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THE ELECTRICAL TEST FOR MEDIUMSHIP.

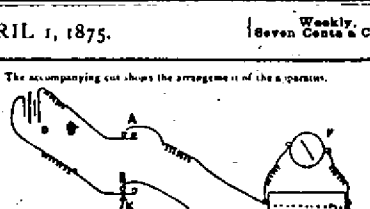
ANOTHER EXPERIMENT BY PROF. CROOKES, F.R.S.—A SCIENTIFIC EXAMINATION OF A MEDIUM'S MEDIUMSHIP.

BY WHAT MEANS is the investigator to determine that the phenomena which he observes are indeed spiritual: that is produced by a power other than that furnished by the volitions of someone present? In the ordinary affairs of life, actions can generally be traced to the actors, but with spiritual manifestations of some kinds the case is very different. Some of the most important of these, as indicating a source of action independent of mediums and sitters, usually occur in darkness, when it is impossible to control the conduct of every one present. True, hands may be held all round, or wrists may be tied together, but there are so many ways of escaping from bondage, and so many tricks indulged in by the practitioners of manual dexterity, that though the sitters may be morally certain that all is genuine, yet the stranger who hears the story may ask—How am I to know that someone did not loose hands or play some trick which his fellows could not detect? Though these objections do not in the least invalidate the genuineness of the physical manifestations, yet they are an obstacle to their being received by all as an experimental demonstration.

Natural phenomena of many kinds are familiar to ordinary observers which are so little understood that few can give a satisfactory definition of them. To individualise knowledge, so to speak, is the work of science. A table moves when several hands are placed lightly thereon. This movement may be due to some force other than muscular pressure, but the sitters may be divided on the question. The man of science is called in, and he demonstrates—by a process of investigation—that muscular force or the action of the sitters could in no wise cause the movements; and so it is rendered certain that they are due to some other agency.

This important proposition has once more been demonstrated by Prof. Crookes.

The accompanying cut shows the arrangement of the apparatus.



B, battery. F, galvanometer.
H, shunt to cut off more or less of the current in order to regulate the deflection of the galvanometer.
E, box of resistance coils.
A and B, keys to make and break contact.
(A) is always closed, and used only to correct or check arm.
(B) pressed down to K, puts the resistance coils in place of the medium.
The two wires on each side of the arrow go to the medium.

The electrical apparatus will be readily understood from the diagram, by those skilled in electrical science. Our illustration gives the course of the current and connection of the parts, but does not convey an idea of the appearance as it appears to the general observer; further explanation may, therefore, be useful to the uninitiated. On a shelf under the sideboard on which the apparatus was stand stood the battery (B) of two cells. The "shunt" (H), externally a small mahogany box, was placed in the immediate front of the sideboard to the left. The "resistance-coils" (E) of similar appearance stood to the right. Behind the shunt was the galvanometer (F), and behind the resistance-coils a lantern, the light from which fell on the galvanometer, and was reflected from thence to a broad graduated scale, which was placed horizontally on its edge to the right of the resistance-coils, and at a right angle with the sideboard, and so constituted the extreme right of the apparatus opposite to the galvanometer on the left. Two wires passed from the apparatus through the side of the doorway to the corner of the library behind the wall, where sat Mrs. Fay. These wires were supplied with handles of the ordinary kind, and when these were grasped with the wetted hands, the electrical circuit was established; when the handles were liberated the current was broken.

PROFESSOR CROOKES' STATEMENT.

About a year ago Mrs. Annie Eva Fay, came to this country from the United States, with a good reputation as a medium for the production of physical phenomena.

It appeared to me that the means first devised by Mr. Varley to test the mediumship of Miss Cook, and which was attended with such satisfactory results in her case, as already recorded by him in The Spiritualist, would be the best to demonstrate whether the phenomena which took place in the presence of Mrs. Fay were produced by slight-of-hand or were genuine. Experience has shown that the best conditions for production of the most striking phenomena in Mrs. Fay's mediumship are, that she should be isolated from the other persons present, and in darkness; therefore, in order to get manifestations under test conditions, it was necessary that the medium should be so tied that she could not be freed by herself or by any other power without the knowledge of the observers. Mrs. Fay is usually tied with tapes or string; I proposed to tie her with a current of electricity. This method has the advantage of *absolute certainty*, since, if the medium has her hands or body removed from the wires, in a state of trance or otherwise, the galvanometer outside lets the spectators know the moment that the circuit is broken. On the other hand, if the wires should be joined together so that the

current can still pass, the effect is quite as surely made evident by the galvanometer.

On Friday evening, Feb. 19th,—Mrs Fay came to my house alone, to submit to these tests, in the presence of several well known scientific men. She entered the drawing-room, and conversed with us for about a quarter of an hour, after which my friends went down stairs to examine the electrical apparatus and my library, which was to be used as the dark room. They examined the cupboards and opened the desks. They put strips of paper over the fastenings of the window shutters and sealed them with their signet-rings. They also sealed up, in a similar manner, the second door of the library, which opens into a passage. The other door opens from the library into my laboratory, in which the experimentalists remained during the tests; a curtain, consequently, was suspended over this door, to place the library in comparative darkness, and to admit of rapid and easy passage to and fro.

[*See diagram on preceding page.*]

The medium takes hold of two handles, attached to the wires below the arrow, and thus completes the circuit, and causes the light from the galvanometer to be deflected on the scale. The shunt is now adjusted, the object being to distribute the current between the galvanometer and the shunt, so as to cause a convenient deflection of the former. Any movement of the medium is now seen by a variation of the position of the spot of light. If the wires or handles are short circuited in any way the spot of light flies off the scale; if, on the other hand, contact is broken by the medium leaving go, the light immediately drops to zero.

To take the resistance of the medium, the key, B, is pressed down, which places the resistance coils in the circuit instead of the medium. Pegs are then taken out till the deflection on the galvanometer is equal to that produced by the medium; the resistances are then equal both of the medium and coils, and the figures are read off on the latter.

The reflecting galvanometer with resistance coil and shunt, were placed close against the wall in the laboratory by the side of the curtain, and two short pieces of very thick wire ran through the wall, and were securely soldered to two brass handles on the other side; these handles were to be held by Mrs. Fay, whose body thus completed the electrical circuit, and gave me a deflection on the galvanometer varying with her electrical resistance. The brass handles were tightly covered with two pieces of linen soaked in salt and water. Before commencing the experiments, Mrs. Fay soaked her hands in salt and water, and on then taking hold of the handles, I have always found the amount of the deflection to be very steady, owing to the large amount of conducting surface exposed to contact with the hands: When she seized the terminals, the exact amount of deflection due to the resistance of her body was given by the galvanometer; if she caused the handles to touch each other the deflection was so great as to cause the light to fly wildly off the scale; if she ceased to hold the handles for an instant the ray of light came to zero; if she had attempted to substitute anything besides her body to establish partial contact between the two handles, the great oscillations of the luminous index, which would have taken place while it was being done would at once have exposed her, after which the chances would have been infinite against its producing the right amount of deflection.

My friends inspected these arrangements, and two of them, well-known fellows of the Royal Society, tried what could be done by connecting the two terminals with a damp handkerchief.—By a series of careful adjustments, between each of which they had to ask me what amount of deflection had thus been produced upon the galvanometer outside, they in time obtained an amount of resistance the same as that of a human body; but to effect this would have been impossible without information as to the indications given by the galvanometer outside, and all this time the violent oscillations of the ray of light showed that they were trying to make a new contact by tricks of some kind. At the suggestion of one of them, however, and to obviate this barely possible source of error, the brass handles were nailed so far apart, that he expressed himself satisfied that neither he nor anybody else could repeat the experiment with the handkerchief which he had just exhibited.

Mrs. Fay was then invited down into the library; she took her seat in a chair before the brass handles, and the gaslights in the library were then reduced to one, which was turned low. We noted the distance from her several prominent articles. A musical box was lying on my desk at a distance of about four feet from her; a violin lay upon the table at a distance of about eight feet; and my library ladder rested against the book shelves at a distance from her of about twelve feet. We then asked her to moisten her hands with salt solution, and to seize the terminals. This she did, and at once a deflection was produced upon the galvanometer scale due to the resistance of her body; we then left the library and entered the laboratory, which was illuminated by gas sufficiently for us to see everything distinctly.

We commenced the tests at 8.55, p. m.; the deflection by the galvanometer was 211deg, and the resistance of Mrs. Fay's body 6,600 British Association units. At 8,56 the deflection was 214deg, and at this moment a hand-bell began to ring in the library. At 8,57 the deflection was 215deg. A hand came out of the cabinet on the side of the door farthest from Mrs. Fay.

It should be clearly understood that I was on one side of the wall with the galvanometer, that Mrs. Fay was on the opposite side holding the handles, soldered to pieces of wire, so secured that she could not move her hands or the handles an inch to the right or left and that under these conditions, a hand came out from the farthest side of the curtained door alongside us, at a distance of three feet from the brass handles, and all within two minutes after we had left the room.

At 8.58, the deflection was 208deg.; at 8.59, it was 215deg, and at this moment a hand came out at the further side of the curtain, and handed a copy of The Spiritualist newspaper to Mr. Harrison.

At 9 o'clock the deflection was 209deg.; at this moment a hand was again seen to come out and hand Serjeant Cox a copy of his book entitled "What am I?" At 9.1 the deflection was 206deg, the hand appeared again, and gave a little book on "Spectrum Analysis," to its author, who was one of the observers.

At 9.2 the deflection was 213deg.; a hand was again visible and gave a well-known traveller who was present a book entitled "Art of Travel."

At 9.3, the hand threw a box of cigarettes at another gentleman who was present, and who was known to be partial to the fragrant weed. I could have been positive that that box of cigarettes was in a locked drawer in my desk, when Mrs. Fay entered the room.

At 9.4 the deflection was 213deg. I again measured the resistance of Mrs. Fay's body, and it was then 6,500 British Association units. At this moment a small ornamented clock, which had been standing on the mantle-piece five feet from the medium, was handed out.

At 9.4-2, the deflection was 210deg; Serjeant Cox, and some of the other observers, said that they saw a full human form standing at the opening of the curtain.

At 9.5, the circuit was seen to be suddenly broken. I entered the library instantly, followed by the others, and found that Mrs. Fay had fainted, or was entranced. She was lying back in the chair senseless, but revived in the course of half an hour. Thus this remarkable seance lasted for exactly ten minutes.

A piece of old china, in the shape of a plate, was found lying upon the top of my writing-desk in the library; it was not there before the experiments began. In my drawing-room upstairs there is a moulding all around the wall, near the ceiling, and about eight feet from the ground; resting upon this moulding are several pieces of old china, including some small plates. Mrs. Fay had been in the drawing-room for about an hour before the seance began, but she was not there except in the presence of several witnesses; the room was well lighted, and had she mounted a chair to reach one of the plates near the ceiling, of course every one must have seen it. The plates had been on those mouldings for weeks without being moved, for no member of my family had occasion to touch them and one of the gentlemen present said he was sure that the plate was not on the desk when the experiments commenced, because he looked at the top of the desk with the intention of placing something on it, which he wished to put out of the way. Many similar cases of the carriage of solid

objects from one place to another by abnormal means are on record in Spiritualistic literature.

Before Mrs. Fay came to the house that evening, she only knew the names of two of the guests who would be present, but during the evening the intelligence at work displayed an unusual amount of knowledge about the sitters and the labors of their lives. The book on "Spectrum Analysis" was one with no letters on the back, yet it was removed from its place and handed to its author. Although I know generally the position of the books in my library, I certainly could not find them in the dark, and I have no reason for supposing that Mrs. Fay knew anything about such a book being in existence, or in my library, or that it was written by the particular person present.

"PERMEABILITY OF MATTER."

IN addition to the experiments of recognized science brought forward in vol I, No 3, page 70 of the Scientist, to show the permeability of matter, another writer says:—

"The analogy by which I always endeavor to make credible to beginners or sceptics the passage of Mrs. Guppy, or a dining-room table through a lath-and-plaster ceiling, without visible scar or half-healed place of exit, is that of the phenomena exhibited by what chemists know as *crystalloid* and *colloid* substances. These are names given to two states of matter, often readily convertible into one another, as when the colloid starch is converted into the crystalloid sugar, but yet presenting remarkable differences: for crystalloids can with readiness pass through animal membranes, such as bladder, and through colloids, whilst the latter are unable to do either the one or the other. Thus all our food has to be converted from the colloid state into the crystalloid before it is capable of passing through the dividing membrane into the vessels that supply the blood.

In close connection with this is the curious fact, recently discovered by physiologists that the corpuscles of the blood, little bodies about 1-400th of an inch in diameter, can pass through the walls of the capillaries, or fine blood-vessels into which the arteries ultimately divide, without leaving a trace of their passage. Now the walls of these capillaries are absolutely structureless, that is, present no pores, or other openings, under the microscope, so that here is a real passage of matter through matter, on a very small scale. But even this is under-stating the case—witness the following passage from an address of Professor Redfern to the Biological section of the British Association this year:—"They (that is the blood-corpuscles) do, in fact, move through the walls of the blood passages, and wander about freely in what we call solid tissues.' Now Mrs. Guppy herself can be said to "wander about freely" through a whole row of houses: so that the recognized marvels of science are still ahead of ours, at least on a miniature scale One more quotation from Professor Redfern will suffice "If basement membranes (*i.e.* skin and mucous membranes), the walls of blood-vessels, and cells are made up of colloidal matter, we can easily understand how they are penetrated by crystalloids: and in like manner it is perfectly possible that they may be traversed by other substances in solid forms—as, for instance, the walls of blood-vessels by the corpuscles of the blood."

Professor Redfern's speech may be found in Nature for August 20th of last year. The distinction between crystalloids and colloids will be given in any manual of chemistry of a tolerably recent date.

ENGLISH NOTES.

MANY facts are cited by different investigators to show that the spirit "Lenore" who appears through the mediumship of Miss Showers, is not the person of the medium; Charles Blackburn, of Manchester, Eng., adds to this testimony by saying, "She was quickly entranced, and very shortly a spirit, named 'Lenore' came forth among us, perfectly destitute of any thread-fastening. We all felt her ears: she had no boring whatever through her ears, and the lobes were very thin and far smaller than Miss Showers'. She had only one large toe to each foot: the other four toes were ossifications, and not toes at all. We all examined her very small feet with our hands and eyes, nor are we in the slightest mistaken. She told us her feet would have been perfected had there been more power. When this figure retired, we all went into the cabinet with faint light and awoke Miss Showers. She had the thread through her ear just as when she first lay down on the couch. We cut the threads close to her ear, and traced it direct to the nail without a knot or piercing in it. Miss Showers' feet, I need scarcely say, are perfect, and were examined."

A CORRESPONDENT writes about planchette, and says, "The 'directions for use' stated that the planchette would not write for all, and that for some it would not even move. Well, after repeated trials, I found it would move but would not write: so I thought if I could not get communications one way I might another. I placed a large sheet of paper on the table, and printed upon it the alphabet. I next put my planchette together, and asked it to point me out the letters in telegraphic fashion. The first trial proved desultory, but at the second we met with unlooked-for results. Several dear spirit friends communicated, and since then we have had almost daily correspondence with inhabitants of the spirit world, from whom we have received much comfort and assurance of success."

AN ENGLISH writer, in referring to Florence Cook's Katie King seance, says, "I believe that much information might have been obtained from her (Katie) concerning the *entre tombe*, but the circle seemed always bent on talking chaff to her, complimenting her, and indulging in ordinary inconsequential conversation; for only on one or two occasions was I (who hate all nonsense that was said to and by her) able to put a few questions on subjects about which every thoughtful Spiritualist is naturally anxious." The criticism is by no means a local one; but is applicable, so far as we can discover, to many of the materialization seances.

COMMUNICATION.

To the Editor of The Spiritual Scientist.

Having but just seen No 25, February, 25th, Spiritual Scientist, I notice in said Number, a communication from Dr. F. Hartman, Burnham, Texas, headed "The Mediums of Boston."

That portion of his article purporting to be a "True Story" of "A Wonderful Healer and Blind Medium," I purpose to review. Having opened your columns to him, I trust you will allow me a space in your columns to reply. I have before me Dr. Hartman's letters to Mrs. Morrison, also a duplicate diagnosis of each of the several cases referred to in his article. Dec. 18, 1873. (No. 616) Dr. F. Hartman's case was diagnosed. Jan. 10, 1874. Mrs. Morrison received an order from him for remedies suited to his case. The same date we sent him remedies for internal use, also two prescriptions for external use. He has by letter acknowledged the great benefit received from that treatment. Case (No. 1163.) Gentleman, diagnosed, Aug. 21, 1874. Dr. H. says, is "highly scrofulous, and affected with rheumatism." Duplicate diagnosis says, see the Liver and Stomach both diseased—causes loss of appetite—food to distress after eating &c. [illegible] station of the heart" is not named in said diagnosis. [illegible] before me a letter from Dr. Hartman, stating that the [illegible]cipal symptoms in this case are those accompanying dyspepsia." Case (No. 1169) diagnosed Aug. 21, 1874. This was the German's daughter "who was never sick in her life." Dr. H. says, "her diagnosis was, that she was suffering from extreme weakness, womb disease and poverty of the blood, and so on." Duplicate diagnosis says—don't see much disease here—Scrofulous and bad condition of the blood. That scrofulous condition of the blood, kept the wound or burn from healing. For this case also, he ordered remedies at the time. We sent him, for her, a package, internal remedies for the blood, also remedies to make a lotion for the burn.

Case (No. 1176) Diagnosis Sept. 17, 1874. "Hair from the dead body of his wife." Dr. H. says, "the answer was, that my wife was only slightly affected with a cold, and that the 'band' could see no reason why she could not be easily cured." Her diagnosis he has falsified wholly.

We believe his statement as to the time he cut the hair from the head of his wife to be untrue. He having made so many mis-statements, in his anxiety to be noted. We believe he has mis-stated that also.

Be that as it may, if the Doctor would investigate the spiritual philosophy a little further, he might find that hair taken from a dead body, the diseased condition of that body can be diagnosed either eighteen hours or eighteen years after.

Now why should Dr. Hartman order remedies for himself, and also for the German girl, if he was only in search of "humbugs and imposters."

Honest and intelligent investigation of mediums, or of the spiritual philosophy, will result in good as surely as will falsehood and jealousy return to poison the source whence it sprang.

BOSTON, March 27, 1875. H. B. WILLCOX.

Historical and Philosophical.

SOME THINGS I HAVE SEEN AND HEARD.

BY THOMAS W. SILLOWAY, A. M.

NO. IV.

In most of the examples quoted in the preceding articles, there has been involved an element of possible "mind-reading." In this will be given two examples in which that element would seem to be excluded.

Some two years ago, being in a city of Essex County, I, with a friend, rode about in the suburbs, our team having been procured at a livery stable. My friend was more than ordinarily pleased with the horse, so much so that he was desirous of purchasing it. The price seemed reasonable, and he was strongly inclined to trade, but suddenly he became disinclined, and did not. We went away greatly amused with the transaction, but thought nothing especially concerning it afterwards. On the next Sunday evening, in Boston, we attended the seance of Mrs. B. My friend had never before been there, and knew not the medium nor any one present save myself. A message came to him purporting to be from a Mr. E. and some time before deceased.

The following conversation ensued. The spirit said, "You didn't purchase the horse, did you?" "What horse?" "You know which one." "Why not?" we asked, the reply was "I will tell you at another time." At the seance on the next Sunday night he was informed that the horse was then sick with the epizootic disease, and that knowing this was to be he, the spirit friend, had interfered in the matter. There was much in addition of interest in the conversation that I will not here take time to recite.

The more remarkable part of the story, however, is this: Mr. E. resided in the state of New York. It was at a time subsequent, we were informed through the mail of his sickness and death. The facts concerning the horse were surely not in our mind. The trivial nature of the affair did not make sufficient impression to last till we had left the place, and, as stated, information concerning Mr. E's decease was not communicated until some days after the spirit message had informed us of the fact.

Another case of as much interest occurred at the rooms of Mrs. L. a few weeks afterwards. My friend, in company with myself, was there; Mr. E. came giving his name, and without solicitation or a thought of him on our part. He spoke of there being with him the spirit of a lady whose head had been cut off, and that she died insane. This lady was a citizen of the town in which Mr. E. lived and died. She was partially insane, and had been taken by her husband to the residence of a physician in an adjoining town, left a few minutes alone to walk as she desired to do in the physician's garden, she passed out through a rear gate and to an adjourning railroad: a train passed, and her life was sacrificed. Her head was severed from her body. Of this we knew nothing. At various times afterwards, with this medium, the spirit of this lady returned, and at length, throwing off early conditions she was able to converse and give facts concerning her history, &c., not known to us, but afterwards ascertained to be true. None of these facts could possibly have been read from our mind.

The case has in my experience a few times occurred where two receptive parties were required to complete the circle of communication. I had visited Mrs. W., a medium of East Boston, and being somewhat pleased with results, made an appointment for another day. I invited my mother, a lady of sixty-five years of age to accompany me. She was not a believer in Spiritualism, but ready for investigation. Residing in a suburban town, she was to call at my office on arrival in the city. A lady of her own age, a visitor from a neighboring state, was to come in with her: the latter having an appointment at the same hour with Mrs. L. in the city, and she had induced her to make a visit in company to Mrs. L., instead of going with me to East Boston. I went alone to Mrs. W. miles away. Entranced, she informed me of the presence of my brother, giving his name and other facts, making the identity unquestionable. He said he could stay but a few moments as he "was going to talk with mother." I was informed correctly of her whereabouts, &c., and he stated that he had induced her to go with her friend there. On my return I found the two in waiting for me. My brother had been there, made himself known fully, and had sang through the medium a favorite song of his, and gave in addition, ample and unquestionable evidence of not only his presence but his interest and identity. I am not sure whether or not he named the fact of having been at the other medium's. These seances were satisfactory to us all.

While speaking of this last transaction, I can hardly forbear saying that this lady, and other members of her family, has now, for a period of more than four years, been a frequent visitor to the rooms of Mrs. L., and they have been as long, in undoubted communication with, at least, six members of their family deceased. The name of each was given, and much of moment and interest has been communicated. These persons in spirit life, communicating, lived and died in another State, and were never known to, or so far as we know, heard of by the medium. I am warranted in saying that the interviews have been as full and satisfactory, as have been those of an equal number of any of their friends yet in the flesh. One son of the lady has resided much in Minnesota and the western States; the medium has kept track of him from the time of his departure until his return; her statements concerning his whereabouts and employments have constantly been confirmed by subsequent letters.

Being in possession of the foregoing facts as they have occurred, I hesitate not to name them as among things "I have seen and heard," and I am now by this recital reminded of another case somewhat similar. A young man, a perfect stranger to the medium, and not before a visitor to any medium, had decided to visit his friends in Nova Scotia. He accompanied me to a seance at Mrs. L's; she informed him of the presence of his grandfather, a Baptist clergyman, long ago deceased, also of the young man's mother, and another friend. They were all interested in his welfare, and knew of his intentions. They were unanimous in advice against his going. They strongly urged him not to go. This much, and more of this unexpected information regarding his intentions, and advice given, he was anxious to get further test in the matter. We went to a public seance at the rooms of Mrs. H., in this city. Here came the two persons first named—the grandfather and mother—they recited the same story, gave the same advice, and in addition recited much of his history for the previous two years, &c. They informed him of their knowledge of the fact of his having procured his passage ticket to Nova Scotia, and they yet urged him to remain here. In spite of the messages he went. A series of unpleasant and unlooked for conditions attended his further preparation for the journey and on the passage he had a most narrow escape from the loss of his life, and all on board, both by fire and shipwreck. A series of undesirable conditions followed on his landing, and continued for weeks after his arrival.

As a further test of the matter, I have at intervals visited these mediums, received at each time a full and detailed statement of his surroundings and a description of the houses in which he was sojourning at particular times. Information of his removal from one town to another has been given in all five communications, in as many weeks, and all of them correct to the letter; and what is yet more remarkable, a time was lately named by the medium giving the date of his leaving for Boston; a letter from him the next day, confirmed the message, as it conveyed the intelligence of his intention to leave at that time. The grandfather has given advice that was salutary, and that will be lasting. More so, I believe, than anything that could have come from one yet in the flesh. The question is often asked, What do these simple things amount to? What good comes of spirit messages? Often they are of sufficient moment to evolve a good that a whole eternity will be employed to fully declare. It is much, and ought to be enough to know, that a thing is true and a fact. No truth or fact is small. The touch of a garment's hem, had power to make a diseased one whole. The swinging of a cathedral's lamp suggested a change in opinion of scientific men, which overturned all their celestial law. The history of science is but a history of contention and conflict: the aggressor being a sentiment so simple and small in the world's estimation, as to make it contemptible, and only worthy of death that a nuisance might be abated. As fine vapor particles

condense into dewdrops and rain, and falling, refresh the streamlets and reinforce the streams; and as these in turn expand the rivers to miles of width, and thousands of miles of length, so do these misty and half-understood messages from the spirit realms come down, and mingle, and accumulate, and bless.

"All age but parts of one stupendous whole,
Whose body Nature is, and God the soul.

I have long ago learned to refrain from calling a person a fanatic, or deceived, because they inform me of manifestations that come to them, but which I am not able to experience or obtain, and so I do not incline to pronounce a person a deceiver, and no medium, for the simple reason that I, or an acquaintance, has not experienced a successful interview. The next person, consulting, may receive abundant satisfaction; not only may they be satisfied, but I may, if listening, be quite as well pleased. This has been a common occurrence in my experience. The great laws governing mediumship, and the receptivity of those consulting, are as yet but little understood, and probably a large per cent. of the dissatisfaction that is entertained by persons who have been unsuccessful, arises from the fact of incompatibility between themselves and the medium. There can be no doubt, but even this incompatibility is in some instances intensified and augmented by a semi-consciousness on the part of the medium, that he or she is not succeeding, and then, voluntarily or otherwise, attempts to supply the deficiency; and so only a jargon is produced, and properly enough, exciting disgust in the person consulting.

That person who has thoroughly investigated the matter, and is versed in the science, anticipates chaff with the wheat, and dross with the gold. Forewarned he is forearmed, and is not overmuch disturbed at results. The amateur—he who knows but little of what he is considering—expects for a surety that he will succeed, and even when the especial friend he hoped, and half believed would come and communicate does not come, he is disappointed, and goes away inclined to doubt, and pronounce all a phantom of the imagination of people of less intellect than himself. He says, "They were deceived, but I have not been." This is the old, old story, a thousand times told and repeated, and with scarcely enough variation to disturb monotony, and thus probably will things continue for a long time to come; but he who anticipates that at times he will have no success, and at others only indifferent; he who in passive condition and a patient one, will seek among mediums for such as *his* spirit friends are inclined or best able to communicate through, will find much to rejoice at and be satisfied with, as well as a great deal to deplore and dislike. Where the precise line is, divining what comes from a disembodied spirit clear, and that coming from the physical or even intellectual condition of the medium, of her especial spirit friends, or of theirs, we may not easily know. At times this cannot be known more than can be determined the line of division between night and day, or winter and spring. "Try the spirits," is the only safe advice, or good injunction. Take nothing for granted that your sober judgment and common sense, when in unprejudiced action, condemns. He who blindly permits himself to be lead by what purports to be messages from the spirit realm, when those messages advise a departure from justice, and morality, and right, is without compass or chart and will drift madly and unmoored on a strand.

SCARCELY any—if any—Christian man will deny what the Bible throughout so unmistakably testifies—that good spirits are present with us, as God's agents, ministering to our wants and preserving us from many evils; and, although he will not deny that evil spirits are also present, laboring in an opposite direction to that in which good spirits labor, many are startled when they are reminded of the fact. But is not, in truth, a great part of the ministry of good spirits—angel—to help us against evil ones? As old Spenser poetically but truthfully moralizes—

"How oft their silver bowers do angels leave,
To come to succour us that succour want?
How oft do they with golden pinions cleave
The flitting skies' like flying pursuivant,
Against foul fiends to aid us militant?
They for us fight; they watch and duly ward,
And their bright squadrons round about us plant,
And all for love, and nothing for reward!
O, why should heavenly God to men have such regard?"

AN INVESTIGATOR'S EXPERIENCE.

A CORRESPONDENT, writing from New York, makes the following statements on mediumship and investigators:—

Investigators of Spiritualism have come to various conclusions, some believing fully in the spiritual origin of the communications received, or in the physical manifestations, others attributing them to trickery and fraud, still others regarding them as some psychological development not yet fully understood, but not necessarily spiritual. To those who have been attracted to these investigations from a desire to get at the truth, no matter where it might lead to, there has been every temptation to diverge into by-paths, paths obstructed by prejudices and by preconceived opinions of the immediate personal surrounding. I have myself at various times had diversified experiences and however much or little I may know upon the subject, I am free to say that I think it is not today being fairly discussed either by its advocates or its opponents.

There is an appearance of fairness in presenting certain singular conditions and terms to a medium, which, to the average mind, are no more exacting than those proposed by the medium himself. These terms, it is well known, are rarely complied with. Patient investigators find yet more vexatious experiences. Names will be withheld or wretchedly spelled messages will be vapory, full of sounding words and meaningless, and yet amidst it all will be grains of fact that are inexplicable and unyielding to ordinary explanations. The influences—purporting to be spirits—have been uniform in exacting conditions. With these conditions cheerfully conformed to, there have been presented phenomena which have convinced some very intelligent people that the manifestations were of spiritual origin, and there have been thousands of investigators who, while unwilling to believe that the phenomena were of spiritual origin, have frankly confessed that they could not detect trickery or imposition. This, of course as to the generally so-called facts of Spiritualism.

That there are dishonest persons who use small deceits to impose upon the credulous, and call themselves mediums, the better class of believers in Spiritualism freely admit, and there are others who mingle genuine mediumship with trickery. Of this class, Gordon, it is believed, was a very conspicuous specimen. That "Drs" Slade, Flint, and Mansfield are tricksters *may* be true, but there are gentleman of veracity who claim to have received from them tests that it would be simply impossible to duplicate. They may be humbugs, but to those who have been over the ground there is sometimes apparent a want of fairness and a dearth of experience in the narrations of ambitious skeptics. For example, the ease with which they dispose of the raps, and the moving of the table, and the alleged changing of slates, at Slade's. That any intelligent investigator should now-a-days attribute raps and table-moving to trickery, shows willful blindness or a very limited experience with the fraternity of mediums. That Slade changes his slates is denied by hundreds who have witnessed the writing when continued at the table. There must, then, be other ways for Slade to perform his tricks. That Mr Skeptic and his friends should succeed in getting messages from persons yet living or from mythical people is easily explained by the Spiritualists, who tell us that in the next life there is a class of spirits who enjoy precisely that kind of mischief and meet guile with guile. The answer has not been satisfactory to me, and I regard the point as the principle tally Mr Skeptic has made against those mediums.

I have been compelled to concede the fact that spirits disembodied do communicate with living friends, but the details, the genuineness of messages, the doctrines, and much else pertaining to Spiritualism, I still consider unsettled. They should be subjected to rigid but fair investigation. The subject cannot be flippantly disposed of by challenges of mediums. Let the skeptic patiently meet the pretended spirits on their own ground, and he will find enough to give him serious thought, although he may not become a convert.

LET US, however, ever bear in mind that amid all the discouragements, difficulties, and errors that attend our researches, the truth can be found by the persevering investigator. Truth and error are, in mortal life, ever mingled together, and it is the part of wisdom to separate them, and not reject the truth, because error often sits down beside it and assumes its guise.

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SPIRITUAL SCIENTIST.

VOL. II. *APRIL* 1, No. 4.

Honest and intelligent CRITICISM is the great want of Spiritualism to-day; it is a most valuable auxiliary to the cause of Truth.

QUESTIONS ANSWERED.

We select the following communication as a fair representative of many we have received during the past week.

To the Editor of The Spiritual Scientist:

WHAT, in the name of all that is just, has prejudiced you so against the mediums of America, and especially Boston's? Every number of your paper teems with wonderful phenomena of various kinds having occurred through different mediums of Europe, all of which you seem to vouch for, without a question to their genuineness, while there seems not to be one medium in Boston who has proved worthy of your endorsement. You seem to go out of your way to advertise spirit photography in Europe, but never a word about Mumler and Hazelton of this city, who have been continually engaged in taking spirit faces for the last few years. Do you reckon them among those you denounce as base frauds in your last number? If so, why don't you exhibit a grain of pluck and expose them by name, and put a stop to the nefarious business and warn their dupes who are visiting them by hundreds. On the other hand, if you consider them genuine mediums for that class of manifestations, honestly say so.

You say, "One half of the physical mediums, so-called, are perfect frauds, and the Spiritualists of Boston know it." If you, Mr. Editor, know this, why, in the name of heaven, do you not denounce them by name; let the gullible public know who is who. You are ready to bandy the terms "perfect frauds, charletans," &c., when speaking of the physical mediums of Boston. Why not let us know who they are? There is Mumler and Hazelton, spirit photography; there is Mrs. Thayer, the wonderful flower medium; and Maud E. Lord, who has these manifestations in the dark; then Mrs. Boothby, who gives cabinet materializations; and Mrs. Hardy, who gives materializations in the light; and Mrs. Young the piano medium. Are these, or any of them, among those you denounce as perfect frauds, charletans?

Won't you speak? The honest Spiritualist wants to know, the honest skeptical investigator wants to know, and yet you keep silent. Do you endorse any Boston mediums, if so, who? for, as yet, I have failed to notice the unequivocal endorsement of any Boston medium in your paper, from the first.

Why wait the movements of a "club"? Out with the names of these imposters you say you denounce. What benefit to Spiritualism or to the investigating public for you to denounce as perfect frauds, one-quarter, one-half, or two-thirds of the mediums of Boston, when you neither name those you denounce or those you endorse. You say there is one medium in the city without food and shelter. Is that medium among those whom you denounce as perfect frauds, or is it one of your genuine, reliable mediums?

This stabbing in the dark or fighting men of straws, is getting rather monotonous, so please give us a little practice instead of so much preaching. Give us the names of these mediums you say you denounce, and of those you endorse. Honest men and women will thank you, and none more than honest mediums. JUSTICE.

To fully answer the questions proposed, might require a re-publication of the editorial opinion for the past six months, and although our correspondent professes to have read every paper, she has evidently failed to understand its policy. "Prejudiced" is certainly not a fair word to use, for any opinions we have, against or for the mediums of Boston, are gained from observation and careful investigation.

The Scientist records the phenomena in Europe because they occur under test conditions so thorough, as to remove all doubts "as to their genuineness;" but we have yet to know of a public physical medium in Boston, who has been placed under absolute test conditions, and know of but one, (Mrs. Maud E. Lord,) who has ever evinced any willingness to submit at any time, to any and all conditions which may be devised. Therefore we do not "unequivocally endorse any public medium;" and when we say we "denounce one-half as perfect frauds" it is because their manifestations, or the major portion of them, are due to clever trickery, quickly perceived by many of those who are not blindly credulous.

Spirit Photography we have not noticed editorially, and can only say it has not, in the United States, received the attention that it has in England and France, and of course, has not developed any of the wonderful phases now occurring in these countries, UNDER TEST CONDITIONS The purpose of the Scientist is to give the news; and we confess that much of it comes through our foreign exchanges and correspondents.

Now if "Justice" has witnessed the manifestations of the mediums named in her communication, has she not arrived at an opinion concerning their genuineness? And if she believed them to be genuine or the reverse, would she accept our opinion to the contrary as final? We think not. And again, all that claim to be public physical mediums, are not named in the above *coterie*; Can it be that our correspondent is ignorant of this fact? Nevertheless, we repeat our previous assertion, that with one exception, none of these even, have to our knowledge given their manifestations under conditions which would remove beyond a doubt all opportunity for fraud.

We say to the "honest Spiritualist" and to the "honest investigator" who wants to know—do not accept any phenomena as spiritual when your reason prompts you to believe that clever trickery can produce the same results. If you desire an evidence of spirit-power, be certain, in your own mind, that none other than spirit-power could produce the manifestations you witness. If these manifestations can be simulated by a conjurer, make the conditions even more absolute; FOR NO CONJURER OR TRICKSTER can imitate the genuine spirit manifestations. The genuine exists, and sooner or later the imitation will pass through the Bank of Public opinion and be branded COUNTERFEIT. One rap, that renders you soul-conscious of the presence of an unseen power, is of more value than banjo playing, materializations or spirit-flowers which MIGHT HAVE BEEN produced by other means.

"Justice" says, "Why wait the movement of a club;"—because, the testimony of a dozen would scarcely be received by some individuals; so thoroughly are they in love with their imaginations. Of what use then, for one to denounce them by name. We are not so egotistical as to suppose that "Justice" even, would immediately become a convert to our belief, nor are we of her opinion as to the "thanks" of "honest mediums."

Our purpose is to excite investigators and Spiritualists to exercise more care in their investigations; to remember that human nature is the medium between them and the manifestations from the world of causes; and while they may have charity for the weakness of human nature, that they are not therefore obliged to sustain it in its deeds of fraud. It is for the investigators to deal with mediums; the Scientist deals with mediumship. When there is an

expose, then we will give the name of the fraudulent medium.

Concerning the medium without food or shelter. It would make no difference to us, whether that medium was genuine or the reverse; and we should have held "Justice" in more respect had this case not been referred to. Charity knocked at the door, and there were a few true "Spiritualists" present. Does it need other answer?

If we are fighting "men of straw," certainly "Justice" must find consolation in the fact, that nobody will get hurt. It may be as Justice says, "monotonous" to some, and to others it may be a welcome relief. Certainly honest mediums have no cause to be alarmed or to imagine that *they* are the "men of straw." *They* can have no fear of a rigid investigation; and *they* do not need "Justice" to speak in their defence.

We "*practised*" before we commenced to *preach*, and therefore we know whereof we speak.

AN INTELLIGENT CRITICISM.

In its issue of Saturday, 27th, inst., the N. Y. Sun says :—

"The Banner of Light contains every week a page of what purports to be communications from disembodied spirits to their friends on earth. A careful attention to this wonderful correspondence during the past three months, shows that in no instance has the exact place of residence of the spirit while here been given, nor any other hints by which the genuineness of the communications could be proved."

This criticism comes from one of the secular press, having 170,000 circulation, (double the whole spiritual press), and what reply can Spiritualism make to it. Simply to admit the facts. The reflection, of course, is upon Spiritualism, so long as Spiritualists accept this nonsense quietly and support a journal which publishes it. It is continually furnishing weapons for the opponents of Spiritual philosophy; but it is noticeable that many of the prominent Spiritualists of Boston, in public meeting, have admitted the possibility of the existence of a psychological influence which does not seek to advance the cause of Spiritualism.

MATERIALIZATIONS AND CONDITIONS.

There was a small gathering of gentlemen and ladies, at the Daily Globe office, Friday evening for the purpose of witnessing the production of spirit-hands under the same conditions as those required by Mrs. Hardy for this results. The table, box, and covering were arranged, and the circle formed in a similar manner; after which there was an appearance of a hand at the opening. It moved, and indicated the individual for whom it was intended; that was succeeded by another of a different size. At times, three hands were shown simultaneously. A black hand also appeared which was claimed to be that of "Black Dick." The agency of the operator could not be detected, while the manipulation of the hands and their composition, so far as the sense of sight and touch could determine, were the same as those seen and felt at the seances given by Mrs. Hardy.

This is one of the results of giving spirit manifestations under such loose conditions as to enable a clever operator to imitate them so closely, that a careful observer can detect no difference. We regret to be obliged to say this, but a strict regard for the truth leaves us no alternative. Some may have that faith which will enable them to arrive at different conclusions, but faith will not stand for fact. Nor should we require faith of the investigator—Spiritualism professes to give facts, and the science of Spiritualism warrants these professions. If a certain manifestation can be given at the same place and under the same conditions, and the one person attributes it to an unseen power, while the other explains its presence by a simple process easily understood—If Spiritualism depended upon such facts, what progress would it have made.

Once again we ask of Spiritualists to require "test conditions" when witnessing what purports to be a manifestation of spirit-presence; afford no opportunity for deception; and this we urge without intending to cast a reflection upon genuine mediumship, knowing that the phenomena can occur, does occur, where the investigation seeks for convincing tests. The public mediums of England and France,—particularly those of London seem anxious to be above suspicion. Cages, bags, bracelets, threads,—anything that will render it an impossibility for the mediums to assist in the manifestations is gladly welcomed. The time will come when the American public will be quite as exacting, and the results even more gratifying than at present to "honest Spiritualists" and "honest investigators."

EDITORIAL PARAGRAPHS.

The British National Association, is constantly enlarging its sphere of usefulness. At its last meeting a motion was introduced, "That the Association do take into consideration the question of its responsibility as a national body, acting in a general relation to the public as well as to its own members, especially in the matter of professional mediums, their genuineness or otherwise, and the effect which their uncriticised action is likely to have upon those investigating the subject of Spiritualism."

The London Telegraph—a paper that has not the reputation of translating imagination into practicability—speaking of Professor Huxley's lecture on the voyage of the "Challenger" says :—"There is a subject herein suggested which has never received due attention; namely, the perpetual activity of these vital forces upon surfaces. On the top of the sea, on the face of the dry ground, on the bed of the ocean, on the sea-beach, wherever a boundary-line occurs, there life flourishes. Is it not just possible that, following the same law of the contact of dissimilar mediums, some fine, subtle, and invisible shape of life may subsist where the atmospheric envelope of the globe whirls in the impalpable ether? For, after all, the air is but another crystalline ocean at the bottom of which we crawl, lecturing, and hearing lectures, and looking up through the azure waves of our element."

Surely if there is anything in Spiritualism besides fraud and delusion, it is high time the true was separated from the false, and honest believers should lend their help to eliminate the imposters.—*Daily Globe.*

The report of a scientific seance which we give elsewhere will gratify all friends of Spiritualism, and those persons in particular who desire to have the phenomena take the rank of scientific facts.

We would direct the attention of our readers to an article on page 44, entitled "Who Fabricates?" It is from the pen of Madame H. P. Blavatsky, and for once in this Katie-King business, we have statements plain and unvarnished.

"Diogenes" is out again, but the space allotted to him we have taken for the report of the "Electrical Test for Mediumship."

The call for a meeting to form a Spiritual Institution in this city merits the careful attention of every Spiritualist in this vicinity. It is a step in the right direction. Something of the kind has long been needed and if the movement can be inaugurated, the future results may be surprising to its projectors. Such an Institution would soon outgrow the quarters at present proposed for it, and a Spiritualists' Temple would no longer be a visionary scheme.

Several questions proposed by correspondents remain over till next week.

CORRESPONDENTS.

WHO FABRICATES A

SOME LIGHT ON THE KATIE KING MYSTERY.—MORE EVIDENCE.—A STATEMENT, AT LAST, WHICH SEEMS CONSISTENT WITH CIRCUMSTANCES.—A LETTER FROM MADAME BLAVATSKY.

IN the last Religio Philosophical Journal, (for February 27,) in the Philadelphia Department edited by Dr. Child, under the most poetical heading of "After the Storm comes the Sunshine," we read the following:—

"I have been waiting patiently for the excitement in reference to the Holmes fraud to subside a little. I will now make some further statements and answer some questions."

Further,

"The stories of my acquaintance with Mrs. White are all fabrications."

Further still:

"I shall not notice the various reports put forth about my pecuniary relations, farther than to say, there is a balance due me for money loaned to the Holmeses."

I claim the right to answer the above three quotations, the more so, that the second one consigns me most unceremoniously to the ranks of the *liars*. Now, if there is in my humble judgment, anything more contemptible than a cheat, it is certainly a *liar*. The rest of this letter,—editorial—or whatever it may be, is unanswerable, for reasons that will be easily understood by whoever reads it. When the petulant Mr. Pancks [in the Little Dorrit] spanked the benevolent Christopher Casby, this venerable Patriarch only mildly lifted up his blue eyes Heavenward, and smiled more benignly than ever. Dr. Child tossed about, and as badly spanked by public opinion, smiles as sweetly as Mr. Casby, talks of "sunshine" and quiets his urgent accusers by assuring them that "it is all fabrication."

I don't know whence Dr. Child takes his "sunshine" unless he draws it from the very bottom of his innocent heart.

For my part, since I came to Philadelphia, I have seen little but slush and dirt, slush in the streets, and dirt in this exasperating Katie King mystery.

I would strongly advise Dr. Child not to accuse *me* of "fabrication" whatever else he may be inclined to ornament me with. What I say I can *prove*, and am ever willing to do so at any day. If he is innocent of all participation in this criminal fraud, let him "rise and explain." If he succeeds in clearing his record, I will be the first to rejoice and promise to offer him publicly my most sincere apology, for the "erroneous suspicions" I labor under respecting his part in the affair; but he must first prove that he is thoroughly innocent. Hard words prove nothing and he cannot hope to achieve such a victory by simply accusing people of "fabrications." If he does not abstain applying epithets unsupported by substantial proofs, he risks, as in the game of shuttle-cock and battle-dore, the chance of receiving the missile back, and may be that it will hurt him worse than he expects.

In the article in question he says,—

"The stories of my acquaintance with Mrs. White are all fabrications. I did let her in two or three times, but the entry and hall were so dark, that it was impossible to recognize her or any one. I have seen her several times and knew that she looked more like Katie King than Mr. (?) or Mrs. Holmes. . . ."

Mirabile dictu! this beats our learned friend, Dr. Beard! The latter denies, point blank, not only "materialization," which is not yet actually proved to the world, but also every spiritual phenomenon, but Dr. Child denies being acquainted with a woman, whom he confesses himself to have seen "several times," received in his office, where she was seen repeatedly by others, and yet at the same time admits that he "knew she looked like Katie King, &c." By the way, we have all labored under the impression that Dr. Child admitted in the Inquirer that he saw Mrs. White for the first time, and recognized her as Katie King, only on that morning when she made her affidavit at the office of the justice of peace! "A "fabrication" most likely. In the R. P. Journal for October 27, 1874, Dr. Child wrote thus:—

"Your report does not for a moment shake my confidence in our Katie King, as she comes to me every day and talks to me. On several occasions Katie had come to me and requested Mr. Owen and myself to go there (meaning to the Holmes) and she would come and tell us just what she had told me alone."

Did Dr. Child ascertain where Mrs. White was at the time of the spirits' visits to him?

"As to Mrs. White, I know her well—I have on many occasions let her into the house. I saw her here at the time the manifestations were going on in Blossfield. She has since gone to Massachusetts."

And still the Doctor assures us he was not acquainted with Mrs. White. What signification does he give to the word "acquaintance" in such a case? Did he not go in the absence of the Holmes to their house and talk with her and even *quarrel* with the woman? Another fabricated story, no doubt. I defy Dr. Child to print again, if he dare, such a word as fabrication in relation to myself, after he has read a certain statement that I reserve for the last.

In all this pitiful, humbugging romance of an "exposure", by a too material she-spirit, there has not been given us a single reasonable explanation of even so much as one solitary fact. It began with a bogus biography, and threatens to end in a *bogus* fight, since every single duel requires, at least, two participants, and Dr. Child prefers extracting sunshine from the cucumbers of his soul and letting the storm subside, to fighting like a man, for his own fair name. He says that "he shall not notice" what people say about his little speculative transactions with the Holmeses. He assures us that *they* owe him money. Very likely, but it does not alter the alleged fact of his having paid $50 for every seance and pocketing the balance. Dare he say that he did not do it? The Holmeses say otherwise; and the statements in writing of various witnesses corroborate them.

The Holmeses may be scamps in the eyes of certain persons, and the only ones in the eyes of the more prejudiced; but as long as their statements have not been proven false, their word is as good as the word of Dr. Child; aye, in a court of justice even, the "Mediums Holmes" would stand just on the same level as any Spiritual Prophet or clairvoyant who might have been visited by the same *identical* spirits that visited the former. So long as Dr. Child does not legally prove them to be cheats and himself innocent, why should not they be as well entitled to belief as himself?

From the first hour of the Katie King mystery, if people have accused *them*, no one so far as I know—not even Dr. Child himself—has proved, or even undertaken to prove the innocence of their ex-cashier and recorder. The fact that every word of the ex-leader and president of the Philadelphian Spiritualists would be published by every spiritual paper (and here we must confess to our wonder, that he does not hasten much to avail himself of this opportunity) while any statement coming from the Holmeses, would be pretty sure of rejection, would not necessarily imply the fact that they *alone* are guilty; it would only go towards showing, that notwithstanding the divice truth of our faith and the teachings of our invisible guardians, some Spiritualists have not profited by them, to learn impartiality and justice.

These "mediums" are persecuted; so far, it is but justice, since they themselves admitted their guilt about the photography fraud and *unless it can be shown that they were thereunto controlled by lying spirits*, their own mouths condemn them; but what is less just, is, that they are slandered and abused on all points and made to bear *alone*, all the weight of a crime, where *conspiracy* peeps out from every page of the story. No one seems willing to believe them,—these two helpless uninfluential creatures who, if they sinned at all perhaps sinned through weakness and ignorance,—to take their case in hand and by doing justice to them, do justice at the same time to the cause of truth. If their guilt should be as evident as the daylight at noon, is it not ridiculous that their partner Dr. Child should show surprise at being so much as suspected! History records but one person, the legitimate spouse of the great Cæsar—whose name has to remain enforced by law above suspicion; methinks, that if Dr. Child possesses some natural claims to his self-assumed title of Katie King's "Father Confessor," he can have none whatever to share the infallibility of Madame Cæsar's virtue. Being pretty sure as to this myself, and feeling moreover, somewhat anxious to swell

the list of pertinent questions, which are called by our disingenuous friend "fabrications," with at least ONE FACT, I will now proceed to furnish your readers with the following:

"Katie's" picture has been, let us say, proved a fraud, an imposition on the credulous world, and is Mrs. White's portrait. This counterfeit has been proved by the beauty of the "crooking elbow," in her bogus autobiography (the proof sheets of which Dr. Child was seen correcting) by the written confession of the Holmes and—lastly by Dr. Child himself.

Out of the several bogus portraits of the supposed spirit, the most spurious one, has been declared—mostly on the testimony, endorsed by Dr. Child and "over his signature" to be the one, where the pernicious and false Katie King is standing behind her *medium*.

The operation of this delicate piece of imposture proved so difficult as to oblige the Holmeses to take into the secret of the conspiracy the photographer.

Now Dr. Child denies having had anything whatever to do with the sittings for those pictures. He denies it most emphatically, and goes so far as to say, we have many witnesses and proofs to that, that he was out of town, four hundred miles away, when the said pictures were taken. And so he was, bless his dear prophetic soul! Meditating and chatting with the nymphs and goblins of Niagara Falls, so that, when he pleads an *alibi* it's no "fabrication" but the truth for once.

Unfortunately for the veracious Dr. Child, "whose character and reputation for truthfulness and moral integrity no one doubts"—

(Here we quote the words of "Honesty" and "Truth," transparent pseudonyms of an "amateur" for detecting, exposing and writing under the cover of secresy, who tried to give a friendly push to the Dr. in two articles,—but failed in both.)—

Unfortunately for H. T. Child we say, he got inspired in some evil hour to write a certain article, and forgetting the wise motto, *Verba volant, scripta manent*, to publish it in the "Daily Graphic," on the 16th of November last, together with the portraits of John and Katie King.

Now, for this bouquet of the endorsement of a fact by a truthful man, "whose moral integrity no one can doubt."

"To the Editor of the Daily Graphic."

"On the evening of the 20th of July, after a large and successful seance, in which Katie had walked out into the room in the presence of thirty persons and *had disappeared* and *re-appeared in full view*, she remarked to Mr. Leslie and myself that if we, with four others whom she named, would remain after the seance, she would like to try for her photograph. We did so, and there were present six persons beside the photographer. I had procured two dozen magnesian spirals and when all was ready, she opened the door of the cabinet and stood in it, while Mr. Holmes on one side, and I upon the other, burned these, making a brilliant light. We tried two plates, but neither of them were satisfactory."

"Another effort was made on the 23d, of July, which was successful. *He* asked her if she would try to have it taken by daylight. She said she would. *We sat with shutters open* at four o'clock P. M. In a few moments, Katie appeared at the aperture and said she was ready. She asked to have one of the windows closed, and that we should hold a shawl to screen her. As soon as the camera was ready she came out and walked behind the shawl to the middle of the room, a distance of six or eight feet, where she stood in front of the camera. She remained in that position until the first picture was taken, when she retired to the cabinet."

"Mr. Holmes proposed that she should permit him to sit in front of the camera, and should come out and place her hand upon his shoulder. To this she assented and desired all present *to avoid looking into her eyes*, as this disturbed the conditions very much. . . ."

"*The second picture was then taken in which she stands behind Mr. Holmes.* When the camera was closed, she showed great signs of weakness, and it was necessary to assist her back to the cabinet, *and when she got to the door she appeared ready to sink to the floor* and *disappeared* (?) *The cabinet door was opened, but she was not to be seen.* In a few minutes she appeared again, and remarked that she had not been sufficiently materialized and said she would like to try again, if we could wait a little while. *We* waited about fifteen minutes, when she rapped on the cabinet, signifying that she was ready to come out. She did so, and *we* obtained the *third* negative." Signed Dr. H. T. Child.

And so Dr. Child, *we* have obtained this, *we* did that, and *we* did many other things. Did you? Now, besides Dr. Child's truthful assertions about his being out of town, *especially at the time this third negative was obtained*, we have the testimony of the photographer, Dr. Selger, and other witnesses to corroborate the fact. At the same time I suppose that Dr. Child will not risk a denial of his own article. I have it in my possession and keep it, together with many others as curious, printed like it and *written* in black and white. Who fabricates stories? Can the Doctor answer?

How will he creep out of this dilemma? What rays of his spiritual "sunshine" will be able to dematerialize such a contradictory fact as this one? Here we have an article taking up two spacious columns of the "Daily Graphic," in which, he asserts as plainly as possible, that *he was present himself* at the sittings of Katie King for her portrait; that the spirit came out boldly, *in full daylight*, that *she disappeared* on the threshold of the cabinet, and that *he*, Dr. Child, helping her back to it on account of her great weakness, saw that there was *no one* in the said cabinet, *for the door remained opened*. Who did he help? Whose fluttering heart beat against his paternal arm and waistcoat? Was it the bonny Eliza? Of course, backed by such reliable testimony, of such a truly trustworthy witness, the pictures sold like *wildfire*. Who got the proceeds? Who kept them? If Dr. Child was not in town, when the pictures were taken, then this article is an "evident fabrication." On the other hand, if what he says in it is truth, and he was present at all, at the attempt of this bogus picture-taking, then he certainly must have known "who was who, in 1874," as the photographer knew it, and as surely it did not require argus eyes, to recognize *in full daylight*, with only one shutter partially closed, a materialized, ethereal spirit, from a common "crooking" mortal woman, whom, though *not acquainted with her*, the Doctor still "knew her well."

If our self-constituted leaders, our prominent recorders of the phenomenon, will humbug and delude the public with such reliable statements as this one, how can we Spiritualists wonder at the masses of incredulous scoffers that keep on politely taking us for "lunatics" when they do not very rudely call us "liars and charlatans" to our faces? It is not the occasionally cheating "mediums" that have or can impede the progress of our cause; it's the exalted exaggerations of some fanatics on one hand and the deliberate, unscrupulous statements of those, who delight dealing in "wholesale fabrications" and "pious frauds" that have arrested the unusually rapid spreading of Spiritualism in 1874, and brought it to a dead stop in 1875. For how many years to come yet, who can tell?

In his "After the Storm comes the Sunshine" the Doctor makes use of the following melancholy reflection,—

"It has been suggested that going into an atmosphere of fraud, such as surrounds these mediums (the Holmeses) and *being sensitive* (O, poor Yorrick!) I was more liable to be deceived than others."

We shudder indeed at the thought of the exposure of so much sensitiveness to so much pollution! Alas, soiled dove! How very sensitive must a person be who picks up such evil influences that they actually force him into the grossest of fabrications, and which make him invent stories and endorse facts that he has not and could not have seen. If Dr. Child, victim to his too sensitive nature, is liable to fall so easily as that under the control of wicked "Diakka" our friendly advice to him is, to give up Spiritualism as soon as possible, and join the Young Men's Christian Association; for then, under the protecting wing of the true Orthodox Church, he can begin a regular fight, like a second St. Anthony, with the Orthodox Devil. Such Diakka, as he fell in with at the Holmeses, must beat Old Nick by long odds, and if he could not withstand them by the unaided strength of his own pure soul, he may with "bell, book and candle," and the use of holy water, be more fortunate in a tug with Satan; crying as other "Father Confessors" have heretofore, "*Exercito vos in nomine Christi!*" and signifying his triumph, with a robust "*Laus Deo!*"

PHILADELPHIA, March, 1875. H. P. BLAVATSKY.

SPIRITUALISM is like everything else connected with man; properly guided and governed by his intelligence, it is a means of happiness and advancement to him; ungoverned or misguided it injures or destroys. Spiritual intercourse, governed and directed wisely, is indeed a blessing. Misguided it may do much mischief. Man's freedom is to choose which form of it he will have.

"WHAT ARE TEST CONDITIONS?"

With those Spiritualists in this city who claim that when test conditions are demanded the powers of a genuine medium are destroyed, we desire to take issue, and quote, in support of our position, from reports of seances given in England. They all appear in the No. 258 of the London Medium and Daybreak.

Seance given at Brighton: Medium, Mrs. Fay: "The medium's hands were secured by tying tightly round each wrist a piece of strong, inch-wide tape, well knotted. Her hands being placed behind her, the ends of the tape were tied together and sealed, the ends being secured to the lower staple; another tape was passed round her neck, and firmly tied to the upper staple. She sat on a music stool, her feet placed on a cushion; these were tied round her ankles with a cord the end of which was held by a lady sitter."

Seance at Newcastle; Medium, Miss Wood: "Her wrists were most securely tied with twine, one end of which was passed through the keyhole of an empty closet-door at the back of the cabinet and firmly secured around the edge of the door. The other end was passed through a hole in the curtain at the front of the cabinet, and a piece of white paper attached to it in view of all the sitters. This paper was never disturbed in the least during the seance, and it would have been difficult for the medium to have made a movement of any importance without it being indicated outside by the moving of the paper."

Seance at London; Medium, Miss Showers. Mr. Charles Blackburn writes, "In this important test I took her left earring out, and passed a threaded needle through the aperture, with five yards of thread. Miss Showers lay down on the couch, and I threaded the two ends of the string through where the door hinges, and fastened them to a nail driven by a gentleman into the door-casing, and visible to all; thus, she had a single thread through her ear in her dark room, and we had the two ends in the light room."

Under these condition the manifestations occurred as usual: the figures appeared, walked, talked, and permitted themselves to be examined. What better evidence can we have than this that the Spirit World is always ready to respond to an honest investigation. There is more joy over one skeptic converted, than over ninety-nine, credulous individuals, who accept every phenomenon claimed to be spiritual as an evidence of spirit power.

Notes and Notices.

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

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

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

A CALL FOR SPIRITUALISTS TO FORM A SPIRITUAL INSTITUTION.

All intelligent Spiritualists have observed and been painfully impressed by the fact, that among us, as students of Philosophy and Science, there has been, from the beginning of the movement, a great waste of spirit-power; that is, the wondrous forces that lie back of us, have not been as judiciously and as successfully conserved, as the mundane and ultra-mundane spheres could have wished. This defect, we attribute to two causes, mainly: 1st a lack of system and harmony in our movements, and 2nd to the work of imposters who, as an apostle has it, "say they are Jews (mediums) and are not; but are of the synagogue of Satan"—evil or deceivers.

That grand results have been achieved we all rejoice to know; that grander results may be reached we know as well, and by order of the committee on management at Rochester Hall, this *call* is issued for a meeting of all lovers of our cause in Boston and vicinity, to be convened at Rochester Hall, 554, Washington Street, on Sunday, April 4th, at 3 o'clock, P. M. for the purpose of opening the way for establishing, in this city.

A CONSERVATORY OF SPIRITUAL PHILOSOPHY.

In this movement, the committee are happy to announce to Spiritualists here and elsewhere that we will have the co-operation of Dr. T. B. Taylor, late of Chicago, whose lectures in Boston have created a deep interest in our cause, and who, if the way is opened will give his undivided attention and energies to this movement. The platform will be provided with the ablest and most instructive teachers in America and abroad; Readings, Recitations, Declamations, Dialogues, Music, instrumental and vocal; Sacred Concerts, &c, &c.

In suitable rooms, adjoining, seances will be conducted under absolute test conditions, by the use of the electric and other scientific tests, every evening in the week, with different phases of the phenomena. Also in suitable apartments, diseases will be examined clairvoyantly, and successfully treated, by Spiritual, Magnetic and other reformatory methods of practice; thus establishing, in Boston a grand center, around which may crystallize the beauties and truths of our philosophy and the cause made to advance with the strides of a Giant.

By order of Committee on Management.

Rochester Hall, Boston,
March 30, 1875.

The People's Spiritual Meeting: every Sunday at 2 1-2 and 7 1-2, P. M., at Investigator Hall, Paine Memorial Building, Appleton Street, near Tremont. Seats free.

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

Springfield, Mass.—The Free Religious Society have presented to Mr. John Collier, the English lecturer, a handsome testimonial on the occasion of the completion of a three months engagement. The testimonial consisted of a gold watch, value $125, and several useful articles of a domestic character, Mr. C. having determined on settling at Springfield. Mrs. C., who is said to be a good medium, is now on her way to this country. The watch bore the inscription, "John Collier, Springfield, Mass., presented as a tribute of friendship."

J. J. Morse is at Lynn, Mass., during the month of April. He can be addressed, care of Mrs. E. J. Lake, 19 Green Street.

Oliver Goldsmith, the poet, doesn't like the play of "New Magdalen;" at least, if a spirit, who gave that name, and expressed that opinion, was really the individual in question.

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

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

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

The "Electric Physician," by Emma Hardinge Britten for sale at this office.

IMPORTANT TO SUBSCRIBERS.

Postage on The Spiritual Scientist will be prepaid by The Scientist Publishing Company. The yearly subscription rate will be two dollars and fifty cents.

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For four yearly, or seven six months, or ten three months, we will give the English Memorial Edition of Judge Edmonds' Letters and Tracts on Spiritualism.

TO INVESTIGATORS.

ABOUT MEDIUMS.

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

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

AT THE CIRCLE.

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

GERALD MASSEY.

WHERE ARE THE DEAD?

Yes, friend, where are they? Where are those loved and dear ones who have passed from your mortal sight? You alone perhaps knew how hard and bitter the parting was, with hardly a gleam of hope to bring comfort to your sorrowing heart. You know how doubtful it seemed when and where you would meet that loved one again. "Where are they?" is ever the burden of your cry, but it has met with no response. "Where are they?" Why with you still, cheering and guiding you through the path of life though you know it not. Mother, thy child is still living, in a brighter and finer sphere. Widow, he who was thy life's joy here is still watching over you, still loving you, and caring for you.

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

A WORD TO INQUIRERS.

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

REST FOR THE WEARY.

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

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

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

SPIRITUALISM TRUE.

How do we prove this? You enter any court of justice to take human evidence, to assemble a certain number of witnesses, three of whom shall be acknowledged as wholly unreliable—wholly untruthful; you examine these separately, and despite their unreliableness, they shall each separately confirm each other's statements; and this is evidence which no court of civilization can reject—evidence which for hundreds of years has been accepted as testimony in all courts of judicature. Now enlarge upon your position; let your three witnesses be truthful; the fact that they shall confirm each other is no additional weight—none at all. It is deemed by the keenest analyst of human nature impossible that three persons separate from each other shall represent the same circumstances exactly, unless those circumstances have a common origin in truth, no matter whether the witnesses be reliable or not. But double the number of witnesses treble it, multiply it by hundreds, by thousands, by millions—remove your witnesses to every part of the world, separate them by oceans and continents and spaces of time that it is possible to bridge over; and when, instead of three millions, you have three times told three millions of persons, each testifying to the same general points of faith, that is authority which we think we are justified in presenting to you and it is upon such authority Spiritualism rests.

EMMA HARDINGE.

TO FORM A SPIRIT CIRCLE.

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

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

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

2. Let the circle consist of from three or five to ten individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands on its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm; but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well developed physical mediums: it is not yet known why. Belief or unbelief has no influence on the manifestations, but an ill feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A grateful, earnest feeling among the members of the circle gives the highest power, enables them to come to the circle, and makes it more difficult for the lower spirits to get near.

6. The first symptoms of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, in avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come answering themselves to be related or known to anybody present, well-known questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to outward influences. The majority of mediums are ladies.

The best manifestations are obtained when the circle is united and all the members of the circle are strongly bound together by bar affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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