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Spiritual Phenomena.

[From Facts Magazine for October.]
MORE MICROSCOPIC WRITING FROM THE SPIRIT A. O. SPENCER.
BY CAPT. S. H. AUSTIN, SYRACUSE, N. Y.

In the spring of 1883, while attending a séance at Mr. Chesebrough's, in company with a friend of mine, Mr. E. D. Lewis, he expressed some doubt as to the genuineness of the writing obtained through spirit-power, remarking at the same time that, if he could obtain a private sitting, it would be better convincing, and he would feel better satisfied. Accordingly, I made an appointment with him to have a private sitting in my room at 4 P. M. the following day. Meantime we provided two slates, and put a blank card between, sealing them with six seals and binding them securely together with twine, Mr. Lewis retaining possession, and bringing them to my room at the hour appointed. Meantime I made arrangements with the medium, Mr. Joseph Caffray, to come to my rooms at 4 P. M. he knowing nothing of my engagement with Mr. Lewis. At the appointed time the medium came, followed in a few moments by Mr. Lewis. As the latter gentleman entered, the medium remarked: "Brought your slates, Mr. Lewis?" Mr. Lewis replied, "Yes; and they don't leave my hands either." Neither did they till after the sitting was over.

We entered the séance room, and seated ourselves around a small table, putting the slate on top, with a hand of each placed on it. The gas was burning half light. Almost immediately we heard writing inside the slates. In a few moments the spirit Johnny Gray spoke in an independent voice, saying the writing was now finished, and further remarking: "I have given you fine writing on the card (see illustration). Out your seals, and see if it is satisfactory." It was satisfactory in every respect. On the card we found the following—the slates showing for themselves:

"FRIEND AUSTIN—I have come at the solicitation of Confucius to give you this communication in my own handwriting as a further proof of the genuineness of the writing received through the house of Dr. Chesebrough and at Ocho through Mr. Truesdell.

You will do well to comply with the request of our leader, Confucius. I, for my part, will do all in my power to show the people that there is no trickery connected with this writing. The evil influence that has so long controlled the world will be unable to repel the grand truth.

I remain yours truly,
A. O. SPENCER.

You will observe that written on the slate was a request that, if I went to the corner of our

Friend Austin

I have come at the earnest solicitation of Confucius to give you this communication in my own handwriting as a further proof of the genuineness of the writing received through the house of Dr. Chesebrough and at Ocho through Mr. Truesdell. You will do well to comply with the request of our leader Confucius. I for my part will do all in my power to show the people that there is no trickery connected with this writing. The evil influence that has so long controlled the world will be unable to repel this grand truth. I remain yours truly

A. C. Spencer.

block at half-past five P. M. I would meet Mal-lone. I did go to the corner of the block, and to my surprise, I found Mal-lone standing there. After a few moments' conversation I perceived he was indeed himself. He denied all knowl-edge of writing to Boston, saying he knew of no one in Boston that he could write to—and, furthermore, that he had nothing to write about, as he was convinced that the fine writing on the card, written by spirit, Spencer at Mr. Chesebrough's, was genuine.

Now, the undersigned do hereby certify that the above statement is a true one.

It will be remembered by many of our readers that we published in No. 4, Vol. 1, 1883, Facts the statement of Dr. Chesebrough in reference to some fine microscopic writing in a small blank book, which was bought and held by Mr. William Mal-lone during a séance with Mr. Joseph Caffray, in which was found after the séance a communication from the spirit Mr. A. O. Spencer, a well-known astronomical instrument-maker of Geneva, N. Y. This description

was written for Dr. Chesebrough by a young man named Mal-lone, to whom this above independent writing was referred. After having criticized the statement of Dr. Chesebrough, and they had been published in the Facts magazine, Mr. Mal-lone and Mr. Mal-lone both having been present at the séance, and both principals in the experiment, denied its genuineness, and pronounced it a trick. In the Syracuse Sunday Times, April 1st, 1883, and also in a letter written to me on the 15th of April I was requested to investigate the matter, and to know what was not only as to the fact of the writing, but to investigate for myself the genuineness of the writing, and to see if it was the same as the writing on the card.

The above statement, under the strictest test conditions, is the statement that what we have printed was correct. And we return our hearty thanks to Capt. Austin and Mr. Lewis for their kindness in this matter, and feel especially under obligations for the original slates and card—Mr. O. F. R.

SLANCES WITH THE BERRY SISTERS.

To the Editor of the Banner of Light.

Although I have been acquainted with the spiritual phenomena for a number of years and accepted to a greater or lesser extent the truths of the philosophy, yet there was one phase of the physical with which I was not satisfied—never having had satisfactory evidences of its truth brought home to me. I speak of what is known as full-form materialization. Being a stranger in your city, and unacquainted with any of the Spiritualists, I had no expectation of having my wish gratified and doubt removed; but quite accidentally hearing of the Berry Sisters, I called on them on Sunday evening, Oct. 27th, stated my case to Mr. Albion, the manager, (who was an entire stranger to me), and was assigned a seat.

After Miss Gertrude, the medium, entered the cabinet, which had been sealed and secured by four professed skeptics, a perfect procession of forms appeared, and the seances, a female, pointing her finger toward me, and calling me by my given name, signified her desire that I should approach her. To my astonishment and delight, I found myself in the visible presence and clasped in the arms of my dear wife. I could scarcely credit my senses, and examined her features, time and again, till I felt assured of her identity. She was unable to speak louder than a whisper, but what I did catch was very satisfactory. After she had retired I returned to my seat, and revolving over in my mind the scene I had just passed through, I determined to attend another seance, and before leaving engaged a seat for the following Tuesday, Oct. 29th. On that evening (Miss Helen being the medium) I had the supreme satisfaction of

meeting my spirit-wife again. Coming to the curtain, she gave her full name to Mr. Albion; and when I approached greeted me with, "Oh! Ed, how happy I am to see you once more." She seemed to be much stronger than on the previous occasion, and we had quite a lengthy chat together, as she was perfectly conversant with the business project that brought me to Boston; gave me advice how to act, and made many predictions, some of which have already been fulfilled.

Detailed statements of meetings of this class are too sacred for the public eye, but I would be ungrateful if I hesitated in adding my mite toward the verification of the truth of full-form materialization, and to it will add my sincerest thanks to the mediums through whom I have become convinced.

Edwin E. Carr.

Albany, N. Y.

Mr. Hurley gives the following table of what a full-grown man should weigh, and how this weight should be divided: Weight 154 pounds. Made up thus: Muscles and their appurtenances, 84 pounds; skeleton, 24 pounds; skin, 10 pounds; fat, 28 pounds; brain, 3 pounds; thoracic viscera, 34 pounds; abdominal viscera, 11 pounds; blood which would drain from body, 7 pounds. This man ought to consume per diem: Lean beefsteak, 4,000 grains; bread, 6,000 grains; milk, 1,000 grains; potatoes, 3,000 grains; butter, 600 grains; and water, 23,900 grains. His heart should beat 75 times a minute, and he should breathe 15 times a minute. In 24 hours he would vitiate 1,750 cubic feet of pure air to the extent of 1 per cent. A man, therefore, of the weight mentioned ought to have 800 cubic feet of well-ventilated space. He would throw off by the skin 18 ounces of water, 800 grains of solid matter, and 400 grains of carbonic acid every 24 hours, and his total loss during the 24 hours would be 6 pounds of water and a little over 2 pounds of other matter.

The Spiritual Rostrum.

THE SCIENCE OF LIFE.

An Address by the Guides of MR. J. OLEGG WRIGHT.

[Reported for the Banner of Light.]

Spiritualism to a great many minds is but a series of doubtful and strange phenomena, antagonistic to religious doctrine and the existence of God. It was long held that a man without God could have no morality, could have no honor or any rights belonging to a Christian community. A man without a notion of God was thought an abnormal appearance, hardly fit to live, and against whom anything could be done with impunity, with the approbation of God. This feeling led to the wild and bitter persecutions of the past, the dominant church always having the power and the sanction of God to carry out its schemes of aggrandizement and aggression upon the sacred rights of humanity. What a history have the religions of the world! Not one of them but has been declared infallible at one time or another; all impostors cutting down everything which stood in their way. Religion is never better than the morality of priests and kings. Religious systems have sometimes been but the division line of party politics, or the feuds of rival cliques—sorry stuff at the best, but every one of them has had its inspirations, its divine books and cult; all have made their appeals to God by prayer; faith has played the leading part in all. A superstitious credulity has been the foundation upon which they all have propagated themselves under the law of differentiation. A thick growth of superstition has been the result in the shape of religious formularies and plans of salvation, which are as many air-balloons, or as blank cartridges blown at the head of humanity, very truly nothing worth to this poor world at any time, and not likely to be now, anyhow.

Religious systems are founded upon revelations believed to have been given by a being whose existence lies outside of the domain of human conscience, and, therefore, eternally unapproachable by man. A revelation of God is an eternal impossibility. Truth and poetry there are in abundance in them, and many episodes of life and character which will enrich the intellect to know and improve the heart to understand. These records are all of them very old. The old people who got them did not know much; they knew all they could, under their circumstances. The totality of it is what these old records are worth to us! They are pictures of the times to which they belong, and those times (like all times) were the essence of all antecedents in time—for do we not stand somehow related to that past? are we not just what we were made by the men and women who lived before we did? They handed something to us which we cannot get rid of. These old religions are getting out of harmony with the growth of modern thought; the scholar of to-day has other masters; new books have been written; books make readers, and these readers are gone into the new fields of thought. The old, striking as it is in its venerable age, is going into the eternal vortex. The new vitality of thought is in the walks of science, sending up new creations like the bright shoots of a fountain. Never did the world see so much light before. On every hand something fresh is coming and supplanting the old; yet the old dies hard. Can it die? It is but changed and fashioned over again to the newest pattern from the leading workshop of the world then having the market! Something dies, but it is not truth. That which does not come into the regal and true wants of nature seems to go out like a candle and leave nothing behind it to proclaim that it once existed. These are but the non-essentials of our life and being. Sometimes these non-essentials look to be the only permanent things about us.

These infallible dogmas, founded upon the word of God, would seem to be of the sort of material to last; but they go out of fashion like the trimmings of a lady's bonnet. It is honest truth to say that there are fashionable gods, just as there are fashionable houses, and they get laid aside and changed with the caprices of the people. Osiris was the popular God of the old Egyptians, as Jupiter was the favorite God of the Romans; Thor inspired, with as much fervor the devotions of the rude Saxon on the dismal swamps of Holland, two thousand years ago, as the Christians of the nineteenth century are charmed with the name of Jesus Christ. All of them, in their own age, believed that the approbation of God was necessary to secure fruitful fields and prosperous vineyards. Their devotions entered into their trade. In every transaction of life they sought the guidance of the gods; they were sincere in believing that piety was necessary to success in life. They believed because they hoped that their flocks and their herds might prosper. God was a reality to them, no barren abstraction, but something which had a meaning to them, and upon which their well-being depended here and hereafter. Well, the greater the ignorance the more trustful and profound the piety. He was the moral authority of the State; no man could afford to despise the power of the gods. Each God produced a crop of his own kind and in harmony with his own character. It is interesting to study the veritable things pertaining to those religions and nations, for do we not see in them the steady change and the silent progress of man, and the gradual dying of his gods? It appears to me that a man's religion (and the nations of men with beliefs and religions) is

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53 Judge Arthur J. Black and Henry B. Blackwell addressed the audience in Grace Church, Westchester, on the evening of November 11. The women's group was present.

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