writing names, etc., on paper.
 This was done to avoid the objection that he
 could see, by the movement of our pencils (ac-
 cording to Dr. Carpenter's theory), what we
 were writing.

Two large windows, one of them a bay win-
 dow, shed on us ample light. The room is 17 by
 19 in size. The witnesses sat on one side of a
 large extension table, covered with a green
 cloth; and Mr. Watkins stood up on the oppo-
 site side, so that his every movement was open
 to our view. Seven slates, with pencils, and
 some writing paper were placed on the table.
 Three of the slates were mine; two had never
 been used, and the third, a book-slate, contained
 on one of its surfaces a writing I had got through
 Mr. Watkins in 1877, and on the other surface a
 writing I had got through Mr. Powell in 1879.
 I carefully cleaned and wiped all the slates ex-
 cept the book-slate.

Mr. Watkins put one slate over another, with
 a bit of pencil between, allowed us to hold the
 two together by the rims while he held one side
 by the rim, so that we could see both over and
 under the slates, as he stood while we sat dur-
 ing the experiment, and instantly the grating
 sound of a pencil was heard, and I uncovered
 the under slate, and found a line written.

It being proposed, then, that my book-slate
 should be written on, I objected for the reason
 that I did not wish the writing on it effaced.
 Mr. Watkins suggested that the spirits could
 rub out as well as write. The experiment must
 have been wholly unpremeditated. I said,
 "Try it." He at once in full view, and nar-
 rowly watched by three pairs of eyes, held out
 the slate, and in less than ten seconds handed
 it back to me, and on lifting the pasteboard
 cover I found that the surface, on which was
 the writing through Powell, and which we all
 knew to be uneffaced when last seen, had been
 thoroughly cleaned, and in its place appeared,
 in bold, plain characters, the words: "My dear
 brother, I rub this all out. Lizzie, your sister."
 Mrs. E. and Miss W. were then allowed to
 hold out, each in her own hand, a pair of
 cleaned slates, while the medium stood some
 feet aloof, and did not touch them; but in-
 stantly writing came simultaneously on both
 the pairs thus held. The pair held by Miss W.
 were my own clean, untouched slates.

I will not speak at any length of the many
 clear proofs of clairvoyance which were given
 by Mr. Watkins. He allowed us to write on
 scraps of paper names and questions, and then
 to roll up the scraps as tightly as we pleased.
 He would merely touch them, and instantly give
 the name and the answer. Mrs. E. wrote
 "Gustavus Churchill—how did you die?" In-
 stantly on touching the pellet the medium
 struck his hands on his breast, seemed to be
 strangling, as if in the water, and said, "It is
 too painful—the name is Gustavus Churchill—
 do not ask me to say more." Mr. Churchill was
 drowned in a boat in the tornado off Nantasket,
 last summer, and was supposed by the marks to
 have been struck by a block or by some of the
 tackling, on the breast, before drowning.

But the crowning incident of the evening was
 this: Mr. Watkins allowed us to examine two
 of the slates, and satisfy ourselves that they
 were clean. He then, without touching the
 slates, walked off twenty-two feet in a diagonal
 line from a little work-table that stood in the
 opposite corner, near the door leading into the
 hall. "Give the slates to Miss W.," he said,
 "and let her place them on the little table."
 Having satisfied myself the slates were clean I
 gave them to Miss W., and saw her place them
 as directed. She came back to her seat; we
 heard the movement of a pencil, and instantly
 the medium made a convulsive movement as if
 overpowered by some nervous paroxysm. He
 recovered himself at once, and without at any
 time lessening the distance between him and
 the slates, said to Miss W.: "Now get them
 and hand them to Mr. S." She instantly did
 this, and on lifting the top slate I saw written
 in seven lines these words, signed with the full
 name of my mother: "My dear son and daugh-
 ter—I am here—and I must—see you again—
 can't say more—now loving mother—M. O. S."
 The points in which the experiences of this
 sitting differed from those of 1877 are these:
 1. The sitting took place in my own house. 2. I
 was not alone with the medium, but two per-
 sons of my family were present. 3. The direct
 writing was got by each of them simultaneously,
 while I watched narrowly the whole proceeding,
 they separately holding the cleaned slates (one
 pair of which were my own), and the medium
 standing away from them the width of the table,
 four feet. 4. In one instance a previous writ-
 ing was erased on my own book-slate and another
 writing substituted. 5. In the last experiment
 the medium stood twenty-two feet away from
 the slates, which we all saw were thoroughly
 cleaned; and the medium did not touch them
 after they left our hands till, on their return to
 me by Miss W., I had parted the slates and read
 the inscription.

Surely the conditions were as perfect as could
 well be imagined to satisfy us that there was
 no conscious cooperation on the part of the me-
 dium in the production of the writing. Whether
 by the aid of some yet unrecognized psychi-
 c faculty he was enabled, through electricity or
 some other mysterious agency, unknown to sci-

ence, to produce the writing, while his body
 was at a distance of twenty-two feet from the
 slates, is another question, which may exercise
 the ingenuity of the thoughtful inquirer.

The skeptic will suggest that there may have
 been some chemical preparation on the slates,
 placed there previous to the medium's coming,
 and which remained in force after they had
 been thoroughly cleaned, but reappeared as
 writing just at the proper moment. This theory
 is shattered by a few facts. Three of the
 slates used were my own, and two of them were
 fresh from the shop of Mr. Drake on Warren
 street, and had never been written on after
 leaving the shop. Furthermore the writing on
 them referred to a name and question that had
 been written on a small scrap of paper which
 had been rolled into a pellet, and was as yet un-
 opened by any one. Indeed, in the ten instances
 in which writing was got, it referred to ques-
 tions or names written while the medium was
 out of the room, and we were at the table. It
 was impossible, therefore, that there could have
 been any previous chemical preparation, exer-
 cising clairvoyance, and evolving into written
 sentences.

The pneumatographic phenomena are thor-
 oughly proved and established by the experi-
 mental and scientific method, as any one can
 learn by reading the little volume, entitled "Psy-
 chography," from the pen of Mr. Stainton-
 Moses (M. A. Oxon). Whether we adopt the
 theory that they are produced by some unknown
 force proceeding from the organism of the me-
 dium, or whether we adopt the theory of the
 action of an independent spirit, the fact itself
 is in either case equally fatal to the system of
 materialism as held by those who reject the
 doctrine of continuous, immortal life. E. S.

"Spiritual Harmonies."

We have in press, and shall offer to the public
 in a few days, a work by Dr. Peables, entitled
 "Spiritual Harmonies," designed for use at
 camp-meetings, grove meetings, séances, for
 congregational singing, and upon funeral occa-
 sions.

The plan of the book, as we understand it, is
 this: It comprises definitions, and the general
 doctrines of Spiritualists; teachings relative to
 the Spiritual Philosophy; nearly one hundred
 hymns and popular spiritual songs; with read-
 ings, original and selected, appropriate to
 funerals.

Well conceived, systematically arranged and
 compact, this book—an enlargement of the
 "Spiritual Songster," will be a valuable addi-
 tion to the musical department of spiritual lit-
 erature.

Cholera Vaccination!

The London Daily Telegraph recently pub-
 lished a lengthy article in support of a theory
 that inoculation with Cholera matter will cure
 all disease! What next? Well does a corres-
 pondent of the *National Reporter* (London) in-
 quire, "Are they all gone mad?" We expect
 soon to hear of some one advocating a pesti-
 lence as a cure of disease, inasmuch as after
 every one has died of the pestilence there will
 be no one to be sick; and hence disease will
 have vanished from the face of the earth!

"After Dogmatic Theology, What?"

Of this new book by G. B. Stebbins, Dr. Joseph
 Beale, President of Lake Pleasant Camp-
 Meeting, writes from Greenfield, Mass.:
 "The work is excellent, and will do much
 good. I am much pleased with it, and shall set
 it doing missionary work in my circulating li-
 brary."

Since Mrs. E. H. Britten's departure from
 San Francisco, Mrs. Ada Foye has continued
 regular Sunday services in Charter Oak Hall.
 A Conference Meeting is held in the morning,
 and in the evening short addresses, followed by
 test séances. Rev. Mr. Parker spoke, May 23d,
 on Christian Spiritualism, and on the 30th

Message Department.

Public Free-Circle Meetings. Are held at the BANNER OF LIGHT OFFICE, corner of...

Messages given through the Mediumship of Mrs. T. Thelmauer.

Blue Belle.

[To the Chairman:] Me come down from up top, chief, me come down from up top...

Invocation.

With hearts full of grateful praise we would approach thee at this hour...

Martha Boyd.

[To the Chairman:] Do you like old ladies, sir? [Yes, and we give you a cordial welcome.]

William Goddard.

[To the Chairman:] Are you friendly with Southerners, sir? It has long been a desire of mine to send out a message to a friend in the South.

Emma I. Brown.

I lived in East Boston, I would like very much to speak to my family; I would like to come to my husband through the life you offer, and speak to him concerning this new

life on which I have entered. There seems to me to be something very sacred and solemn in this spirit-return, because those who have passed beyond the grave, who have entered another life, have perceived that which seems so much of a mystery to them when on earth.

Rose Clancy.

[To the Chairman:] I wish, sir, to come to my cousin in Santa Barbara, Cal. My name is Rose Clancy. I went away by drowning...

Dr. Theodore Kittredge.

How do you do, Mr. Chairman? I have taken a curiosity, if I may so speak, concerning these things of which I am entirely ignorant...

Bright Star.

Bright Star sends this message to his chief. Bright Star says keep hope, keep good cheer; the clouds are rolling away and the bright sunlight is coming in and lighting up the wigwam.

- ward C. Jones; Paulina Wright Davis; Nellie Fletcher; Isaac Hittick; Edna W. ...

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF MRS. CORA L. V. RICHMOND.

At the Banner of Light Free-Circle-Room, during her lecturing engagement, Boston, January and February last, in the absence of Mr. Colville.

Questions and Answers.

Ques.—[By L. B. Field.] In the seventh answer of the controlling spirit, in the Banner of Light of Jan. 3d, he says: "Jesus appeared in materialized form on the earth after his resurrection."

Ans.—He was trying to convince his disciples that they were seeing Jesus, just as a materialized spirit tries to convince the friends and witnesses that they are beholding their friends.

Q.—Is it true, as some spirits claim, that children are sometimes born into this world without their true parents? That is, their birth is a mistake, they not being brought into life by the parents whom the Infinite intended for them?

A.—No, it is not true that they are born by mistake. It is quite true that there are many human beings who have not yet attained the degree of parentage, although they have children; who leave their children neglected; who do not understand the meaning of the word parent; but this is no mistake.

Q.—It is said that the language in the spirit-world is merely an exchange of thought. If so, how can they have music?

A.—It is said by some spirits that they have no necessity for language; it is not claimed that this is the case with all spirits; every spirit gives his or her own experience, not that of another.

Q.—[By B. H. G., Amboy, O.] Will the millennium ever take place? and what means will bring it about?

A.—There is a little piece of the millennium now where there is justice and love to one another. There is justice and love to one another. You will find it if you go out and minister to some one who is in sorrow; you will find it if you speak kindly every moment of every day in your lives; you will find it if you live the highest thought that is within you.

to "love our neighbor as ourselves." I do not find many at the present time who seem to be capable of loving their neighbors quite as well as they do themselves.

A.—You are commanded to love your neighbor as yourself, and in the "Golden Rule" you are commanded to do, or (interpreted more spiritually) to feel, toward others as you would have them feel toward you.

Q.—Will any benefit result from suffering a chronic form of extreme pain, which will well nigh dethrone reason?

A.—There are two ways in which chronic and acute pains benefit humanity: one is, the discovery of the right remedy by science or intuition; the other is, the patience and fortitude of the individual; but the suffering of pain is not always a necessity.

Q.—[By Dr. B. Franklin Clark.] In 1764, Baron Swedenborg published, at Amsterdam, his "Divine Providence," in which he states, in No. 249, that "every man can freely, yet, most freely, think what he will, as well against God as for God; and he who thinks against God is rarely punished in the natural world, because there he is always in a state of reformation; but he is punished in the spiritual world, which is done after death."

A.—Probably the basis of Swedenborg's statement is true, but his conclusions must necessarily have been warped by the period of time in which he lived, by the prevailing theological tendencies of the day.

Q.—Does Swedenborg still think it "wrong and disorderly" to hold communication with disembodied spirits?

A.—Probably if he did he would not communicate himself; as he is, at this time, a disembodied spirit.

DARKNESS IS FADING.

Hopes now are blighted; Shadows fall around; Wrongs may be righted; Holy peace abound.

Where we will meet beyond the clouds, The gates of heaven are open to us; This life can form no sable shrouds; That will not then be bright and fair.

Vaccination Trouble.

Dr. Kirk of Edinburgh has contributed a long series of "Papers on Health" to the Christian News, and in the 20th this discusses what he calls "Vaccination Trouble."

subject, see this, and what are they to do? This is just where we are anxious to help them, if possible, we should understand the kind of injury that has been inflicted. Postively diseased matter has been introduced into the body of their child. This is beyond all doubt.

Verifications of Spirit Messages.

To the Editor of the Banner of Light: I notice in the BANNER OF LIGHT of the 29th of May a message from RUSSELL TOMLINSON. I knew Bro. Tomlinson quite intimately when we were in the Universalist ministry.

Further Proof against Vaccination.

To the Editor of the Banner of Light: I observe you are anxious to obtain all the facts possible regarding poisoning by vaccination, therefore I send an account of one death and a case of erysipelas.

Public Meetings, ETC.

A Call for a Free National Convention of Physicians.

It is evident that Medical Societies of the so-called (self-styled) "Regulars" and "State Boards of Health" have been organized for the chief purpose of regarding the practice of medicine rather than to look after the welfare of the public, and also design to put a stop to the progress of Rational Medicine which has been so gloriously successful during the past few years.

Spiritualist Camp-Meeting.

The Spiritualist of Northern Iowa and Southern Minnesota will hold their Third Annual Camp-Meeting at Benca Park, near Boone, Iowa, commencing June 30th and closing July 4th or 5th.

Northern Wisconsin Spiritual Conference.

Again we would notify the Spiritualists and Liberalists of Wisconsin that we are to have another of those grand Three-day Conventions in Oneida, Wis., on the 20th, 21st and 22nd of July.

Camp-Meeting at Belvidere, Ill.

There will be a grand rally of the Liberalists, Spiritualists and all classes of Free thinkers, at Belvidere, Illinois and Southern Wisconsin, on the Boone Co. Fair Grounds, at Belvidere, commencing Thursday, June 17th, closing Monday, June 21st.

Convention and Camp-Meeting of Michigan Spiritualists.

The Liberalists of Michigan will hold a Convention and Camp-Meeting on the Fair Grounds, at Lansing, the capital of the State, commencing Saturday, June 26th, and closing Monday, July 6th.

Fourth of July Celebration.

The Spiritualists of various counties and equality of the sexes residing in Summit and adjoining counties in the State of Ohio, will meet in Dr. A. Underhill's grove, two and a half miles north of Akron, on Sunday, July 4th, to celebrate the 40th anniversary of the Declaration of Political Independence.

Grove Meeting.

Arrangements have been made to hold a Spiritualist Grove Meeting in the beautiful Grove of J. Merritt, at Transit, Ohio, on Sunday, July 12th, 13th and 14th.

Anniversary Meeting at Springfield.

The Harmonical Society of Springfield, Mass., will hold its Anniversary Meeting on Friday, August 14th, at 2 o'clock, and Sunday, the 15th, 16th and 20th of August.

Advertisements.

BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN, Physician of the "New School," Pupil of Dr. Benjamin Rush.

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