# SPIRITUAL SCIENTIST

A WEEKLY JOURNAL DEVOTED TO THE SCIENCE, HISTORY, PHILOSOPHY, AND TEACHINGS OF

# SPIRITUALISM.

Vol. II. *"Try to understand Yourself, and Things in general."* No. 9.

Yearly. Two Dollars and a Half. | BOSTON, MAY 6, 1875. | Weekly. Seven Cents a Copy.

SPIRITUAL SCIENTIST.

PUBLISHED BY

The Scientist Publishing Company, 18 Exchange St., Boston,

EVERY THURSDAY.

E. GERRY BROWN, EDITOR.

**Back Numbers of the Scientist can be furnished.**


Written expressly for the Spiritual Scientist.

## AN ABORTIVE SEANCE.

BY HENRY S. OLCOTT.

FROM what I had heard of the mediumship of Mrs. H. Wilson, of No. 4 Grand Street, New York City, I was led to hope that my first contribution to the Spiritual Scientist might embrace an account of successful materialization in her presence. I was told that in a brightly lighted room spirit faces were shown, that conversations were freely held with the audience, and that, occasionally, spirits in full form emerged from the cabinet, and stood in plain view of all. I was more than glad to be assured that these phenomena were occurring in New York City, where they could be investigated by those who form the public opinion of the country, and whence must come the impulse that shall bring about the needed reaction from the apathy with which spiritual affairs are regarded since the Philadelphia *fiasco*. Accordingly, in company with a well-known member of the Bar, I visited the lady's rooms on the evening of Thursday, April 29th, ultimo.

We found a company of about twenty ladies and gentlemen assembled in a small room, in one corner of which stood a low, square, bottomless, portable cabinet, in the door of which was a lozenge-shaped window, covered, within, by a black muslin curtain, divided through the middle. The cabinet stood clear of the dead walls behind it, and there being no trap by which access could be gained to its interior by confederates, the problem presented very singular features: if anything appeared, it must either be the result of personation by the medium, or of a spiritual origin.

The seance began at 8.45 P. M., at which time Mrs. Wilson placed a chair within the cabinet and seated herself. She had first covered her mouth with four layers of transparent adhesive-plaster, and suffered herself to be tied by a young gentleman present, who adopted the excellent expedient of binding one of her hands against her bosom and the other against her back, and connecting the two by a single turn of the rope around her neck. This is the manner in which prisoners are secured in India, and its effect is that any attempt of the subject to loosen his hands, draws the cord more tightly about the neck, while if he remains at rest he suffers no inconvenience.

In three and one-half minutes, a male voice addressed us from the cabinet, in suppressed tones; almost, it appeared, as though issuing from a mouth that was covered. The voice claimed to be that of one "Uncle Ben," a fresh-water sailor, who was second mate of a propellor on one of the lakes at the time of his death. Certain young lawyers, upon hearing these items of personal history, at once became fired with a holy zeal, and proceeded to cross-examine the unseen witness. They floored him upon almost every detail of nautical science, and made it clear that he either did not know, or would not gratify their eager thirst to know whether the helm, the wheel and the rudder turn the same way in steering, what sort of a rope is a stay, and what is the difference between a cable and a hawser. Elated with success, they proceeded with calm irony to slice up the wretched *quasi* sailor, and make sport of him for the delectation of the company; consuming, in this *fanfarronade*, precious time that I, at least, expected would have been devoted to the materialization of spirit forms. I am free to say that I could have had more amusement for my money at the negro-minstrels, and more edifying practice in legal skirmishing in any court, any morning of the year.

Frequent appeals from others of the company resulted in a partial state of passivity among us at last, and then, after a pull or so at the stock songs of the average circle, we had our first materialization. The light was quite dim, but still not so much so as that usual at Chittenden and Havana, (N. Y.). I was allowed to change my seat to one directly in front of the aperture, but still it was with great difficulty that I made out the face of a man wearing a long beard of a dark color, which he thrust partially through the aperture. A lady was quite positive that he was her son-in-law, and seemed much comforted thereat. Then confusion reigned again. It seemed as if at least a dozen of the twenty persons in the room, wanted to be simultaneously and categorically informed whether their uncles, aunts, children, cousins and friends were present, and "would materialize"; and the discomfited Ben was left busy in attempting the impossible task of answering ten questions at once. The questioners stood up, crowded forward, broke the chain of hands, and some came through the ranks and sat upon the floor within two feet of the cabinet door! Meanwhile, the young gentlemen of the legal profession shot barbed arrows of their wit into the *melee*, aiding to make confusion more confounded.

Fancy, Mr. Crookes, fancy such a scene, and say if one armed even with Sam Weller's million-power, double acting microscope, horoscope, or telescope, could discover if any genuine materialization were going on inside the closed cabinet! The Spiritualists in the audience were angry, dis

turbed, nervous, upset; the medium, if she were in reality a medium, must have been ready to jump out of her skin; and the sceptics (dear! dear! how the broad mantle of this word has occasionally been used, to cover ignorance, injustice, brutality, and foolishness!) put into a condition in which it was impossible for them to see a genuine manifestation from a false one. Some people seem to have about as much aptitude for scientific investigation as a rhinoceros for conic-sections, or a hippopotamus for the study of the Kabbala.

Well, the seance went on; and, with longer or shorter intervals between, we saw what seemed to be the faces of one more man and of an old lady. But they were kept so far back from the aperture, and were so instantaneously withdrawn, that no living person could say whether they were masks or not. We were allowed to pass our hands inside to be touched or grasped, and I *thought* that mine was clutched by three hands of different sizes, successively; but I will not say that it was, nor will I that it was not, for I am not accustomed to decide in these spiritualistic affairs upon such solitary evidence.

The evening's adventures were brought to a close by the untying of Mrs. Wilson within the cabinet, ostensibly by the spirits, and the re-tying of her hands—this time, behind her back—in what some gentlemen thought a very severe manner, and some a sham. To sum up: the seance was utterly unsatisfactory in every respect as a scientific experiment. It was not clear that the voices from within the cabinet might not have been spoken ventriloqually by the medium; not certain that she could not have cramped her hand together so as to slip out of one or both of her wrist-ligatures, and also re-tie herself: not positive that the so-called spirit-faces were not simple masks drawn from the stuffed bosom of Mrs. Wilson's dress. She was not stripped and examined by a committee of ladies, in advance, nor were her clothes changed. As for the tying, I would give more for a single frail bit of sewing-cotton passed through the perforated lobes of a woman's ears, and sealed to the chair-back, as I secured Mrs. Compton, than for all the ropes and gyves that were ever put upon a poor medium, to torture him for the satisfaction of brutal "sceptics."

At the same time, it is no less true that there is no evidence that this particular medium, upon the evening in question, resorted to fraud in either the case of the faces, voices, or tyings; and so, as, thanks to the preposterous methods of the well-meaning young gentleman, and, not in every case, young ladies, the company, the spirits, and the mediums were set by the ears, I think I am not far astray in calling this an abortive seance."

NEW YORK, May 1, 1875.

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From the London Spiritualist.

## A BUDGET OF ANCIENT DREAMS.

BY ST. GEORGE W. STOCK, B.A. (OXON).

A CHATTY old anecdote-monger named Valerius Maximus, who lived in the reign of the Roman Emperor Tiberius, has devoted a chapter of his work to a collection of some curious cases of prevision in dreams, both among his own fellow-countrymen and foreigners. The Greeks and Romans were by no means so sceptical with regard to the prophetic value of dreams as modern enlightenment has rendered ourselves, and nearly all the cases in question have found a place in the pages of some of the gravest writers of antiquity. The Emperor Augustus used to pay great attention both to his own dreams and to those of others concerning himself. In the spring he was in the habit of dreaming a great deal, the images presented to his mind being then generally of an alarming nature, but wholly illusory. During the rest of the year his dreams were less frequent, and at the same time more reliable. Augustus, unlike his grand-uncle, Julius Cæsar was of a decidedly superstitious turn of mind, and the man who wielded the destiny of the world was immensely put out if he happened to fit the left shoe on the right foot in the morning. Still, the credit he attached to dreams was justified by experience; for, on the night before the battle of Philippi, as the armies of the Republicans and Cæsareans lay encamped in the plains, the image of Minerva appeared in a dream to his physician Artorius, and bade him warn Augustus not to let the illness under which he was suffering prevent him from being present at the action on the following day. Augustus complied with the admonition, and had himself carried into the field in a litter. The event proved the wisdom of this conduct, for his camp was taken by a furious charge by Brutus, and the bed which he had lately occupied was riddled through by the weapons of the enemy, while the sick general effected his escape to the wing commanded by Antony.

Very different was the conduct and fate of his predecessor, Julius Cæsar. On the night before the Ides of March, against which he had been warned by the augur Sparuina, his wife dreamt that her husband lay stabbed in her arms, and so strong was the impression upon her that she begged him not to attend the Senate the next day. Cæsar had the excuse of illness for staying away, and might have complied with his wife's request if it had not been for the contrary solicitations of Decimus Brutus, one of the conspirators. Accordingly he acted on his avowed principle that it was "better to die than be afraid." The story is well-known to every reader of Shakspere.

The earlier annals of Rome afforded a celebrated instance of the part played by dreams in history. The Latins, discontented with the autocracy of Rome, had proposed that one of the two consuls and half the Senate should be chosen from among themselves—a scheme preposterous to Roman ears. The result was a declaration of war upon the presumptuous allies. The Latins were quite prepared for this method of arbitration, and the two armies met near Capua. There both Roman consuls had the same dream on the same night: a figure of more than mortal height and majesty presenting itself to each of them, declaring that the general of one side and the forces of the other were due to the shades of the dead and mother Earth, and that the victory would lie with the army whose general would devote himself on its behalf. It was in vain that the consuls, after comparing their experiences, endeavoured to avert by sacrifices the visions of the night. The answers of the augurs only tended to confirm the portent given to themselves. So they made an agreement that whichever of the two found his men giving way in the battle, should devote himself on behalf of the Roman people, and made public proclamation of the whole circumstances of the case, that the soldiers might not be dismayed at the fall of their leader. The consuls were T. Manlius Torquatus and P. Decius Mus. When the day of action arrived the auspices taken by Manlius were found favorable, as were likewise those of Decius, except that the head of the liver on the side denoting the Romans was cut off. The will of the higher powers was thus clearly apparent, and in the engagement which followed, the left wing, commanded by Decius, was unable to stand the pressure of its opponents. Accordingly, Decius summoned the priest who attended the troops, and had himself consecrated in due form as a victim to the gods. The moment the ceremony was over, he flew like a thunderbolt into the thickest of the enemy, carrying destruction wherever he came, until he fell under a shower of weapons. The fortune of the fight was turned, and the victory crowned the Roman arms.

Further back still in the chronicles of the Eternal City we find another dream recorded, which, from the public nature of the events connected with it, must have exercised a powerful influence upon devout minds at Rome. In passing it may be remarked, that so long as certain definite religious ideas command belief, the supernatural invariably shapes itself in accordance with them, thus intensifying the belief, without adding anything to the grounds of it. This fact will have to be recognized by the historian of religion who desires to give a satisfactory account of the hold maintained by obviously false religious notions upon the human mind. In France, at the present time, the conservative reaction, extending in the direction of religion as well as of politics, has rendered possible many supernatural attestations of Catholic doctrine. But we must return to our old-world dreamers.

It was the morning of the day on which the games were to celebrated in the Roman Circus in the 444th year, according to Macrobius, since the founding of the city. All should have been peace and quiet at such a season, for the games were in honor of the gods. But the stillness of the morning was broken by a Roman householder named Aubronius Maximus, cruelly driving a slave through the Circus, with a forked-

shaped instrument over his shoulders, under which it was customary for offenders to be scourged to death. No notice was taken of the transaction, and the games were proceeded with as usual. Not long after, however, Jupiter presented himself in a dream to a certain plebeian, Tiberius Abinius, bidding him intimate to the consuls the god's disapproval of the unauthorized prelude to the Circensian Games, which were to be celebrated over again, else grave danger would befall the city. The man's own obscure condition made him shrink from obeying the command, unwisely, as it proved: for his son died a few days after, and he was himself seized with a severe illness. Then the god appeared to him again, and asked the victim whether he had been sufficiently punished for his hesitation. Thereupon Abinius, by the advice of his friends, had himself carried in a litter to the consuls, by whom he was introduced to the Senate. To this body he laid bare the whole facts of the case, and the astonishment of his hearers was brought to a climax, when, at the end of his recital, his health was suddenly restored to him, and he returned home on foot.

## PERSONAL.

MR. ALGERNON JOY, Honorary Secretary to the British National Association of Spiritualists, is now in this country. Mr. Joy is an engineer and a highly intelligent and cultivated gentleman. We are glad to learn that after visiting California he will spend four months in other parts of the United States before returning to England. We hope to see him in Boston. The London Spiritualist says, "He is the most influential English Spiritualist who has left these shores for America for many years."

JAMES D. HILL writes from Moscow, Maine, April 18th, that Mrs. Hannah Farmer has recently been the medium of some remarkable materialization phenomena. At a seance lately the controlling spirit, after allowing skeptics to see that the cabinet was all right, had the medium tied in a chair, her hands covered with long mittens and firmly sewed to the sleeves of her dress. Other precautions were taken. It was light enough to read. Yet in two or three minutes hands, large and small, were shown, also a splendid bouquet, then a hand bearing roses, then a gorgeous Indian head-dress with three white plumes, each a foot long; and finally, the medium was untied by the invisible powers, and the fastenings were thrown into the room.

MR. R. D. OWEN has issued an Address to the Spiritualists of the United States, the substance of which was faithfully given in our last number, in our remarks upon his present position. He admits that some of the materialization phenomena through the Holmeses last summer may have been genuine, but he does not undertake to draw the line between the spurious and the true. He concludes that in the Holmes' case "instead of justifying suspicion touching the possibility of spirit materialization, *furnishes satisfactory proof of its reality.*" This is a strong admission after what has passed.

GORDON N. SQUIRES is the manager of the Montour House, Havana, N. Y., which is only five minutes' walk from the house of Mrs. Compton. We have seen a picture of the House, and infer that its surroundings are very pleasant. Doubtless it will have many summer visitors, drawn thither to attend the seances of the medium whom the reports of Col. Olcott, Dr. H. B. Storer, Mr. G. A. Bacon, and many others have made famous.

MR. JAMES BURNS, the well-known London publisher of spiritual books, advertises as nearly ready a cheap English edition of Hudson Tuttle's excellent work, "The Arcana of Spiritualism. A Manual of Spiritual Science." A good part of the American edition was destroyed in the great Boston fire.

DR. H. B. STORER, whose office is at No. 9 Montgomery Place, Boston, deserves well of Spiritualists for his active efforts in verifying the phenomena of Spiritualism. At much personal sacrifice he has made repeated visits to Havana, N.Y., to test the marvels through Mrs. Compton; and we are indebted to him for the recent triumphant vindication of the genuine mediumship of Mrs. Thayer, through whom come the flowers and the birds. We wish we had more of such disinterested investigators as Dr. Storer.

WE NEED NOT commend to our readers the Progressive Publishing House of Andrew Jackson Davis, No. 24 East Fourth Street, New York City. Mr. Davis and his gifted wife are to much endeared to Spiritualists generally to require a word of commendation from us. But we hope that parties who are ordering books will bear in mind that no house can supply them more promptly and cheaply than that of Mr. Davis. His own writings form something of a library in themselves.

MR. ROBERT COOPER, of England, has been in this country for some weeks investigating the phenomena through various mediums. He is known as one of the earliest champions of the truth in Europe, and did much to commend the Davenport Brothers to public attention there. In his published letters, in regard to what he sees in this country during his present visit, Mr. Cooper shows that his one object is Truth, and that he means to speak without fear or favor. Independent in his judgments, but respectful and charitable in his mode of announcing them, he is precisely the kind of critic we need. Mr. Cooper was present at the late seance at Dr. Storer's room, and his testimony to the phenomena through Mrs. Thayer, joined to other respectable parties present, leaves little room for cavil or doubt as to the genuineness of the occurrence.

MADAME HELEN P. BLAVATSKY, of whom Geo. Lippitt makes honorable mention in his interesting account of the painting by John King, in our last week's number, is a Russian lady of rank, at present resident in Philadelphia. She is a niece of the late Countess Hahn-Hahn, well-known in literature; and is not only one of the most prominent Spiritualists of our day, but a lady of the highest culture. She writes and speaks English with the facility and accuracy of a native, and during her brief residence in this country she has commended herself to the esteem and admiration of a large and increasing circle of our most intelligent Spiritualists. Of her noble and disinterested efforts in advancing the cause of spiritual truth, not only by fearlessly witnessing to it, but by material aid and co-operation, we will not speak now. Our readers may soon look for contributions from her pen; and they may be sure that whatever she writes will be well worth the reading.

DR. G. BLOEDE, No. 287 Schermerhorn Street, Brooklyn, N. Y., describes a boy medium, in whose presence the spirits cause articles of food to disappear in an inexplicable manner. Under strictest test conditions, excluding "every possibility of the medium's using his fingers, hands, arms, mouth, teeth, jaws, and head," an apple was handed into the cabinet, and soon after was hurled out, but *minus a good portion of it*, which, as the indentations showed, had been bitten out by—*somebody's teeth!* Dr. Bloede is one of the most intelligent of our German investigators, and everything from his pen may be received with confidence in his sagacity and sincerity.

THOMAS R. HAZARD, of South Portsmouth, R. I., communicates to the Banner, a letter from Lucius R. Palmer of South Boston, Mass., giving an account of the remarkable cure, by spirit power, of his wife's blindness. At the Eye and Ear Infirmary, Charles Street, Boston, she had been told by the attending physician that neither medicine nor a surgical operation would do her any good. We are glad to see that Mr. Hazard is as diligent as ever in verifying spiritual facts.

MR. CHAS. H. FOSTER, the well-known medium, will hold seances in Boston, during the present month. Mr. F. made a gallant stand at Troy, N. Y., lately, where one of the officials tried to make him take out a license, like common showmen, for his exhibitions of clairvoyant power. But the attempt proved abortive: the Mayor of Troy overruling the bigoted act of his subordinate. The proofs of supersensual intelligence given by Mr. Foster are irresistible.

MR. EPES SARGENT, whose "Proof Palpable of Immortality" has for some time been withheld from the public at large, on account of the volume's containing Mr. Owen's withdrawn testimony, given last summer, in support of the phenomena through Mr. and Mrs. Holmes, has consented to the publication of the book, now that Mr. Owen, in his Address to the Spiritualists of the United States, declares that the Holmes case furnishes "satisfactory proof" of "the phenomenon known as spirit materialization." Could we ask more from Mr. Owen?

MRS. LISETTE MARDOUGALL GREGORY, of 21 Green Street, Grosvenor Square, London, has been rendering good service to Spiritualism by having seances at her house, at which Miss Showers and other mediums have been able to prove their powers. In a recent letter to one, a stickler for the dictatorship of the church, Mrs. Gregory truly remarks: "The Spiritualist does not give up the teachings of the past; on the contrary, he feels that they are confirmed to him. He simply emerges *from slavery* to the *letter*, into the true gospel liberty of the *spirit* in their attempted interpretation."

MR. H. D. JENCKEN'S remarks on "Doubles," quoted by us last week, touches upon a subject that has frequently been discussed by Spiritualists. The co-existence of a natural and a spiritual body would seem to be proved by such phenomena as those he mentions. Mr. Jencken is a barrister of distinction in London. His wife is Kate Fox, who, at some years of age, in the village of Hydesville, N. Y., may be said to have originated the modern Spiritual movement.

WE HEAR that Mrs. Collier has safely arrived in this country and is located No. 23 New Bridge Street, West Springfield, Mass. She has commenced holding circles and Mr. Collier considers her clairvoyant powers to have increased since he last saw her, and the spirit voices stronger.

## HISTORICAL AND PHILOSOPHICAL.

### RATIONAL SPIRITUALISM.

FALLIBILITY OF ALL REVELATIONS.—BIBLICAL ILLUSTRATIONS.—"THE LETTER KILLETH."—"THE SPIRIT GIVETH LIFE."—JESUS OF NAZARETH.—AUTHORITY AND REASON.—NO PERMANENT MIDDLE GROUND.—SHIFTING SANDS OF PROTESTANTISM.—THE UNDERTONE OF REVOLUTIONARY THOUGHT.—BRAVE MEN GO FORWARD; COWARDS RETREAT.—SPIRITUALISM OPPOSED TO ALL CRUEL PENALTIES.—HOW TO SAVE THE DANGEROUS CLASSES.—DEMAND FOR A MORE RATIONAL FAITH.—THE WORLD NEEDS A PRACTICAL RELIGION.—WORSHIP OF THE SPIRIT.—THE CHURCH OF THE FUTURE.

BY PROF. S. B. BRITTAN, M. D.

WHILE Spiritualists generally admit that the ultimate Source of all true inspiration is immeasurable and infallible, they yet regard its mortal channels and mundane receptacles in every age and country, as subject, in ever-varying degrees, to the same finite limitations. Accordingly, they hold that all inspirations, revelations, and forms of truth, communicated to and through men are liable to be, and doubtless always are, incomplete and mixed with more or less error. Whether the element of inspired thought be presumed to come directly from God or mediately, they are, nevertheless, subject to similar limitations when received into finite minds and expressed through the imperfect media of human tongues. Moreover, the specific form given to the inspired idea, and the measure of its freedom from distortions and interpolations, must necessarily be determined by the mediumistic capacity to receive and transmit the truth free from adulteration.

XII. With these views of the nature of revelation before the mind, and the ordinary processes whereby inspired thoughts find expression in our poor forms of speech, the reader will readily perceive in what light the revelations of the scriptures must be regarded by the majority of Spiritualists. They hold that the Jews were inspired like other men and agreeably to the same existing and unchanging laws of the human mind. We find the evidence of this in the nature of the case, and especially in the character of the revelations through Hebrew mediums. Moses, the chief ruler of his people, gave his "divine inspiration" the form of law. Through David, the royal poet and musician, it took the form of Orphic chants, which are still in use in Jewish and Christian temples. The enraptured mind of Isaiah, the spiritually illuminated seer, gave utterance to glowing prophecies of the reign of universal peace and harmony on earth, while Jeremiah, a pensive prophet, only left us the melancholic strains of his lamentations. Solomon contributed a poem to his beloved that is filled with the most sensuous imagery, and was evidently inspired through his cerebellum; but Jesus taught and practised those profound and beautiful moral principles which have ever since regulated the lives of the purest and noblest of his disciples.

From this brief and imperfect analysis it will be perceived that each of the contributors to the Bible—not less than the authors of other books held sacred—has left his own mental and moral likeness indelibly stamped on his portion of what is denominated "the infallible word of God." From a calm and critical inspection of the book its contents are believed to be of a mixed character and unequal value; and while Spiritualists esteem it to be a work of far more than ordinary historic interest and value, they do not admit the divine authority of the letter, even of the more illuminating portions, believing that "the letter killeth, but the spirit giveth life."

XIII. Spiritualism readily accepts as veritable realities many extraordinary occurrences recorded in the Jewish and Christian Scriptures, and by the Church regarded as miracles. They are believed to have acquired the exercise of essentially the same occult powers that have so often been mysteriously displayed in the presence of modern Spiritualists and others. Such extraordinary phenomena are ascribed to the operation and application of existing spiritual forces and natural laws, directed by the agency of the human mind and the co-operation of spiritual beings who have not lost their power over the subtle elements and material forms of the natural world. It is believed that such displays of intelligence and power are not confined to any particular period in human history; but they recur as often as the requisite conditions are reproduced, whether incidentally or by design.

XIV. Jesus of Nazareth is, perhaps, most generally regarded as a natural, spiritual, and divine man—more natural than other men because his constitution and his life may have been more in harmony with Nature, more spiritual than they inasmuch as the powers of the interior nature (latent in most men) were in his case developed into beautiful proportions and harmonic activity; and with more of divinity than his brethren, in the high degree that he exemplified the beauty and glory of the divine nature; thus demonstrating what humanity may become when redeemed from its manifold errors and corruptions, and the lineaments of the God image—now veiled and invisible—are brought out and made manifest in human nature and the common life of the world. Spiritualists naturally regard Jesus as the savior of as many as are led by his precepts and his example to reform their lives.

XV. Spiritualists very generally entertain the opinion that there is no solid ground to stand upon between authority, as represented by the Roman Hierarchy, and a Spiritual Rationalism. Hence, they regard all the Protestant sects as comparatively short-lived and destined to pass away, as to their existing forms of faith, insignificant ceremonials and dogmatic authority. The ground on which they stand is perpetually moving like shifting sands beneath the great undertow of revolutionary thought. In this conflict of opinions Spiritualists, as a body, go forward to the ulterior results of reason and science, while some others, alarmed at the increasing measure of individual freedom and the progress of the age, with averted faces timidly retreat into the bosom of the Mother Church, there to await the impending and final contest between despotic Authority and enlightened Reason.

XVI. As a class Spiritualists are opposed to capital punishment and to all such laws and penalties as require the infliction of personal violence on any one, believing that beyond the absolute restraint necessarily imposed upon the freedom of the dangerous classes they should be treated in a dispassionate and gentle manner, to the end that the discordant and destructive passions in them may be neutralized by the constant exhibition of opposite qualities. Having, as they believe, a deeper insight into the subtle forces of human nature and the secret springs of feeling, thought, motive and action, Spiritualists are led to believe that society is the great criminal, in neglecting to proveid suitable ways and means for the prevention of crimes and of criminals by the development of all the ennobling faculties and affections of the numerous class whose bodies are now so cheerfully tortured by the ministers of the law, and who are so complacently given over at last to Satan for the destruction of their souls. Criminals are believed to be morally diseased persons, while, as a rule, the treatment they receive only aggravates their maladies by inflaming and strengthening their disorderly passion. Experience has clearly demonstrated that the present system never reforms the criminal. As a rule if he returns to society, it is found that the mistaken discipline of the law has deepened every feeling of bitterness and resentment. Dangerous persons are of all others the most unfortunate members of society. The criminal should be regarded as the wayward child of the State, imperfectly organized, generally neglected in early life, the product of bad conditions and the victim of a cruel destiny. For all such the prison should be at once a refuge, a charity hospital and a reform school.

XVII. The believers in spiritual intercourse insist that the world demands a more rational faith, a more practical religion and a more spiritual worship. We want more saints who serve the Lord by sheilding his unfortunate children—who "pray in deed," with the right hand, and are wont to pronounce benedictions from the pocket as well as from the glottis. We require a Church whose sacraments shall be feasts of charity provided for the poor; whose most eloquent sermons shall be lives adorned with living virtues, with every gentle grace and with all humane and devine uses. Such a Church with such a service, embracing all who love truth and practice righteousness, of every name and in every commu-

nion, is demanded alike by the principles of Spiritualism and the necessities of humanity.

XVIII. A large majority of the believers in Spiritualism have hitherto opposed any general organization, apprehending, with or without adequate reason, that it would invest the movement with a sectarian aspect and character. As all organizations hitherto founded on religious ideas have sooner or later exhibited this tendency, they fear to repeat the experiment lest the result should limit the progress of their principles rather than aid in their dissemination. Having no ambition to build up an external superstructure under the government of a new priestly order and to be clothed with temporal rather than spiritual powers, they prefer to leave truth, like the subtle and diffusive elements of heat and light, free from all arbitrary incentives and restraints, and its advancement to the irresistible operation of those subtle principles and invisible agents that are sure, in the end, to secure its wide diffusion and lasting triumph.

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Translated from the French of Revue Spirite of Paris.

## QUID DIVINUM.

BY MRS. EMMA J. WOOD.

THE articles that follow in this connection are in answer to a letter on a limited number of the Revue, on whose writer our author, who evidently interests with him in sentiment, yet respects the "Quid divinum." The question of the letter, however, is not necessary to a comprehension of "Quid divinum," which, we think, he found sufficiently interesting and important, treating as it does of the ultimate or end of all material things to things spiritual. It is a study, rather, as an illustration of the manner in which the subject interests the French Spiritists of different schools and of different views in the same school—showing how a subject assumes new aspects in passing through various forms of mind.

Foreign Spiritists, it is true, have some peculiar views, which though accepted either wholly or partially by some of our own people, have not as yet been fully indorsed by the majority among us, the principal one being the reincarnation of the soul through various human bodies, either in the art of other worlds, until the soul's purification has reached its highest degree. Thus, it seems, expressly to repudiate the ancient idea of the human soul entering the body of another animal. Everything progresses to good, no backward step is permitted in the Infinite Ruler of all. The doctrine of reincarnation we permeate as their writings that every argument and every exemplification is colored by it, and those who read, as well as those who translate, must look at their arguments from the standpoint of their own philosophy, reading, as they will, in every new suggestion, fresh proofs of the goodness and wisdom of the Creator.

### QUID DIVINUM.

In all diseases it is necessary to understand the part of the *Quid divinum*. A long time ago was *Quid divinum* discovered. The expression comes to us from Hippocrates, who admitted it in its fullest signification when he called epilepsy the *sacred disease*.

By this expression he seemed to wish to say that the gods themselves created disease in the human body, and that then medicine was powerless. In fact, how struggle against the will of the gods! Light may be thrown upon this expression by Spiritism, which science also permits us to determine more exactly the generation of diseases, and at the same time the intervention of medical science and of medicine. This is what we shall endeavor to do: but first we shall unfold some general views of life, as Spiritism enables us to comprehend it.

### GENERAL VIEWS OF LIFE ENLIGHTENED BY SPIRITISM.

Whatever may be the instrument the Creator has used to manifest life, were it only by means of a *cellule*, it is evident that the life is no more in the cellule than is electricity in the machine that manifests it; the cellule is the matter God has used to manifest his thought, which is *life*.

When an engineer creates a locomotive to run rapidly over great distances and transport heavy burdens, the locomotive is the expression of the engineer's thought, it is not itself the force and movement; all that is in the thought of the engineer, manifested by the locomotive. *It is a thought-made machine*, and by the same argument we can say of life, that *it is a thought made flesh*.

Has God desired solely to manifest life? Let us follow life from the cellule to its better defined expression in the various organisms—what shall we see? Life always manifested by cellules, but also, a thought manifested by organisms—a thought that goes on always being developed in a clear, more distinct manner with the increasing perfection of the organisms.

The organism, then, is not living solely by the life of the cellules, it is living still more by the thought that created it, and for the end for which it was created: man, created last, is necessarily the heir of the organic lives that preceded him, and the heir of the thought that presided at the work of creation, which has given occasion to the words of St. Paul—"*That God knew and loved us before we were.*"

### CREATION OF THE ANIMAL SOUL.

If man is the heir of the thought that presided at the creation of organisms; if God who made all these things knew and loved him before we were, man is then the foreseen result of the creation and not a being issued instantaneously from the hand of the Creator, like Minerva, armed cap-a-pie, springing from the brain of Jupiter. If man is the result of all these organisms it must be that these organisms have not only produced something, but *something progressive*, and this progressive something is the *animal soul*.

This something, still animal soul, must have passed along the thread indicated by the zoological scale; the development of instinct and intelligence must have kept pace with this progress of the organism and have been continued up to man.

### THE ANIMAL SOUL AND THE SOUL OF THE FIRST MAN.

The Revue, of February, 1867, speaks of a dog who attempted suicide: on that occasion a communication given by a Spirit taught that animals are responsible for their actions in proportion to their advancement. The same Revue speaks of a dog that has re-appeared, thus demonstrating the survival of the animal soul after the destruction of his organism. Dogs dream; this can not be doubted by all observers: it may then be supposed that other animals of equal development also dream. We know a fact that shows, according to the evidence, that dogs see spirits, thus they may enjoy the faculty called seeing mediumship; all these psychic facts, of the same nature in men and animals, prove a relative identity of psychic nature. We do not mean a complete similitude between the two natures.

Seeking to demonstrate the ascending progress, existing from the primitive animalcule up to man, we do it with a certainty that a difference exists between the soul of man and that of the animals immediately inferior, as between these last and the soul of animals one degree less advanced in the zoological scale. What we design to prove is, that from the first degree of life God develops his thought: that each successive development has produced the first degree, then the second with the first, then the third with the first and the second, and so continuing, no one annihilating another, and so up to man. These are the degrees that correspond to the celebrated Archeus of Van Helmont.

Having reached man, the animal soul is complete such as God designed it to be, to conduct it to new destinies: this is the soul mentioned by Sthal: it is the one I call the first Adam. The animals and man have not only an identity of psychic nature, they have an equal identity of organism: they are subject to the same diseases produced by the same external causes, such as sudden variations of temperature; they are even subject to some similar diseases [illegible] external causes, such as cowpox and small pox, the rot, [illegible] sles, &c.

The soul of the animal man, then, is of the same nature as that of the animals: the ulterior development which God causes it to make, brings it nearer to himself, differentiating it entirely from animality, and then appears humanity.

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JOSEPHUS writes: "Glaphyra, the daughter of King Archelaus, after the death of her two first husbands, (being married to a third, who was brother to her first husband,) had a very odd kind of dream. She fancied that she saw her first husband coming toward her, and that she embraced him with great tenderness. When in the midst of the pleasure which she expressed at the sight of him, he reproached her after the following manner: Glaphyra, says he, thou hast made good the old saying, that women are not to be trusted. Was not I the husband of thy virginity? Have I not children by thee? How couldst thou forget our loves so far as to enter into a second marriage, and after that into a third—nay, to take for thy husband a man who has so shamelessly crept into the bed his brother? However, for the sake of our past loves, I shall free thee from thy present reproach, and make thee mine forever. Glaphyra, told this dream to several woman of her acquaintance, and died soon after.

"I thought this story might not be impertinent in this place, wherein I speak of those kings. Beside, that the example deserves to be taken notice of, as it contains a most certain proof of the immortality of the soul and of Divine Providence. If any man thinks these facts incredible, let him enjoy his own opinion to himself, but let him not endeavor to disturb the belief of others, who by instances of this nature are excited to the study of virtue."—*Antiquities of the Jews, lib.* 17, ch. 15.

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# SPIRITUAL SCIENTIST.

**Vol. II.** *MAY 6,* **No. 9.**

## LIMITATION OF SPIRITS AND MEDIUMS.

In another column, we publish some excellent remarks by Prof. Lyman, on the subject of simulated phenomena in Spiritualism. The subject is one deserving a profound study. Frequently, it is as much the fault of investigators as of mediums, that frauds are perpetrated. There are few genuine mediums even, who have not at some period of their mediumship, been charged justly or unjustly with fraud. Why *is* this?

The theory of the double, an explanation of which was given in our last number by Mr. Jencken, will account for some of these instances. There are witnesses who testify that they have seen the double of one of the Davenport Brothers, outside of the cabinet, at a time when the physical form was fast bound within. Gen. Lippitt, in one of his experiments with the Holmeses distinctly saw, in one instance that the assumed spirit form, with the turban-like covering for the head, was Mrs. Holmes herself. When afterwards charged with it, she protested that if she so appeared it was quite unconsciously and without her own volition; and her declaration was verified by the subsequent appearance of a distinct female spirit-form, which certainly was not that of Mrs. Holmes, nor that of a human confederate.

A genuine medium is sometimes tempted to fraud, by the unreasonable demands of investigators. We will suppose a case (not wholly imaginative). Here is a medium for the phenomena of the transportation of objects, flowers, &c., from place to place. She begins with genuine phenomena, and enlists a few sincere and intelligent witnesses who are satisfied that what they have seen was not imposture. But this satisfaction naturally renders them less cautious in accepting subsequent marvels. The medium's circle of visitors increases as her fame spreads. The exhibition of her powers begins to be a source of some profit. Investigators multiply, but many of them are novices, and impatient of conditions. If the spirit can bring a rose, or a lily, why not many other things? Demands are made for this and that; and the medium, finding that she cannot always get what is asked for, is tempted to supplement real phenomena by false. She provides herself with articles which she can herself produce from a hidden bag or pocket, when the spirit-power fails to comply with the demands that are made by the investigators. At length a fraud is discovered, and the genuine phenomena are discredited along with the simulated.

We cannot do the subject justice in these brief remarks. But the drift of them is this: All investigators should bear in mind that spirits are finite, and limited as well as mortals. It is often asked, "If the spirit can move a table, why not a house?" Sceptics often cite this as a knock-down argument. In other words, we are asked, why *there* should be *any limit to the powers of spirits?* If they can tell us of a stolen pocket-book, or foretell the hour of a person's death, why can they not tell us where Charlie Ross is hidden? Truly we do not know. We only know, and admit the fact, that spirits are limited, and fallible beings. It is important that we should realize this fact. It will help us to more rational views of the inconsistencies which are now a stumbling-block to so many inexperienced inquirers.

## THE WORD "SCIENTIST."

Some of our English purists carp at the word *scientist* as an Americanism of recent introduction. If an Americanism it is a creditable one and a legitimate and needed word. It is quite as legitimate as *jurist, annalist*; for if the excuse for those words be that they come to us through the French, the question arises why have not the Americans as much right to make a derivation as the French? Having the Latin *Scienti, Scientis* for a basis, why can we not form the word *scientist* as legitimately as the French can their *annaliste* from *annalis?* The word *scientist* is too firmly fixed in public use and favor to be ousted from the language by the conservatives who would confine us to the words which Samuel Johnson admitted into his dictionary. In "Webster's Unabridged" we find *scientist* fully endorsed. It does not appear however, in "Worcester's Dictionary," but the latter admits the old word *scient*, meaning "skilful knowing." Surely *scientist* is as euphonious a word as *physicist*, and the latter is not only admitted by Worcester, but is largely used by those of our English brethren who are still shy of using *scientist*. Popular usage has shown that the word is wanted, and we have no fear that it will ever become an exile. If it be objected that *ist* is a Greek suffix, and must be applied only to words from the Greek, like *botanist, physicist*, the reply is, that the rule has been broken too often in the formation of English words to be now rigidly enforced in the case of *scientist*. And so we shall continue to fly our flag, whatever the philologists may say.

## MR. CONWAY'S CALUMNIES.

The Rev. Moncure D. Conway is an American, resident in London, where he preaches on a Sunday in some little chapel to a select assemblage. He was formerly a Unitarian clergyman; he is now, we believe, a radical or "liberal" preacher, assuming to leave it an open question whether there is a God or a future state. He is an admirer and eulogist of the late David F. Strauss, who thought that modern science "will one day be able to achieve not only the caterpillar, but even man"—in other words, that brute matter contains all the potencies of life and mind, and that the spirit's survival is a mere myth.

Mr. Conway, among his other employments, is the London correspondent of the Cincinnati Commercial, and in this journal he takes frequent occasion to manifest his unhappiness because of the spread of Spiritualism. At the time when Mr. Alfred R. Wallace and Mr. Crookes, both members of the Royal Society, were awakening public attention to an unexampled extent by their strong and influential testimony, Mr. Conway wrote out to his Cincinnati paper that all interest in Spiritualism was dying out in England. This was an audacious untruth. In a recent letter he writes that "the trick of a distinguished Spiritualist has been detected." He says:

"This medium is a certain Mr. Williams, who has been making a good thing by placing on tables sundry musical instruments, which cut various antics when it is pitch dark. Williams goes out to evening companies, where all present know each other's good faith; his two hands are held by

persons on each side: he has no confederate, and yet the movements go on in the centre of the table. But a son of the late Baden Powell (one of the writers of the famous "Essays and Reviews") discovered, a few evenings ago, that Williams was utilizing the peculiar way of joining hands in the dark which he adopts—namely, the hooking of little fingers together. He edges the hands of his two neighbors toward each other; he then proposes to one of them softly to rest his little finger by substituting his first finger: when this change is made that neighbor's finger is readily hooked on to the fore-finger of the same hand whose little finger is already holding the other. In the dark the persons each side of him, who fancy they each hold a separate hand, are really holding on to different fingers of the same hand. William's other hand is thus left perfectly free to act as it pleases. Last night, a friend and myself, fully let into the secret, were present at a seance, and had Williams between us. Sure enough the medium softly proposed a change of fingers, but the change was resisted. The consequence was, that the poor medium speedily found that the conditions were unfriendly to any manifestations, left the house as soon as possible, and the seance came to nothing. *And it is by such tricks as these that millions are induced to believe that they are communicating with the invisible world!* There is now not a medium of any fame in London whose fraud has not been exposed to the satisfaction of all, except the large class of those who wish to be deceived."

We have not the means of knowing, from the loose way in which Mr. Conway states it, who the Mr. Williams here referred to is. The "detection," if there has been any, must have been a very obscure and unimportant matter. Probably it has been confined to the small circle of which Mr. Conway is the *ex parte* organ, and amounts to nothing. But let the reader note Mr. Conway's premises, and then mark his conclusion. The movement of musical instruments independent of any human touch—a phenomenon familiar to hundreds of thousands of investigators in Europe and America—Mr. Conway would explain away, by telling us that a Mr. Powell discovered that one Mr. Williams had a peculiar way of "hooking little fingers." Accordingly, Mr. Conway and a friend, when Mr. Williams proposed a change of fingers, resisted it, and "the seance came to nothing." Hence, there is nothing in Spiritualism!

For what is the inference of Mr. Conway from this inconsequential and loosely described trifle? Why, that the "millions" of Spiritualists have been made such, by paltry and silly tricks like this—tricks that a child would not be gulled by. Now Mr. Conway is no simpleton. He is a clever writer, a man of culture, and one who has seen something of the world. And so, when he utters this impotent and foolish libel upon Spiritualists, it would be uncomplimentary to him to put any other construction upon it than that he is *insincere*. He knows better. He knows that men like Wallace, Crookes, Varley, Flammarion, the late Lord Brougham, and hundreds of other gifted and scientific persons, whose fame is familiar to him, are not quite such idiots as to found their most sacred convictions upon such tricks as the hooking and unhooking of a little finger, by a juggler in the dark. Mr. Conway simply shows himself unscrupulous in throwing out such an intimation; and to treat his charge seriously, on the assumption that he believed what he wrote, would be merely to make him out an ignoramus instead of a calumniator.

As for his assertion that "there is not now a medium of any fame in London whose fraud has not been exposed," we call upon our co-workers of "The London Spiritualist," "The Medium and Daybreak," and "The Spiritual Magazine," to answer this slander. It has been widely copied into American papers. We know it to be an untruth, and do not hesitate to stamp it as such. In repudiating his Christianity, does Mr. Conway repudiate the Scriptural monition against bearing false witness?

In this connection we would direct attention to a letter from Robert Cooper Esq. of England, on page 106 concerning what Mr. Conway has said privately concerning spiritual manifestations.

## MRS. JOHN HARDY.

A reception given by Mr. and Mrs. John Hardy, prior to their departure for England, was attended by a large number of friends and the occasion was both interesting and enjoyable. It would have been especially gratifying to some of her true friends however, if they could have felt convinced that they had witnessed, through her mediumship, and under simple test conditions, the materialization of "spirit hands." In that case she would have left this country not only with their good wishes for a prosperous journey, but with an endorsement that it is always pleasant to give, and sometimes convenient to have.

Our readers will recall the articles which appeared in the Daily Globe, concerning Mrs. Hardy's mediumship; and also the comments of the Scientist as to what Mrs. Hardy owed to herself and Spiritualism in refutation of these charges. When Mr. Hardy asked what *we* would dictate as test conditions, we replied—"a bag, enveloping the medium, tied round the neck and sealed." He declined even that she should make the trial, preferring to see "other mediums" succeed under this arrangement. Mrs. Thayer was prompt to submit to this simple, though convincing test, and the genuineness of her mediumship on one occasion certainly, was satisfactorily demonstrated.

We recommend Mrs. Hardy to our brethren of the English Spiritual Press, as a *fair* representative of our American TEST mediums, and hope they will bear this fact in mind. But we leave them to decide if she be a physical medium for the materialization of "spirit hands."

## EDITORIAL PARAGRAPHS.

MR. S. B. BRITTAN'S admirable article entitled "Rational Spiritualism," the first part of which was given in our last number, and which we conclude in our present issue, has drawn forth merited encomiums from many readers. Mr. Brittan was one of the first of the fearless advocates of Modern Spiritualism and his writings on the subject have been much esteemed. He presents a clear view in his present article of the belief of the majority of advanced Spiritualists.

MISS LIZZIE DOTEN has written some piquant lines in reply to Theodore Tilton's poem made notorious at the Beecher trial, entitled "Sir Marmaduke's Musings." The first stanza of Miss Doten's piece gives the key-note of the whole:

"Now, by thy spurs, Sir Knight,
And by the 'lofty name'
Won in the lists of fame,
The 'tilt on' lords of shame
Proves not thy might."

Miss Doten is perhaps the most extraordinary of our mediumistic poets. Her productions not only commend themselves to the popular heart, but satisfy the highest literary requirements.

DR. CHAS. MAIN, well-known for his generosity in many philanthropic movements will sail for Europe from Quebec on the 15th inst. His companion will be Stephen M. P. Tasker, of the firm of Morris & Tasker, a wealthy house standing among the first manufacturing firms in Philadelphia and extending its branches in all the prominent cities of the United States. Both gentlemen are *true* Spiritualists, and exemplify its teachings in their relations with the World. They will visit England, France, and Italy, and perhaps other countries investigating and becoming acquainted with the different phases of the phenomena. We bespeak for them a cordial welcome wherever they may go, and hope they may experience that enjoyment in their trip, which they so richly deserve.

THE Religio Philosophical Journal of Chicago, says, that we were mistaken in asserting that Mr. Koons, who had the most wonderful of the early physical manifestations in America, was brought to "ruin or disgrace by allowing the spirits to control his business affairs." The Religio says, he "is now living on a farm in this State, one of the happiest and best of men." We are glad to have an opportunity to make this correction on so good authority.

### THE BEGINNING.

AN INSPIRATIONAL POEM BY MRS. CORA L. V. TAPPAN.

In the Beginning was the Word! What matchless power,
Shaping into form through Chaos with the earliest thought!
Behold! God in his place
Spoke unto Chaos face to face,
In the Beginning
And the worlds by that mighty breath
Hitherward in space,
From Chaos and from Death,
In the Beginning.
And the germ sleeping all silently, became a flower
With young immortality.

The Word was Law. And as one kindled into light,
A ray of light became a song, for song is law
And harmony which is very strong,
In octaves through the spheres.
And lo! God vibrant, with eternal hand,
Smote Chaos with a song of law.
Behold! The world, without a doubt,
Traced upon leaf, or tree, or star, or man;
Into the sightless primal wall—revealing
God's great plan,
Creation.

Even now, as then, He stands within the space
Apart, and consecrated to the grace
Of God's good word.
Behold: In music thence,
Each thought becomes a recompense,
And like Creation in its cosmic sphere,
You hold the universe within your heart, and hear
The earth, the moon,
These are but echoes in the antenatal gloom.

In the Beginning was the Word!
And by the primal law, and power,
And thought He shaped, the world was born—
The rock—the flower.
And man through the successive ages of his life
Resonant with song, with care, with strife,
Is but the subject of that primal Word
Which pierces, even as a pointed sword,
The depths of matter.

Lo! The primal thought!
How pure and white it is!
Its rays are taught along the pulse of life,
Turned red and grey by human strife.
Even now, as then, God speaks in primal word,
One song of harmony is ever heard.

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From "Scientific Materialism."

## EVIDENCE OF AN INFINITE MIND.

BY DR. GEO. SEXTON.

You may talk till the day of doom about matter and her forces, the reign of law, and the evolution of organic beings, but the mind of man, whilst human nature is human nature, will still cling to that spiritual existence in the direction of which all its tendencies are bent, and upon which alone it can rely for support. There are relations between man and the universe which no sense knowledge can explain, no resolution of his mental faculties into the kindred powers to be found in the lower animals will account for, no theory of evolution is able to exhaust, and no materialism capable of destroying. The beauteous canopy of heaven overhead, with its millions of stars shining like diamonds set in ebony, and striking us dumb with its grandeur and sublimity, is a voice which speaks to the heart that no mathematical calculation of distances and velocities can either reveal or lessen. Science may seduce all phenomena into law, but the deepest law of all is that which no mechanical appliances can detect, and no investigation into physical nature discover. The prism may resolve light into its primitive colors, but light itself has a depth of meaning which will escape the spectrum, though it were a thousand times more perfect than it is. Clouds and rain, and suns and stars, and every moving thing speak with a voice—a still, small voice it may be, but very effectual nevertheless—which tells us that God reigns over all, and that man is the heir of immortality. Nature proclaims aloud, in language not to be mistaken, that an Infinite Mind directs the vast machine, and that human beings are the children of a Divine Father. The sage and the savage, the philosopher and the peasant, the most learned and the most illiterate, when pondering on the vast mysteries of the great universe, are ready to exclaim with the poet, despite evolution, the correlation of force, and the immutability of law:—

> These are thy glorious works, Parent of good,
> Almighty, thine this universal frame,
> Thus wondrous fair; thyself how wondrous then,
> Unspeakable! who sitt'st above these heavens,
> To us invisible, or dimly seen
> In these thy lowest works; yet these declare
> Thy goodness beyond thought and power divine.

---

A KNIFE in some countries is an unlucky present, and a pair of scissors is equally *malapropos*. It is remarkable that no Arab will take knife or scissors from the hands of any one, as it is considered very unlucky; but they require that the instrument should first be laid upon the ground, whence they readily take it up without fear.

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From "Proof Palpable of Immortality."

## LORD BACON A SPIRITUALIST.

BY EPES SARGENT.

Bacon's theory of the soul is like that of nearly all the great seers and mediums. He, too, regards man as a trinity of earthly body, spirit-body, and spirit. As is God, so also, according to Bacon, is the spirit (spiraculum), which God has breathed into man, *scientifically inconceivable*; only the physical soul, which is a thin, warm, material substance, is an object of scientific knowledge.

Two different emanations of souls," says Bacon, "are manifest in the first creation, the one proceeding from the breath of God, the other from the elements." No knowledge of the rational soul (the spirit) can be had from philosophy: but in the doctrine of the sensitive, or produced soul (the spiritual body), *as to its substance*, says Bacon, *may be justly inquired into*. "The sensitive soul must be allowed a corporeal substance, attenuated by heat rendered invisible, as a subtle breath, or aura, of a flamy and airy nature, and diffused through the whole body."

Thoroughly acquainted with the spiritual phenomena of his day, and of antecedent times, Bacon teaches unequivocally the doctrine of the spiritual body and of the three-fold nature of terrestrial man. He says: "But how the compressions, dilatations and agitation of the spirit, which, doubtless is the spring of motion, should guide and rule the corporeal and gross mass of the parts, has not yet been diligently searched into and treated."

"And no wonder," he adds, "since the sensitive soul itself," by which he means the spirit body, "has been hitherto taken for a principle of motion, and a function, rather than a substance. But *as it is now known to be material*, it becomes necessary to inquire by what effort so subtle and minute a breath can put such gross and solid bodies in motion."

"This spirit of which we speak," continues Bacon, "*is plainly a body*, rare and invisible, quantitative, real, notwithstanding it is circumscribed by space."

Bacon admits the fact of clairvoyance, or divination, and distinguishes between that proceeding from the internal power of the soul, as "in sleep, ecstasies, and the near approach of death," and that which comes from influx through "a secondary illumination, from the foreknowledge of God and spirits."

Never was I more impressed by Bacon's greatness as a sagacious interpreter of natural facts, than when I found him thus anticipating the highest conclusions of Modern Spiritualism, both on the subject of the spiritual body and on the distinction between the knowledge that is explicable by a theory of psychic force, and that knowledge which must come from "the illumination of God and spirits."

The questions raised by Dr. Rogers, Count Gasparin, Serjeant Cox and others, as to whether odic force or psychic force may not explain all the phenomena of Spiritualism, are here with the discrimination of one who had studied all the facts of divination, and who speaks with unquestionable authority, decided in conformity with the views of Spiritualists.

It is true that Bacon adopts or reannounces opinions on this subject that may be found in Plutarch; but this does not detract from his merit as an original observer. He had verified the facts which Plutarch knew. In regard to mediumship, Plutarch explains how the violent ecstacy of inspiration results from the contest of two opposite emotions, the higher divine or spiritual emotion communicated to the medium, and the natural one proper to the medium himself: *just as an uneasy struggle between the natural and the communicated motion is produced in bodies to which, while by their nature they gravitate to the earth, a gyratory movement has been communicated.*

"Everything pertaining to the Deity," says Plutarch, "in and by itself, is beyond our power of perception, and when it reveals itself to us through some other agent (or medium), *it mixes itself up with the proper nature of that medium.*"

Here we have it explained why Swedenborg, Harris, Davis, and all other mediums, as well as inferior spirits, mix up errors with the communications of truth. Were it otherwise (could we accept any teacher as really infallible), would not our mental freedom be impaired, and much intellectual effort paralyzed?

## ON FRAUDS IN SPIRITUALISM.

BY PROF. D. LYMAN.

It is often objected to Spiritualism that some one or other investigator soon stumbles on a fraud and is disaffected thereby. Even Prof. Tyndall founds his most stunning objection to Spiritualism on the fact that once upon a time he succeeded in deceiving a sanguine old gentleman by simulating the raps. Prof. Huxley, too says; "The *only* case of 'Spiritualism' I have had the opportunity of examining into for myself, was as gross an imposture as ever came under my notice. But supposing the phenomena to be genuine—they do not interest me." That is to say this eminent scientist, who is ready to devote his great abilities for months to a discovery that may throw light on the habits of a bug or beetle, is wholly apathetic when a man is lifted to the ceiling in *apparent* violation of the laws of gravitation, or when a materialized spirit-form comes forth, converses, and disappears.

Every one to his taste. Mr. Conway thinks that Spiritualism is annihilated because he *rather thinks* that the other day he caught one Mr. Williams attempting to simulate the phenomena of the movement of instruments independently of human touch.

In the same unjust and puerile spirit is the following paragraph from a late number of Harper's Weekly, called forth by Mr. Owen's Card, condemning the Holmes phenomena:

"The subject Spiritualism has been always covered with this cloud, not of mystery, but of apparent and vulgar fraud; nor is there any record of any wise word said or noble thing done, or of any service to humanity, in all the jumble of revelations and appearances, and signs and wonders, and doubtful women and cunning men, that compose what is known as Spiritualism."

To comments like these we have seen no better reply than has been made by Professor D. Lyman of Washington, D. C. He has left no room to say anything more on the subject so thoroughly does he expose the unreasonableness and injustice of such carpings as we here quote.—ED.] Prof. Lyman says:

The "subject" in question is extremely manifold in its phases, embracing, for example, significant raps, writing without visible hands, conversation in languages unknown to the speaker, the visible appearance of solid forms of human limbs connected with no body, the lifting of living persons and inanimate substances by no ascertainable machinery, the playing of musical instruments not automatic without the direct or indirect contact of human hands, the utterance of words without ventriloquism or the ordinary organs of human speech, and the sudden healing of obstinate maladies by the application of invisible and unknown remedies. All of these phases of the subject have been witnessed by thousands, though perhaps not many have been witnesses of all of them. The greater part of them have been witnessed in the full light of day.

The conditions to the exhibition of the phenomena are *not* always "such as fraud requires, except in so far as the source of all such as are genuine is in all cases, a *supersensual* cause. The very first phase of the phenomena which arrested attention, namely raps, and the movement of physical substances, could be traced to no visible or tangible cause, and they came unasked. Of course in so far as this cause was intrinsically invisible, intangible and inappreciable by any one of the senses, its works were open to simulation by tricksters and conjurors. And that tricksters have often succeeded in palming off their false semblances of the phenomena, no persons know better than Spiritualists. They are as liable to deception in regard to the genuineness of the phenomena, as were the early Christians to imposition by apocryphal gospels and by fictitious miracles attributed to their Lord.

But that all of the many thousands of Spiritualists scattered throughout the civilized world have been mistaken in attributing these phenomena, confessedly originating in hidden sources to something other than trickery, is to preposterous an absurdity for any person to credit, who knows any thing of the manifold varieties of the facts.

That all of the phenomena could not originate in as many varieties of trickery not open to successful, overwhelming and final exposure, is evident from the fact that the faith of the believers in them rest mainly upon the steady occurrence day by day of phenomena similar to those in which they believe, and that the number of believers steadily augments. If the facts were entirely to cease, the multiplication of believers might be expected also to cease, for they are not organized in any society aiming merely, like the churches at the winning of other believers. Whatever organization there is among Spiritualists is inspired by the sheer delight of communion in the belief in an unpopular truth.

I submit, then, that the "cloud" which has always veiled the subject is mainly one of attractive mystery, and not of "apparent and vulgar fraud."

The writer is apparently quite certain that there is no record of "any wise word said, or noble thing done, or of any service to humanity, in all the jumble of revelations, and appearances, and signs and wonders, &c., known as Spiritualism." If that were so, it is no fault of spiritualists. The same objection would lie against any cause of widespread phenomena, over which man has no control, or but an imperfect one. For nearly twenty-four centuries men had believed in and dalliedwith electricity, before any notable thing was done by it. But it does not therefore follow that all electricians who believed in that peculiar form of force before Von Guericke, Franklin and Morse were fanatics or fools.

The cause of the phenomena of Spiritualism is not under the control of Spiritualists; and if its performances are somewhat antic and shocking to decorous bigots and hypocrites, Spiritualists are not therefore to be deterred from a familiar acquaintance with it; and if the cause is what they believe it to be, it is never likely to be governed by them. We should distinguish between that in which they believe, and what their belief prompts them to do. And here I again respectfully submit that the *tendency* of the spiritual belief is to produce more good deeds and more service to humanity than any other phase of religious belief extant in the world; for its fundamental inculcation is that one's happiness depends mainly upon the cultivation of sentiments of fraternity, justice, and benevolence; and it enforces that doctrine by the assurance that our departed friends are exceedingly anxious in regard to the kind of moral character we form here before we come among them.

No intelligent Spiritualist expects to enter "good society" in the after-life till he has mastered a clean soul. With all the fanaticism that has beset the spiritual movement, it has never been infected with a crazy so portentous as that which turned the heads of all the early Christians, the apostles included, namely, that the end of the physical world was at hand in their own day; and its worst immoralities have not been so bad as those which polluted the apostle Paul's Corinthian converts, that is, sexual impurieties, which were "not so much as named among the Gentiles."

These are the excesses always incidental to the evolution of a new form of religious faith. And as to the "wise words" that have been evolved by the spiritual movement—with all the trash that has come to the surface in the ferment, the crudest of the utterances of the trance mediums have been quite equal both for wisdom and consolatory sentiment to the endless re-hash of the stale dogmas of the Christian pulpit. And though the respectable and cultivated people of the present day are too wise to exchange these traditions for the new gospel, the "vulgar" are much happier and better by accepting it. New truth and new gospels have no other recipients to welcome them than the vulgar.

"That some honest men are in error," says the writer, "may have been conceded by believing that the spirits of a sound and incorruptible character, or holding to a state of society of a quite different character, or a vague remark upon a recent state established in advance, and a no substitute for knavish deception."

Has some Spiritualist said that a belief in such phenomena does justify knavish deception? Not one. But a widespread belief that such phenomena do occur without a knowledge on the part of the mediums as to how they occur, establishes the fact that *not all* of this phase of phenomena are frauds; and if but a few of them are real, they establish the further fact, that a supersensual world exists in which persons live and move, of too subtle an organism to be appreciated by any of our senses. And in saying this I disclose the cardinal offence of Spiritualism.

It is first an offence to the general religious faith of Christendom. For in announcing the revelation of a supersensual world which is not supernatural, it seriously undermines that faith in all its principle tenets, and necessitates a revision of all its cherished notions, even that of the Deity. In the light of this new natural revelation, death, the resurrection, heaven, hell, and the functions of a redeemer, become only stages and aspects of one continuous and endless human life. Death and the resurrection become a birth; the judgement is a crisis in our moral career which may entail indefinite advance or indefinite retrogression, and which springs naturally from conduct; heaven and hell are extreme states of moral character with their incidental pleasures and pains, with which extremes the *mass* of humanity, neither in this life nor in the degrees of the life immediately succeeding this, makes any acquaintance; the redeemer is simply the *knowledge of the truth*, applied according to the capacity of the individual soul; and the Deity becomes a mysterious agency with which we can no longer treat as with a person like ourselves.

Of course the current of spiritualistic belief setting toward such a sea as this, if it succeed in absorbing the faith of Christendom, will sweep away like a flood all the magnificent appliances and "performances" of the churches employed in

placating the Deity to secure a *post mortem* salvation. We earn salvation a. . . gain our bread, by hard labor, and the sedulous cultivation of sheer natural morality, and our innate elements of natural goodness. With this turn of the wheel it is the supernatural graces and the "imputed" righteousness won from another's merits, that become "filthy rags."

The religious people according to the fashionable standard fore-feel all this mischief in store for their faith with the advance of Spiritualism, but the vagueness of their apprehension strengthens the disgust with which they anticipate its triumph. Hence it is that all the sects, from the mother of harlots to the youngest of her daughters, believe, either literally or figuratively, that the devil is in Spiritualism. If mistaken in the literal sense, in the figurative they are right. It is destined to be a worse adversary for them than their traditional and imaginary anti-Christ.

We shall give the conclusion of Prof. Lyman's admirable and timely remarks in our next.—Ed.]

From the Weekly (San Francisco) Bulletin.

## ANOTHER CONTESTED WILL.

ON THE 10th of December, 1871, Thomas O'Neil died in this city, leaving a will by which he bequeathed, among other legacies, to the San Francisco Association of Spiritualists a life insurance policy for $5,000. He also bequeathed to the Childrens' Progressive Lyceum, or Association, $1,000, the interest to be applied annually as follows: To the best behaved boy and girl according to the judgment of the trustees of the association, based upon the report of the conductor of the Lyceum, the sum of $20, and the balance to be applied in procuring suitable presents for the children of the Lyceum. According to the wisdom of the trustees it was provided that in case it should happen that at the time of testator's decease no spiritual associations existed, or if at any time thereafter they ceased to exist, then the last two legacies were to be applied to the benefit of the British Benevolent Society of San Francisco. The question of distribution of the estate came up in the Probate Court yesterday. The Benevolent Society, by its attorney, Mr. Highton, contested the bequest of the Lyceum School on the grounds that at the time of the death of the testator there existed no legally incorporated body known as the San Francisco Association of Spiritualists. It was claimed that the Association attempted to incorporate, but the certificate filed was void. It was also urged that if the Court should hold that the incorporation was legal, it ceased to exist before the death of testator; and that it was not within the meaning of the law, a moral, religious or benevolent association. It was further claimed that the bequest to the school must necessarily have lapsed, for the reason that the school could not, under any circumstance, be known as such to the law. Mr. Crane for the Spiritualists, admitted that the association under the name mentioned ceased to exist, but he contended that another organization was formed by the same persons and for the same purposes. The policy of life insurance having lapsed, no question was raised upon it. After the statements made by counsel, the Court decided to hear testimony as to the legality of the Spiritual Association.

## MR. CONWAY, PUBLIC AND PRIVATE.

*To the Editor of The Spiritual Scientist:*

I observe in your last a paragraph referring to Mr. Conway, an American gentleman, who for some years past has occupied the pulpit made celebrated by one of the most gifted preachers of the time—the late W. J. Fox. What Mr. Conway's real convictions may be in reference to the subject he undertakes to criticise it is impossible to say, but his latest effusion looks very much like the ordinary productions of penny-a-liners who write to suit the popular taste.

Mr. Conway has been dabbling in Spiritualism for years and although I have heard him say that he was afraid it was too good to be true, professes to be still unconvinced, and this, notwithstanding he has witnessed phenomena that ought to satisfy any reasonable mind. He saw the Davenports when in England, and like Mr. Bradlaugh and Mr. Holyoake *et hoc genus* admitted the inexplicability of their phenomena.

Some ten or twelve years ago I and my late coadjutor, Mr. J. H. Powell, whom some of the Boston people may remember, accompanied Mr. Conway to the late Mrs. Marshall's. It was a fine summer's afternoon and all that took place was in the full light. We four sat at the table and Mr. Conway was told to ask of the raps some questions. He said, "Can you tell me my name?" The letters "M-o-n-c-u-r-e D-a-n-i-e-l" were signalled without halt or hesitation, which Mr. C. said were his christian names, a fact unknown to anyone but himself. Paper and pencil were then placed under the table on the floor, and direct writing obtained while all our hands were in sight. Mr. C. said the name attached to the communication was that of his brother. We then held a guitar under the table in the position of a violoncello when played, and the strings were forcibly strummed. Mr. C. did the same. A tumbler was then placed on the floor and a ring by its side. In a few minutes a jingle was heard and on examination the ring was seen to be in the glass. Such are the principal incidents that Mr. Conway witnessed on this occasion. He admitted his astonishment and said, "I shall tell my people I have seen something wonderful."

Your readers will now be able to judge how far your charge of "insincerity" is justified. I certainly cannot help thinking that Mr. Conway is not so ingenuous in the matter as a "man of God" ought to be. Yours faithfully,

ROBERT COOPER.

From the N. Y. Graphic, May 4, 1875

## "FROM THE OTHER WORLD."

*To the Editor of the Daily Graphic.*

I am placed in so false a position before the reading public by a part of your review of my book, "People from the Other World," that I ask the favor of space for a few remarks. In his friendly desire to say pleasant things of me, your reviewer makes it appear that my tests of the mediums were so crucial as to be actually cruel. He remarks of them, that "they were often very ingenious, and sometimes almost cruel to the mediums, who were subjected to the strain of painful positions sometimes for hours, and until they suffered utter nervous prostration:" whereas the fact is, that the matters in question were tests resorted to by sundry "committees of sceptics," and denounced by me as brutal and unnecessary. In the whole course of my investigations I never inflicted a moment's pain upon a medium, nor do I consider it necessary to do so. I am no advocate for shooting or stabbing the materialized spirits without consent, nor the seizure of the forms, nor the use of vitriol. I agree with Mr. Crocker, that there are more scientific methods than these, and believe that it is perfectly easy to satisfy myself as to the verity of alleged phenomena without resort to cruelty. In the case of Mrs Compton, of Havana, N. Y., a single thread of sewing cotton passed through the perforated lobes of her ears and sealed with wax to the back of her chair, proved as effective a safeguard against fraud, as the most ingenious of manacles, or the most intricate tangle of knots could have been.

The large sale with which my book is meeting, proves that the public interest in "materialization" has been in no wise abated by the preposterous *exposé* of the Katie King humbug, while before long, things will occur in this city, that will raise the excitement to fever heat. A "Miracle Club" is being organized by some of the best of our citizens, who have secured the attendance of a private gentleman, in whose presence every wonder of Modern Spiritualism, including the materialization of the full-length spirit forms, occurs without a cabinet and in the light. HENRY S. OLCOTT.

Lotos Club, May 1.

## A CONSECRATION.

ONE of the most social and enjoyable entertainments that we have had the pleasure of attending this season, was that given by Dr. Chas. Main, at his residence 60 Dover Street, Thursday evening last. There were many prominent Spiritualists present, and appropriate remarks formed an interesting feature of the occasion. A number of the members of the Lyceum were in attendance, and during the evening rendered several songs and musical selections. Dr. Main has given much attention to the Spiritual Institute and on the evening in question consecrated his house to the movement. An elegant collation was served at ten o'clock, but it was some hours after this time before the last of the guests had departed.

WE DESIRE at once, for an important purpose, a good reliable medium, who can move objects or tip a table by the aid of spirit-power. Will some of our readers in this vicinity please forward us the address of such a person?

DR. CHAS. MAIN, has made provision for his absence in Europe, by engaging a competent assistant to attend to his office duties. All letters will be forwarded to him and receive his personal attention. Communications can be addressed as usual to 60 Dover Street, Boston, Mass.

COL. OLCOTT'S BOOK, "People from the Other World," is fast attracting the attention of the best minds in the country. Containing, as it does, direct and irresistible testimony to the occurrence of phenomena which if real must inaugurate a new era in psychological science, and produce great changes in thought. We are not surprised at the degree of curiosity it excites.

# 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 fairer 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 of an advanced stage; and that [illegible] 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 or 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 avowed feeling against them is a weakening influence.

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

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

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

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

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

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and always 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.

## Important to Spiritualists.

THE spiritual movement resembles every other in this respect: that its growth is the work of time, and its refinement and solidification the result of causes working from within outward. The twenty-seven years which have elapsed since the rappings were first heard in Western New York, have not merely created a vast body of spiritualists, but moreover stimulated a large and constantly increasing number of superior minds into a desire and ability to grasp the laws which lie back of the phenomena themselves.

UNTIL the present time these advanced thinkers have had no special organ for the interchange of opinions. The leading spiritual papers are of necessity compelled to devote most of their space to communications of a trivial and purely personal character, which are interesting only to the friends of the spirits sending them, and to such as are just beginning to give attention to the subject. In England the London Spiritualist, and in France the Revue Spirite, present to us examples of the kind of paper that should have been established in this country long ago — papers which devote more space to the discussion of principles, the teaching of philosophy, and the display of conservative critical ability, than to the mere publication of the thousand and one minor occurences of private and public circles.

IT is the standing reproach of American Spiritualism that it teaches so few things worthy of a thoughtful man's attention; that so few of its phenomena occur under conditions satisfactory to men of scientific training; that the propagation of its doctrines is in the hands of so many ignorant, if not positively vicious, persons; and that it offers, in exchange for the orderly arrangements of prevailing religious creeds, nothing but an undigested system of present and future moral and social relations and accountability.

THE best thoughts of our best minds have heretofore been confined to volumes whose price has, in most instances, placed them beyond the reach of the masses, who most needed to be familiar with them. To remedy this evil, to bring our authors into familiar intercourse with the great body of spiritualists, to create an organ upon which we may safely count to lead us in our fight with old superstitions and mouldy creeds a few earnest spiritualists have now united.

INSTEAD of undertaking the doubtful and costly experiment of starting a new paper, they have selected the *Spiritual Scientist*, of Boston, as the organ of this new movement. Its intelligent management up to the present time, by Mr. E. GERRY BROWN, and the commendable tone that he has given to its columns, make comparatively easy the task of securing the co-operation of the writers whose names will be a guarantee of its brilliant success. Although the object has been agitated only about three weeks, the Committee have already received promises from several of our best known authors to write for the paper, and upon the strength of those assurances many subscriptions have been sent in from different cities. The movement is not intended to undermine or destroy any of the existing spiritualistic journals: there is room for all, and patronage for all.

THE price of the *Spiritual Scientist*, is $2.50 per annum, postage included. A person sending five yearly subscriptions, is entitled to a copy for himself without extra charge. Subscriptions may be made through any respectable agency, or by direct communication with the editor E. GERRY BROWN, 18 Exchange Street, Boston, Mass.

*For the Committee of Seven,*
BROTHERHOOD OF LUXOR.

From the Spiritual Scientist (Editorial) April 29, 1875.

### A Message from Luxor.

THE READERS of the Scientist will be no more surprised to read the circular which appears on our first page than we were to receive the same by post, since the appearance of our last number. Who may be our unknown friends of the "Committee of Seven," we do not know, nor who the "Brotherhood of Luxor," but we do know that we are most thankful for this proof of their interest, and shall try to deserve its continuance.

Can anyone tell us anything of such a fraternity as the above? And what Luxor is meant? Is it the ancient city of that name, whose majestic ruins, afford but a faint idea of the splendor of its prime? Once a metropolis whose smallest public building must have eclipsed in size any of modern times, it is now a desolate waste, guarded only by a handful of Arabs, whose flocks graze the avenues that in past ages glittered with wealth, and who dare not enter it by night for fear of the *Afrites*, or unprogressed spirits; who flit with noiseless footsteps through the deserted passages and chambers underground. Travellers tell us of grand rooms in the temples the walls of which are ablaze with frescoes of quaint device which looks as fresh as if the paint were laid on but yesterday. Can it be that shades of the departed Magi, banded together into a Council, meet there to rule the spiritual destinies of mankind?

It is time that some Power, terrestrial or supernal, came to our aid, for after twenty-seven years of spiritual manifestations, we know next to nothing about the laws of their occurence. Have we learnt aught concerning mediumship, its cause, its perils, its possibilities, its advantages? Have we examples of the co-operation of spirits with mortals upon equal terms, or the subserviency of the latter to the former, as in some cases is meet and proper? Mediumship in our day seems to be synonymous with Slavery, and it really appears as if the medium class had had no rights that their invisible masters were bound to respect.

We cannot help regarding this as an evil of magnitude, and if we could only be satisfied that the appearance of this mysterious circular is an indication that the Eastern spiritualistic fraternity is about to lift the veil that has so long hid the Temple from our view, we in common with all other friends of the cause would hail the event with joy. It will be a blessed day for us when the order shall be, SIT LUX.

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