

VOLUME 10 NUMBER 1

THE WESTERN STAR

A Magazine

DEVOTED TO A RECORD OF THE FACTS, DEVELOPMENTS AND
HISTORY OF THE COMMUNION BETWEEN

SPIRITS AND MORTALS

PUBLISHED ON THE FIRST OF EACH MONTH

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BY JAMES L. HAYES

PHILADELPHIA: THE WESTERN STAR PUBLISHING CO.

THE WESTERN STAR.

PUBLISHED MONTHLY,

COMMENCING JULY 1, 1872.

PROSPECTUS.

THE principal features aimed at in this undertaking are:—

First. To present the matter contained in each number in such form and size that any or all the articles can be preserved and bound in ordinary library volumes.

Secondly. To establish a record of the deeply momentous events connected with modern Spiritualism, and to gather up and preserve such material as cannot be included in the columns of the weekly journals devoted to Spiritualism.

Thirdly. To open up opportunities for a free and fraternal interchange of facts and opinions with the Spiritualists of foreign countries.

Fourthly. To treat all topics of current interest from a purely Spiritualistic stand-point.

SECOND AND THIRD VOLUMES OF "MODERN AMERICAN SPIRITUALISM." The projectors of this magazine call especial attention to their design of securing from Mrs. EMMA HARDINGE BRITTEN, the exclusive right to publish, in successive numbers, the voluminous and deeply interesting material she has prepared for the compilation of two additional volumes of "MODERN AMERICAN SPIRITUALISM."

In this wonderful assemblage of facts, records of special phenomena, and biographical sketches, Mrs. Britten is possessed of MSS. and other unpublished matter, as well as literature now out of print, which renders the treasures she has been collecting during many past years priceless, and fully equivalent to the worth of the yearly subscription.

Attention is solicited to the following synopsis of subjects sketched out by the immortal projectors of the work:—

- 1st. Leading Article.
- 2d. Biographical Sketches of the Mediums, Speakers, and Writers connected with Modern Spiritualism.
- 3d. Sketches of Sibyls, Prophets, and Ecstasies of the Ancient and Middle Ages.
- 4th. Examples of varied and marvelous Phenomenal Facts and the philosophy of their production.
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- 6th. Communications from Spirits.
- 7th. Summary of Passing Events.
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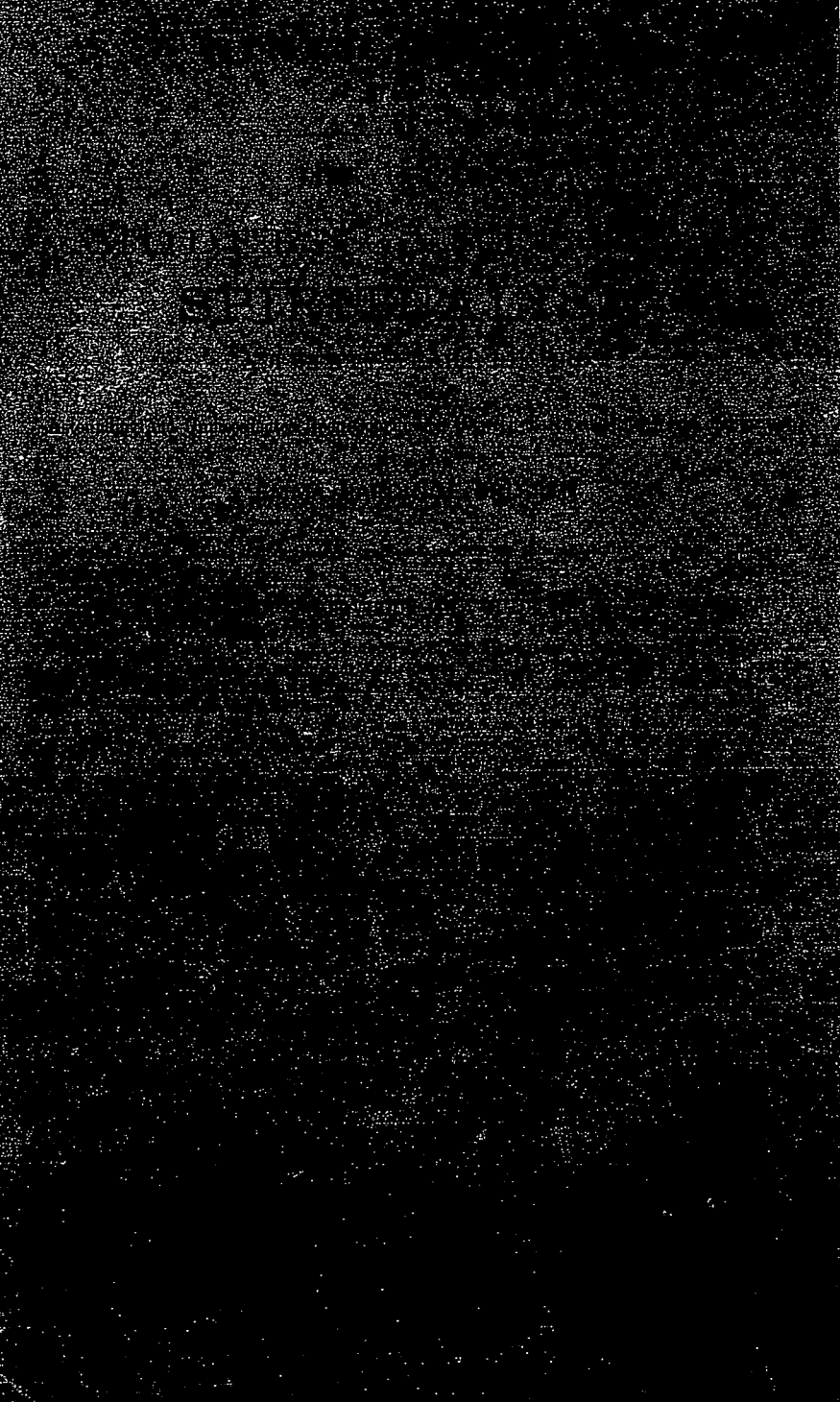
EMMA HARDINGE BRITTEN,

251 Washington Street, Boston.

Office 25 Bromfield Street, Boston, Mass.

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THE WESTERN STAR.

VOL. I. — NOVEMBER, 1872. — NO. 5.



THE SPIRITUAL SITUATION IN 1872.

BY HERSHEL.

TEN years ago, one of the chief sources of anxiety which moved the mind of many an earnest believer in spirit communion was, to ascertain what the world thought of Spiritualism, and "other people" said about Spiritualists.

From a variety of causes inherent in the movement itself, but principally from a recognition of the invincible strength, and unconquerable force with which this same movement has marched on to its conquest over public opinion, Spiritualists have grown less and less eager to secure the world's endorsement, or their fellow-men's favorable verdict; and now the popular tone of inquiry in the ranks of Spiritualism seems to be concerning its issues to the Spiritualists themselves. Believers in spirit communion may be heard on every side, anxiously questioning one another as to what is to be the result of the wonderful work that has been wrought in their midst, what line of special duty may be perceived for them to fulfill respecting it; whether organization should be the order of the day, and if so, in what form? Advocates for and against credal definitions, departures, separations, limita-

tions, and associative action, grow more and more numerous and zealous in urging their opinions upon each other. Whilst one set of believers clamorously announce their especial views as the Alpha and Omega of Spiritualism, another party regards them as disruptive of all that is good and true, and antagonistic to the highest interests of the faith. In the mean time, there are others who look on in silent amazement and profound sorrow, now marveling what demon has stirred up the spirit of such bitter contention, and what still more malignant powers can have operated to blacken over a sublime and heavenly truth, with the filth and slime that belong to man's merely earthly nature.

Where are these strange and seemingly contradictory indications leading? Who can harmonize them, or who solve the problem of their existence at all?

To these queries it seems as if but one solution could be given, and yet that one covers the whole ground of the mystery. Spiritualists are more engaged in defining their *ism* by their own idiosyncracies, than by the inherent principles of the movement itself. For example: one bold and boastful set of individuals, styling themselves by some high-sounding sobriquet, calculated to impress the uninitiated with the idea that they are the representatives of the whole race, to say nothing of any section of it, and gathering themselves together with all the egotistical assumption of a World's Congress, proceed to pass blatant resolutions, and enunciate bombastic theories that would "shame high heaven," and "make the angels weep;" and then trumpet forth their folly to mankind as "Spiritualism."

Audacious freethinkers, incapable of rising to the conception of any existence higher than their own, vote the idea of Deity an antiquated myth; religion an invention of priestcraft; themselves the mighty iconoclasts

commissioned to shiver all that the heart has held sacred for ages, into dust and ashes ; and mockery and ridicule of every religious subject, "Spiritualism."

Women who have themselves trampled the last rag of modesty under foot, renounced marriage, denounced decency, and announced the right of suffrage and unbridled license as the secret of "true womanhood," come together to vote purity, law, and order out of fashion, pass resolutions to register their own shame, herald forth their infamy to all mankind, and call *that* "Spiritualism."

Who can have failed to note the flippancy wherewith every angular theory, and every defiant challenge against virtue and morality, has been "resolved" into public notice as Spiritualism? and when these abuses rise to their height, as they invariably do in all great popular movements, then becomes patent to the world the lamentable, but too universal mistake, that mankind has confounded the reformers with the reform, and accepted the fantastic tricks of mortals for a divine revelation.

History furnishes us with abundance of precedents to show that this is one point in "the situation" to which all great reforms are subject. Spiritualism, with all its supermundane powers and guidance, cannot shake itself free from the universal action of materialism ; hence it is, that we should neither be surprised nor discouraged to find that we are now in the agonies of a crisis, in which we must learn to draw the line of demarcation between Spiritualism and Spiritualists, or else see the strong and holy thing upon which we have anchored our faith, wrecked at the hands of those who pretend to be its representatives.

The very grief and indignation with which honest hearts and pure minds are continually repelled from Spiritualism by the abuses of Spiritualists, is, perhaps, a wise illustration of the aphorism that "Whom the gods

would destroy, they first make mad ;” but whilst every day’s experience furnishes us with more and more evidence of the fact that we must not judge of the faith by its professors, the question still lies back of this position, what the faith really is ? The communion of spirits, and the phenomenal facts which prove its truth, cannot be ALL of the vast movement which has agitated mankind to its profoundest depths in every department of life. The very fact that so many various and conflicting ideas can be launched upon the mighty sea of thought we call Spiritualism, is the best proof that we have not yet fully gauged its expanse, nor sounded its depths.

Reasoning not from mere opinion, nor yet from any hopes we may have founded upon it, Spiritualism evolves, from the fundamental facts of its being, these three elements : a religion, a science, and a system of morals.

Religion is implied by the light which the facts shed upon all the mysteries of spiritual existence.

Science must inevitably explain (if explainable at all) the methods of producing the phenomena, whilst the whole realm of morals is involved in the reiterated affirmations of all spirits that the conditions of life in the hereafter are entirely determined by the moral status which the soul has acquired here.

Were we to devote our entire attention to either of these special points of interest, what a profound evolution of new thought and new development of law looms up before us ! How worthless and vain appear the wordy conflicts which Spiritualists maintain, whilst attempting to force their opinions upon each other, in view of the stringent and immutable elements of higher law which are herein disclosed to us !

Every religious problem that has ever agitated the brains of men is here capable of solution.

Every phase of science by which the machinery of ma-

terial life rolls on, here finds a counterpart in the realms of spiritual existence; and every act, word, or thought which perplexes the conscience, or harasses the mind, to range in the category of good or evil, stands out in the clear light of inevitable judgment.

Truly, it seems as if "the people that walked in darkness" might "see a great light," if they could only open their eyes to behold it; and in view of the situation thus disclosed, the departure which, above all others, we would commend, nay, which some of us must sooner or later put into practical effect, will be a separation of those who determine to find out what Spiritualism is, in order to become Spiritualists, from those who are striving to make Spiritualism a pack-horse to carry all their idiosyncracies, vices, proclivities, or angularities, simply because they believe in the communion of spirits.

To suppose there were no laws as binding, no science as exact, and no principles as immutable, in spirit as in matter, would be to set down matter as something, and spirit as nothing.

See, then, the conclusion to which patient research and faithful investigation conducts us!

For a definition of all the problems hitherto called religious, the actual facts of immortality and spiritual existences become our open Bible. For the examination of the realm of imponderable elements and the mysteries of force, the phenomena of spirit communion and psychological experience offer a complete text-book. For the still more profound, and to man, important research into the rules of human life and earthly conduct, their results, as displayed in the condition of millions of blest and unblest spirits, form a panorama in which every soul may see mirrored forth his deeds, words, and thoughts, side by side with their eternal consequences.

If certain results inevitably follow upon certain courses

of action, where is the difficulty of laying down for every action a rule and guide of life? The only difficulty is found in the objections of the lawless to any definitions that may curb their passions, any rules that would restrain their licentiousness, or any guide that would hinder or rebuke their own supreme egotism.

Meantime, eternity will bind them in the chains of penalty which they writhe against in time, and meantime the law-abiding, the pure, and sincere, in their fear of, or abject deference to the lawless, miss one of the grandest opportunities that Spiritualism affords, namely, a true and comprehensive definition of the immutable principles upon which life is founded, and by which life-action should be regulated.

That a system of exact science in morals, religion, and spiritual things, may, and will ultimately be deduced from the splendid possibilities afforded by spirit communion, we do not doubt; but the fact of such a result appears far less problematical than the questions of when and where these elements of new and divine science will be evolved. For the present, then, let all capable thinkers, and minds bent on rescuing the spiritual side of Spiritualism from the mire and filth of the animal, remember that there are sins of omission as well as commission, and that as long as they retreat from the many disgusting exhibitions which are being thrust before the public in the name of Spiritualism, the brighter and diviner side of the movement will have no chance of a fair representation.

Spiritualists have been for years accustomed to think they have no duties to perform towards their "ism," or at least none which call upon them to exercise the martyr spirit of old, or do aught to aid the spirits in the mighty work of propagandism which they have so wonderfully carried forward.

The day will surely come, however, when the apathetic,

will be reminded that the parable of the "ten talents" has not gone out of fashion in life's issues, if it does come from a very old-fashioned source.

If the daring, lawless, and licentious hold full possession of the public ear, have they not fought for it, aye, and won it, by a perseverance and fidelity worthy of a better cause?

There are still some amongst our ranks who have hoped everything that is good, true, pure, and elevating, from Spiritualism; some of us who expected to find in its sublime and inspiring ethics the key of the heavenly kingdom, so long, so ardently, so vainly sought for.

It seems now almost within our clasp, and if our beautiful angel veils its face from us, if its white and shining robes are obscured from our sight by the dark pall of materialism and sensuality, whose is the fault, and where lies the responsibility? Are there none left to lift the standard of humanity up higher, instead of dragging it down to the dust? None who are not ashamed to stand by God and the right; to plead for purity, fight for heaven, and rekindle the sacred fire on the altar of religion, which bright angels lighted for us some score of years ago, but which the mocking breath of bold sensualism has rudely extinguished?

We might, perhaps, be in a position to answer these earnest heart pleadings, but we would rather wait to hear if there are no other voices of response than our own. Meantime, to show the possibility of discovering spiritual laws without the sacrifice of human rights, or freedom of conscience, we subjoin a reprint of the "ten spiritual commandments" and "ten laws of right" communicated through the mediumship of Emma Hardinge Britten, in a lecture given by her in London, about a year ago, on the "Creed of the Spirits," by one of the spirits of the WESTERN STAR circle. These commandments are not

offered as any finality, nor as a substitution for any higher views of truth, entertained by those who read them; but we point to them to show how rife with suggestions of the "higher law" Spiritualism may become, and how possible it is to be obedient to the purest and holiest truths, yet enjoy all that boasted supremacy of individuality, the rule of which appears to be the chief aim of the Spiritualists of this century.

SPIRITUAL COMMANDMENTS.

GIVEN BY THE SPIRITS THROUGH EMMA HARDINGE.

I. Thou shalt search for truth in every department of being—test, prove, and try if what thou deemest is truth, and then accept it as the Word of God.

II. Thou shalt continue the search for truth all thy life, and never cease to test, prove, and try all that thou deemest to be truth.

III. Thou shalt search by every attainable means for the laws that underlie life and being; thou shalt strive to comprehend these laws, live in harmony with them, and make them the laws of thine own life, thy rule and guide in all thine actions.

IV. Thou shalt not follow the example of any man or set of men, nor obey any teaching or accept of any theory as thy rule of life, that is not in accordance with thy highest sense of right.

V. Thou shalt remember that a wrong done to the least of thy fellow-creatures is a wrong done to all; and thou shalt never commit a wrong willfully and consciously to any of thy fellow-men, nor connive at wrong done by others without striving to prevent, or protesting against it.

VI. Thou shalt acknowledge all men's rights to be equal to thine own; and all rights whatsoever thou dost demand, thou shalt accord to others.

VII. Thou shalt not hold thyself bound to love, or associate with those that are distasteful or repulsive to thee; but thou shalt be held bound to treat such objects of dislike with gentleness, courtesy, and justice, and never suffer thy antipathies to make thee ungentle or unjust to any living creature.

VIII. Thou shalt ever regard the rights, interests, and welfare of the many as superior to those of the one or the few; and in cases where thy welfare or that of thy friend is to be balanced against that of society, thou shalt sacrifice thyself or friend to the welfare of the many.

IX. Thou shalt be obedient to the laws of the land in which thou dost reside, in all things which do not conflict with thy highest sense of right.

X. Thy first and last duty upon earth, and all through thy life, shall be to seek for the principles of right, and to live them out to the utmost of thy power; and whatever creed, precept, or example conflicts with those principles, thou shalt shun and reject, ever remembering that the laws of right are — in morals, JUSTICE; in science, HARMONY; in religion, THE FATHERHOOD OF GOD, THE BROTHERHOOD OF MAN, the immortality of the human soul, and compensation and retribution for the good or evil done on earth.

TEN LAWS OF RIGHT.

I. TEMPERANCE in all things, whether physical, mental, moral, affectional, or religious.

II. JUSTICE to all creatures that be, justice being the exercise of precisely the same rules of life, conduct, thought, or speech that we would desire to receive from others.

III. GENTLENESS in speech and act; never needlessly wounding the feelings of others by harsh words or deeds; never hurting or destroying aught that breathes, save for the purposes of sustenance or self-defense.

IV. TRUTH in every word or thought spoken or acted; but reservation of harsh or unpleasing truths where they would needlessly wound the feelings of others.

V. CHARITY: charity in thought, striving to excuse the failings of others; charity in speech, veiling the failings of others; charity in deeds, wherever, whenever, and to whomsoever the opportunity offers.

VI. ALMSGIVING: visiting the sick and comforting the afflicted in every shape that our means admit of, and the necessities of our fellow-creatures demand.

VII. SELF-SACRIFICE wherever the interests of others are to be benefited by our endurance.

VIII. TEMPERATE yet firm defense of our views of right, and protest against wrong, whether for ourselves or others.

IX. INDUSTRY in following any calling we may be engaged in, or in devoting some portion of our time, when otherwise not obliged to do so, to the service and benefit of others.

X. LOVE: above and beyond all, seeking to cultivate in our own families, kindred, friends, and amongst all mankind generally, the spirit of that true and holy love which can think, speak, and act no wrong to any creature living; remembering always, that where pure love is, all the other principles of right are fulfilled beneath its influence and embodied in its monitions.

All views of science are dependent on human intelligence and the unfoldments of intellectual knowledge. All views of theology are dependent upon intuitive perceptions, faith, or testimony derived from varying

sources ; hence, man's opinions concerning science and theology are subject to change, and depend on circumstances peculiar to personal experiences ; but the religion of right, morality, and love, and the commandments of life-duty, originating from the fundamental principles inherent in life and being, can never change until man ceases to be, or the harmonies of the universe are changed or annihilated.

MODERN AMERICAN SPIRITUALISM;

OR,

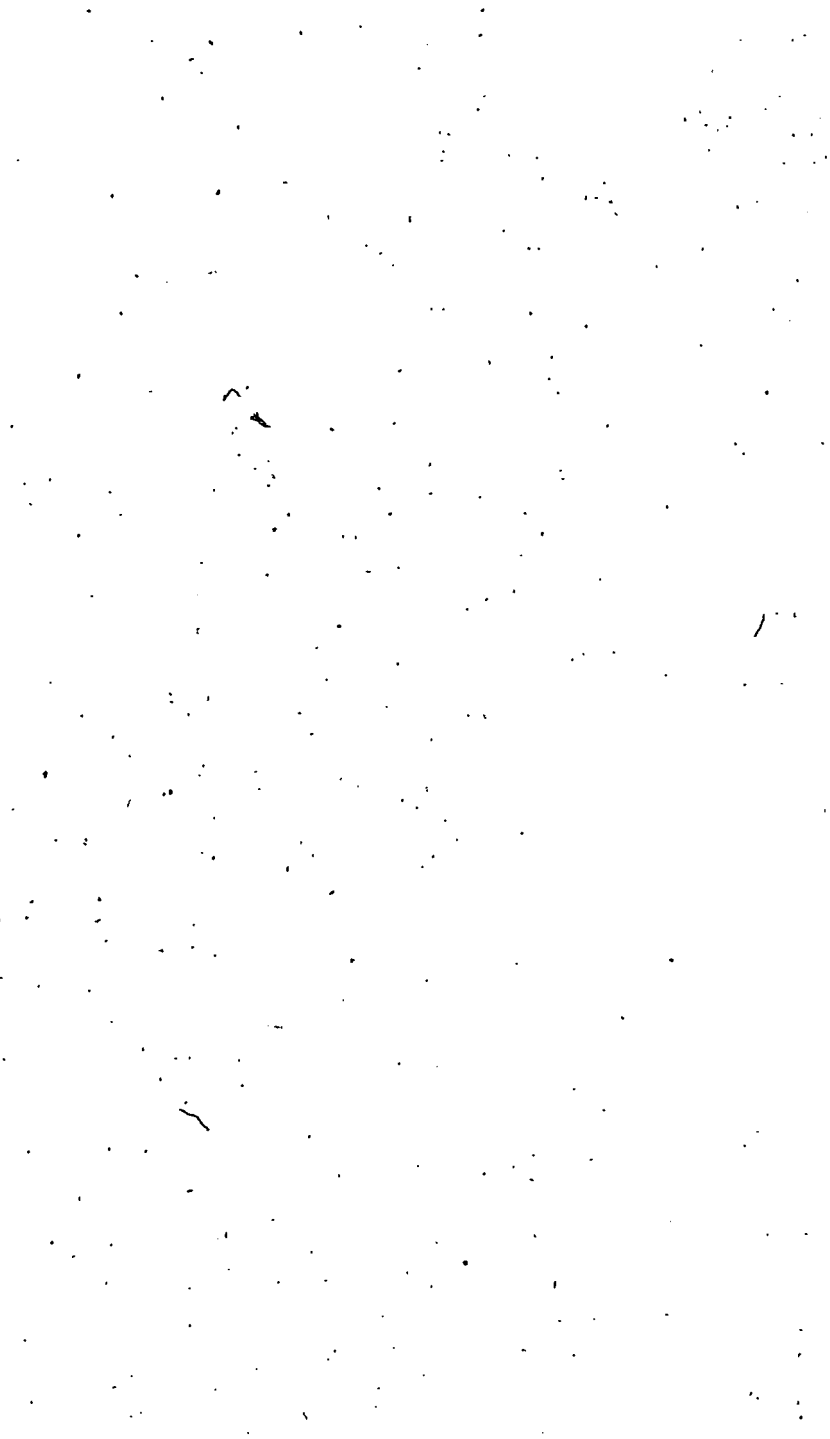
A HISTORY OF TWENTY YEARS OF OPEN COMMUNION
BETWEEN THE WORLD OF SPIRITS AND MORTALS.

BY

EMMA HARDINGE BRITTEN.

VOL. II.—CHAPTER V.

2



V.

PHYSICAL MANIFESTATIONS. A RÉSUMÉ OF ILLUSTRATIVE FACTS.

CHAPTER V.

Arguments Pro and Con. — The Iron Ring. — Testimony of Rev. A. J. Fishback. — Carrying Human Beings by Spirits. — Mr. Thos. Hazard's Testimony. — The "Coat Feat." — The Spirits in an Editor's Sanctum. — Transmutation of Metals, and sundry other Marvelous Phenomena.

"Therefore behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." — ISAIAH xxix. 14.

If we except the test facts of identity illustrated in the preceding chapter, no class of phenomena has been so rife with proofs of a direct, powerful, and intelligent supermundane agency, as that denominated by the generic title of "physical force manifestations." The most stringent argument against their acceptance has been their liability to become simulated by designing impostors.

This is true to a certain extent of all Spiritual manifestations, but in the class under consideration, and especially where the spirits demand the condition of darkness for the purpose of evoking a greater degree of power, it only requires that we should surround ourselves with an amount of circumspection which would render deception impossible, or liable to immediate detection. No truly honest medium will seek to evade opportunities for testing the truth of what is produced in his presence, and always provided that these opportunities are sought with

fairness and courtesy, and tendered with candor, there can be no more reason to attach suspicion to physical manifestations than to any other class of Spiritual phenomena. All involve the agency of an intelligence wiser, stronger, and more ingenious than man's. All call into action the agency of spiritual laws, the working of which, is unknown to man, and bears no parity to, or analogy with the laws of matter. Let it be remembered also that for a trickster to accomplish successfully the feats of wonderful strength, agility, and chemical change, denominated "physical force," curious machinery, prepared conditions, and, in most instances, collusion on the part of the performer would be necessary.

How constantly the most astounding phenomena on record have been given where all these adjuncts were wanting, and totally unattainable, every well informed Spiritualist is aware of; in fact, we need but point to the group of illustrative facts that we shall cite in this chapter, to show that in some instances, at least, the world may calculate upon the most infallible proof that the marvels under consideration have been wrought by purely spiritual agency.

As we are now recalling only the history of the past, we shall select our cases without any regard to the charm of novelty, and commence with reminding those readers familiar with the records of the movement, of the astounding phenomenon of an iron ring being placed in solid form around the neck of a medium whose head gave a circumference some seven inches in excess of that of the ring.

The circumstances of this feat, one of the most unequivocal and best attested perhaps in the annals of Spiritualism, can never be more clearly detailed than in the words of Colonel Danskin of Baltimore, the gentleman at whose residence the first demonstration of this kind was given.

Colonel Danskin is a man of wealth and high social position, and stands, in the estimation of a large circle of friends and business acquaintances, far above the possibility of suspicion, on any subject he may vouch for. The number and respectability of the witnesses, also, cited in his narrative, must be taken into account, whilst passing judgment upon its details.

In a letter to the *Banner of Light*, under date 1868, Colonel Danskin writes as follows:—

On the 20th of January, 1867, a youth, apparently about nineteen years of age, introduced himself to me, and stated that he, like the Davenports, could free himself, no matter how securely he might be tied.

After conversing with him sufficiently to convince myself of the probability both of his honesty and his mediumship, I proposed to investigate his claims that evening, provided he would submit to any test I might deem proper to apply. He readily assented, and presented himself at my dwelling at the appointed hour.

Meanwhile I had procured a pair of handcuffs, ninety-six feet of small rope, and a board about the height and width of his body, with twenty-five holes in it, each large enough to pass the rope through.

He was first handcuffed, then placed with his back against the board, and the ropes, after being securely fastened about his limbs and body, were passed through the holes and tied on the outside. Mr. I. H. Weaver, a large and powerful man, was present, and aided me in tying the youth. We both worked diligently for twenty-five minutes, and were both confident that no unaided mortal could free himself from such bondage.

He was then carried into an adjoining room, left there in the dark, and in four and a half minutes he walked in among us, with the board under his arm, and the handcuffs dangling from his fingers.

At this time, the First Spiritualist Congregation of Baltimore were holding weekly social meetings at Saratoga Hall, which, after some further experiments at my dwelling, I induced the medium to attend. The exhibitions there were perfectly successful. On one occasion an experienced sea captain was one of the committee on tying, and being skillful in handling the ropes, he did the work more perfectly and artistically, perhaps, than usual. Besides some ten or a dozen knots, which were tied behind the board, there were two loops around the neck, drawn nearly as close as could be borne without strangulation, and tied with all the skill of this skeptical mariner. But the medium came from under the cover,

after a few minutes, entirely free, and without any of the knots being untied. The greatest sensation, however, was created by the fact that the loops, which had been around the neck, were not at all enlarged, but still remained some six or seven inches smaller than the medium's head.

This singular occurrence made so strong an impression upon a gentleman present, that on the next day he went to a coachsmith's shop, and had an iron ring made, some seven inches smaller in circumference than the medium's head; and, bringing it to me, asked if I would place it, when next sitting with the medium, in connection with the ropes and handcuffs, and see what result would follow. I did so on three or four occasions without effect; but on Sunday night, some ten days after the ring was first placed in my possession, the medium was sitting in my dressing-room, a number of friends were in the adjoining chamber, and, after some forty minutes passed in the dark, he called me to come to him, his voice indicating fear or mental excitement.

Upon entering the room, we found him tied securely to a chair, the iron ring around his neck, and a portion of the rope wrapped around the ring. After carefully examining the ring, we extinguished the light, left him again alone in the room, and the same power that had produced this wonderful phenomenon released him from his fetters.

After this manifestation had occurred some five or six times in connection with the ropes and handcuffs, I tried the experiment with the ring alone, and sometimes he remained in the dark only two or three minutes before the ring would be around his neck.

At other sittings, fifteen or twenty minutes would pass before it was accomplished, and occasionally the effort would be unsuccessful, no manifestation occurring.

Mr. Forbes, for many years a minister of the Episcopal Church, was the gentleman who suggested the ring, and he, with the smith who made it, entered into a conspiracy to test the matter most effectually.

Another ring precisely similar in appearance was made, marked by four indentations while the metal was soft, and brought to the hall, at one of our public exhibitions, without the knowledge of myself or the medium. Watching their opportunity, they substituted the marked ring for the one originally used, and placed it under cover with the medium.

The manifestation was successfully given, but the time was somewhat extended, and the medium was very much exhausted. The first ring had been thoroughly magnetized by our invisible friends, and the other had not. Had I known the purpose of the parties, I would not have permitted it; for although the intention was, probably, not unkind, it might have caused much annoyance and injury to the medium.

I embody in this article the certificate of Mr. Forbes, and append that of some thirty others who have witnessed the manifestation, not because

I deem it necessary to offer any corroboration of my own statement, for it is entirely immaterial to myself, personally, who accepts or who rejects the facts here narrated ; but because, in presenting an account of this remarkable phenomenon, I desire to have the evidence perfect and complete.

By special invitation a party of eighteen or twenty gentlemen was assembled in my parlors one evening, for the purpose of investigating this wonder that was now exciting the public mind, and among them was one of the most learned and eminent of our medical men ; a man who stands foremost among the scientific celebrities of our city.

He, with two others, forming the committee, carefully examined and marked the ring previous to the manifestation. The medium retired to the adjoining room, and in a few minutes returned with the ring around his neck, and remained in the parlor among my guests some fifteen or twenty minutes, giving ample opportunity for the most careful scrutiny.

The distinguished gentleman to whom I have before alluded, after submitting the ring to the closest examination, after passing the edge of his penknife around the entire circumference of the ring, while it was upon the medium's neck, said to me :—

“ Mr. Dan-kin, I will not attempt to say by what power this effect is produced, for it is beyond the known laws of nature ; but I do say, sir, that the fact to which you invited our attention has been unquestionably established.”

Once, when only three persons were present, the medium, a friend, and myself, we sat together in a dark room ; I held the left hand of the medium, my friend held his right hand, our other hands being joined, and, while thus sitting, the ring, which I had thrown some distance from us on the floor, suddenly came around my arm. I had never loosened my hold upon the medium, yet that solid iron ring, by an invisible power, was made to clasp my arm, thus demonstrating the power of our unseen friends to separate and reunite, as well as to expand the particles of which the ring was composed.

In the earlier manifestations of this remarkable phenomenon, when a portion of the rope was wrapped around the ring, some cavilers, more captious than wise, suggested that a joint in the ring might be concealed by the rope ; but when the rope was dispensed with and the naked ring was used alone, then all intelligent skepticism was silenced.

And now, Messrs. Editors, in conclusion permit me to say that this simple fact, occurring as it does outside and independent of all the known laws of nature, is not only potent in its defiance of those maligners of physical mediums, who call themselves Spiritualists, but it appeals with direct and irresistible power to every phase of skepticism but two ; the

one being based upon hopeless imbecility, and the other the result of invincible hostility : and with neither condition do I desire to interfere, my personal efforts for the propagation of our divine philosophy being directed only to those who have sufficient intelligence to appreciate its value, or sufficient candor to avow their convictions.

Yours respectfully,

WASH. A. DANSKIN.

BALTIMORE, MD., Nov. 24, 1867.

Accompanying the advertisements which invited the public to witness the extraordinary manifestations above described, the following testimonial was published, signed by Francis H. Smith, Esq., a well known merchant, and thirty other prominent citizens of Baltimore.

We, the undersigned, hereby testify that we have attended the social meetings referred to in the above advertisement, and that a "solid iron ring," seven inches less in size than the young man's head, was actually and unmistakably placed around his neck. There was, as the advertisement claims, no possibility of fraud or deception, because the ring was freely submitted to the examination of the audience, both before and while on the neck of the young man. (Signed, etc., etc.)

It is an unfortunate circumstance, however much of additional interest it may attach to the lives of modern mediums, that their career is for the most part one of public persecution, private suffering, and ill-requited toil. Many of them are called upon to contend with the antagonism of friends, and the opposition of their nearest of kin. Not a few suffer from ill health, frail constitutions, and other morbid conditions of temperament. All that have ever yet been known to the author have had to taste the cup of martyrdom, some to quaff it to the very dregs; indeed, the most highly favored of these strangely endowed children of the spirit are those who earliest sink beneath their cross, and lay their burdens down with broken backs rather than broken hearts. This was the lot of Colonel Danskin's young protégé. A fragile constitution, impaired as it would seem by injudi-

cious treatment and pernicious home influences, at length yielded to the action of rapid consumption.


The harpstrings, too rudely swept, snapt in twain, and the young and promising instrument, through whom such pæans of marvel had been entoned, sank into the stillness which the echoes of eternity alone can break. We have not detailed more than a tithe of the wonderful powers wherewith this youth was endowed. Many others have manifested some fragments of his many gifts, but few, if any, have given evidence of such a remarkable combination, or faded out so soon from the power of the persecutor and the hope of admiring friends.

Amongst the immense and ever accumulating records of supermundane powers which are filling the columns of our Spiritual journals, it now seems impossible to present any phase which the spirits have not fully exhibited.

During the ordinary demonstrations of the dark circle, held under stringent test conditions, voices are heard in the well-remembered tones and accents of recognized friends and acquaintances.

Hands, arms, forms, and faces are felt, seen, and identified, and warm breathings and soft caresses are bestowed on those who have the best reasons for connecting these tokens of love with some precious being mourned as lost and gone.

Unwilling as we are to inflict upon our readers narratives so well worn and continually reduplicated that no claim of special interest can now be made for them, we feel the propriety of handing down to posterity specimens of every form in which the spirits of the nineteenth century have made their mark upon the age. Whether the methods may be preserved, changed, or canceled in future generations, the testimony of the present hour is equally of importance.



around his neck, and thence to the back of the chair, around the top bar of which I again tied it, at the same time placing, unobserved, a little slip of tissue paper in the bight of the knot, which must of necessity have fallen out, had the knot been untied. From thence I carried the ends of the rope some feet to a piano, under which I put them together, at the same time laying, unobserved, a small key in the two ends of the rope.

Believing Dr. Ladd to be now securely confined; all except him left the room. I closed the door. In from three to five minutes, a signal rap was heard, and we proceeded to examine him.

He was sitting in a deep trance, in the precise position we had left him, his coat lying some distance from him on the floor.

I examined minutely the knots and fixings of the rope, and found them in every particular precisely as I left them, tissue paper, key, and all, save that the folds of the rope that now rested on the shirt sleeve had been slackened by the removal of a thick coat. Having satisfied myself of the reality of this performance, we were notified to again leave the room, and shut out the lights.

Less time had elapsed than before, when we were summoned by a rap to return. We found the medium still sitting in a deep trance, with his coat again on him, and the rope, knots, tissue paper, and key precisely as we had left them.

I have no comment to make on this manifestation, further than to say that, admitting the facts to be as stated, it appears to me that it requires greater "credulity" to believe the performance to have been the result of "trickery," than to believe it to have been accomplished, as it purported to have been, through the intervention of intelligent beings of another sphere of life, whose knowledge of the laws that govern matter exceeds that of mortals who dwell on earth.

THOMAS R. HAZARD.

VAUCLUSE, R. I.

CASE IV.

The editor of the *Cincinnati National Union*, of January, 1865, publishes the following very candid statement of the physical manifestations which occurred in his own editorial sanctum.

Our paper of last week contained an extract from a letter written by Judge A. G. W. Carter, of this city, to the *Banner of Light*, a Spiritual paper published at Boston, giving an account of a séance held in the city, at which the spirit of Leu Woodruff, a well known local editor, made itself manifest.

This it was, we presume, which led the Judge to propose having a

séance in our office, to which we willingly assented, although with many doubts and misgivings as to any important results, confidently expecting that the Judge would be disappointed on account of the presence of so great a skeptic, and inveterate disbeliever generally, as ourself.

We were requested to procure some musical instruments, a cord, and to invite a few friends.

We procured a snare drum, a tambourine, a guitar, a fife, and a very strong new cord, and on Thursday night, duly provided, awaited the coming of our guests, who were as follows : —

Judge A. G. W. Carter and lady, Charley Carter, Col. William Oden, Captain Smith, Thomas Shinkwin, short-hand reporter, William P. Brannan, the poet artist, and George J. Guilford, formerly of the press.

Colonel Oden was represented as a most powerful "medium," and through him it was expected the spirits would make themselves manifest on this occasion.

We seated ourselves around a common office table, on which we placed the musical instruments and rope. The lights were turned off, but the medium declared there was entirely too much light coming in at the windows and from the stove, although there were curtains at the former.

We however improvised more substantial ones out of great coats and shawls, and smothered the fire with slack coal. Meanwhile, the spirits had taken advantage of the partial darkness, and completely tied Mr. Oden to his chair, the rope passing around his crossed hands so tightly as to prevent the free circulation of the blood, and knotted most firmly in several places.

This was done so quickly, that no one was aware of it but the medium himself, who gave us the first intimation thereof, by declaring that he was tied, and that a little too tightly for his comfort.

The lights were put up, and we all satisfied ourselves that Mr. Oden could not possibly have tied himself in the manner in which we beheld him bound.

A spirit then reported himself through rappings and the alphabet, as "Len Woodruff," a double rap being given at the call of the letter O.

The question was then asked, —

"Shall we have good manifestations, to-night?" Answered by unmistakable raps in the affirmative.

Pleased with this assurance, Mr. Shinkwin tied another rope around Mr. Oden's neck to the chair behind him, which, shortly after, was thrown into Mr. Shinkwin's lap, and upon raising the lights, Mr. Oden was found tied as at first, with the single rope.

The lights were again put out, when almost as quick as thought the most ravishing sounds emanated from the guitar.

Songs were hummed by some of the party, and the guitar accompanied

the singing. It imitated the chimes and the ringing of bells, swinging to and fro almost the entire width of the room, the wind caused by its oscillations being felt by every one present. The sounds ensuing were most charming, and superior to those we ever heard produced by mortal hands from a similar instrument. It rang out a fire alarm, imitating the sound of bells to perfection.

We could hear it above our heads, and ever and anon touching the ceiling high above us. Every few minutes the lights were put up, and Mr. Oden would be found tied as usual, with the guitar balanced sometimes on his shoulder and head, and at others upon the drum or the table.

We would hold out our hands, and the instrument would bound and rebound therefrom, every once in a while giving some of us love taps with a little more force than seemed absolutely necessary to convince us it was there.

Another spirit now made itself manifest, and the question was asked, if it was the spirit of Col. Martin, when the reply was in the affirmative. But few of our old citizens who do not remember "Poor Colonel," one of our best local editors, formerly connected with various newspapers of this city, and who has been dead about twelve years. This spirit took up the tambourine, and similar manifestations were made to those on the guitar.

Mr. Shinkwin asked the following: "Colonel, can't you give us a fist item to-night?"

The words were scarcely out of his mouth, when he received a smart tap on the head as if from a closed fist. We all concluded this was emphatically one of the Colonel's "fist items," a technical phrase among printers and editors, signifying a small item characterized by a "fist."

Towards the close of the manifestations, three of the instruments were played at once, namely, the guitar, tambourine, and drum, while the table quivered like an aspen.

We have only given a few extracts from the editorial narrative of Colonel Oden's séance, for the reason that the rest of the manifestations, although reported to have been exceedingly powerful, and full of new and startling interest to the observers, contain only a repetition of the phenomena so familiar to most of our readers, in records of similar scenes. The editor's frank and naive report of his Spiritual experiences concludes with the following remarks:—

Now as to attempting to explain the cause of these manifestations, or to say from whence they came, we beg to be excused. Not knowing, can't say.

Of one thing, however, we feel certain; and that is, that there was no collusion and no trickery in their production.

We have given a plain and truthful statement of the scene at our office, for every word of which we pledge our honor as a public journalist. Our readers may conclude with us, that "there are more things in heaven and earth than are dreamt of in our philosophy."

CASE V.

The following narrative of remarkable phenomena may possess special interest from the fact that they occurred in connection with the medium, Mr. Ruggles, through whom many of Professor Hare's most remarkable experiments in physical manifestations were procured.

The learned Professor's stringent methods of testing every form of phenomena submitted to him must be remembered in this connection, and though Dr. Peters' narrative does not contain all his own modes of carefully scrutinizing what he received, those who are personally acquainted with him can vouch for the fact that he was the last man that could have been imposed upon by any jugglery, however well executed.

TRANSMUTATION OF METALS BY SPIRITS.

PHILADELPHIA, *April 18, 1858.* — Being in this city on a visit, I embraced the opportunity to call on Professor Hare, to see what new discoveries he was making in Spiritualism.

The manifestations that are taking place before the analytical mind of Dr. Hare, in his laboratory, are certainly the most extraordinary, and of a kind the world has never seen or heard of, which will force conviction upon the minds of those who are even determined not to believe, for the very reason that, under the circumstances, it is impossible for mortal man to do them. A manifestation that is now frequently made is the changing a copper cent, in a few minutes' time, into a piece of gold. The Doctor has quite a number of pieces of gold, all of which have been changed by the spirits from copper cents. He showed me a solution of Russia platinum, made from the ore by the spirits. Also a piece of pure silver, weighing 3,980 grains, which had been converted into a fluid state by the spirits, and then changed back to the original solid mass. He placed at one time a number of coins of different kinds, gold, silver, and

copper, in a glass jar, closely corked, and then put the jar containing the coins into an empty wooden box, which was then also closed. In three minutes — the Doctor standing by with his watch in hand — it was changed into a two-and-a-half dollar gold coin.

After he had examined it, and placed it again in the jar, and then in the box, in five minutes it was converted into the same kind and number of coins he had put in.

On another occasion, he placed a number of coins of different kinds, in like manner, in a jar, and had them converted into a solid mass in a few minutes. The spirits then changed this solid mass of metal into the same number and kinds of coin he had put in.

I will now state what I saw myself.

Dr. Hare, the medium, M. Aug. Ruggles (a young man 18 or 19 years of age, to whom I was an entire stranger when I entered the laboratory), and myself, were all who were present. The medium seated himself before the spiritscope, which was upon the table, Dr. Hare and myself being on the opposite side.

After a few minutes, the spirits said, through the spiritscope, "Let Dr. Peters put two glass tubes and two pieces of Russia ore in the box." Dr. Hare then got me two glass tubes about six inches in length, and half an inch in diameter, hermetically sealed at the ends, and also two pieces of Russia platinum, each about the size of a common bullet. The box into which I was to put them I examined carefully. It was on the table before me. In this box I placed the two glass tubes and two pieces of platinum, closed it, and remained with my two companions perfectly motionless, with our eyes fixed on the box, until Mr. Ruggles, sitting at the spiritscope, read off the words, "We have a present for Dr. Peters; let him open the box." I obeyed, opened it, and found the two pieces of Russia platinum inside of the two hermetically sealed glass tubes.

The author, like many other Spiritualists who were favored with admission to Professor Hare's laboratory, has seen several large pieces of metal enclosed within a glass bottle, the neck of which was not more than one half the diameter of the enclosed mass. The brittle nature of the bottle forbade the supposition that the metal could have been poured therein in a liquid state, neither could the bottle have been blown around the metal by any known process.

A still more remarkable case of transmutation, if such the phenomenon may be called, was practiced by the spirits in the presence of Dr. Hare, Mr. DeWolf, Mr. Weston, a merchant of Rochester, and several other gentlemen, who were in company together on a certain occasion; with young Ruggles the medium, at Mr. Weston's lodgings in New York city.

Mr. Weston, by desire of the spirits, put a silver quarter of a dollar under a tea-cup, in the presence of all the company, and in a few minutes, being desired by the raps to remove the cup, a square piece of gold was found in place of the silver coin. The gold was tested and proved to be of the purest quality, apparently but recently melted. All the parties present have borne their testimony in several public assemblies, to the truth of this statement.

As it would be impossible even to catalogue the various modes in which spirits have exhibited their power in the direction of physical force, and as our space will only permit our incidentally referring to this class of manifestations in future, we shall conclude with a brief summary of one month's record, gathered from a few of the journals of the day.

The *Washington Constitutional* chronicles the cabinet séances of young Frank Gunnell, who, in addition to all the phenomena given through the Davenport Brothers, repeatedly freed himself by spirit power from a pair of jail handcuffs, which were unlocked and thrown from the cabinet in a few seconds of time.

The editor of the *Lynn Reporter*, Lynn, Mass., gives an account of a séance which he attended with a child about thirteen years old, when a heavy piano and other pieces of furniture were moved without human contact in the light, and during the dark circle, fruits, flowers, confectionery, statuettes, and numbers of other articles were brought into the room through closed doors, and placed

in the laps of different persons, all of whom sat with clasped hands throughout the séance. The hair of the ladies was dressed and disarranged, their ornaments removed, direct writing was given, caricatures and drawings most rapidly executed by spirits; and all these things were done under the most guarded test conditions.

The *Ionia* (Mich.) *Sentinel* details the particulars of a public séance in which the medium was a Miss Van Wie.

The cabinet used on the occasion was first thoroughly examined by a committee chosen by the audience.

The medium then submitted her dress and every portion of her clothing to the inspection of a number of ladies appointed for that purpose, and afterwards permitted herself to be handcuffed, tied, and placed in the cabinet. The moment the doors were closed, the curtain before the square opening of the cabinet was lifted, and one after another, in rapid succession, forty-five different varieties of fresh flowers were exhibited, besides a number of hands of all sizes and forms, some adorned with rings, bracelets, and ruffles. Miss Van Wie's hands, in the mean time, had been painted red by the committee, and other marks of identity put on her fettered wrists.

Miss Ives of Salem, Mass., the daughter of a respectable merchant in that town, was reported to have become a writing medium, through whom letters of the most interesting test character were written by the spirits at dark séances; and to different persons, strangers to the medium, but by whom they were joyfully hailed as test facts of their spirit friends' agency.

In South Royalton, Vermont, Mr. Merrill rejoiced in the mediumship of his daughter, a young girl of fifteen, and, during this period of special note, communicated to the *Banner of Light* the remarkable fact that his family and friends were then receiving each week sheets of paper folded like journals, and covered with writing in red

and black ink in imitation of type. The printing thus produced was fine, unique, and clear, and at times the visitors at Mr. Merrill's circles could see the luminous hands that were busy in executing these wonderful productions.

Through the mediumship of Mrs. Libby White of Sodus Point, New York, tests of the most remarkable kind, through rapping, writing, and other powerful phases, were given; but during the period in question, the following singular and striking phenomenon was produced.

Dr. Ostrom, M. D., writing to the *Banner of Light*, says: —

I was solicited by my spirit wife (who left the physical form some six years ago) to obtain materials for making paper flowers, stating that she would make them the same as she did while in the earth-form. This I conceived to be impossible; but as she appeared so sanguine that it could be accomplished, I obtained the materials.

After the tissue paper had been privately marked, it was placed with other materials in the centre of a large dining-table.

Some twelve of us then sat around it, joining hands, the medium's hands being also held during the séance.

As soon as the light was turned down (but not so much but that we could discern each other), the paper commenced rustling, as though it was being folded, and soon the shears commenced cutting it.

What seemed to us most singular was the extreme rapidity with which all the movements were made. No earthly being could have used those shears with one tenth part of that velocity.

In a few minutes there were loud raps on the table, announcing that the task was finished. On turning up the lights, we found a beautiful bouquet of flowers, still wet from the gum-water used in putting them together, and pronounced by competent judges to be finely made.

The bouquet consisted of thirteen flowers, besides several rosebuds, with the usual number of leaves, of the ordinary size of paper flowers. The time occupied in making it was only seven minutes.

The fragments that lay strewn over the table were compared with the flowers, and found to be parts of the identical paper that I placed on the table.

At one of our circles, we were directed to place under the table paper, thread, and a common pocket-knife, closed; also a few leaves from a plant

that was in the room. In about fifteen minutes we were told to let the most skeptical person in the room take up the paper. There was found written on it an invocation and two addresses to the circle, each by different spirits. Nearly half of one of the sheets was cut in fifteen slips or billets, and on each one was written an appropriate motto or symbol, in different handwriting, with the name of the spirit signed thereto. They were all recognized as being friends in spirit-life. The leaves were arranged in the form of a bouquet, and the billets were doubled around the stems and tied with the thread. We compared the billets with the paper that was cut, and found they fitted exactly; but one piece was missing. After searching for this for some time, we were told to look under the chair of our skeptical friend who had sat on the opposite side of the table to the medium, and there we found it pinned to the bottom of the chair. We recognized the writing as being that of the gentleman's spirit-wife.

And here our record must close, shutting out, however, numbers of similar cases attested with all the strength of still living and respectable witnesses, and nearly all varying in some slight detail from every other one in tokens of ingenuity, special identity, and intelligence characteristic of the spirit purporting to be the agent of the phenomenon.

To attempt any explanation of how these wonders are effected, even with all the advantage of having conversed repeatedly with intelligent spirits on the *modus operandi*, would be almost as useless as to discourse to an African savage on the nature and functions of the magnetic telegraph. The only attempt at explanation which spirits can communicate to us at present is, that the spiritual body which we call soul, whether before or after the change of death, is in its substance and nature all force.

It is the primal essence, the original, primordial element of force, and spirits call it the life principle.

Light, heat, magnetism, electricity, and all other modifications of force, proceed originally (say our spirit informants) from one element, and that only exists in its totality as the life of animated beings.

In Spiritual phenomena, the spirits use the special ex-

halations which proceed from certain organisms, as the pabulum which, in combination with special organisms amongst themselves, acts upon the principle of electrical and magnetic forces.

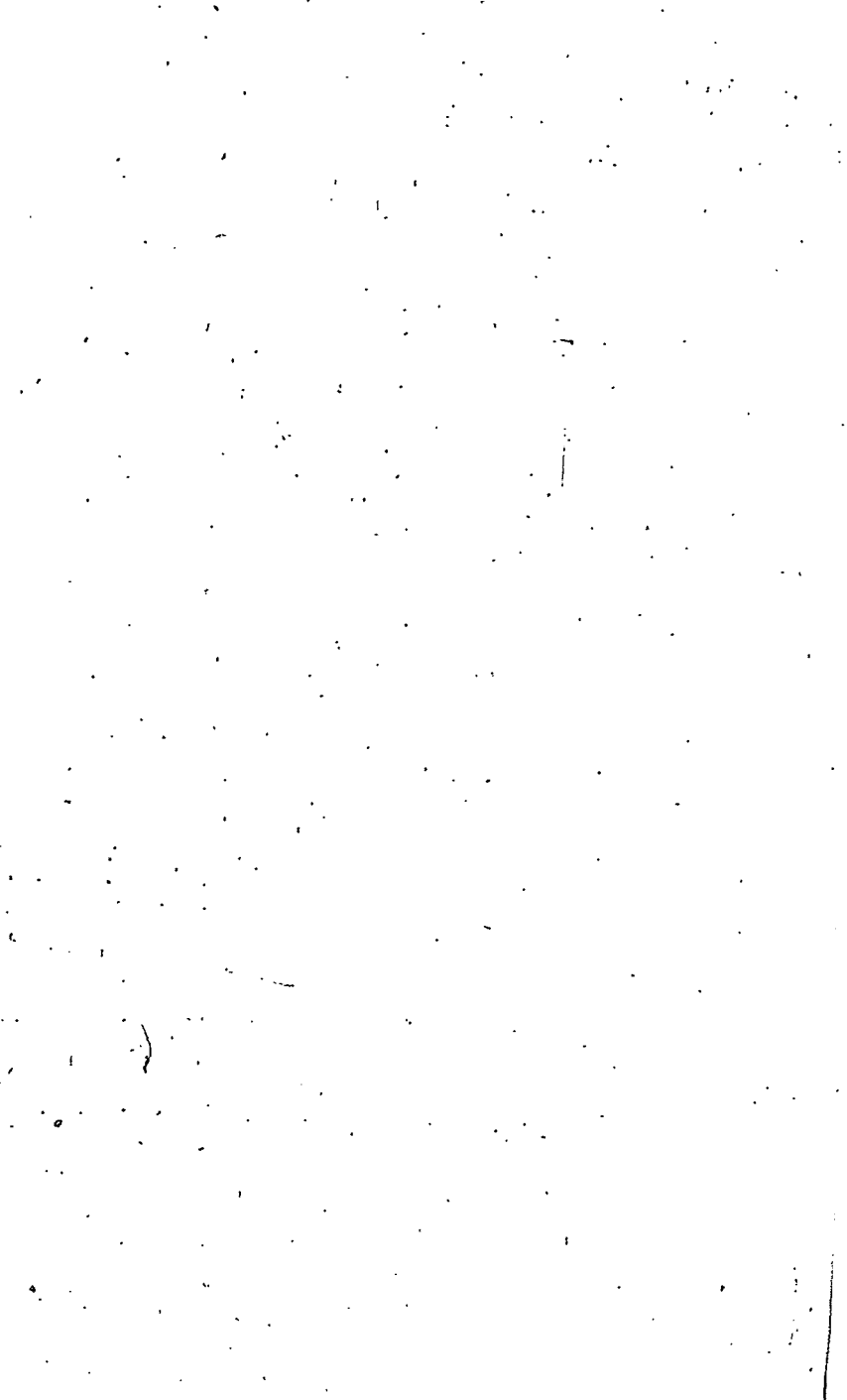
The ability to form a battery between the emanations of a spirit and a mortal involves no strange or mysterious procedures to the spirits, although the application of these methods is with them as new and experimental, as with us it is marvelous and incomprehensible.

The whole process involves the working of forces which have little or no analogy with material laws; hence science can never explain or apprehend them by matter.

More of the scientific methods of these spiritual laws we shall write hereafter; for the present, we emphatically protest against the force of self-styled scientists attempting to gauge "the things of the spirit," by the formulæ of materialism.

There are evidently no analogies between the laws of the two worlds.

With patience, humility, and earnest endeavor, man may hope in time to comprehend and even apply the powers which spirits make use of in their communion with mortals, but this mastery of the laws and forces of a higher existence will not be yielded up at the rude demand of egotistical human learning, nor conferred, like pearls cast before swine, upon the careless and apathetic marvel seeker! Whenever the day of complete spiritual unfoldment dawns upon us, we must have earned the light we rejoice in; until then, "The light shineth in darkness, and the darkness comprehendeth it not."



THE WONDERFUL EXPERIENCES OF DR. CYRUS LORD AND HIS GIFTED DAUGHTERS.

A SKETCH BY EMMA HARDINGE BRITTEN.

PART I.

THOSE who sit at the spirit circle in the attitude of careless investigation, seekers after the marvelous, or *blasé* valetudinarians in search of a new sensation, can form but little idea of the mills of martyrdom through which the ministrations they temporarily enjoy have been ground out. Few indeed, if any, of the mere surface observers of Spiritual phenomena can realize the pains and penalties of mediumship, or the amount of endurance and privation through which its forces have been evolved. "What would I give to be a medium!" "Why can I not be a medium?" and "O how much I would do, were I a medium!" are expressions so commonly poured forth, that it might be worth while for such aspirants to become temporarily endowed with the much-coveted boon of mediumistic power, in order that they might judge practically of the usurious rate at which the gift must be paid for; but as we can neither command nor bestow it, nor yet purchase it with silver and gold, we commend a careful study of the following pages to the attention of those who, whether within or without the ranks, have not lifted the veil which conceals the inner heart of the mystery called mediumship.

The sisters Annie and Jennie Lord have enjoyed a mediumistic reputation for so many years, and their services as public exponents of the power of spirits to communi-

cate have been so severely tested and proven, that their names are more widely identified with the progress of the movement than that of any other medium in the field of marvel and mystery, the Fox family alone excepted. Both these ladies commenced their career as mere children, and are still young, but it seldom happens that the subjects of biographical sketches owe so much of their renown to their progenitors as do these wonderfully endowed mediums. That this generation has ever been illumined by their marvelous gifts, is due entirely to the patience, self-sacrifice, and almost heroic devotion of their good father, the subject of this little sketch.

As a specimen of what can be done in such directions, and what deep debts of gratitude the enlightened Spiritualists of this generation owe to many an unknown martyr, we propose to give a few extracts from the MSS. of experiences kindly furnished us by Dr. Cyrus Lord.

The tone of genuine honesty and frank simplicity which pervades Dr. Lord's journal induces the writer to give most of his narrative in his own words; indeed, it could gain nothing by the polish of editorial correction, for no candid reader can peruse it without at once realizing the deep earnestness and truthful spirit in which it is given. The author has only to add that every portion of the recital has been carefully verified, and that the searching scrutiny which has been instituted into the history of Dr. Lord and his wonderfully endowed children has failed to detect one single misstatement or point of exaggeration.

In the year 1853, Cyrus Lord resided with his family in Auburn, Maine. During the month of March he was attacked by lung fever, and for several months his recovery seemed doubtful. When at last convalescence set in, and the invalid was able to take the air abroad, he was unfortunately thrown from a carriage, dislocating one

shoulder, and breaking two ribs. It was under the weight of this new affliction that Mr. Lord's attention was directed to Spiritualism, through the revelations of a Mrs. Greenlaw, who was practicing as a medium at the time of the accident in Auburn, and who gave Mr. Lord many remarkable and convincing evidences of spirit communion. Mr. Lord entered a suit against the town of Danville for damages in connection with his accident, and being fortunate enough to gain a verdict, he was informed by his spirit guides that he must devote his newly acquired means to travelling and practicing as a healing medium, for which office he was assured he had remarkable endowments. It was from these circumstances, it would seem, that Mr. Cyrus Lord became a Spiritual doctor, and used his gift for many years for the amelioration of human suffering. We now proceed to give extracts from Dr. Lord's own narrative.

June, 1854. — I moved my family to the town of Livermore on the banks of the Androscoggin. Here I was, and for what? The heavenly hosts only knew! Away from business, away from old friends and acquaintances, away from everything except my family and the spirits. An old acquaintance called on me, and wished me to tell him why I moved to that place. I answered I could buy my fire-wood cheaper, for I could not think of any other reason. As I began to recover from lameness, I felt anxious about business, but the spirits wanted me to remain as I was for a time, promising to assist me; but I could not see through what then seemed to me to be darkness, though time has unfolded the mystery.

Again, in the fall of that year, I thought I should like to know what I came to Livermore for. My family wished that some good medium was with us, but I said, Let us form a circle. This we did, our circle consisting of myself, wife, and four children, and to our great astonishment we had rappings and tippings from two sections of the table. I found also that I was a powerful developing medium. We continued our evening sittings until they seemed in those early days truly wonderful. Our furniture moved around in every direction. The tables turned up and swung about, and when I put my little boy in the box of a large table, it would travel around the room with him, in an astonishing manner.

My daughters Jennie and Flora were at this time the mediums, and Jennie, besides rapping, being entranced, would give us directions. In a short time the manifestations proved so truthful and inspiring that we could not endure to go to rest without our circle. Still we were obliged to keep our proceedings a profound secret, as our neighbors would have ridiculed us and attributed our manifestations to the powers of darkness. At some of our circles guns were fired, doors were opened and shut, and finally I was requested by the spirits to procure a tenor drum and hang it up. At first all was silent, but after a time the drum was sounded, and then Jennie, entranced, said there was a band of spirits present who wished to form a musical circle. . . . When the spirits found I understood what they wanted, they expressed their delight by rapping all around the room, and sounding the drum. At length a spirit announced himself as J. M. Hector, a guitar player. I said, —

"Well, Mr. Hector, what do you want of me?"

He replied, "I want you to buy me a guitar, and I will play upon it."

"But," I replied, "a guitar is very costly, and I don't know where to find one."

Then he said, "Write to Mr. J. W. Stearns, of Auburn, Maine; inclose five dollars, and he will send you a guitar."

This I did, and after a short time received the following answer: —

"DEAR SIR, — Your order has just been received. You wish me to send you a guitar. I do not deal in musical instruments, but I will send, for the five dollars inclosed, one which a young man left in pawn with me, but which he has never redeemed. The guitar is worth a great deal more.
Yours respectfully, J. W. STEARNS."

The moment the guitar was unpacked, rappings were heard all over it, like the droppings of water. Mr. Hector soon announced himself, and influenced Jennie to write that he would play on that instrument as soon as he could get control over it. That evening at our regular circle Jennie was entranced, and the spirit of a Miss Emily Macomber presented herself. I said, —

"Good evening, Miss Macomber; what do you want of me?"

She replied, "I want you to get a bass viol."

"For what?"

"I will play upon it."

I said, "Can you play?"

She answered, "I could, when in the body."

On the next evening Miss Macomber was again present, and I said, "Miss Macomber, what about the bass viol? You know they are very expensive instruments, and I am in the country, and I don't know that I can get one this side of Boston."

She replied, "O, yes, you can, you can get one in Canton, of Mrs. Simmons."

The next day I started for Canton, found Mrs. Simmons, and inquired if she had a bass viol for sale. She said, "I have a double bass, that was my husband's, but it is not for sale."

I said, "Will you let it to me, and if it suits, I will buy it." She consented, and I took it home, everybody staring at me all the way.

When I arrived at home, the spirits were very jubilant over my prize. My wife, whose orthodoxy was at that time pretty strong, was not quite so well satisfied. In the evening, Jennie being entranced, the spirit of Squire Simmons presented himself; expressed great delight at our possession of his bass viol, and promised as soon as he could make the conditions; to come and play upon it. The next evening, Jennie, entranced, described the spirit of a man most singularly dressed, who represented himself as a Highland piper. He promised to join the spirit band, declaring he could play on anything, from the bagpipes to a common hand-bell.

Next a drummer reported himself, giving the name of King, and announcing that he, too, should take part in the band.

I asked him with some trepidation if he wanted me to buy a drum, but he told me where I could borrow one, which, he said, would do for the present.

When I had got all these instruments together, my wife asked, as perhaps many other people's wives would have asked under similar circumstances, "If I meant child's play," and whether I really could believe, "that spirits would come and play on those things." I said I thought they would; nor was I deceived in my faith, for they did come, and did play on one and all, to the great joy of all our circle; but I must not anticipate.

The music did not come directly I had procured the instruments, although rappings were heard upon them, and they were also moved about, and the spirits seemed delighted that they were in the house.

It was about this time that I was favored with what to me was a very glorious vision. One beautiful evening just after sunset, I was standing by the side of the Androscooggin River. I cast my eyes to the west, and saw a beautiful mellow light, coming like a bird, flying up and down. When I first saw the light, it was the size of a large globe, but when it got about midway of the river, it stretched out the length of a man, came across, then resumed the same form that I first saw, and disappeared. At our circle in the evening, Jennie, entranced, said,—

"The light which you saw was the spirit of Emanuel Swedenborg." As she spoke, the room seemed to be filled with spirits, and the raps sounded in every direction. At the next evening circle, Mr. Amasa

Alden (by request of the spirits) was present; before this, they would not consent to any one's coming in, besides my own family; but as Mr. Alden was a musician, they thought he would help the manifestations, and he was present at all our circles, after that time, until we left the place. At the next evening circle Jennie was entranced, and I asked when they would give us music. They answered by loud raps, "Seventy." I asked, "Seventy hours?" They answered, "No." "Seventy days?" They answered "Yes." For seventy evenings we sat from seven until nine o'clock. During all this time we had a great variety of manifestations, such as rustling, like one walking through the room in silk, opening and closing doors, firing heavy guns, blowing of horns, spirit-voices, and sounds as of a band of music in the distance, etc., etc. Now this sound went abroad, and people began to come, day and night. Still we would not admit any one without the consent of the spirits.

At one of our evening sittings, the spirits said we must get a melodeon for them to play upon. This was a hard task to accomplish, and I said so, for I didn't even know of any one that had such an instrument, at a less distance than twenty-five miles. The communicating spirit, however, whose name I knew, said that there was one nearer than that, and she named Elder Nutter, a man who resided about five miles away.

I answered, I was quite sure it was of no use going there, as I knew the Elder set a high value on his melodeon, and kept it to entertain company with. Still they urged me to go.

When I announced to my wife, the next morning, that I was actually going to Elder Nutter's to ask for his melodeon, I believe she thought I had gone crazy. Arrived at the house, I knocked, was admitted, and though we had no acquaintance together, I at once frankly told him my errand, and how the spirits had sent me to ask him to lend me his melodeon for them to play upon. At first he stared at me in astonishment, but when I had finished, he commenced without a word to pack up the instrument, and help me put it into my wagon. Giving my address, and assurance that I would take good care of his instrument, I returned home, and that evening had grand manifestations of rejoicing from the spirits, over my success. Subsequently, they requested me to purchase a triangle, hautboy, horn, bells, etc., etc., all of which I faithfully complied with.

At first the melodeon was sounded, a few notes at a time; then one instrument after another gave out sounds until all were used, but no concert of action was attempted, nor did the spirits produce any great musical effects, until one evening, when Jennie was entranced, the spirits said they could give us no music unless the room was darkened.

This was the first intimation I had had that the music was to be given

in the dark, and had I expected this, I don't know that I should have been willing to incur so much trouble and expense. It was too late to retreat now, however. We accordingly darkened the room, when the melodeon was played upon in a style which repaid us for everything.

That night the manifestations were truly wonderful.

Mr. Alden was a good musician, and played upon the violin, the spirits keeping perfect time with him. At times the double bass would be played by Miss Macomber, and at other times by Squire Simmons, but the difference between the players was perceived by all present. Next evening, Jennie again entranced, the spirits played finely. A gentleman present requested a spirit to wrestle with him. The spirit accepted, and the gentleman said he had all he could do to keep on his feet. The steps and passes were heard by all present. Next evening, Colonel Haines and Hon. J. B. Jones were present at the circle. Colonel Haines said he had played in the choir with Squire Simmons; that he used to give a very peculiar sound on the double bass, and if that sound was given, he should know that it was true; whereupon the sound was given, and Colonel Haines said it was impossible to mistake it, and that it was a perfect test.

Shortly after this, one afternoon we were startled with frightful and unexpected manifestations. Loud raps sounded through the house. Heavy feet were heard walking and stamping, and deep groans sounded from one of the bedrooms. In the evening, at our regular circle, Jennie, whilst entranced, saw herself lying as if dead. At this time she was as cold as marble, and, calling for a slate, wrote, "Carry me into that bedroom," indicating the one where the frightful sounds were the loudest.

My wife refused to comply with this order, and insisted on our remaining where we were. The spirits then wrote that she, the medium, would come out of the trance in time for the next evening's circle, but if we had carried her into that room she would have died, and they would have raised her from death.

All that night manifestations continued, and many strangers who had been invited into the circle remained till morning to witness them. About six o'clock in the morning, the house and grounds around it were shaken as by an earthquake, the instruments were played, and sounds as of a storm, the howling of a tempest, and the muttering of thunder were given with terrible and startling effect.

Now, a great many persons had by this time been invited into our circles and become thoroughly convinced of Spiritualism. I had spent quite a large sum of money, and I felt that my labors in that place were almost closed; at length the spirits said I must go to Auburn, Maine. I followed directions, removed to Auburn, and hired a house, one half of which was occupied by a Mr. Austin, who resided there with his family:

We found them to be excellent people, and harmonizing in the circle. Pretty soon our old neighbors began to call. They said, —

"We hear strange things about the spirits; do tell us what has happened. Can't we come in?"

"Yes," I replied, "when we can get ready."

They said, "We will help do anything, if we can only hear the spirits; let us have a circle to-night."

So we piled away our goods as well as we could, and had our circle. "O, isn't that glorious!" said one. "That is heavenly," said another; and so on to the end of the circle. The report went abroad, and the house was running over, day and night, with visitors. We could do nothing for ourselves, we had so much company. As one evening closed, I collected the instruments together and got them arranged for the next, and so the time was spent, and the friends seemed happy and went home rejoicing.

At one of our circles, Jennie, entranced, was taken up, chair and all, and placed on the table in the midst of all the circle, without coming in contact with any one. At another, she saw in vision the civil war which drenched the earth with blood, though at that time we could not understand what she was describing.

At times she would be carried, chair and all, forty feet from the house and set under a tree, all the doors intervening between her and the circle room being opened.

It was some time after we had moved to Portland that my daughter Annie became developed for spirit music given on the guitar, in a light room, with the guitar under the table, together with a great variety of strange physical manifestations. Spirits would write on a slate to which her hand was tied, under the table, whilst her other hand was in sight. A number of scientific gentlemen tested this slate-writing, which was often given in different hands, and always whilst the medium's right hand was on the table and her left tied by committees to the slate held under the table.

At a sitting with a Mr. L——, of Westbrook, in the light (Annie the medium) we placed the guitar under the table, back against the wall, and then put a board eighteen inches high before the guitar. Mr. L—— said, "If there is music now, we will call it spirit-music." We sat with our hands upon the table, Mr. L——, Annie, and myself. Singing commenced, and the guitar played for one hour or more. Mr. L—— questioned the spirits, and was answered with loud raps upon the table. Mr. L—— was highly gratified.

Annie and I were invited to go to Westbrook to hold a circle at the house of Mr. B——, and there was a large number present. A very wealthy gentleman said if there was music produced in his presence, without being performed by mortals, he would give us a deed of his home-

stead. The table was arranged, and Mr. J——, Annie, and myself were seated at the table, all having our feet fastened with lines to the chairs, and our hands on the table. The music commenced, and continued for a long while, but Mr. J—— forgot to give his deed.

The most annoying of all the manifestations was when my friends, that were Spiritualists, would drag in skeptics and try to have them convinced against their own will, and then blame the spirits and the mediums for not convincing them. I held circles in Portland for eight months, both day and night, and gave the services of myself and family cheerfully.

My expenses have been heavy, my outlay of time as well as money very great, and the only reward I have is the knowledge of Spiritualism, and the pleasure that it has afforded me to be of service to my fellow mortals as a healing medium. I will not inflict my experiences in this direction upon the reader; it is, however, only truth to state that my success in treating disease has been very satisfactory, especially when, as in one case I may cite, a neuralgic affection of eleven years' standing was cured by the simple laying on of my hands, in five minutes, nor has the disease ever returned to the patient.

I commenced by stating how much puzzled I was to discover what I was sent to Livermore for; I may close with the acknowledgment that the problem is now fully solved. I have not only discovered what took me to Livermore, but also for what reasons my presence and that of my family were required in Auburn, Portland, and every other place where the light of immortality became clearly demonstrated through them. Were I to record all the marvels I have witnessed, or those performed at our circles alone, I could fill volumes.

Trusting, however, that the brief outline of the facts I have noticed will suffice, I now conclude.

CYRUS LORD.

CUMBERLAND CENTRE, MAINE.

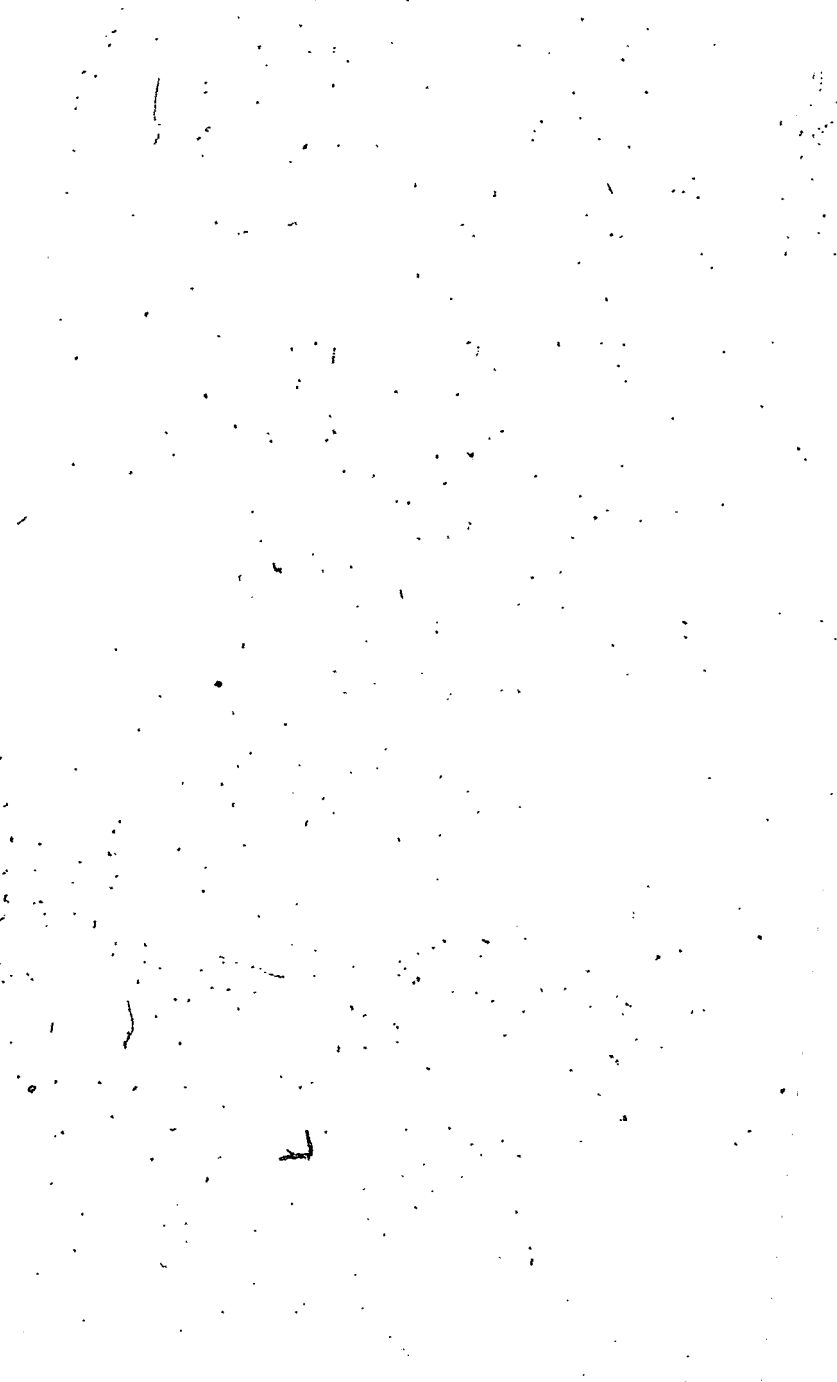
Although the well-practiced Spiritual investigator may affirm that there is to him little or nothing of novelty in the record of Dr. Lord's facts, at this late day, no one can deny that his experiences deserve from Spiritualists of all classes a grateful recognition, and an honorable mention amongst the annals of the modern Spiritual movement. Let those who may be disposed to sneer at the good man's simple faith and trusting obedience, consider the great results that have been accomplished in the development of his highly gifted daughters, and acknowledge that his course was inspired by the wisdom of angels; whilst the

grudging niggard who murmurs at the disbursement of the paltry fees required to compensate a poor medium for time and service, may read Dr. Lord's modest yet frank record, contemplate the vast sacrifice of time, money, and personal comfort, endured by himself and his family, and blush that he has failed to go and do likewise.

From many an obscure nook in the land, echoes of Dr. Lord's experiences might be sounded, were they not drowned by the more blatant tones which proclaim the successes of those who reap where the hard working but unconsidered toilers of the movement have so patiently and faithfully planted. If our sketch has rendered but faint justice, even to one of these unrewarded sowers by the wayside, it has not been written in vain. In our next issue, we shall have the pleasure of continuing this narrative, in the experiences of Mrs. Annie Lord Chamberlain, whose history will gain all the more interest, we trust, from the detail of her early development as evolved by the unswerving faith and devotion of her excellent father.

Of Jennie Lord, the medium through whom so many of the remarkable phenomena above related were produced, our space will only allow us to add at present that her wonderful powers increased with years, and that in a long series of public services, during which she has faithfully and patiently held séances of the same character described in this sketch, hundreds of the most inveterate skeptics have been convinced of the light of immortality and the truth of spirit communion. Jennie Lord (now Mrs. Webb) although constantly suffering from the effects of a fragile constitution, and the fatigues and discomforts of an itinerant medium's life, has never faltered in her self-sacrificing faith and devotion to the cause that she has been so unwillingly compelled to adopt. She has travelled thousands of miles, sat by night and day for

cold, sneering skeptics, with as much gentle forbearance and patient fortitude, as for the hosts of friends who dearly love and appreciate her. Her experiences will yet form one of the pages of marvel and supermundane interest with which the new dispensation abounds. Meantime, if Dr. Cyrus Lord and his daughters fail to reap the full meed of justice from the pen of the scribe, or the gratitude of men, that their invaluable services deserve, they know they have also been laboring for the dwellers of that better and brighter land, where the tears of the martyr are crystallized into the gems which wreath the brows of the immortal, and the thorns of earth are transmuted into the roses of eternity.



FILIOLÆ DULCISSIMÆ.

BY THE VERY REVEREND THE DEAN OF CANTERBURY, ENGLAND.

SAY, wilt thou think of me when I'm away,
Borne from the threshold and laid in the clay,
Lost and unheard of for many a day?

Wilt thou remember me when I am gone,
Farther each year from thy vision withdrawn,
Thou in the sunset, and I in the dawn?

Wilt thou remember me, when thou shalt see
Daily and nightly encompassing thee
Hundreds of others, but nothing of me?

All that I ask is a tear in thine eye,
"Thus looked he on me—thus rung his reply,"
Sitting and thinking, when no one is by.

Ah! but in vain is the boon that I seek;
Time is too strong, and remembrance too weak;
Soon yields to darkness the evening's last streak.

'Tis not to die, though the path be obscure;
Vast though the peril, the end is secure;
Grand is the conflict, the victory sure.

But O! 'tis to feel the cold touch of decay,
To look back on the vanishing wake of one's way,
Receding and fading out, day after day.

This is the bitterness none can be spared,
This the oblivion the greatest have shared,
This the true death for ambition prepared.

Thousands are round us—all toiling as we,
Living and loving, whose lot is to be
Past and forgotten like waves on the sea.

Once in an age is humanity stirred ;
 Once in a lifetime is uttered a word,
 A word not forgotten as soon as 'tis heard.

Once in a century springs forth a deed,
 A deed from the night of oblivion freed,
 Destined to shine, and to bless, and to lead.

Yet not even thus escape we our lot ;
 The word liveth on, but the voice is forgot ;
 The deed lasts in mem'ry, the doer "is not."

Who know the forms of the mighty of old ?
 Can bust or can portrait the spirit unfold,
 Or the light of the eye by description be told ?

Nay, even He who the martyr became,
 Bearing the cross, and despising the shame,
 Earning a name, high above every name :

They who had looked on Him while He was here,
 Kept they in memory his lineaments clear ?
 Could they command them at will to appear ?

They who had heard Him and lived on his voice,
 Say, could they always recall, at their choice,
 The tones and the cadence which made them rejoice ?

Be we content, then, to pass into shade,
 Visage and voice in oblivion laid,
 And live in the light that our actions have made.

Yet do you think of me, child of my soul :
 When the dark waves of forgetfulness roll,
 Part may survive, in the wreck of the whole.

Still let me count on the tear in thine eye,
 "Thus bent he o'er me — thus rung his reply,"
 Sitting and thinking, when no one is by.

"GHOST LAND," OR, RESEARCHES INTO THE MYSTERIES OF SPIRITUAL EXISTENCE.

BY AUSTRIA.

NO. V.

MAGIC IN ENGLAND.

It was a dark, gloomy day when I first set foot in the great Babylon of modern times, London, whither I had accompanied my beloved friend and preceptor, Professor Marx, he having solicited me to do so.

The term of my residence, as a student, in Europe had already expired, and I had been summoned by my mother to return to India, where honorable official distinction awaited me; but the hour that was to usher me into this new and desirable sphere of life would also separate me from Professor Marx, and the links which bound me to that strange man seemed, by this time, to have become interwoven with my very heart-strings; and to contemplate rending them asunder was to me an idea fraught with indescribable anguish. After the lapse of nearly fifty years of time, and with every youthful heart-throb stilled into the calm of waiting expectation until the mighty change shall come, even now, I can hardly recall the life of indescribable oneness and magnetic sympathy, which attached me to my singular associate, without amazement that the identity of one human being should have become so entirely merged in that of another. In his presence I felt strong to act, clear to think, and prompt to speak; yet by some strange fatuity, it seemed to me as if acts, thoughts, and words took their shape from him,

and without the least effort on my part to discover or inquire his will, I know that I lived beneath its influence, and derived my chief motives for speech and action from the silent flow of his thoughts. When I was absent from him, I became an indescribably lost creature. I was dreamy, uncertain, wandering; not so much a child, as a being without a soul; one in whom instinct remained, but self-consciousness lacked the pivot on which to revolve, and hence the wheels of mind vibrated, and swung to and fro, searching for the sustaining power on which to anchor.

I think I can now discern the secret of this mystic spell, although I do not know that I have ever had the opportunity of observing a case in which one soul had acquired over another an equal amount of control. The magnetic life of Professor Marx had been infused into my system; until I was a part of himself. His strong and persuasive will had pierced my very brain, until it had found a lodgment in the innermost of my intelligence.

The channels of psychologic force, once cut into deep grooves by our long and intimate association, became receptive conduits; into which his soul flowed as naturally as if my organism had been his own. Truly I was his creature, and but that I loved him for his kindness, honored him for his profound learning, and respected him for the sublime manhood of his character, I should have mourned over my own conscious slavery, and writhed beneath the strange stamp of another's identity, which I was compelled to bear. I have said the mere thought of being torn asunder from my stronger and wiser self, was an anguish I could not endure. I wrote to my mother, respectfully but firmly declining to return, but assuring her I considered my term of scholarship ended, by her desire that it should be so.

By a mutual understanding, though without any outward expression in words, I considered myself the adopted son of Professor Marx, and I not only felt restful and happy in this tacit arrangement, but I vaguely speculated upon the possibility of my soul's becoming soon separated from the frail tenement it inhabited, and perhaps absorbed in the grander and more exalted entity of the being I so strangely idolized.

I do not know to this day how far the Professor realized his magical power over me. He knew that I read his thoughts like an open page. He was able to conceal or reveal his will to me at pleasure, and without a word spoken. I knew when he willed to shut his thought from me, and at such times I was a blank.

When there was no such mental wall erected between us, all was as clear and lucid to me as if he were myself.

I prepared myself to walk or ride with him, came and went as he wished, and all without a word spoken, or a gesture made.

Professor Marx was, I believe, truly attached to me, and, I think, pitied my fearful subjection to his will, even whilst he enjoyed its triumphant exercise.

This true gentleman was gravely courteous to the female sex, but never seemed to realize the slightest attraction towards them as companions. He understood them, as indeed he understood every one he approached; but though he never conversed with me on the subject, I perceived that he viewed the yielding and intuitive characteristics of the female mind with lofty contempt, and his intense and all-absorbing devotion to the peculiar studies he had adopted, made him coldly indifferent to the attractions of female beauty. Eminently handsome in person, and polished, though cold in manner, he might have commanded the adoration of even the fairest in any land. Why I alone, of all the human family, ever seemed to move

his stoical heart to the least emotion, can only be accounted for on the hypothesis that there was something of a reciprocal action in the magnetic processes which had so wonderfully bound me to him, and that in the absorption of his magnetic influence on my part, he involuntarily received in exchange influences from the elemental life which he displaced in my organism. Magnetizers not unfrequently imbibe some of the qualities of disease, or even the psychological tendencies of their patients, and call it sympathy.

My long years of experience in the phenomena of animal magnetism induce me to believe there is in all magnetic operations more or less of reciprocal influence, and that this is especially the case where the operator is not entirely positive to his subject, or where such links of sympathy exist between the parties as render the magnetizer liable to receive back again something of the life element which he disturbs in his subject.

It was under the impulsion of the irresistible attraction with which my singular associate had bound my life to his, that I had resolved to accompany him on a tour through Europe, rather than return to the mother whose love I still fondly reciprocated. Dark, blighting, and inauspicious was the day when first Professor Marx and myself established ourselves in an old-fashioned, time-worn mansion, a portion of which we were to rent during our stay in London.

The fire blazed in the grate, and the mellow light of softly gleaming lamps lent a cheering lustre to the scene, however, as we sat, on the first evening of our arrival, in company with two guests to whom we had dispatched letters of introduction, and who had hastened to welcome us, at the earliest possible moment, to the British metropolis. Our visitors, whom I shall call Lord Dudley and Mr. Barton, were men in the youthful prime of life, but

both of them; like him whom I still delight to call "my master," were wholly devoted to the study of the occult.

They expected much of us, because they were led to believe the German mind was more than ordinarily capable of analyzing the unseen, and mastering the mysteries of the imponderable. A few hours' conversation with these gentlemen, however, convinced us that in point of varied experience, ~~their~~ magical information was far in advance of ours. They had visited Denmark, Sweden, Norway, Iceland, and almost every part of Scandinavia, carefully acquainting themselves with the wild legendary lore of those regions, and taking part in many of their singular ceremonies of spiritual invocation.

In Lapland, Finland, and the northeastern part of Russia, our new acquaintances had beheld so many evidences of inborn occult powers amongst the natives, that they had come to a conclusion which the well informed Spiritualist of modern times will no doubt be ready to endorse, and that is, that certain individuals of the race are so peculiarly and organically endowed, that they live, as it were, on the borders of the invisible world, and from time to time see, hear, act, and think under its influence, as naturally as other individuals do who are only capable of sensing material and external things.

Moreover, our friends had arrived at the opinion that certain localities and climatic influences were favorable or otherwise to the development of these innate occult endowments.

Experience had shown them that mountainous regions, or highly rarefied atmospheres, constituted the best physical conditions for the evolvment of magical powers, and they therefore argued that the great prevalence of supermundane beliefs and legendary lore in these latitudes arises from the fact, that intercourse with the interior

realms of being are the universal experience of the people, not that they are more ignorant or superstitious than other races. Lord Dudley had brought to England with him a "Schaman," or priest, of a certain district in Russia, where he had given extraordinary evidences of his powers. This man's custom was to array himself in a robe of state, trimmed with the finest furs and loaded with precious stones, amongst which clear crystals were the most esteemed.

In this costume, with head, arms, and feet bare, the Schaman would proceed to beat a magical drum, made after a peculiar fashion, and adorned with a variety of symbolical and fantastic paintings.

Commencing his exercises by simply standing within a circle traced on the ground, and beating his drum in low, rhythmical cadence to his muttered chantings, the Schaman would gradually rise to a condition of uncontrollable frenzy; his hands would acquire a muscular power and rapidity which caused the drum to resound with the wildest clamor, and strokes which defied the power of man to count.

His body, meantime, would sway to and fro, spin round, and finally be elevated and even suspended several feet in the air, by a power wholly unknown to the witnesses. His cries and gesticulations were frightful, and the whole scene of "manticism" would end by the performer's sinking on the earth in a rigid cataleptic state, during which he spoke oracular sentences, or gave answers to questions with a voice which seemed to proceed from the air some feet above his prostrate form. During my stay in England I was present at several experimental performances with this Schaman, and though he could unquestionably predict the future and describe correctly distant places and persons, Professor Marx and myself were both disappointed in the results which we expected to proceed

from his very elaborate modes of inducing the "mantic" frenzy. Lord Dudley accounted for the inferiority of his protégé's powers by stating that the atmosphere was prejudicial to his peculiar temperament, and though he had striven to surround him with favorable conditions, it was obvious he needed the specialties of his native soil and climate for the complete evolvment of the phenomena he had been accustomed to exhibit.

Amongst the distinguished gentlemen into whose society Professor Marx and myself were now admitted, we found several individuals of the magical type who had been imported by earnest students from different countries, for the purpose of aiding their investigations. One of these persons was a native of the Isle of Skye, and had been remarkable for his gift of "second sight."

Panoramic representations of future events, with all the vivid imagery of well-defined persons and circumstances, would be presented to this man's waking vision, like a picture daguerreotyped on the atmosphere.

Another of the marvel workers was a young Laplander, whose powers and methods of awakening them were not unlike those of the "Schaman," described above, only that he seemed to possess an innate faculty of clairvoyant perception, which did not always necessitate the magical frenzy to call into play.

There were several other personages, all imported from northern lands, through whom our new friends attempted to conduct experiments, but it seemed that in each case, the powers for which these weird people had been distinguished had either diminished, or utterly failed them when taken away from the influence of their home surroundings. The islander from Skye had only beheld one vision since he had quitted his native shores, and that was the scene of a shipwreck, in which, as he affirmed, he was destined to perish, and for which reason he had steadily

refused to return home, although his gifts as a seer were now suspended. It is a curious fact and worthy of record, that this Skye man, having been placed by Mr. Barton in the service of one of his friends as a gardener, was arrested for theft, convicted, sentenced to transportation, and after having been removed to the convict ship, finally perished in a gale, during which the ship with all her hapless load of crime and suffering were lost.

We — that is, my master and myself — saw little or nothing amongst the "magicians" whom our new friends had taken such trouble to surround themselves with, that equaled the experiences of our Teutonic associates, but our opportunities for enlarging our sphere of observation strengthened our belief in the following items of spiritual philosophy: first, that there are individuals who possess by nature all the prophetic, clairvoyant, and otherwise supermundane powers, which are only to be evoked in different organisms by magical rites, or magnetic processes.

Next, we found another and a still larger class, who seemed externally to have no extraordinary endowments of a spiritual nature, yet in whom the most wonderful powers of inner light, curative virtue, and prophetic vision could be awakened through artificial means, the most potent of which were the inhalation of mephitic vapors, pungent essences, or narcotics; the action of clamorous noise, or soothing music; the process of looking into glittering stones and crystals; excessive and violent action, especially in a circular direction, and lastly, through the exhalations proceeding from the warm blood of animated beings. All these influences, together with an array of forms, rites, and ceremonials which involve mental action, and captivate the senses, I now affirm to constitute the art of ancient magic, and I moreover believe that wherever these processes are systematically resorted to, they will, in more

or less force, according to the susceptibility of the subject, evoke all those occult powers known as ecstasy, somnambulism, clairvoyance, the gifts of prophecy, healing, etc.

We derived another remarkable item of philosophy from our researches, which was, that under the influence of some of the magical processes practiced by our new associates, the human organism can not only be rendered insensible to pain, but that wounds, bruises, and even mutilation can be inflicted upon it, without permanent injury; also, that it can be rendered positive to the law of gravitation, and ascend into the air with perfect ease.

Also, the body can be so saturated with magnetism, or charged with spiritual essence, that fire cannot burn it; in a word, when the body becomes enveloped in the indestructible essence of spirit, or the soul element, it can be made wholly positive to all material laws, transcending them in a way astonishing and inexplicable to all uninstructed beholders. Of this class of phenomena, history has made such frequent mention that I feel justified in calling attention towards the array of evidence we possess on the subject. Let me refer to the "*Convulsionnaires of St. Medard*;" the history of the "*French Prophets of Avignon*;" the still more recent accounts of the frightful mental epidemic which prevailed in the district of Morzine in 1864; the now well attested facts of supermundane power enacted by the Fakirs, Brahmins, and ecstasies of the East, and many of the inexplicable physical and mental phenomena attributed to monastic "*ecstasies*."

Amongst the "*Convulsionnaires of St. Medard*" and the possessed peasants of Morzine, one of the most familiar demonstrations of an extra-mundane condition was the delight and apparent relief which the sufferers represented themselves as experiencing, when blows violent enough, as it would seem, to have crushed them bone by bone, were administered to them. At the tomb of the Abbé

Paris, and amongst the frenzied patients of Morzine, the most pathetic appeals would be made that sturdy, powerful men would pound and beat their bodies with huge mallets, and the cries of "Heavier yet, good brother! heavier yet, for the love of Heaven!" were amongst the words that were most constantly uttered.

During the fearful struggle maintained by the brave and devoted prophets of the Cevennes against their oppressors, every history, whether favorable or antagonistic, makes mention of the exhibitions by which Cavillac and others of "the inspired" proved their ability, under the afflatus of ecstasy, to resist the action of fire.

Amongst a vast number of records concerning the mystical power of the spirit to act upon and through matter, we may cite the lives of some of those remarkable personages canonized by the Catholic Church as saints.

In the experiences of Saint Teresa, Saint Bridgetta, Saint Catherine, and many other "holy women," we are confidently informed that an actual "stigmata" was developed on their hands, feet, and sides, in imitation of the wounds attributed to the martyr of Calvary. Their foreheads were encircled by marks as of a crown of thorns, and drops of blood were seen to ooze from the stigmata at stated periods.

Of the Arabian fire-eaters and Hindoo ecstasies, I shall have more to say hereafter; for the present, I close this long and discursive chapter with a few passages of explanation concerning the existence of magical practices and magical experiments in stern, gloomy, matter-of-fact old England.

Nearly all the English gentlemen to whom Professor Marx had letters of introduction were members of secret societies, and, with one exception, pursued their studies in the direction of magic, deeming they could ultimately resolve the nature and use of all occult powers

into a scientific system, analogous to the magical art as practiced in the days of antiquity. The one exception which I refer to is an order that owes nothing of its working or existence to this age or time. Its actual nature is only recognized, spoken, or thought of as a dream, a memory of the past, evoked like a phantom from the realms of tradition or myth; yet, as surely as there is a spirit in man, is there in the world a spiritual, though nameless and almost unknown association of men, drawn together by the bonds of soul, associated by those interior links which never fade or perish, belonging to all times, places, and nations alike. Few can attain to the inner light of these spiritually associated brethren, or apprehend the significance of their order; enough that it is, has been, and will be, until all men are spiritualized enough to partake of its exalted dispensations. Some members of this sublime brotherhood were in session in England, and their presence it was which really sent thither my master and myself, at the time of which I write.

That there should exist within the very heart of rationalism and Christian piety, England, more than a dozen secret societies addicted to magical practices and superstitious rites, but above all, that the highest order of mystics in the world should be uttering their potent spells in the midst of the great modern Babylon, dedicated to the worship of mammon and pauperism, is a statement so startling and original that I expect few but the initiated into its actualities to credit me, and many of my readers, especially good, honest, matter-of-fact English people themselves, to denounce me as a lunatic, or a modern Münchhausen. I can only say, I write of that I know, and of what many hundreds of esteemed and reputable citizens, in their private experiences, know likewise; and if good, honest, matter-of-fact English people

would only remember there might be realms of being both higher and lower than man's, links of connection and mutual understanding throughout the universe, and some few things more in heaven and earth than they (worthy folk!) dream of in their philosophy, the magicians of England would not feel compelled, for their credit and honor's sake, to make their societies secret ones.

As it was, the clairvoyants, seers, and weird subjects whom the societies procured for their experiments, were generally employed in families, shops, or some simple ways of business, which effectually concealed their real characters. The magical experiments were conducted with the strictest reserve and caution, and it is only since the advent of modern Spiritualism, with its remarkable and wide-spread commonplaces in wonderful things, that the world has begun to discover that Spiritual facts and experiences in Great Britain are several years older than the movement of the last quarter of a century.

It was some few weeks after our arrival in London, and one night just as I was taking leave of my dear master for the night, that the following conversation ensued between us.

"Louis, you have hitherto taken no part amongst these English magicians. I have secluded you from all exercise of your powers because — but you know the reasons, do you not?"

"Perfectly, my master; you wished me to have some rest, and to imbibe fresh force for future efforts; furthermore, you desired that I should have calm and deliberate opportunities for observation. Is it not so?"

"You understand me thoroughly, and now — what conclusions have you arrived at, from all you have witnessed?"

"Conclusions! O my master, I am more and more lost in an ocean of speculation; more wildly lost than ever

before, on the unresting billows of a shoreless sea! I realize the interference and all-persuasive power of invisible realms of being, but who or what they are, becomes to me each day an ever deepening mystery. I perceive each hour fresh evidences of a wonderful and mysterious fountain of influence in human beings; aye, at times in the animal creation also; but who can fathom its depths, gauge its possibilities, define where it lies, or pronounce upon its destiny? The earth and the creatures that live upon it are all dual, and evidently maintain a dual existence; but I know no more the limitations of my own being, than I do the “double goers” who flash before our eyes like tongues of flame or meteoric lights. Alas! alas! I think, believe, hope, and fear too much, and know too little!”

“You shall know more; know — aye, even the absolute, soon, my Louis,” rejoined the Professor, with a deeper glow on his cheek, and a more brilliant flash of his star-like eyes than I had ever seen before; then, after a strange, long pause, in which he seemed fixed and abstracted as one entranced, he drew a letter from his bosom, glanced at it, and heaved a sigh so deep that it almost amounted to a wail. That letter he turned over several times in his hand, gazing now on the large seal which closed it, now on the direction, which was in his own bold writing, and marked simply, “To my Louis.” The painful sigh, the first and only token of deep emotion I had ever heard from this man, was repeated several times; at length he placed the letter in my hands, saying with an air of singular solemnity, “Keep this in the most secret repository you have, and never open it until a voice the most authoritative to you on earth shall say, The time has come; open and read!”

“Good night, Louis! your experiences as a mystic in England are now about to commence.

"Good night, my master!" I responded aloud, adding mentally, "Would God they were about to close in the sleep that knows no waking!"

"The death-sleep of earth is the waking life of eternity," murmured a sweet, low voice, close to my ear. I started, and looked for the speaker. Professor Marx was gone, and the luminous apparition of the beautiful Constance flitted by me like an electric flash, and vanished into the darkness, so much the more profound that she had been there!

NOT YET.

E. L. WATSON.

I sat in the old, old charmed place
By the window, yesterday,
Where Death first kissed our wee darling's face,
And her feet found heaven's way ;

And my Soul climbed up life's prison walls,
Curtained and cobwebbed with sin,
Striving with prayers and silent heart-calls,
To gather God's sunshine in.

And my grief so great, my prayer so strong,
Bore me to the window's verge,
Where spirits first hear the angels' song,
Above the funeral dirge.

Then the tear-mist from my dim eyes rolled,
Moved by a magic unseen,
Until it framed, in circles of gold,
The form of Evangeline !

"Be merciful, Heav'n," my spirit cried ;
"Veil not again that sweet face !"
But my angel faded away from my side,
And I suddenly lost my place.

And down from the window that looked towards God,
Back into bondage again,
Came my Soul ; back to bear the chastening rod,
And burdens of sleepless pain.

But I'll never forget the light up there,
Where my darling waits for me,
Until God lets down Love's golden stair,
And says to my Soul, "Go free !"



COMMUNICATIONS FROM THE WESTERN STAR CIRCLE OF SPIRITS.

UNDER this head will be given, from time to time, such whisperings from "The Land of Light," as may be deemed by the publishers authentic in connection with the origin claimed for them, and of sufficient interest to the dwellers of our mundane sphere to render them worthy a place in these pages.

The remarkable and varied communications given at the *Banner of Light* Circle, through the mediumship of Mrs. J. H. Conant, possess a paramount and peculiar interest for a large class of readers, but inasmuch as they purport to be chiefly the dictation of individuals whose names and characteristics are purposely given with a view to their identification, the presentation of mere abstract philosophy, such as we have to offer, cannot in the least conflict with the interest of the messages published in the *Banner of Light*. At the same time we ought to cherish the wonderful privileges of spirit communion which the present system of telegraphy affords us in every direction.

We ought to strive diligently to improve our opportunities of gaining information concerning the life of the soul hereafter; the substance and nature of spiritual essences, forces, powers, and possibilities; and if there is any better way of seeking this stupendous knowledge than by carefully systematized methods of spirit communion, the sooner the scientific world apprises us of it the better.

As we do not purpose making any attempt to give tests of personal identity, or pander either to human or

spiritual egotism in this series of selected communications, the incognito hitherto observed by the writers in this magazine will still be maintained, and those who peruse these communications may accept or reject them, not for the sake of the names that might be appended thereto, but for the worth of the ideas which they may contain, or the suggestions they may present. — EDITOR WESTERN STAR.

WRITE IN PARABLES.

COMMUNICATED BY A SPIRIT OF THE WESTERN STAR CIRCLE.

The most indelible lessons of wisdom impressed on the minds of civilized communities, are the parables of the Jewish Scriptures, the fables with which our childhood was familiar, and the proverbs which most commonly pass current amongst us. If we seek to discover why forms of thought thus presented supersede every other in their depth of impression, we shall not find the solution in the peculiar sanctity of the Hebrew parables, the special interest of our childhood's fables, or the familiarity of the popular proverb. The true secret lies in our own sympathy with life images. Man perceives himself reflected in his neighbor's experiences with treble the force that he can realize in dry essays or abstract theorems.

What wordy descriptions of form and color can convey to the mind the impression of a person or a scene like a finely executed picture?

What verbose essay on sound can equal the effect produced on the imagination by the actual tones of delicious music?

To sympathize with a painful accident, witness it; to realize profound affliction, visit the mourner; and to comprehend the actualities of joy, participate in them. The realm of true emotion can only be stirred by living images.

Tableaux vivants are better delineators of the human form than all the treatises upon sculpture or painting. Apply

these ideas to parables and fables ; recollect that they are our own experiences ; our joys and sorrows, our vices and virtues, our failures or successes, vividly mirrored forth in the experiences of others, and then we shall understand why such methods of teaching produce an effect that time cannot erase ; memories that rise up before us in every emergency of life ; besides serving us as the most appropriate illustrations for the instruction and assistance of others.

It may be contended that fiction is too light and frivolous a method of imparting ideas, and that to form the judgment, and strengthen the understanding, sound reasoning and analytical logic are necessary. This may be very well in theory, but judging of causes by their effects, we find that thousands of sermons on the goodness and paternal character of the Deity will never make the same impression on the mind as the parable of the "Prodigal Son," whilst all the diatribes that were ever written or preached against selfishness fail in their application before the force and graphic power of the fable of "The Dog in the Manger."

More patience, resignation, and faithful effort have been inspired by the parable of the "Sower and the Seed," than by a thousand volumes of essays ; and more significant life lessons have been learned from the homely fables of the "Sour Grapes," and "The Fox that had lost his Tail," than from all the profound abstractions that have ever been written on world-craft. Let our philosophers lay aside some of their ponderous treatises, and substitute object for word teaching ; commend parents and guardians to the good play or the well-written novel, and they will find their youthful charges can dispense with a vast deal of preaching and many lectures. To warn their sons against the vice of drunkenness, the ancient Spartans

intoxicated their slaves, and presented them as a loathsome spectacle for illustration.

Could all humanity behold the realm of unblest spirits, or even gaze face to face upon one of its soul-wrecked inhabitants, they would never commit sin again. Living pictures! Living pictures! Teach mankind in parables, fables, and life imagery, and religion will become more Christ-like and less Christian, and babes and sucklings better acquainted with human nature, than philosophers and pedants.

THE MATERIALIZATION OF THE SPIRITUAL BODY.

Every human being gives off a certain portion of their life-essence or spiritual body with each inspiration or expiration of atmosphere they breathe.

A particular quality of life-essence forms, in combination with the life-essence of certain spirits, a battery, through which spirits can perform divers feats of materialization vaguely called physical force manifestations.

The human beings who give off the peculiar pabulum that will furnish the opportunity of materializing the spiritual body, are called "physical mediums," and their life-essences are strong, earthy, and magnetic, or else they are rendered gross by disease.

Spirits have always been able to materialize the life-essence of some human organisms to a certain extent; but by aid of the experiments now being conducted by many learned and philosophic minds, in spirit life, much greater facility is gained in the materialization of spiritual essences, and most wonderful achievements in this direction may soon confidently be expected.

It may seem strange that spirits who are freed from the cares, trials, pains, and penalties of earthly existence, should seem so desirous of reviving them again that they

are actually devising methods of re-incarnating themselves in the fleeting atoms of matter, and practicing with all the science and acumen of a higher existence, to reassume the panoply of the lower conditions they have escaped from; but the spirits of the lower spheres have misused, wasted, and frittered away their opportunities for progress on earth, and so, when they arrive at spirit life (as re-incarnation is not a truth, but only a vagary of visionary minds), the undeveloped spirit finds a vast amount of earthly work left undone, and an imperative necessity for him to linger around the earth until the mission that belongs to it is fully accomplished. Now, spiritual science recognizes the fact that mediumistic aura can, under chemical conditions, be so consolidated as to form around the spiritual body a temporary earthly garment, and that this will enable spirits to act upon and through matter far more readily than in any other way. Not so much to become palpable to the senses of mortals, then, as to enable the spirits themselves to assume a new vantage ground, materialize themselves for a time, and thus appear, act, speak, intervene in human affairs, and do many things which they have left undone, are the chief objects for which the spirit-world is now practicing the experiments of materialization, and by which they hope in a few years to make their presence so palpable to all men, that none can dispute their existence, whilst they themselves can labor to repair many errors committed on earth, and atone for many of the shortcomings of their mortal existence. That they can do this, and strive so earnestly in its accomplishment, is the best evidence that there is no such thing recognized amongst wise and truthful spirits as "re-incarnation." The degree of spiritual life once assumed, can never retrograde, and as spirits (although with added powers and functions) they must advance onward and upward forever.

The question was here asked, How these materializations would affect the present order of society by permitting spirits (especially the evil and undeveloped) to intervene more readily than formerly in human affairs?

As the answer to this very significant query is a long and important one, we must reserve it for the next report of the Western Star Circle.

NOTE BY THE EDITOR. — The much admired articles, "Amongst the Spirits," by "Asmodeus," will be continued in future numbers.

THE GARLAND.

A SUMMARY OF A MONTH'S EXPERIENCES IN SPIRIT COMMUNION IN EUROPE.

BY OSIRIS.

SPIRIT communion seems to have assumed now, as heretofore, a tidal motion and an uniformity of shape, which speaks significantly of a common origin and an universal source for its phenomena. The wave which now beats on the shores of Europe, propelled by reflex action from the American seaboard, comes freighted with those peculiar elements of imponderable force by which the materialization of the spiritual body is most readily effected. A few years ago we first began to awaken to the astounding fact that our so-called dead could manifest to the natural eye of all beholders, the veritable hand or semblance of a hand which, but a quarter of a century ago, we should have believed to have been mouldering in the dust.

A little later on, and that semblance of a hand becomes as palpable to the sense of touch, as it was at first to that of sight.

As the swiftly rolling years perfect the experiments of the spiritual chemists on the "other side," hands, arms, faces, and even well remembered locks of sunny gold, or raven black, with many an uncounted token of special identity, flash before our astonished eyes through the instrumentality of the favored mediumistic few; but the reports of progress in the materialization of spiritual forms, garments, and all the adjuncts of ordinary mortal life, which reach us from our transatlantic neighbors, throw our séantes at Dr. Slade's and "scenes at Mora-

via," entirely into the shade. Some of these reports are from private sources, and, truth to say, they contain such startling and seemingly incredible statements, that we prefer to throw their responsibility on our English contemporary, rather than publish them on the authority of private correspondence.

In the *Medium and Daybreak*, of September 13, published in London, England, Mrs. Amy Burns, a lady of the highest integrity, candor, and truthfulness, writes an account of a séance which she and several others (mentioned by name) attended with Messrs. Herne and Williams, physical mediums of London, wherein she makes the following statements:—

Directly we sat down in the dark room, six distinct spirit voices greeted us, and said how pleased they were to meet us; and "Katey" said, "Amy, would you like to see me?" I replied, "That is what I should very much like." "John King" responded, "All right! my 'Katey' will show herself." The gas was accordingly lighted, and the mediums were securely tied by Mr. Russell. I was requested to examine the tying, and found that their hands were tied to their knees, then to the chair, and, lastly, the one medium was tied to the other by the arms. The mediums sat in the window recess, and the large table was placed closely in front of them so that they could not pass by it. I then examined the room particularly, but found nothing to excite the least suspicion. A semicircle was formed in front of the table, about three feet from it. We all held hands, including both hands of those who occupied the ends of the semicircle. As soon as the light was extinguished, "Peter's" voice was heard asking us if we would like to see his *vapory* (drapery). I then observed this spirit very busily employed about the room, and I asked him what he was doing. He replied, "I am trying to make my drapery, but I have got a hard job, as your heads are all so thin, and you are so knowing, that it is jolly hard work." Immediately "Katey's" voice was heard saying, "Amy, can you see me?" On turning round, I observed this spirit standing close behind my chair. The spirit said, "Do you see me plainly?" I said, "Come a little nearer." She stood so close to me that her robe rested on my shoulder. I put my hand up her sleeve to near the shoulder. She laid her hand in mine, and I felt her flesh and pinched up the skin, and it was in all respects like the tissues of an ordinary human being. The spirit observed, "Amy dear, you see

me quite plainly. It is no delusion; I am tangible." I asked her to kiss me, and she did so, and it was as natural as the kiss of mortal. We were told to sing, and we struck up "Hand in Hand with Angels," and "Katey" remarked, "Yes, I will walk with you and sing with you." She then walked through the folding doors, which had been left open, the front room being darkened also. As we remained sitting in our places, "Katey" was seen by us all to pass into the front room, singing as she went. She walked all round the room, and came back and stood behind Mr. Russell; and spoke to him, thanking him for many services he had rendered her. Leaving Mr. Russell, "Katey" went to all the sitters in the circle, addressing them personally, touching them, and showing herself to them. She was then seen to walk in mid-air over our heads. I exclaimed, "There is 'Katey' walking in the air," when "Peter" replied, "No, she is not, she is floating." Whilst in this position, she was illuminated so that all could see her. . . . "Peter's" voice chimed in, "Would you like to see me too, Amy?" He then held his hand open, as if shading his forehead from a vertical sun, which act illuminated the whole of his face and figure right down to his feet. "Peter" said, "I'll show you how we carry things." He threw a strong light, as if reflected from his hand, on the table, which brought to our view a paper speaking-tube which lay on it. We all could see the tube on the table by the aid of this spirit light, though the room was otherwise in complete darkness. The spirit placed the tips of his fingers to within about four inches of the tube, and gradually raising his hand, the tube was seen to follow his fingers at the same distance from them, till the tube occupied a horizontal position opposite "Peter's" face, when he talked through it, but without grasping the tube in his hand at all. "Peter" then held a very spirited discourse with various sitters; and at one time there were five visible spirits talking to different persons present. I distinctly saw the mediums asleep in their places as when tied.

At the end of the manifestations, the spirits bade us all good night; and "Peter," standing near the mediums, asked us to observe that his voice partook very much of the character of their voices. As a reason, he said that the power was now exhausted, and he could only speak in the immediate vicinity of the "boys," which caused his voice to be like theirs. Just as the spirits left us, they pronounced a very beautiful and impressive blessing. When the lights were again produced, the mediums were found exactly as we had tied them. They appeared much exhausted. We had to cut the rope to release them, they were tied so tightly.

In the same number of *The Medium*, Mr. J. Chambernowne, of Kingston-on-Thames, gives an account of a

séance which took place at his own residence in presence of a large circle of friends, from which we extract the following items.

Shortly after five P. M., we again entered the circle room, and Mr. Williams (the medium) took his place in our improvised cupboard cabinet as before. Very soon the beautiful figure of "Katey" moved from the cabinet into the room, talking with us as plainly as if she were a human being clothed in flesh. She was attired, after the style of the Orientals, in the most exquisitely fine Indian muslin, which hung about her in folds. It was edged with a kind of lace, woven into the muslin and forming part of it; round her head a portion of the same fabric was wound as a turban, just in the fashion that may be seen in pictures of dwellers in the East; and a portion of this was hanging over her face. At our request, however, she lifted it up with her hand, and her face was then clearly seen by myself and the others present. Although the light entering the room threw a red tinge on everything in the apartment, it was most extraordinary that the drapery of "Katey" did not partake of this tinge, but was of the purest white — white as the snow when it first falls. With "Katey's" permission, one of those present touched her garment, and found it to be, as it appeared, of the purest Indian muslin. For my own part (though an investigator of many years' standing, and though I have been the witness of many of the most wonderful phenomena), the character of this was so astounding, that even now I can hardly realize the full meaning of it, and can but thank God for the privileges He has allowed me to enjoy. "Katey" expressed her delight at being able thus to manifest, and bade us thank God for it, as it was but seldom she could manifest thus, in most cases the necessary conditions being absent. . . .

In the evening, and at the appointed time for the sitting, the circle, to the number of twelve, assembled in my spirit-room, eager to witness the promised manifestation. Soon bright lights appeared and floated about the room, and ultimately settled over the table, when it could be seen that they were caused by luminous hands. "Katey" meanwhile kept up a lively conversation, and it was not long before she attained enough power to show herself distinctly with the drapery in which she was clad. She went to each person present and allowed several to feel her drapery, and her face again appeared as described in my previous letters. Many other remarkable things took place, but as my letter has already attained such a length, I will merely mention that "Katey" was joined by another spirit — a departed female friend of one present — who showed herself in the same way as "Katey" did. They stood side by side, and, both in feature and the texture of the robes they wore, differed greatly one from the other.

As several accounts have reached us, some detailing phenomena of a similar kind, and others corroborative of the above, from England, we have good reason for re-echoing the opinions of the witnesses, that these phenomena are the most astonishing and interesting that have as yet been recorded in the annals of Spiritualism.

A correspondent from Australia states that Spiritualism is making rapid progress throughout the colony, and the best proof of its irresistible power to take captive the mind by its facts is "the bitter hostility manifested towards it by the clergy, medical profession, and self-styled leaders of science." "That which can excite the jealous opposition of crafts," adds our correspondent, "must possess inherent power enough to destroy them; and though it is humiliating to see the obvious fear of those who shiver beneath that which they affect to despise, this aspect of affairs shows that the ministers of religion and science have found more than their match in the invincible facts of Spiritualism." In connection with English Spiritualism we must not omit to notice that Mrs. Jennie Holmes, well known in America as Mrs. Ferris, a powerful physical medium, is now on a professional visit to England, and, as might be expected, the phenomena produced in her presence are exciting intense interest and eager investigations.

Spiritualism in New Zealand seems to be greatly on the increase since the advent of Mr. Meers, an English gentleman who, with his family, went out to Dunedin a few years ago in an official position, and through whose excellent gifts as a seer, lecturer, and writer, many persons have been convinced of the truths of spirit communion, and a widespread interest has been awakened.

In the neighborhood of Hamburgh we are informed that a society of worshippers are in the habit of assembling together on the Sabbath day, whose exercises very

much resemble the singular sect who have recently excited so much attention in London, as the "Walworth Convulsionists." Like their English prototypes, the German ecstasies consider dancing an essential part of their worship, and their Terpsichorean exercises generally end with one or more of their party falling down in a cataleptic condition, from which they presently arise to pray, preach, or exhort. Our correspondent adds that up to this time their gatherings have excited little or no public attention, and, being generally conducted in a private mansion, or the seclusion of a thick grove, have not yet been denounced or interfered with by their jealous government. Further inquiry concerning this new sect elicits the fact that there are several mediumistic persons amongst them, and their preachers are often heard to exclaim that "the angels are in their midst," and "the souls of the good and just are beckoning them upwards."

On one occasion last August, a brilliant aurora or luminous arch seemed to settle over the grove in which the services were being conducted, and towards their close this splendid phenomenon divided itself into a multitude of small tongue-like fires, which flashed around the heads of the awe-struck witnesses, and completely lit up the twilight gloom of the forest cathedral for several minutes.

At Cabanac, in the department of Haute-Garonne, France, the disturbances recently chronicled in the *Religio-Philosophical Journal*, in numerous extracts from the *Revue Spirite*, still continue with unabated force and some additions. Besides the throwing of stones, which at first was limited to one farm-house, and one district, several families in Cabanac, and two others at Toulouse, have been infested with this manifestation of the "Poltergeist."

Of late, apparitions of well known deceased persons have been seen both by day and night, and several well

accredited witnesses have declared they have beheld the spirits in the act of launching the missiles which have created so much annoyance and alarm throughout that district.

Our correspondent adds that the priests have been particularly active in their pious attempts to exorcise the pertinacious "demons" by the plentiful use of holy water, the ringing of bells, pronounciation of anathemas, and other ecclesiastical means of grace.

Up to this time the invisibles have not only remained insensible to these fulminations of holy wrath, but have actually manifested their intention of doing battle with them, having on several occasions launched small missiles at the heads of the holy men who were sprinkling them into purgatory, and, report says, jerked a sacred candle out of its stand whilst one of the acolytes was in the very act of lighting it.

As there are several believers in the communion of spirits resident near the possessed district, circles have been held for the purpose of consulting with good and wise spirits upon the meaning of these strange proceedings; how they are regarded by these higher intelligences may be gathered from the following communications given through an excellent trance medium.

"To understand thoroughly, one must see; and it is for this that God permits physical manifestations.

"Spiritualism does not consist, you will say, in believing in manifestations. True; but the manifestations lead to the belief in the future life, and so in the natural consequences of our actions, good or evil.

"The manifestations you are considering are such as must have a strong influence in spreading Spiritualism in these parts; *do nothing to stop them*; leave to the spirits who direct them the care of their producing the effect in accordance with their obsession; and to God the care of bringing out of them the good which He intends."

Still another circle obtained through their writing medium the following item of prophecy.

"Patience! the time is not remote when every one will draw his conviction from facts of his own personal knowledge; the best means for convincing the incredulous are not mediumistic communications, but material facts, which they will not be able to deny; great truths will yet become the order of the day, and, whether they will or not, the most unbelieving will be forced not only to open their eyes, but bow their heads in shame, at their past incredulity."

Several conferences have been held in Holland, at which the *élite* of the land attended, for the purpose of considering how best to promote the spread of Spiritualism, and the culture of mediumistic powers. From these interesting assemblages has gone forth the proposition to establish a bureau for the record of all phenomena, the names and characteristics of media, and the best means of registering and obtaining information concerning Spiritualistic progress.

Also, it has been determined to establish a magnetic institution for curative purposes, and a psychological society for the evolvment of mediumistic gifts, and the study of experimental Spiritual philosophy.

Whether these truly practical Spiritualists are not striving to put their belief to a better use than to twist it into an endorsement of the crazy schemes of ambitious fanatics, or the foul purposes of lawless sensualists, let the reflecting observer determine.

To a pure and candid mind, it is not very difficult to perceive that the Spiritual influences which prevailed at the Hollandic Conference above referred to, were not imported from the high and authoritative national associations that have been "on the rampage" in America during the past season.

We are also informed that a strong effort is being made in Madrid to establish a central bureau, of the same kind and use as that projected by the Hollandic Spiritualists. That success may attend their efforts, must be the wish of all who are the friends of order, and desire to model

after mother nature in her inevitable tendency to organic life *versus* inorganic disintegration.

In Dr. Ditson's interesting correspondence with the *Banner of Light*, on the subject of foreign Spiritual journals, he relates several instances of clairvoyance, remarkable enough, in the rural districts of France, and other places where Spiritualism is systematically denounced by the priesthood as the work of the evil one, and the people dare not reason on what they see. In his extracts from the *Revue Spirite*, Dr. Ditson quotes the opinions of Allan Kardec as a spirit, on the prevalence of spiritual photography as displayed on the window panes of over an hundred different buildings in Germany.

The spirit philosopher says, —

Spirits manifest themselves through all the land, to impress men and arrest them in their proud pretensions. For humanity the hour has come to cease this *bizarre* and singular manner of examining and explaining these things. The spirits manifest themselves generally for all humanity. They wish to annihilate ancient prejudices, and announce blessed new truths more appropriate to your moral tendencies. What hosts left the earth during the late terrible war ! They were French and Germans, and were enemies : to-day they are friends, and return with a divine light to their earthly friends ; and they find in space the elements for the impressions of these designs *fluidique* in the panes of glass.

Much exultation has been felt by some of the French Spiritualists, at the openly avowed expressions of faith on the part of M. Thiers, to the effect that he was "a devoted Spiritualist," and even now deemed it his duty to set apart a portion of his time from the all-engrossing cares of statesmanship and the compilation of important political works, for the purpose of bearing his testimony, in certain essays he is preparing, to the truths of Spiritualism, and the errors of materialism.

M. Thiers is but one out of a shining galaxy of earth potentates and dignitaries who may serve to answer the

question, What great ones of earth have believed in this new doctrine?

To the puerile minds that can only apprehend truth through the prestige of great names, European Spiritualism furnishes an ample excuse for fashion worshipping faith; to the earnest souls who are yearning to behold the triumph of light over darkness, for the sake of the good that must ensue, our summary of this month will be gladly hailed as another milestone on the road of Spiritual truth and progress.

NOTE. Our next issue will contain the biography, and a splendid mezzotint engraving of Annie Lord Chamberlain, the celebrated musical medium. The engraving has been carefully prepared from the remarkable spirit pictures procured of this lady through Mr. William Mumler, by Sartain of Philadelphia. The biography will be written, from the most authentic sources, by Emma Hardinge Britten.

All persons desiring to obtain extra copies of this number will do well to send in their orders to the publishers at once.

In the next number, also, will be commenced our answers to correspondents, when those who have thus favored us, or who desire to partake of this correspondence, will receive answers through one of the mediums of the WESTERN STAR circle. — EDITOR WESTERN STAR.

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