

SPIRITUAL SCIENTIST

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MIRACLE: SCIENCE TO THE RESCUE.

BY GEORGE WENTZ.

The word "miracle" has generally been taken to mean an effect which transcends natural law, which is, of course, in express terms an impossibility. But as by evidence, usually admitted as indubitable, so-called miracles have actually taken place, it would be best, perhaps, if our definition should read: miracle transcends our *knowledge* of natural law. Facts, ascertained and established within the past quarter of a century, have rendered it impossible to give a new definition of this word, or to abrogate it altogether. Miracle, according to Webster, is a deviation from the *known* course of nature, that is, something unusual only; as otherwise it would have to be maintained that *all* the laws of nature were already known, which certainly no one can affirm. The word unusual is not the word impossible; and as to the latter word, Arago, a distinguished authority, says that outside of pure mathematics there is no such word. The primary sense of the word miracle is the wonderful, from the Latin *miror*, to wonder.

To say that a thing is miraculous is to say that it is simply wonderful; but the church subsequently attached to the word the idea of a direct interference by God; and of this sense the floating of the axe-head from the bottom of the stream, in the New Testament would be considered as an illustration.

A recent work, entitled, "Mediæval and Modern Saints and Miracles," sets out without an attempt to define this word, evidently relying upon its general acceptance as the supernatural, or as transcending natural law, and proceeds immediately to assign the source and describe the origin of the miracle-bearing legends. The chief collection of these, to which considerable importance is attached, and which is referred to by Lecky in his "History of European Morals," is the classic "Vite Patrum," edited from olden authors by Rosweyde, a Dutch jesuit, at Antwerp about 1628. Our author says that these legends are "generally the productions of men not only fair-minded, and honest in purpose, but, tried by the standard of their age, intelligent and judicious;" and that "their evidence as to what they saw, due allowance being made for enthusiasm and self-delusion, may be received as true." These legends were addressed to the ministry, and not to then existing people, whomost probably could not have read them. They were intended to force the passive and ascetic virtues. With this endorsement of the credibility of these old observers of the wonderful, we may be permitted to ask: What are these legends which are said to describe miracles?

The conflict between established religion and the problems of psychology has varied to all points of the dialectical compass. In terms gone by, the contest was confined to the leaders of the controversy, the common herd having no interest and taking no part in it under monarchical forms. But now, under the influence of democracy, the fighting has extended to the ranks. There is not a man, however humble, but may

now take a seat on the dais of honor, and pass judgment upon the tourneying knights. And everywhere where there is free government, and even in the very spider-centres of intolerance, may be heard the shouting crowds:—

"The combat deepens; on, ye brave
Who fight for glory, or the grave!"

while from the thither side of the river that flows broad between that land and this, is heard:—

O, fight for Truth; there is no grave!

The chief objection made by the church to the occurrence of miracles now, is that the way is no longer open for the egress of the miraculous. Nevertheless a real miracle is at present unhesitatingly accepted by the faithful, namely, transubstantiation, or the conversion of bread and wine into the actual body and blood of Christ. He who admits this, cannot believe it an actuality, simply because it is an impossibility; but he who assents to it as a theological fiction, accepts it precisely as a tory accepted the divine light of kings, which was a legal fiction. One to whom such an assent were easy would perhaps find it difficult to believe in the "manifestations" of to-day, though to do the former were to violate the physical sense and the right use of reason. For in the former case the question is, can one thing be two things; and in the latter case it is, can the thing in question be the thing it pretends to be. In the case of transubstantiation the miracle within the miracle is that at Bolsena, when a skeptical priest cut the consecrated bread, blood flowed from the loaf and stained the napkin on which it lay.

Many, no doubt, are the pretenses and deceptions invented and practiced by the priesthood, and denominated miracles. But they stand or fall by their own merits; modern criticism will inevitably assign them their proper weight and place. Our author refers to the fact that the influence of the Reformation was to throw discredit upon miracles, but the explanation of this otherwise curious fact is that it was not because of an unwillingness to accept miracle but because the true miracle (so considered) was often imitated with fraudulent intent; an objection imminent from the rise of the Jesuits in the 16th century. Christ resorted to material proof in support of his mission, and yet it is, strangely enough, the most material age, this 19th century, which rejects this very mode of proof in the attempt to prevent an invasion of Spiritualism.

It must strike one as singular that the church should endeavor to stamp under foot the very same influence and class of facts now which in early times it studiously and carefully preserved. For there can be no doubt that the power which superinduced the so-called miracles of those days and the manifestations and materializations of this day, is one and the same in cause and effect. But what it pleased theology, which is non-progressive, to sanction as the direct interposition of the Oversoul, for its own benefit, it pleases the clergy of to-day, when not apparently advantageous, to stigmatise as the work of the devil. The whirligig of time brings many changes, but the irreclaimable church will not change. Yet, what can be a greater change of base than that just instanced?

Let us see how she believed in "manifestations" in her early days.

These are the wonders without especial circumstantiability: A pale ascetic is lifted while at his devotions and while floated in the air, as was an emaciated fakir but the other day in India in the presence of the Prince of Wales; a hand writes upon the wall, as in the days of Belshazzar; a mighty chieftain is disquieted at the spectre of his slain kinsman, as were Richard III, and Macbeth; mysterious knockings are heard, as at Rochester in later days; a praying girl sees the Blessed Virgin and hears her speak, as recently at Lourdes; *convulsionaries*, unfortunate creatures at best, whose nervous systems were sadly unbalanced and disturbed, see strange visions, like as modern clairvoyants; and *stigmata*, or marks occur on the bodies of sensitive women in the corresponding places where nails were driven into the body of the Saviour. Signs and wonders, were they, or affliction? Signs they were, and afflictions also; alas, and alas! Learning burns her solitary lamp in the lonely cloister; the marauding baron ravages the plain, and the serfs huddle together like dogs in a kennel. The lord of the manor drinks his Renish down; the fat abbot ambles by on his palfrey; the high ecclesiastic mounts to his place by a footstep from the throat of kings, and all is well with the wagging world. Wonderful, is it, in the midst of such realities as these? Delusions, are they? If we ask can these things be, the answer is, no, they cannot be because they transcend the ordinary and known course of nature; they are not usual.

Was it not wonderful that a man should be seen standing, not on his head which any mountebank can do, but unsupported on the air. If it be quite a wonder now, should it not have been wonderfully striking before the Newtonian demonstration of gravity, the discovery of electricity and magnetism and the curious effects of mesmerism? Though it was not before the days of apostolic vision, the angelic visit to Abraham, or the materializations in the presence of the Witch of Endor. Our author, whose critical acumen is sufficiently evident, says that these observers of wonders might be depended on for clear sight and careful statement, and that their object in recording them was, not to impress the crowd, but, to fit themselves for the duties of their office—the priesthood—by the cultivation of the passive virtues of "abstinence, self-denial, voluntary poverty, vigorous discipline, courage in encountering, and fortitude in enduring, the tortures and death of the martyr." Can such an object of serious life be consonant with devotion to a belief in the marvellous—to thaumaturgy? or had their minds not been opened like unto the paltering scientists of later days, who trifle like sophists with the evidence of their senses? Perhaps it was enthusiasm or delusion, effects which may possibly follow from clear-sightedness, good judgment and trustworthy repute. It could not be these things which caused the old fathers to see and believe, then we may call it bigotry. But even the history of bigotry is the lesson of toleration, if not of fair play. This author writes much and well of the intolerance of the Catholic hierarchy, but no amount of love for the truth can excuse inferences unwarranted either by facts or the nature of the case. Facts are things made—*res gesta*—and, as such, changeless testimonies of the truths they prove. If "manifestations" and "materializations" were facts in olden days, then they are equally so now; though the rationalizing mind might be better able to assign a cause or propose an explanation now than then. There were equally as good eyes in the days of the fathers as now, perhaps better; but ours are certainly the abler minds. Still with all our added brightness it is no more possible to argue away a *fact* now than it was then; whilst it is much more likely that we may pierce through and through the veil they could not even raise.

Religion says to science, as Spiritualism may say to the materialist: what advantageth it a man though he should gain the whole world, yet lose (sight of) his own soul? Let us hope that with the rise of the sun of science in the 19th century, the right-side of religion may be shown upon, and the mists of this morning of time fade away from the fair face of nature as earthly vapors are lost in the effulgent tide of noon; for the evening is not yet.

The figures of the dead have walked or floated over the stage of history ever since the beginning of writing; and the

tradition of them survives among the uncultured tribes and people of every clime. If they are phantoms, science with its dissolving wand will shrivel them into thin air. If they are real, not all the powers on land and sea can touch with ultimate decay one atom of their deathless forms.

All good Catholics believe in the reality of the spiritual apparitions at La Salette, Paray-le-Monial, and Lourdes, because the church has endorsed their authenticity; though outside Christians may well doubt the validity of the interpretation put upon them by authority, especially in the case of Lourdes, in which after frequent appearances, the alleged affirmation of the apparition: "I am the Immaculate Conception," seems an afterthought of the Jesuits. But, like all exclusives, the Catholic world accepts the reality and its benefits for themselves alone, denying such like manifestations and benefits to those not of the flock. It is enough, however, for us that manifestations of spiritual beings are admitted in this 19th century by the representative head of Christendom.

After the old dispensation, during which the people were led by the fire by night and the cloud by day, came the new. The powers of the air vanished. Jesus came in doubt and went in blood; the star that blazed at Bethlehem served to light the fires of persecution; and after the closing scenes of the howling arena, all again was still. The forms of ancient prophets, the thaumaturgists of the Middle Ages and after, were laid by the formulæ of the French encyclopædists, and nothing was wanting but the occasional appearance of some gigantic wielder of the pen, such as Hume, Bailly, Voltaire, Byron, seated amid the ruins of this greater Carthage, to make the desolation quite complete.

The blackness of darkness covered all, until in a far western land, near the heart of the primitive forest, a little child clapped its hands, and once more Spiritualism is ready with its martyrs.

And now, science to the rescue! But science may be modest when she recollects her inability a short time since, which may still exist, to solve so simple a matter as the spinning of a top; nor forget how humble was her origin. Nothing is so undoubtedly proven and open to investigation as the "rap" of Spiritualism, yet nothing so hidden and unknown as its cause. Let scientists disprove it, before attempting to explain away all the consequences which flow from it.

Prof. Adler says, "in the intellectual and moral life we can tolerate nothing that is obscure. Clear, daylight reason is what we require." He shall have it. Spiritualism will make both those modes of life clear with the certainty of demonstration. If it be "revived in thought, spiritualized in feeling, educated in faculty and unfolded in capacity," be desirable, it may be attained through Spiritualism; and by Spiritualism is here ment science and the right use of reason.

Dogmatic precept has been forced upon the world, and Christian example lost. No, not lost; the spirit is not dead, but sleepeth. Already the dry bones begin to rattle in the throes of a new resurrection, for the new Spiritualism is but the revival of the old; and Christianity, that is, love for the neighbor, simplicity and purity of life, forgiveness and charity respect for law, the cure of the sick by the laying on of hands, communion with the departed, and the doing of good deeds in daily life, again asserts its divine origin and mission. Christianity in its best sense and purest form, though it may have lost its influence, has not changed its character. To the philosophic vision Christian life and practice seems to be reviving as an indispensable element in the advance of civilization. "Seems—nay, it is!" Its very spirit walks abroad.

TWENTY-NINTH ANNIVERSARY.

The Spiritualists of Springfield, Mass., invite all interested to join them in their celebration on the 31st of March, 1877. Addresses are expected in the afternoon from Cephas B. Lynn, Mrs. Sarah A. Byrnes, Dr. H. B. Storer and others. An entertainment with music will be given in the evening. The return tickets will be given at the Convention to come on the Conn. River, Athol and Conn. R. R.'s.; and one third reduced fare will be allowed parties buying Convention tickets on the stations of the Boston and Albany R.R. As far as possible, arrangements will be made to entertain friends from abroad. All are invited to come.

The Anniversary will be celebrated by the Spiritualists of New York on Sunday, April 1st, at 2 P. M., by addresses, music, etc., at Republican Hall, 55 West 33d street, and on Wednesday evening, April 4th, by a social reunion and dancing, commencing at 8 o'clock.

Both the Society and Lyceum of Cleveland, O., are intending to celebrate the coming anniversary of the birth of Modern Spiritualism. Exercises of a suitable character will be held in the Hall, 326 Euclid Avenue, on the 31 of the month. Bishop A. Beals will address the people, and other good speakers are expected. All interested are invited to come and rejoice with the friends on the happy occasion.

The People's Meeting, at Eagle Hall, 616 Washington street, Boston, will celebrate the Twenty-Ninth Anniversary of Modern Spiritualism, by appropriate exercises throughout the entire day and evening of Sunday, April 1st. Good speaking and singing will be the main features of the occasion.

SPIRITUALISM IN THE UNITED STATES.

New York—Conference of Spiritualists.

At the Conference of the New York Spiritualists, Sunday, March 25, Dr. White in the chair,

Mr. Pearson, an old Scotch or English sea-captain, said that he had for many years been what is called a medium, and had regarded himself influenced by departed spirits, but had been undeceived. It was all delusion. Self-deception or fraud is the true name of it in everybody, and when stripped of these two, Spiritualism had nothing left.

Mr. Stone read from the News an account of an interview had by a friend of Mr. Platner, of Syracuse, with Mr. Charles Foster, in which what professed to be the spirit of Mr. Platner gave an account of his death, and that his body would be found in the water where he had fallen, and in his pocket the pomade his wife desired, and other particulars, which, three weeks later, proved correct, when the body rose to the surface. The gentleman asked where the fraud and delusion came in, in this case. It was well authenticated.

Dr. Lewis argued that the double theory would solve it. There had been a more remarkable case still related in this conference years ago by Mr. Coles, now deceased, which was undoubtedly true, and yet was the action of "a double." Mr. Coles when in this country asked a medium who had never been in New York to go to his store in that city and describe it. This was done correctly, but one of the signs of the firms joining his store was incorrectly read. A wrong name was given. There was no such firm in his street and he told the medium of the error. When Mr. Coles returned to New York, to his surprise he discovered it was the medium who was correct, and himself who was in error. There was the sign just as the medium stated, next door to his own. A neighbor had moved out and a new firm had come in during his absence. Now this was a clear case of the double of the medium coming to New York. It was not mind reading, but clairvoyance or the action of the double. Now, in the case where Maud Lord said last Sunday that there was a spirit giving its name as George Hallock, near Dr. Hallock: the brain retains about it the images of all it has known, and the image of this George Hallock was floating near the Doctor, Mrs. Lord's double took cognizance of it, and reported it as an independent spirit, which it was not. It was but an appendage of Dr. Hallock's brain. Images float about the brains of all of us. Without brain there is no action. As well say a spirit pushes up the blood in the veins of a man as that a spirit does any act claimed for it here.

Mr. Farnsworth said that, many years ago, a young lady named Maggie Latimer was missing in this city. Her muff and other articles were found on the banks of the Harlem River. The water was dragged for a day, but her body was not found. He went with a well-known physician to Mr. Chas. Foster, one day, when what purported to be her spirit, giving her full name, said "she had drowned herself, and her body would be found near where they had been dragging, with her hat tied as when she left home, as soon as the ice went out; they had not dragged in the right place;" all which proved to be correct. They had dragged at low water and overlooked the body lying in the mud covered by ice. Solomon's remark that "tho' you bray a fool in a mortar, &c.," was applicable to the men who are determined Spiritualism, shall not be true.

Dr. Hallock said the *easiest* way of disposing of this whole matter was on the spiritual hypothesis. If there could be any hypothesis as natural and simple, and conforming to all the experiences of mankind as the spiritual, he would be glad to hear it.

Mr. McCarty said that he revered the religion of every man, and would not trench upon the holy feelings of any Spiritualist. No word of contempt should come from him. He differs from them. They must not scold him for not believing. He could not help believing if Spiritualists would give good evidence for belief. Belief is not a matter of volition, but of compulsion by evidence. Now he would tell Dr. Hallock that there was in the swallow inhabiting the banks of the

rivers in the South of Ireland a peculiarity that they always built their nests each season in the river-banks, just about two feet above what proved to be high water mark. Sometimes they would go very high up in the banks, then that year the rivers would rise very high; other times low down, and the waters would rise but little, and never overflow these swallows' holes in the banks. How did the swallows have their prescience of the rising of the rivers? Fifty years ago a learned friend of his published in the *Zoist* exactly such statements of the qualities in the human mind which we hear denominated in this place, as seeing and talking with spirits, and yet his learned friend had not attributed them to spirits.

Dr. Hallock said that did not demonstrate but what the solution offered here was the easiest, simplest and most natural, which was what he claimed.

Boston.—Readings and Discussions on Spiritual Science.

Mrs. Hardinge Britten's Readings and Discussions on Spiritual Science were attended by a numerous and highly respectable audience last Sunday evening, when the subject drew forth some excellent remarks from those present—Mrs. Britten read from Art Magic graphic descriptions of the distinction between Mediums and Magicians, showing that the former were persons who by natural endowments furnished spiritual beings with instruments or machines through which they could communicate to earth, but that such communications were effected through the control of spirits over their Media. Magicians, on the other hand were persons who through a master of the occult forces in nature could command spirits lower than themselves, utilize their own spiritual natures, and the occult powers in the universe.

Mrs. Britten elaborated upon this reading with eloquent illustrations of the powers which would result from culture and study,—gave clear and scientific descriptions of the methods prescribed for eliminating magical effects and showed the value of culturing innate spiritual gifts by the scientific methods laid down.

Dr. Storer made a brief but admirable address upon the grand key words presented by Mrs. Britten, "knowledge is power." He gave a touching illustration of a well known medium who by ignorantly yielding to pernicious influence of undeveloped spirits, had sunk from a career of usefulness to a drunkard's grave, cursing Spiritualism as the cause of her ruin rather than shouldering the blame on her own ignorant subjection to influences she did not understand. He concluded by highly commending these meetings, and urging the value which they would be as promoters of Spiritual Science.

Messrs. Rhoades and Wetherbee also spoke in high commendation of these interesting and instructive meetings, and a general feeling prevailed that they were doing a good work for the advance of spiritual light and knowledge.

Mrs. Britten, in summing up, reminded the audience of the forthcoming anniversary of the "Rochester knockings," stating her regret that all the well-tried and faithful workers in the spiritual vineyard could not have been assigned places in such a momentous celebration. She doubted not, she said, that the promoters of the meetings would do the best they could to honor the occasion, and as she had been ever the foremost to plead for unity of action in the spiritual ranks, so she would be the last to attempt in any way to divide the interest which ought to be focalized on such a memorable celebration; she therefore announced her intention of omitting her next Sunday evening's meeting, hoping that all present would join in the exercises announced in honor of the 31st. Mrs. Britten also announced the resumption of her Sunday evening readings for April 8th, when the subject would be, "The Powers and Potencies of Magnetism and Psychology," illustrated by readings from "Art Magic."

Mrs. Clapp contributed two delightful pieces of vocalization, accompanied by Mrs. Britten, who also gave a general invitation to all her friends to attend her Thursday evening *conversations* at her residence, 118 West Chester Park.

THE LOVE OF MONEY.

Paul saw this vision passing before him as I see it this moment. I see a young man defying the laws of health; I see a great river of misery rolling on before him to the great ocean of eternity. I hear the words of Paul, solemn and sad, and reasonable, and he utters words which I hope will sink deeply into the hearts of many here, and which I hope will catch you before it is too late. You have come here to while away an idle half-hour, you who have come here from your clubs because on this Sunday morning you have nothing else to do, I tell you that Paul knew the world, and young men and young women when he said—"For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. He does not say that evil is certain to rise out of money or the desire to obtain wealth, but there is no kind of evil which has not at some time or other been traced to money. Evil may rise out of anything, but there is hardly any form of lust, lying, deceit or selfishness which has not its root in this love of material wealth.—Rev. H. R. Haweis, M. A.

SPIRITUAL SCIENTIST.

Since the establishment of the Spiritual Scientist, it has been our constant endeavor to make it more valuable to its readers each year, and in this respect the prospects for the coming year are more promising than ever before. With gratitude to the unseen powers and their instruments in earth life, we recognize the remarkable success of the paper, and the good it has been permitted to accomplish in the past. The distinctive policy that has made it so popular is to be maintained. We are grateful to those who have written of their growing regard for the paper and for the interest they have taken in extending its circulation. We promise a steady improvement in the Spiritual Scientist to the extent of the support which it receives.

It is with pleasure that we refer to the distinguished writers, who, by their able contributions, have sustained the editor in his efforts to place the Spiritual Scientist in the front rank of the journals devoted to the cause of Spiritualism. It is a matter of pride with him that he can refer to the fact that the number of these co-laborers has grown steadily, and none have become dissatisfied with the management or withdrawn their support because they felt that it was not serving the best interests of the cause; on the contrary we have their hearty endorsement of the manner in which it is conducted. Harmony is the strength and support of all institutions, more especially this of ours; to this end we shall in the future, as in the past, seek to eliminate the causes of dissatisfaction and inculcate the principles upon which all can unite.

Readers of the Spiritual Scientist will become familiar with the progress of the cause in all parts of the world; for this purpose our correspondence, exchanges and reportorial facilities are not excelled by any journal. In obtaining a just and discriminating knowledge of ancient philosophies, remarkable phenomena in all ages and at the present time, scientific investigations, the nature of the human spirit and its surroundings, they will be aided by many of the leading and more experienced Spiritualists.

The corps of writers the coming year includes
Hudson Tuttle, J. M. Peebles, Eugene Crowell, M.D., Prof. J. R. Buchanan, Colonel Henry S. Olcott, George Stearns, Charles Sotheran and G. L. Ditson, M.D., Mrs. Emma Hardinge Britten, Mrs. Emma Tuttle, Mrs. Emma A. Wood, Mrs. Lita Barney Sayles, A. V. D., and others.

all eminent in the ranks of literature. The same may be said of those who prefer their contributions to appear under the respective nom-de-plumes

Buddha, J. W. M. and Zeus.

ENGLISH CORRESPONDENTS,

Rev W. Stainton Moses, "Lex et Lux," and members of the Rosicrucian College of England.

EXCHANGES WITH SPIRITUAL JOURNALS.

in Mexico, - - - South America, - - - England, - - - France, - - - Spain, - - - Belgium, - - - Germany, - - - Italy, - - - Turkey, - - - Russia, Egypt - - - Australia, - - - from which translations will be furnished each week by our editorial corps.

It is apparent that the Spiritual Scientist the coming year will be

Invaluable to any Spiritualist

or investigator, no matter how many other spiritual journals he or she may take. It is essentially different from any other, as will be seen by observing the contents of a few numbers. For this purpose we offer it to trial subscribers

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BEST AND HIGHEST THOUGHT

on the great subject that is destined to have such a leavening effect upon all existing systems and creeds, and bring them to a decision by stating their subscriptions, and when you forward your renewal, will you see that it does not come alone.

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3. The name of the post-office and of the State to which the paper is sent should invariably be given.

BEGIN AT ONCE,

as this season of the year is most favorable for getting subscriptions. Many of you live where we have no agents; most of you know of people who need just the help to be derived from reading this paper; and ALL OF YOU have friends, whom no agent can secure but who will be decided by a word from you.

May we not then count on each of our readers to do something toward increasing the circulation of the Spiritual Scientist? It may seem but little that one can do, but the aggregate of the work thus accomplished swells into very large proportions when it is brought together here.

If any of those whom you think ought to have are far away, a letter from you will decide them. If any are poor, you may be able to make them a present of the paper.

We ask you to look the field over and note the homes where this paper ought to go, and where, by a little effort on your part, it may go, and for the sake of the good you can do by putting this paper into homes that need it, and whose inmates may receive through it great and lasting benefit, decide to make the effort. Address,

SCIENTIST PUBLISHING CO.,

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BOSTON, MASS.

From the London Medium.

MR. D. D. HOMES' NEW BOOK.

There is now in the press, and will shortly appear, a work entitled "Lights and Shadows of Spiritualism." The author of the book is Mr. D. D. Home. Mr. Home has devoted the greatest labor and care to the composition of this volume; and from his unequalled experience and extensive opportunities for the collection of information, it may safely be predicted that the book will prove one of the most valuable and interesting yet written on the subject of Spiritualism. Moreover, it will differ from the idea that, without any foundation, has been formed regarding it in certain quarters. Instead of attacking individuals whose significance, despite all the injury that their worthlessness has inflicted, protects them from notice, the book furnishes an able and comprehensive history of spiritual "lights and shadows" in all ages and lands, but more especially in the Europe and America of the present generation.

The volume is divided into three parts. The first consists of just fifty pages, and contains a description of Spiritualism in Assyria, Egypt, Persia, India, Greece, Rome, &c.; — tracing the similarity between the lights and shadows of the ancient world, and those we ourselves witness, and illustrating the author's views by means of the best-attested and most striking narratives to be found in old historians. The second part is longer, and still more graphic and interesting. It runs to one hundred and twenty pages, and presents us with a vivid picture, at once attractive and faithful, of the Spiritualism of the Bible, that of the Early Church, and, above all, of the black and terrible shadows which deface the record of Catholic ages. Protestant Spiritualism is then dealt with — the lives and characters of such men as Luther, Calvin, Bunyan and George Fox; and, finally, this portion of the book closes with a warm and discriminating tribute to the spiritual gifts of such seers as Swedenborg, Jung-Stilling, Zschokke, &c.

The third part of "Lights and Shadows" is by far the longest, and will in the case of most Spiritualists be of the greatest interest. It contains about 270 pages, and is divided into eleven chapters and an appendix.

The first chapter is a short introductory one, and presents Mr. Home's reasons for writing such a work as the present, narrating also both the encouragement and the opposition he met with. The second and third chapters are devoted to an account of the extraordinary outgrowths and excrescences which have at various times defaced Modern Spiritualism. The tenor of these chapters may be gathered from the following list of their contents: —

Chapter II.—Delusions:—American false prophets—Two ex-reverends claim to be the witnesses foretold by John—"The New Jerusalem"—A strange episode in the history of Geneva—"The new motor power"—A society formed for the attainment of earthly immortality.

Chapter III.—Delusions (continued):—The revival of Pythagorean dreams—Allan Kardec's communication after death—Fancied evocation of the spirit of a sleeper—Fallacies of Kardecism—The Theosophical Society; its vain quest for Sylphs and Gnomes—Chemical processes for the manufacture of spirits—A magician wanted.

In his fourth chapter Mr. Home deals with the falsely-asserted tendency of a belief in Spiritualism to produce insanity. In the fifth he exposes the worthlessness of a certain book — romance would be its most appropriate title — which was inflicted on American Spiritualists in 1875. The sixth chapter relates to the conduct of those Spiritualists (chiefly American) whose ill judging enthusiasm inflicts so much harm on the Cause. The seventh, eighth, and ninth are the longest chapters in the book, and the seventh is certainly one of the most amusing. It consists of narratives illustrating the absurdities into which re-incarnationists and others are betrayed by their fathomless credulity, and the following are among its contents: —

"Distinguished visitors to Italian seances — The spirit costume of Oliver Cromwell—'A servant and prophet of God'—Convivial spirits—A dream of Mary Stuart—The ideas of a homicide concerning his own execution—Re-incarnative literature—The mission of John King—A penniless archangel—The crystal palaces of Jupiter—A spirit with a taste for diamonds—The most wonderful medium in the world."

In the eighth and ninth chapters we have a graphic and complete account of the means by which it has been sought

to simulate genuine spiritual phenomena, coupled with a protest against such abuses. This account was composed from information furnished by various journals and individual Spiritualists of more or less note, in Europe and America; and, without being in any way personal, it is at once thorough and effective. The shadows that have of late years enveloped Spiritualism are here dealt with, and the means by which those shadows may be cleared away pointed out and advocated with the necessary earnestness.

The tenth and eleventh chapters deal solely with the "lights" of Modern Spiritualism. Various highly-interesting and well-attested incidents are here described, of such a nature as may best contrast with the shadows of the volume. The tenth chapter has reference to—"The theological heaven—A story regarding a coffin—An incident with 'L.M.'—A London drama—Blackwood's Magazine and some seances in Geneva."

The eleventh and last chapter is simply entitled "Stella." Those who wish for the history of a spiritual manifestation where the evidence is as perfect as evidence can be; where the facts related are of the most pathetic and extraordinary nature, and the good faith of the narrator is above suspicion; where neither darkness, concealment nor fraud existed or could exist, will do well to read this narrative, furnished by an Italian lady of high rank, and authenticated with her name.

Such is the volume now on the eve of its appearance. There is, as before mentioned, a short appendix, of whose contents nothing need be said; the reader will judge of them for him or herself. Messrs Virtue & Co., London, Eng., are the publishers of the book.

From the London Medium.

THE BROWN LADY OF RAINHAM.

BY LUCIA C. STONE.

The haunting at Rainham, Norfolk, the seat of the Townsend family, has been mentioned in one or two spiritual publications, but in a passing manner, without any details. I think your readers may be interested by an account of it which I received from an eye-witness. All the names are given. The time was about 1835-40. I am unable to fix the date more exactly.

A large party had assembled at Rainham for Christmas. Lord and Lady Charles Townsend were the host and hostess. Amongst the guests were Colonel and Mrs. Loftus and Miss Page, a cousin of hers. Colonel Loftus was a brother of Lady Charles, and cousin to Lord Charles, consequently a Townsend on his mother's side. There was a family tradition that at special times the apparition of a lady dressed in brown brocade had been seen, but nothing had occurred for a long time, and the stories were well-nigh forgotten.

One night Colonel Loftus and a gentleman named Hawkins sat up rather late over a game of chess; they went up stairs and were bidding each other "good night," when Mr. Hawkins exclaimed, "Loftus, who is that standing at your sister's door? How strangely she is dressed." Colonel Loftus, who was near-sighted, put up his glass and followed the figure, which went on for some little distance, when he lost sight of it. A second night she appeared to him, and this time, to prevent her escape, he went up a staircase which would bring him face to face with her. There, in a full light, she stood, a stately lady in her rich brocade, a sort of coil on her head, the features clearly defined, but where there should have been eyes, dark hollows.

These were the two appearances he described to me, and he sketched her afterwards. I saw the sketch just after his return from Rainham. The lady was seen by several others and I have heard the stories but not from their own lips, so I forbear to give them, but perhaps I should mention that the cousin of Mrs. Loftus, Miss Page, whom I knew very intimately, asked Lord Charles if he too believed in the apparition? He replied: "I cannot but believe, for she ushered me into my room last night."

The servants were frightened and gave warning, and Lord Charles, thinking after all that it might be a trick, made alterations in the house in the way of bolts and locks, and had down from London some of the police, whom he put in his own livery, but they discovered nothing during their stay.

After some time the hauntings ceased.

Shute Haye, Walditch, Bridport.

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VOL. VI. — MARCH 29, 1877. No. 4

WHAT A SPIRITUALIST SHOULD BE.

What is there in a name? Granted the fact of a continued existence and the power of the spirit, under certain conditions, to communicate with those on the earth sphere—what is there in this to change the course of one's life, to make one more benevolent, charitable, spiritual, to act for eternity rather than for time, to be guided by principle rather than expediency? Nothing. And yet one who accepts spirit-communication as a truth, is, we are told, a Spiritualist. In other words whoever has witnessed the phenomena of Spiritualism and believes their origin to be in the realm of Spirit and directed by the wills of those who once were clothed in earth bodies, is a Spiritualist.

This interpretation of the word has been forced upon the movement by a crowd of intensely liberal people who are forever venting their fears of a creed. They fear to express in plain terms what a Spiritualist *should* be, what manner of life he *should* lead, lest they formulate a creed; and thus in place of making the system what they claim that it is—something better than old "theological dogmas"—they have degraded it to a mere synonym for signs and wonders. The present condition of Spiritualism is the legitimate outcome of this low standard erected for and by its adherents. The church with its "theological dogmas" is doing something for the good of humanity, even though it may accomplish its results by awakening the fears of a judgment day and a possible heaven or hell; its devotees "lend to the Lord" even though their motive may be to keep the balance sheet in their favor. Let this devotee witness a demonstration of future existence, let him commune with a spirit and instantly he becomes disgustingly selfish. He follows that injunction of the Scripture "Eat, drink and be merry for to-morrow we die." He knows it all; for him "there is no hell! Souls are not lost!" No creed for him that will make him live for others.

The lesson we would teach is the necessity of more strongly inculcating the teachings of the spiritual philosophy. The phenomena are well enough in their place as stepping stones to unite the different spheres of existence; but to build on them is to erect a structure with a foundation worse than shifting sands. The philosophy is the rock that will withstand all the storms of bigotry and its waves of opposition. With its logical consistency it demonstrates as forcibly the laws of compensation and retribution as the phenomena prove the fact of future existence. It teaches the vanity of earthly things; that one is held accountable for the talents entrusted to one's care; the judgment day is one's own conscience communing with itself—no earthly sensualities to distract the attention or to quiet the sting of remorse. What worse hell can there be than this? What more sublime reward than the consciousness of the won-

derful and never ending results of a good deed?

A Spiritualist should have regard for spiritual things. "Not fleshly," *I. Pet. ii.* "Spiritually minded; under the influence of the Holy Spirit or of holy principles; having the affections refined and elevated above sensual objects and placed on God and his law," *Rom. viii.* A true adherent of the spiritual philosophy will become such; no others are worthy to be called Spiritualists. The philosophy of Spiritualism should in the future receive more attention than it has in the past. From it an orderly system must be digested as a standard for Spiritualists. Then as an organization for advancing the work of regeneration it will have a basis that no church creed can approach.

THE JONES MURDER CASE.

Very few additional facts to those published last week in these columns have been received in the Jones murder case. A \$24 note held by Mr. Jones a few moments before the murder, he having obtained it from the bookkeeper, cannot be found; neither did Mr. Jones have its equivalent in money on his person. Pike refuses to tell what took place between him and his victim before the shot was fired. He declines to answer any questions concerning the note. Mrs. Pike has told a number of stories concerning the R. P. Building and its inmates, all of which are denied by the persons implicated. The defence will be a plea of insanity. Mr. Jones left a wife and two married daughters. Colonel Bundy, the husband of one, is and has been for some years the business manager of the paper, and he will undoubtedly assume charge.

RELIGIOUS BELIEF WHEN DEVOID OF REASON.

History is replete with examples of the dangerous and destructive nature of religious fanaticism. We have in our own country, in Utah, in the case of John D. Lee, one of the emigrant murderers, a notable instance. Lee has made a full confession implicating Brigham Young and other heads of his church. He belonged to "the army of the Lord," of his church, the Danites, and his confession and practice may well be a warning and a lesson for all classes of churchmen to ponder on and profit by. He was, no doubt, as sincere as any churchman is. A wealthy man, he embraced the Mormon faith in 1837, and held many of its prominent offices. As a Danite it was a crime punishable by death to disobey the orders of the church of Jesus Christ of the Latter day Saints. The orders of the church were to kill each one of the large band of emigrants who was old enough to talk—to tell of the deed of blood.

The charge against the emigrants was that they were bad men who had helped to kill the Mormon prophets, and people had been killed previously in Illinois and Missouri and driven successively from each of those states from cities and homes they had made with much labor. Lee feared there were some innocent in the number and it was forbidden to shed innocent blood. He was answered, "there is not a drop of innocent blood in the whole lot." A prayer meeting was held and speeches made and it was agreed by all parties that it was the will of God for them to murder the emigrants. "They were acting as a church for the sake of Christ, and it was a duty they owed as good church people." So they believed. They had no right to question their orders. Seventeen children, too young to talk were saved, the rest, men women and children were shot down most treacherously.

After it was over Brigham Young said, "I have gone to God in prayer, God has shown me it was a just act." "They were the relatives of the men who killed the saints in Jackson County and afterwards killed the prophet (Jo Smith) in Carthage Jail." It was years afterwards before Lee knew that he had been made a tool of by the leaders. He believed he was serving God and was to receive a celestial reward. Now he knows he was wrong.

The psychological influence has passed away. Reason and judgment have resumed their sway, and Lee, brought face to face with the judgment of mankind, has suffered its sentence and been shot. The day of reaction and retribution so comes either in this world or the next, to all persecutors. Saul of Tarsus found his here in conscience and an apparition. Per-

secution of truthseekers, by whatever church is in power, is the history of man's race. Spiritualists have suffered from it at the hands of "Christ's church," falsely so-called, and at the hands of established "scientists," so-called, and of established castes in society. Let modesty, moderation and abstinence from censorious judgment mark the lives of those who would escape "the day of burning" which comes at last to all in error.

THE LATE S. S. JONES.

Funeral ceremonies were held Saturday, March 17. The friends of the deceased, including the members the Masonic and Odd Fellows' lodges met at his residence at 2 o'clock. The ceremonies were opened by singing "The Silent Land," after which Mrs. Cora L. V. Richmond gave a fine invocation, and the Rev. R. L. Herbert delivered an address. The services closed with an appropriate poem improvised by Mrs. Richmond.

EDITORIAL PARAGRAPHS.

THE WISCONSIN Doctors' bill has been rejected.—There are about 600 cases of levitation on record, including those alluded to in the Bible.—The R. P. Journal will be conducted by Colonel John C. Bundy, son-in-law of the former proprietor. He will also be manager of the publishing house.—Mrs. Emm Hardinge Britten holds weekly *conversaciones* at her residence, 118, West Chester Park, Thursday evenings, which are largely attended. At no distant day these gatherings will probably be the basis of a good society for active work in the spiritual movement.—Many sensitives who are prominently identified with Spiritualism are impressed with the belief that the movement is in the condition of a pent-up volcano. An explosion may be looked for at any moment, and when the discharge comes things generally will be well shaken.—The Rev. Mr. Cook having criticised Theodore Parker, the last named gentleman appears, through the Banner of Light Medium, and makes a reply. He says that his voice shall still be heard in Boston, and wherever he finds an instrument to speak through, there will he be found.

R. LINTON Esq., of England has returned to that country for a few weeks.—Foster will be in Boston in April.—Dr. Mack, the American healer, will return to Boston from London soon.—Dr. T. Ormsbee, who contemplated making Boston his headquarters, has decided to remain in the West.—One of the Minnesota correspondents of the R. P. Journal of Chicago, writes to it that a materializing medium is wanted there—"something to wake them all up." Boston has recently dispensed with a few articles bearing this label, and without doubt they could fill the bill in the "waking them up" line.—The prophecy of the period, given by a number of mediums, is to the effect that the darker influences that have controlled the spiritual movement for some years past, will make a final onslaught, causing many dark clouds; but these will be the sign of an ending storm, for the higher influences will gain the victory and Spiritualism will have a new dispensation.

THE BANNER OF LIGHT asks "why it is, if Mrs. Boothby is a genuine and honest medium, that she should object to the presence at her seances of a certain gentleman, because he was reported to be one of those present at the exposure of the trickster Mrs. Bennett? and hopes that some satisfactory explanation of the report will be given." It would be better if Mrs. Boothby should demonstrate that her show is not of the same nature as Mrs. Bennett's.

J. R. FRANCIS, one of the associate editors of the R. P. Journal, believes that he has heard from its proprietor, S. S. Jones, since his entrance into the spirit world. He describes his sensation on awakening there, and says the statements made in his articles concerning the summer land have been verified. He has met Parker, Pierpont, Owen and others, but he was too weak to talk to them. He says he can do as much for reform in the spirit world as when here.

Mr. GERALD MASSEY in his little book, "Concerning Spiritualism," says: "With many persons these physical manifestations are looked upon as an end in themselves, to be followed for their own sake, instead of a means to an end—an incentive to growth in spiritual life. Numbers of curiosity-mongers run about, with their foolish eyebrows lifted in restless search after repeated appeals to their barren wonder, victims to an idle curiosity that uses the eye-glass to scrutinize, instead of the eye to comprehend. This is the materialism of Spiritualism—gross and godless as any other kind of materialism.

IN PSYCHIC Studies (Leipzig) is an extract from the life of Heinrich Zschokke, with some curious examples of what he called his "inner sight," but which would now be recognized as clairvoyance. Although Zschokke always doubted his own power, it appears never to have been at fault; it consisted in

reading a person's past life with all its minutest incidents, by simply looking into his face, until, in Zschokke's own words, the face of the stranger or (sitter) was no longer visible to me nor his voice discernible, and I saw clearly, yet as in a dream scenes from his former life pass by in succession, and always within the space of a few moments."

THE TERRE HAUTE materialization factory celebrated the anniversary of its expose, which occurred about a year ago, by having a grand show, to which none but the good and true were invited. Of course wonderful things are recorded. Among other proceedings a note written by one of the expositors at the time they made their discoveries, was read and ridiculed on account of its orthography. Two words, at least, namely, "shameful humbug," are correctly spelled; and whatever minor deficiencies appear in the letter, one is not at a loss to understand its meaning. It may be as well to state that after the expose a "vindication" seance was held, since which time the business has been quite remunerative.

TESTIMONY OF OPPONENTS IN FAVOR OF SPIRITUALISM.

The New York Times of March 23d says, concerning the inquest on the body of a Mr. Platner, found floating in the docks of that city:

Mr. Dick, while in the Coroner's office, yesterday, related an extraordinary story of recent spiritualistic revelations concerning Mr. Platner's death. Mr. Dick, who professes to regard with contempt the doctrine of the Spiritualists, stated that about a month after the disappearance of Mr. Platner, he [Mr. Dick] and several others, prompted by mere curiosity, attended a seance given by a well-known medium. Soon after Mr. Dick and his friend entered the room the medium approached the former and said, "I think, Sir, you have a missing friend, whose whereabouts you are anxious to ascertain. Search no longer, for he is in the spirit land. Look at the back of my right hand, and you will see his name." Mr. Dick, in the utmost astonishment, saw inscribed in blood-red characters on the medium's hand, "Gordineur C. Platner." The medium further informed Mr. Dick that Mr. Platner's body was held fast under a pier in the North or East River, and would not rise to the surface until several months had elapsed.

MRS. EMMA HARDINGE BRITTEN remits her usual Sunday evening Readings and Discussions at New Era Hall next Sunday, so as not to interfere with the Lyceum Celebration of March 31st. Mrs. Britten's meetings resumed Sunday evening April 8th.

REMEMBER.

TRIAL SUBSCRIBERS.—The Spiritual Scientist is essentially different from any other Spiritual paper, and as we are satisfied that any Spiritualist or investigator will consider it invaluable after glancing at a few numbers, we offer it FIVE MONTHS FOR ONE DOLLAR.

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THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

Europe Generally.

FIRMAN, THE French medium, has an infant son, now three weeks old, born in Paris.

BUGUET THE French spirit-photographer, who got Laymarie, editor of the *Revue Spirite*, into trouble, was pardoned out of prison soon after the term of imprisonment of the former had been served. Buguet then wrote to Laymarie asking to see him, but the latter refused to have any communication with him.

THE VISIT of Dr. Slade to St. Petersburg has been postponed. M. Aksakof having decided upon the month of November as the most suitable time. Mr. Simmons has postponed his return to America. They have taken a small house at the Hague, and Miss Slade and Miss Simmons are with them.

THE SLADE case cost Spiritualists about £600. As usual the lawyers were the individuals benefited.

Mexico.

WE LEARN through the Mexico *Ilustracion* that the interesting periodical called "Reflections from the Spirit World," the organ of the Spiritual Society of Buda-Pest, has reappeared after a six month's suspension, and that it contains much curious matter. The communications of the Baroness de Vay were one of its former brilliant features.

REFERRING to an editorial in the Merida Spiritual periodical, the *Ilustracion* says that it "explains the preoccupation respecting the existence of the Devil, and only denies the reality of this personage in forced antagonism to God; that

this demon has been the bug-bear to the timid, and the fountain of nearly all the monstrous creations of religions."

IN A "mediumistic study of the fluids" in the *Illustracion* is an important paragraph: "A curative medium must have an energetic will, perseverance, a complete forgetfulness of self, an ardent desire to do good; and also have profound faith in the Divinity, who ought to be implored before beginning work and thanked when it is done." Through the same paper a medium also very sensibly says: "The trials of life are the crucible in which the soul is purified. Suffer patiently and with resignation whatever comes. Blessed is the hand that chastizes us." Yes, blessed the hand if we heed it; but if our own follies lead us into the realms of unreason, there is usually but little reason left to make us see behind the veil.

"CHRISTMAS NIGHT in Chalma" is one of the most interesting articles that has appeared of late I think from any pen. It is by Dr. J. Agustín de Escuderos, and describes a visit to the celebrated monastery of San Miguel de Chalma, 120 miles from the city of Mexico, in the midst of a territory containing 1,012,512 inhabitants. To reach this one has to pass through Toluca, the lovely plains of Atenco, Terrango and Tenancingo, a place of beautiful marble. Thence the path is along frightful precipices, toward mountain-peaks hidden in the clouds. High up on a plateau stands a magnificent temple that can vie with the grandest in Rome, the said San Miguel.

"IGNORANCE IS like the rickets" says the "Review" of Montevideo; the more it spreads the more difficult it is to extirpate it.

South America.

VERY IMPORTANT and valuable articles are appearing in each number of *El Eco* of Buenos Ayres on the geological formation of the country. Each one merits attention.

THEY WRITE US from San Juan del Norte, says this periodical, that Blewfields was almost completely destroyed by a tempest. Sixteen persons were killed, and the loss to the coffee estates has been immense.

Belgium.

"THE ROCK" of Ostend greets with happy plaudits the appearance of the new spiritual journal, the *Galileen*. It is destined, says *De Rots*, to render brilliant service in the struggle of reason against blind faith.

AMONG THE "aphorisms" of the former occur the following: "Electricity, dynamism and the magnetic fluid are modifications of the universal fluid which is independent." And, "according to our perceptions, relatively of little sensibility, ponderability is not an essential attribute of all matter; because the universal fluid, which is matter, is imponderable."

"THE MESSENGER" of Liege kindly quotes the entire "profession of faith" of the *Galileen*, which seems broad enough to embrace all humanity: yet many will reject some of its articles: "Pre-existence and re-incarnation," it says, "are divine laws." "The plurality of inhabited worlds is an undeniable truth." "The universe is composed of worlds inferior, intermediary and superior."

France.

"Le ciel n'est pas plus pur que le fond de mon cœur," says M. Tonoeoph in the *Paris Review*; and, if we may judge by the power of his pen, and, so far as we can see, the purity of his diction, we willingly give our assent to his claims. And why should he not lift his shield even against the shafts of the fair "Eos," advocating reincarnation? It may indeed, as he suggests, not be so culpable a thing, after fourteen centuries of monarchy and Catholicism, to attempt to walk erect and to retake (*reprandre*) possession of their conscience. "According to you," he says, "Tonoeoph observes that there is no proof furnished in support of re-incarnation; in retaliation, you add, he seeks to make one believe in the immortality of the soul. Labor lost! It is what one vulgarly calls breaking down a wide-open door." But his lance is not yet broken: "The immortality of the soul has no further need of proof, be assured; and, four lines further on, you affirm that the great majority of the French are arrant materialists or atheists, who pass their time in seeking to dethrone the Eternal One."

Mme. Georges Cochet, under "*Le Livre Ideal*," rolls out some handsome phrases that would adorn our columns had we space. A few lines may show their import: "The present century presents a spectacle of antagonism, the consequences of which will be momentous in the future. On one side is the past, consecrated to sacerdotal supremacy; on the other is the revolution proclaiming equality. These two forces have taken by common consent religion for the field of battle. But the question *religieuse* is only the form given to a struggle eminently *politique et sociale*."

OUR PARIS journal notices what has escaped us elsewhere, that a violent storm was raging during the funeral ceremonies of M. Palet Villava; and it was seen that during the passage

of the body to the place of sepulture, the flame of the wax-candles borne by friends over the coffin wavered not till the corpse was put into the ground. All were affected by this singular phenomenon, and among the mourners were heard: "What a lovely soul! He was a saint!"

AMONG THE especial notices of books which have appeared during the past year, the *Review* names Dr. E. Crowell's (2nd volume), "The identity of primitive Christianity and Spiritualism," "The sixteen crucified Saviours," by Mr. Graves, "Art Magic," by Mme. H. Britten, and "Hafed, Prince of Persia," by M. Duguid.

Spain.

NO DEPARTURE from this very material sphere has attracted so much attention among the Spanish people as that of Don Jose Palet Villava. We have had occasion heretofore to refer to him in our columns, but as the *Criterio* of Madrid devotes several pages to his memory, to his life and works, we feel a new impulse to add a word or two more. It seems that he was a devoted Romanist and a great student of Biblical literature, but when he was bereft of wife and child, to whom he was tenderly attached, this resource, the teachings of his Church, failed to give consolation. Spiritualism then came to the rescue: "Spiritualism was for M. P. de Villava" says his biography, "the incontrovertible demonstration of the truths which he had once learned from the evangels, and from this he took his arguments in the active propagandism to which he dedicated himself and by which he made very many converts."

THIS EXPERIENCE of Don de Villava is in exact accord with an event which recently occurred in France where a gentleman was on the point of committing suicide on account of the loss of a good and dearly beloved son, but who so satisfactorily manifested himself at a Spiritual "circle" that life was saved and joy imparted. We know of several cases in this country where mothers were being driven to insanity by the loss, as it seem to them, of their little loved ones; but were saved by paritive demonstrations from the spirit world and bright hope took the place of despair.

MUCH ANIMATION is manifested, says the *Critic*, in the private circles of Madrid which are devoted to the study of Spiritualism and magnetism.

THE PUBLIC "Spiritual Conferences" in Madrid which were in charge of Messrs Rebolledo, Huelbes and Conillant, have been renewed.

THERE WILL soon be published in Spain, Viscount de Torres-Solanot's edition of Alberto Reville's "History of the dogma of the divinity of Jesus Christ," with a prologue and an original appendix from the pen of the learned Viscount.

WE FIND many good things in *La Revelacion* of Alicante, which we should like to copy but space forbids. Brief notices of the contents of this stirring periodical must suffice. Propagandism badly understood, "ecos," "The Discourse of Don Amilcar Roncari," communications, etc., are worthy of close consideration. Here also we find a laudatory article on the *Spiritual Scientist*—a "periodical that propagates and defines our doctrine with true enthusiasm," it says: It then quotes from our pages what we stated some little time since about the appearance of Mlle Showers before Queen Victoria, at which seance Prince Albert, entering the cabinet, saw a spirit standing on each side of the medium, one of which spoke to him.

WORTHY SUGGESTIONS.

Dr. Donald Kennedy, of Boston Highlands, who is now at Cannes (France), writes as follows to a friend in this city:

"I read in your papers that Spiritualism is passing through a severe ordeal; but it will come out triumphantly. The poor silly creatures who, for the sake of a few dollars, have been induced to vilify its glorious truths, will soon sink out of sight, and be remembered only as we remember criminals, by the enormity of their crimes. We loathe and detest a minister who uses the gospel as a cloak to cover his avarice or lust, and denounce him as a hypocrite; how much more so ought we to mark the wretch who uses his spiritual gifts for the purpose of falsifying that which he knows to be true. I allude to mediums of both sexes who are catering to the tastes of those who oppose Spiritualism as a delusion and a snare. They may receive the applause of the ignorant, and a few dollars for their iniquity, but the end is not yet. A dreadful future is in store for them. To use the language of Jesus, 'It were better for them that a millstone were hanged about their necks and they were cast into the depths of the sea!' Where are now Messrs. Grimes, Carbonnell, Von Vleck, Fay, and a host of other expositors (!) of Spiritualism? Where the recent impostors will soon be—in oblivion. All religious systems denounce hypocrisy. Even Mahomet confines them to the lowest place in his hell. Both you and I, who know Spiritualism for ourselves, independent of mediums, also know that

the retribution which attends violated law cannot be evaded. I tremble, therefore, at the fate of these dishonest wretches. No doubt the ready countenance given these impostors by honest Spiritualists, has stimulated their cupidity. As a body, Spiritualists, honest themselves, have been slow to suspect others, and hence the advantage taken of them. I hope the recent exposures will make Spiritualists more careful in giving their countenance to men and women to-day who may tomorrow turn against them. But have not we as a body been too self-satisfied, and, like some of the fashionable churches, sunk into inanity? I think if we were more active in spreading the truth, we would be less liable to be deceived. Spiritualism is a great truth, a blessing revealed by God to give his children courage to meet the ever-changing events of life with fortitude; to soothe the sorrowing and bereaved, and to raise the mind to the contemplation of scenes 'where the rainbow never fades, where stars will be spread before us like islands that slumber on the ocean, and where the beings who are here passing before us like shadows, will stay in our presence forever!' Burn up the chaff; purify the camp of the Lord."

PROPHETIC DREAMS.

BY REV. W. STANTON-MOSES, M.A.

At the close of the interesting discussion at our last meeting on the paper of the president, I asked him how he correlated his theories with the fact of the existence of prophetic dreams. His reply had the merit of simplicity. He denied their existence altogether. Now, that reply struck me with amazement; for, first of all, I remembered hearing from him some very curious and interesting statements as to the transcorporeal action of spirit, or supersensuous perception. If this were so during bodily activity, it seemed to me wonderful that the same power should be denied to the spirit when the conditions for its action were perfected by the repose of the body. On *a priori* principles that seemed to me illogical. Moreover, I had facts in my own experience, and had read many in the experience of others, which seemed to me to negate the president's dictum, absolutely and altogether. Almost any book dealing, however remotely, with the subject, records them; almost anybody has had, at some time, experience of them. The fact is, that sleep and its phenomena are very complex. It was once mooted in a discussion of this society whether it was possible to dream of using senses which the dreamer in his waking state did not possess and never had. Harriet Martineau tells of an old lady, blind from her birth, who yet saw in her sleep, and described accurately in her waking state the clothing of individuals. This would show that the spiritual perceptions are awake during bodily sleep, and that dreams are not merely revived cerebral impressions. Moreover, the annihilation of time and space in dream is analogous to what we know of the action of spirit, and leads to the belief that the spirit is active then. The truth probably is that many persons during sleep become conscious of spiritual influences which they do not perceive during their waking state; and what we call dreams are the more or less imperfect recollection of what the spirit sees and does during the bodily repose. The incongruities and absurdities of dreams are the blurs caused by the imperfect transfer of the picture to the physical brain. It *was* perfect. It is marred in copying.

Many persons during sleep become clairvoyant; many are conscious of what transpires at a distance. Many, as I believe, receive spiritual impressions during the time of training of their spirits, which they more or less imperfectly recollect on waking. Manish, in his "Philosophy of Sleep," quotes a curious dream of his own, which bears on the question of clairvoyant or prophetic dreams. Being in Caithness, he dreamed that a near relation residing three hundred miles off had suddenly died. He awoke in a "state of inconceivable terror." He wrote to inquire, and, till he heard, was in a state of "most unpleasant suspense." Three days elapsed before an answer came, and then it was to the effect that the person in question had had a fatal attack of palsy the very day on the morning of which he dreamed his dream. He was in a perfect state of health before the stroke. It came on him like a thunderbolt.

The death of Mr. Perceval, the Chancellor of the Exchequer, was foretold by a prophetic dream, thrice repeated to Mr. Williams, of Scorrier House, near Redruth, in Cornwall, on the night of May 11th, 1812. A friend to whom the dream was told on the following morning recognized Mr. Perceval

by the description, and shortly after news came that the Chancellor had been shot in the lobby of the House by one Bellingham. Six weeks after Mr. Williams went to town, visited the House of Commons, pointed out the exact spot of the murder, and gave particulars, minute and exact, of everything connected with it.

Sir Humphrey Davy dreamed that he was ill in Italy, in a particular room, the furniture of which he noted, nursed by a young girl whose face he remembered. Some years after he was traveling in Italy, was taken ill, laid up in the very room and nursed by the very girl whom he saw in his dream.

Moore, in his work on "Body and Mind," relates that an intimate friend of his own, a diplomatist, had engaged a passage to South America by a steamer which was to leave May 9th, 1856. A few days after the passage was taken a lady, well known to both, dreamed of the loss of the vessel. The dream was very vivid, and was twice repeated. Circumstances prevented M. de S. from going by that particular vessel, which was lost in accord with the dream. This was told to Moore some weeks before it was verified.

Here is a case of a dream occurring to two persons. A lady, residing with her son in one of the Eastern States of America, dreamed that her daughter, then resident in New York, was taken suddenly ill. Her son had the same dream on the same night. They were greatly impressed, and compared their respective dreams, which tallied exactly. In due course came a telegram, and the mother went to New York to find her daughter ill precisely as she had dreamed. Not to multiply cases, which I might do *ad lib.*, these are sufficient to establish my proposition that dreams do show action of spirit, and are at times employed for purposes of warning. All that I have quoted come from authentic sources, and I might detain you for hours with experiences similar in kind. Probably the experience of most of us contains some such fact. It is so with me, at any rate, and I know many persons who corroborate that statement. Gerald Massey, in a lecture reported May 17, 1872, says, "On waking up at seven o'clock my wife informed me that my mother was dead. Asked how she knew. She said she had seen in a dream the black-edged envelope put under the bedroom door. At eight the veritable letter came."

A personal friend of my own, to whom I mentioned this subject, says that she lately dreamed of a letter written to her husband from a relative with whom he had for a long time had no communication. She saw it most clearly, and noticed that it ended on a particular spot of the third page. The letter came; she looked over her husband's shoulder, and saw the very counterpart of the letter of her dream. The first thing that drew my attention to this matter was an occurrence that came before me while I was at Oxford. I had a very intimate friend who was on terms of closest intercourse with me. One day he came into my rooms with an open letter, which he had evidently received with much concern. He told me that his mother had written in great distress, having, as he said, "again had one of her horrid dreams." He told me that he had originally had three brothers and a sister, of whom the sister alone survived. The others were dead, and before the death of each his mother had had a particular dream, foreshadowing the event, and even the date. I regret that I cannot now say positively whether she had actually dreamed of the day of death, but that she had warning I am sure. In all cases the warning had been fulfilled. This letter led him to believe that his mother had now dreamed of the date of his sister's death. Hence his disquietude. His own death he had a premonition of himself. The date is past; but he went to Australia, and has passed out of my ken. Is it strange that I believe in prophetic dreams?

CAMP-MEETING ASSOCIATION.

The annual business meeting of the New England Spiritualist Camp-Meeting Association will be held on Monday, April 2, 1877, at Sovereign's Hall, Springfield, Mass.

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A STRANGE INCIDENT.

BY HUDSON TUTTLE.

Mr. Malcolm was evidently on the threshold of the unseen world. An acute attack of an old disease had swiftly done the fatal work, and the choking voice, fast-drawn breath, ashiness of lip, and peculiar light in his eyes, gave unmistakable indications of rapid dissolution. For an hour he had been motionless, when, turning his face toward me, he said, with an energy remarkable for one in his exhausted condition:

"You know the charge made against me by Garey—how I have borne public scorn and been regarded as a criminal of the most beastly kind. Now, at this moment when I am about to enter another world, before high heaven I declare my innocence. He perjured himself, swearing to what he knew to be false, and that, too, for selfish ends. I have sworn to punish him. Had I lived long enough I would have killed him like a dog!"

Here he fell back in a half-unconscious state, and I thought he had spoken his last. Anger and hate were on his countenance, terrible to behold in one so situated. After a few minutes he recovered. I shall never forget the look of revenge he gave as, half rising on his elbow, he almost shouted, "Yes, killed him! and now I bid him, for the wrong he has done me, to come to judgment!" The last words were half articulated in a hoarse whisper as he fell back, dead.

Ah! thought I, this is a terrible termination of a life of half a century! I did not know how keenly he had suffered by the charges made against him. That they were false there was no doubt, but at one time they created a strong prejudice against him which nearly caused his legal conviction. All the pent-up bitterness of years ultimated at the hour of death, and his only regret seemed to be that he could not be spared until he gained revenge.

The strange part of this story is yet to be told. A few days after this scene, Mr. Garey, a man of robust health, and never sick a day in his life, was suddenly taken ill, and his strange malady was entirely beyond the control of his physicians. He became delirious, raved about Mr. Malcolm, whom he said was an innocent man; called him by name, and begged him to desist, to leave, and not torment him longer; implored forgiveness in tones which would have melted a heart of ice. He grew weaker rapidly, and more incoherent, and at last choked to death without any seemingly adequate cause.

His distorted countenance was fearful to behold, even in death. Shall we believe that Malcolm after death, retaining his desire for revenge, gained power by some subtle magnetism over Garey, and caused his death? Or shall we refer it to the workings of a guilty conscience?

Written for the Spiritual Scientist.

THE DUTY OF SPIRITUALISTS.

BY PROF. A. E. CARPENTER.

In view of the exposures and confessions of fraudulent mediums I see the Boston Herald with quite a lengthy article concludes that there are few genuine spiritual manifestations, and the outside world will begin to accept their statements of the case unless there is some evidence given them to the contrary. I believe then that we Spiritualists who have had phenomena in our own homes, through the medium powers of ourselves and friends, where no money considerations were involved, should come forward with our facts, state them plainly, positively, and stand by them. I believe that we ought to form investigating seances at home and earnestly, faithfully and honestly seek communion with our spirit friends. Let our circles correspond to the prayer meeting of the church without its superstitions, bigotries and fanaticisms. Calmly devoted, rationally seeking the truth and that only, let us ask communion with our spirit friends, not with feats of magic and tying of ropes, but with pleasant social interchange of thought and ideas that are calculated to feed and develop our spiritual natures, mutually working with them for the good of the one humanity embodied and disembodied.

In circles of this kind there will be no lack of proof demonstrating the presence and interest of our spirit friends, no selfish interest being involved, the motive for fraud being gone, that element of suspicion so destructive to the condition of spiritual manifestations would disappear.

Try it my friends everywhere, for unless something is done,

the weeping angels will turn away from us and leave us to the false tricksters who play upon our credulity and love of the marvellous with cruel heartless fraud and laugh in their sleeves (while they take our dollars) at the ease with which we are fooled.

True Spiritualism is the glory and hope of humanity sacred and beautiful above all things else, let us rally around its standard and bear its banner so high that, these crawling reptiles, slimy with falsehood and devilish cunning, will lose their power to imitate its beauty or counterfeit its glories.

For myself, stronger in my faith to-day than ever before, full of a calm and holy zeal for the truth I know, I shall pass on as ever, seeking to learn the true lessons of spiritual life and relationship, and when learned, stand by them under every circumstance of fraud, opposition or persecution.

THE R. P. JOURNAL—ITS FUTURE.

The hand of the malicious, heartless, cold-blooded assassin has done its worst. The physical form of the late venerable Editor and Proprietor of the Religio Philosophical Journal has been deposited in its quiet resting place by his loving family and devoted neighbors.

The spirit of S. S. Jones, that massive intellect, that indomitable will, that active, far-reaching mind driven by an untiring energy and high impulse, still lives, with every faculty a thousand-fold more intensified than when trammelled by the material body. His devotion to the high and noble truths he has so long and ably expounded through these columns, is unabated. His physical form has gone from among us, but the work he has done, the monuments he has carved, will endure for generations, and the results thereof will be felt throughout all eternity. I was born within a mile of his home where he has lived for nearly forty years, I have known him from my earliest recollection. I have for fifteen years been a member of his family, and during the past ten years have been his business associate. Ought I not to know him as no other man does? He has had my respect and esteem through all the trying ordeals he has encountered, and I always felt assured that he would come forth from every trial a victor, and I have never been disappointed. I now feel that I am as much his business associate as I was before he fell a victim of his fidelity to the principles of truth and justice as advocated by the Journal, but on much more intimate terms with him, and that with his constant and powerful aid, the cordial support of his family, and the hearty endorsement of leading men in our ranks, (already received) and the active and cordial co-operation of the large list of subscribers and friends, which I feel assured I shall receive, I shall continue the publication of the Religio-Philosophical Journal, and increase the mighty power for good it already wields.

The Journal will advocate the Philosophy of Life, so dear to Mr. Jones and so ably taught by him. It will make the same determined war on all evil, either in or out of the ranks of Spiritualism, that it always has. It will continue a warm and active friend of honest media, giving them all the aid and support in its power. With the increased facilities already partly consummated, the Journal will come to you, dear readers, with augmented powers to aid you in our common struggle for the good, the beautiful, the true. I have no personal animosities to satisfy, no feuds to perpetuate; I shall heartily give the right hand of fellowship to all who are honestly striving after truth and light, howsoever widely I may differ with them in opinion. That expressive motto of which Mr. Jones was the author—"Think for yourself and express that thought; free thought will give us truth!" will be mine. Having been for so many years the business manager of the paper and general publishing business, I shall be able to go on without jar or friction. I wish to make a special appeal to every reader for his or her cordial support and substantial aid just now, either in paying up old indebtedness or obtaining new subscription as the case may be. For reasons apparent to all I indite this article in the first person, singular, and with assurances of an earnest endeavor to deserve your approbation, sign myself,

JOHN C. BUNDY.

Acting Editor Religio Philosophical Journal, and Manager Religio Philosophical Publishing House.

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