

SPIRITUAL SCIENTIST

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

SPIRITUALISM.

Vol. I.

"Try to understand Yourself, and Things in general."

No. 24.

Yearly,
Two Dollars and a Half.

BOSTON, FEBRUARY 18, 1875.

Weekly,
Seven Cents a Copy.

SPIRITUAL SCIENTIST.

PUBLISHED BY

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

EVERY THURSDAY.

E. GERRY BROWN, EDITOR.

Back Numbers of the Scientist can be furnished.

THE MEDIUMS OF BOSTON.

DIOGENES VISITS ANOTHER FEMALE TRANCE MEDIUM.—A LONG SITTING IN WHICH HE MAKES THE ACQUAINTANCE OF MANY STRANGE SPIRITS.—AN UNKNOWN SQUAW AND PAPOOSE.—THE MEDIUM SINGS A DITTY BY INSPIRATION.

MRS. S. DICK.

[Suppose an individual should say, "I will become a candid investigator of Spiritualism, and visit the prominent spiritual mediums of Boston for this purpose,"—what would be the result? We thought this would be an interesting record, and shall present such an experience. These articles will be continued; but each is complete in itself, and deals with one medium. The investigator at all times places himself in that "condition" supposed to be favorable to the best results. The experience is genuine, and is truthfully related. Ed.]

THIS week I have to bring The Scientist readers back to the mediums of Boston proper, as distinguished from Boston improper, that is to say, recently annexed and made proper, and introduce them to a lady who figures extensively in the advertising columns of the Banner, and is known to the Spiritual community as a public lecturer. I refer to Mrs. S. Dick, who, in a room one flight up, at No. 687 1-2 Washington Street, gives sittings for test and business purposes.

I called upon her on three successive mornings during the past week, and on the last occasion only succeeded in finding her. The half-glass door of her office is darkened by something put over the glass inside, and it was with difficulty that I twice read a little card,—

WILL RETURN SOON.

attached to the outside. But the third time I found her ready for a sitting. One rap on the glass brought her to the lock, and, as soon as the key was turned, I found myself in the presence of a middle-aged lady, of very dark, bronzed complexion, eyes almost Spanish in their depth of darkness, and a full, rotund figure.

Such a woman is Mrs. Dick, personally. A small table stood in the middle of the room, a few plain pictures hung on the walls, a number of Spiritualist papers were lying around, a rather worn carpet covered the floor, and a good fire, from a large stove, made the temperature a very comfortable relief from the bitter cold outside.

"Can I have a sitting with you, Mrs. Dick?" was the way I opened the interview. "Yes, do you wish a business or a test sitting?" I intimated that I desired a test sitting. With very little ado, Mrs. Dick closed her eyes, and commenced in this fashion:

"How you do? How you do? Me want to shake hands with you." I at once shook hands with Mrs. Dick, and asked: "Who is this that now speaks to me?"

"White Lilly, my medium's control, a little girl."

"Thank you."

"How you do dis morning? I want to know," was the next mediumistic utterance.

"I feel pretty well, thank you. How are you?" was my answer.

"Me very well, me glad to see you. I want to shake hands with you again." (I shook as desired.)

"Oh how very cold your hands are. I want you to go up close to the stove and warm them. (I warmed as desired.)

"Aint you almost frozen?"

I said that I was cold outside, but I thought I was not freezing, and I added, "Can you tell me, White Lilly, how you find out that I am cold?"

The answer was a curious one and ran as nearly as I can recall it, like this: "I put my hands in the meedee's hand, and when your hand in hers then I can feel the cold just the same as you can."

"You suffer them," I asked, "from the cold weather, I suppose."

"No, me don't suffer never, because I'm pure ether, all spirits are pure ether, and so we don't feel like you mortals do down here."

"Does my coldness or warmth, as the case may be, affect the medium and the communications?" I next queried.

"Yes, all conditions of the body affect the medium and the spirits. Unless everything is harmonious in your body, and well-balanced, you can't get the same tests you could if you were in the proper condition. You want to keep quite calm and not feel a bit excited, and you want to be quite impassive, and not have thought going on up here in your brain, thinking about what you are going to hear, or who is going to come to you. Do you see?" "I think I understand you," I said.

After a minute or two had passed, the medium broke out into the following abstract, I will not say abstracted, observations. "I see you are gathering up fragments, and trying to piece them together and make a whole out of them. You don't see your way quick, and your path looks dark, don't it? and you seem to want guidance. And then something comes to you and seems as if it wanted to lift you up on to a higher plane of intellectual and spiritual growth. Isn't that so?"

"I don't quite see any explanation of a great many things." I said in answer.

This seemed to encourage White Lilly, who rattled off a long

discourse on intellectual and spiritual growth. "I see a bright future before you, Chief."

(I suppose at this point, one of Mrs. Dick's Indian controls which I understood from her she had besides Lilly, put in a word.)

"I see that you are going to be lifted right clear up, and that you will have all these things made plain to you, by higher intelligences, who are ever hovering around you, and guiding you by their inspiration to achieve higher purposes. &c, &c,"—and so on, for ten minutes.

"Do you mean," I enquired, "That my business affairs are to become brighter, or what sort of an improvement am I to gain?"

"No, Chief, I mean that your inner nature will be raised and strengthened, and from that you will, to the end, experience a higher development in world affairs. I see success for you in the future, growing out a higher spiritual state. The spirits are at work upon you now, drawing you from earth, and earthly things, to enquire into the blessed truths of Spiritualism. But the world don't understand Spiritual philosophy and there be many things in it hard to find out."—and so on, for another ten minutes.

"Now, what you want to ask me," said the medium.

My reply was as follows: "I want you to tell me if any of my spirit friends are present, and, if so, I would very much like to have messages from some of them."

After this, there was a solemn silence of fully three minutes and the medium broke out with, "Julia, Julia, who's Julia?"

"I can't say I'm sure," said I.

"Well, I hear a call, Julia, quite plain, but I had another brave in to see me this morning, and he brought some influences to my meedee which are still in her sphere, and perhaps its one of those spirits."

"When a medium is sitting with one person, are the spirit friends of a previous sitter apt to come to speak?" I queried.

"Yes, you see everyone has his own atmosphere, and certain spirits attend him all the while, and that's how it is that spirits speak through the meedee that you don't know."

I am quite willing to accept the explanation if the reader is, though it strikes me as a rather attenuated one.

"Oh, there's a little papoose comes. I see him now, such a pretty papoose. Do you know him?" "I confessed ignorance, and asked, like Mr. Beecher, for "further particulars." "He comes and stands right alongside of you, and brings you a little flower and kisses you, and there's a big squaw, what's got hold of him. "Who's she?" "I really don't know, who she can be," I said, "but perhaps you can get her name." "Annie, Annie, who is Annie," cried the medium. "Is that the name of the lady holding the papoose," I said. "Yes, Yes, that's it," said the medium, in a tone of certainty and triumph.

"I'm sorry to say, I don't know any departed friend of mine of that name. "Are you quite sure they are in the spirit life?"

"No, No, they be in the earth life, Chief. You know 'um now, don't you?"

"I really don't," was my response, and with this the squaw and the papoose faded I suppose into their native ether. At any rate the medium changed the subject.

"Mary, who's Mary?" next said the medium. "I really can't say," I answered, "but if you can describe her I might know." A description of a lady was then given, which corresponds with that of no one of that name known to me.

"Now, what was it you wanted to ask my meedee this morning?" said the medium. "Well, I should like to hear from a female spirit, a friend of mine, if she was present," I answered, having in my mind the little sister of whom I have frequently spoken before. "She didn't die very long ago, did she?" "Well, some years ago now." "Well, that aint long you know, in the spirit life. She was very dear to you, wasn't she?" "She was very dear to me," I answered. "She died sudden, didn't she? and you never quite knew what she died from, did you?"

I could not help inwardly commenting, as probably the reader will also, as he peruses this article, on the persistency with which the medium capped every communication with a question addressed to me—Didn't it? wasn't she? or did you? furnishing the termination of almost every sentence. But having by this time got to feel quite at home in the presence of the very wildest of Indians, Diogenes has learned how to

effectually parry this skillful cross-examination by the defence. So, when the medium asked if I knew what she died from, I assumed that the guide could want no information from me, and irreverently rejoined, "What did you say she died of?"

"Well, Chief, she was very sensitively organized, wasn't she?" "I really couldn't say." "Yes, she was very sensitively organized, and it was here (indicating the region of the heart) that the trouble was. The blood like forced back and stopped, and the lower valve of the heart was forced down, and so she went off sudden. Aint that so?" "It may have been," I replied. "Can you see her now present in this room?" I asked. "Yes, Chief, she be here, and anxious to manifest." "What is she like, can you tell me?" "What for do you ask that, Chief?" "Only because I would like to see if the spirit I wish to hear from is present." "Well, Chief you thought she was very pretty, didn't you—real handsome?" "I did," I replied. "She has beautiful black eyes and the dark brown hair with the kinks in it." "Curls, do you mean?" I said. "No kinks like." "What waves?" "Yes, waves, Chief." "How old should you say she was?" "Not very old, Chief, about seventeen or eighteen. You loved her very much, didn't you? You wanted to have her all to yourself, to make a little home with her. Well, Chief, you shall meet her across the stream. We all meet our mates across the river. No matter who we live with here, we all find our proper mate there."

Now, it will be seen that the medium has here been seeing, or pretending to see, the spirit of a departed young lady whom I had intended or desired to marry in the earth life. The spirit I had in mind all the while was my little sister, who differed in description from that given, and who was, moreover, but seven years of age, at the time of her death. To show the utter inaccuracy and worthlessness of this test communication I have only to add, as a matter of fact, no young lady towards whom I ever entertained an affection has passed from this mortal life. To make the incorrectness of the statements more certain still, on asking for the name of the spirit in question, a name was given which certainly never belonged to a lady of my acquaintance.

"Can you give me any communication from any other of my spirit friends?" I now inquired. "There is an old lady come Chief. She haven't got much hair on her head, and she have got blue eyes, and a fresh color, the pink, color in her cheeks, and she look like the mother squaw. "Who's she, Chief?"

Again I pleaded my inability to answer this communication and turned it back again to the medium for solution, with the question, "Is it my mother?"

"Yes, Chief, 'tis your mother, she come back and say to you," "my dear son, I'm so glad to meet you here. I can't tell you much now, because the mediums power isn't strong enough this morning, and is not sufficiently harmonious, but go on bravely, my son, and do your duty in the world, and all will be well with you. Good bye."

As to this wonderful appearance of my mother, I have only to say, that my mother still lingers in the earth-life, and therefore I have no doubt that the meedee's power was not strong enough to bring any very important news from her.

"Can't the spirits communicate well through the medium, this morning?" I queried, though why I should have asked a question already so abundantly answered, I cannot now say. This was the reply I got.

"No, my meedee's power is almost exhausted, and she ain't able to bear the strain much longer. One brave has been before, this morning, and so it tire her out. Very often persons come and have a sitting with my meedee, and they don't get what they want the first time, but if they come again they most always get to know what they want. Now if you come again, mother will be able to manifest more strong, and so will your squaw what you love, your sweetheart squaw, I mean." Comment is needless, indeed.

"Have you got anything else to ask my meedee?"

I replied that I had not. Then suddenly, and without any previous intimation, the words I cannot recall, but I shall always remember how very badly they fitted the tune, and how thoroughly tuneless the tune was. The closing three lines I caught as follows:—

"Investigate all you can,
And be an honest man,
And you won't regret coming to my meedee.

"Now, I don't know what made me sing to you, but some spirit power present wanted me to sing to you. Do you like it?" "Very much indeed," I answered.

"Well, now I must go," said the medium, "and let my meedee come out of her sleep." And in another minute or so said sleep was ended.

Five minutes later Diogenes had parted with two dollars and was on his way homeward a sadder, but alas, not a much wiser man.

What shall I say in summing up Mrs. Dick's trance, and her pretended communications? Shall I accept her theory that I ought to go a second time, and then I should have something? Had the brave who had called before me that morning, left so many of his friends behind, that mine had no chance to get a word in anywhere? This theory was mildly hinted at by the medium, but it is as unsatisfactory for the satisfaction of the mental appetite, as was the meal of husks to the famishing prodigal. I do not wish to be severe, either on White Lilly, or her Indian colleague, or on Mrs. Dick herself, but is there any avoidance of the conclusion that the trance was another of the deplorable Ripley pattern, proving nothing, unless the fact that humbug and nonsense constitute the sole stock-in-trade of some of our most blazingly advertised, and loudly-puffed mediums. I cannot see any other reasonable solution of the strange series of blundering mis-statements which crowded together and sprinkled with a verse or two of badly-voiced, doggerel rhyme, made up the grand sum total of my sitting with Mrs. Dick. I am constrained to think that *dickering* with spirits is not her forte. There is certainly a lack of "harmonious conditions" somewhere.

DIOGENES.

WHAT THEY SAY.

DR. BARTOL and Dr. Lorimer have been lecturing about Spiritualism, and various other eminent gentlemen are expected to handle the same subject shortly. This is precisely as it should be. Whenever there is a question about which nobody knows anything, it is only right and proper that it should be made the theme of set discourses. And the less a man really knows about a thing the more he should talk. That's the way the world gets enlightened.—*Boston Times*.

SPIRITUALISM HAS RECENTLY gained a very strong hold upon the Mormons, and a very large proportion of them have declared themselves believers in it. It is said to be very difficult to persuade those who abandon the Mormon faith to adopt Christianity, and if Mormonism ever passes away, most of its believers will be likely to become Spiritualists or downright Materialists.—*N. Y. Sun*.

THOSE WHO for the week past have witnessed at Beethoven Hall the familiar but ever marvellous results of psychological impressions, where the merest figments of the imagination are made to assume in the mind of the subject the shape, color, and other characteristics of substantial entities, may be pardoned if they ask themselves where this system of masks and delusions ends, and if, adopting the theory of Bishop Berkeley of the non-existence of matter, we are not all living in a land of shadows invoked and impressed upon our minds by the Supreme Psychologist.—*Boston Herald*.

THE FIRST OR LOWER ZONE of the spiritual world, according to the latest and most authenticated mediumistic data, is situated just outside the atmosphere of the earth, or at a distance of about sixty miles from this terrestrial globe. This, at least, is the statement of the old Chinese philosopher who possesses and controls the English medium, J. J. Morse, now on a visit to this country. This spiritual zone corresponds in all respects to the earth, containing the soul of all things evolved from terrestrial life. This soul, or refined matter, pouring in a constant river from the earth through the atmosphere is thrown off centrifugally and assumes its proper form and place. In its turn this lower spiritual zone evolves a refined life which forms another and higher encircling zone, which also in its turn evolves a still more refined life, or third zone. Hence progression is to a zone encircling our whole planetary system, and so onward through the universal domain.—*Sunday Herald*.

WE SHALL LEARN at length to distinguish between good and bad spirits by this test: namely, a good spirit has self-restraint, but all bad spirits, when fairly tried, are found impatient. All of them act greedily, in the same way that fire does. The fact that they want a thing is reason enough for them to take it.—*Oneida Circular*.

AS TO WHETHER the credit and the guilt of concocting the ingenious story called "The Autobiography of Katie King" belongs to Mrs. White alone, or must be shared with her by other persons, I think we have not yet data enough to decide.—*F. J. Lippitt, in the Banner*.

ENGLISH NOTES.

MR. SAMUEL GUPPY, a gentleman most intimately associated with the spiritual movement in England, passed over on the 18th ult.—Mr. Guppy married Miss Nicholls, who, at the time of her marriage as well as now, was one of the most powerful of mediums. The transportation of this lady, by spirit power, from her home in Highbury to Mr. William's seance, has rendered the name of Guppy famous throughout the civilized world. Once convinced of the true nature of the spiritual phenomena, Mr. Guppy applied himself to the work of promoting a knowledge of Spiritualism by every means in his power. In this work Mrs. Guppy proved a valuable ally. No trouble or expense was spared in throwing the house open, sometimes several times a week, that distinguished investigators might have the opportunity of witnessing the remarkable phenomena through Mrs. Guppy's mediumship. Mr. Guppy treated his guests in the most hospitable manner, and his liberality finds but few parallels in this cause. We hear that the deceased gentleman was eighty-four years of age.

ANOTHER powerful medium has been developed in London who gives free weekly sittings. The following is a condensed summary of the manifestations: "Hot cinders taken from the fire and fearlessly handled, chain of watch dropped from ceiling on to table in the light, watch taken from sitter previous evening returned by spirits into owner's pocket, beautifully engraved in several places, likewise watchchain minutely engraved on the links. Dark seance: Splendid display of lights in all directions; touching plentifully by spirit hands; medium controlled, and in about ten seconds coat and waistcoat turned inside out; medium alternately changing places with next sitters, replaced in less time; changed places again, and under garments removed and placed on the table, not a button undone; tambourine, sledge-bell, mouth-organs, English concertina, and piano-wires playing concerted pieces at one time; knocking and raps in all parts of the room; direct spirit-writing and poetry beautifully written from one of the circle's spirit friends. The book in which it was written, as well as another book, brought from another residence a short distance off. This was suggested by a sitter, as there was no paper on table. No sooner were the words spoken than the book dropped on the table."

MR. E. CORNER and Mrs. Corner, (Florence Cook) are at Antwerp, Holland, on board the steamship Madras, which is in harbor there.

SHORT-HAND NOTES.

AMONG THE delights of life, are squeaking boots. And what is better? Almost everybody has a full share in the pleasure. Rare jokers are the bootmakers. They know what it is, and how to do it, and they do it every time. A pinching boot is a trifle, except to the individual proprietor, but a squeaking boot, is a public luxury. It is not only enjoyed by the owner, but by everybody. What more nice for instance, than to go into a crowded church on a Sunday, and be taken clear up to the pulpit by the sexton, with such a lively squeak at every step, as to attract the notice of all the congregation! You, who are especially modest and sensitive, isn't it jolly? Of course it is, in the middle of a most solemn prayer, and of course the sexton did it on purpose. It pleases you so much that your feelings cannot find expression in cranberry-red blushes, and river-like perspiration. Or perhaps it is at a party, where there is dancing, and an uncovered floor. Your most intimate and particular lady friends are sure to be present. They never fail on these occasions. You are trotted about, as if with malice, with the utmost diligence, to the accompaniment of a squeak that to your ears seems as loud as the mid-summer's thunder. Then you are set upon to do every dance, and the way you do it, is a caution to everybody, and especially to the musicians, whose notes are to be heard only at times, and very few at that. You do not fail to see the half-suppressed laugh of the jocose and mischievous Misses Jones, Smith and Perkins, and you know you will never hear the last of it. The lighter you step—and you appear in your own view to imitate a feather—the louder your boots crack, and squeak. At the end of the party you rush home furiously only to be stopped by the police in the street, for disturbing the peace. But for all these and that, you get a worse pair within three months, and go through the agonizing farce again.

SCIENTIFIC.

TRANCE AND INSPIRATIONAL SPEAKING.

UNDER THE ABOVE TITLE, a paper was read by J. J. Morse, before the conference of Spiritualists, held in Lawson's Rooms, London, and published in the Pioneer of Progress. The article being a lengthy one, and capable of subdivision into a series, and each, to a certain extent complete in itself, we shall republish it in four parts.

III.

CLASSES OF MEDIUMSHIP.

I NOW propose to briefly discuss my last query in this department, namely, "What educational and spiritual benefit has been, or can be conferred by this class of mediumship?" In the case of the "automatic medium" the educational benefit, personally received, bears no relation to the good done to others. But the spiritual benefit is oftentimes very great indeed. The spirit of the medium is often carried, during trance, into the spirit world, and there instructed, in such a manner, too, as to completely compensate for the temporary loss of earth consciousness. The basis of an interior or spiritual development is laid that could not have otherwise been obtained while the medium remained in earth life. Providing, also, that the development of the medium is under the supervision of intelligent spirits, this phase of mediumship is the seed, the psychological the tree, and the inspirational the fruit, rich and ripe, of an orderly and systematic mediumship.

20. In the case of the "psychological control" the actual educational and spiritual benefits conferred can only be rightly understood and estimated by those who have experienced them. Mental darkness dispersed; the mind illuminated; ignorance dethroned by wisdom; a life of blundering selfishness changed into one of usefulness and harmony; an education of spirit; an opening of the interior chambers of the soul; and an irrigation of the innermost recesses of our nature by the sparkling waters of an ever present inspiration from the good and the true in the world Beautiful. Of these things I speak with conviction. My own experience parallels the statements set forth; and I know what a blessed thing mediumship is, and the valuable results it brings when directed by wise and beneficent beings on the other side.

21. As a means for the delivery of addresses, lectures, orations, and general dissertations, the "psychological control" is only second to "inspirational mediumship." The acknowledged success and ability of numerous trance-speaking mediums fully confirms the affirmation I have made. I will now summarise the statements I have made in this connection.

22. Trance mediumship is of two classes—the automatic control and the psychological control.

23. The automatic control is effected by inducing *coma*, and controlling from the muscular and nervous departments. The psychological control is effected by also inducing *coma*, but it is the exhibition of a nervous and mental control, and impression,

The two distinct grades of phenomena necessitate separate actions to induce them, and a subtle force or power, having an affinity for the portions of the organism affected, must be an admitted necessity. Such a power is admitted in connection with mesmerism.

As the phenomena connected with trance-mediumship are analogous to the mesmeric phenomena, the identity of the force used in each case seems self-evident.

Therefore, I put these theorems before you in concluding this department of my paper:—

- A. That there is a force or element surrounding the medium, partaking of the material and mental characteristics of that individual.
- B. That by their will-power, and aided by the external "surrounding medium" or "psychic force sphere" the spirits are enabled to control either the material or the mental portions,—or each combined, existing with the medium.
- C. That if the spirits control the material portions only, automatic mediumship results, thus establishing test mediumship.

D. That if the mental parts are controlled in conjunction with the material, the former preponderating, the psychological control obtains; thus is established missionary, or educational mediumship.

E. Thus is admitted the existence of Serjeant Cox's "psychic force" as a means to an end, but not as the end also.

24. I might deal with many important questions connected with the best means of preserving the healthfulness and purity of this force or power, by which medial phenomena are produced.

25. It will be perceived that the drift, or import of the preceding remarks is to show that the exercise of trance mediumship is an education, or preparation, of the bodily and nervous systems, so as to enable those conditions to offer a continuous and permanent susceptibility to psychological or spiritual influences; and as a consequence of this "continuousness of susceptibility," the operating spirits are enabled to to inspire the interiors of life, and to control from the spiritual plane of the inspired person's being. Whereas, in the case of the trance medium the control was from without, over, and through the physical forces of the subject or medium. And in my opinion, it would seem that the two descriptions of mediumship might justly be termed outward and inward, because, in the case of the trance, the effects are produced by an outwardly-acting agent, and in the case of the inspirational medium, the effects are produced by an inwardly operating cause.

26. To make the foregoing a little more definite, and thus, I trust to make plain the idea I am endeavoring to illustrate, I will define what I understand as a human being. While here in the body I find man is a trinity in unity:—body, spirit-body—or soul, and consciousness—or spirit. These three conditions are, or should be, in perfect harmony in themselves, and in their relations to each other. Now, the medium that surrounds the outer conditions of the first of these, or the body, is, as we have already seen, a so-called magnetic—or, as I prefer the term, aural sphere. Upon this aural sphere the first action is directed, until at last the effects reach the medium that unites the body with the spirit body. I will, in imitation of a certain illustrious writer, (A. J. Davis), denominate "vital electricity" as the synonym of this medium of connection just mentioned. In this medium the operating spirit produces all the results pertaining to trance-mediumship, because the medium referred to is the lever used by the real man inhabiting the body, to control it, and exhibit the phenomena of individual life. It is, in fact, the most subtle of the purely physical forces. As will be seen, its existence serves a dual purpose, namely, the uniting of the body with the spirit body, and the enabling of the consciousness to grasp the material structure, and control it by the correlated powers and forces.

27. In the case of inspiration, a deeper insight is gained into this somewhat mysterious subject. For you will remember that my first proposition in this department is that inspiration is a *spiritual* mediumship! I trust you will be enabled to see the force of the distinction, alike by what I have just read, and by what I shall now utter. We have discussed the medium connecting the body with the spirit-body. We have now to discover the medium uniting the spirit-body with the consciousness or "ego." It can be easily inferred that if the outward conditions I have mentioned be in a continuous state of impressibility, and the efforts of the controlling spirit be still extended that the conditions of the spirit-body will be reached, that the spiritual personality of the subject will be inspired. Now, let us assume that the previous preparation has been experienced, and through it the subject is so spiritually progressed as to be in constant *rapport* with spirit world, spiritually. It will follow that the operating spirit being able to assimilate its sphere, with the spiritual personality of the medium, that a higher form of mediumship will result, because it rises in the spiritual nature of the medium, and also because the bodily difficulties have been overcome. Thus, this class of mediumship presents but few visible characteristics of "a control," though it is the best and purest control we can have; for it is most like the normal use of the body by its owner. Commencing with the spiritual it terminates in the physical. Born of the spirit it is executed of the body. Therefore, I claim it is a spiritual mediumship.

CORRESPONDENTS.

TRUST IN GOD.

Alone I wander, all alone,
 And shadows dark hang o'er my way ;
 The aching heart will sometimes moan,
 As one by one its hopes decay.
 So dark and dreary seems the way,
 The soul through mortal life must tread,
 The heart cries out there is no day,
 All, all is night on earth, o'erhead ;
 But Faith, and Trust, innate in man,
 Will now and then discern the light.
 Catch glimpses of that better land,
 Where endless day will banish night.
 Look up, look up thou doubting one,
 And ne'er repine, though hard thy lot,
 For when most heedful aid will come
 To those who fully trust in God.

HARRY STANTON.

THE MEDIUMS OF BOSTON.

To the Editor of *The Spiritual Scientist* :

Those having the cause of true Spiritualism at heart, are under deep obligation to you, for the course you have pursued in your paper, in relation to those calling themselves mediums; Spiritualism I think, would stand better before the world to-day, had their leading journals from the first, been ever ready to discriminate between the true medium, and the imposter; as ready to publish cases of gross fraud when laid before them by reliable parties, as cases of genuine phenomena.

Many Spiritualists, and some of our leading journals, have been altogether too lenient in relation to these matters, and although it is generally admitted by our prominent Spiritualists, that quite a large portion of those professing mediumship in Boston, are frauds of the worst sort, yet so far as our Spiritual Journals are concerned, strangers visiting the city, new investigators, are just as likely to stumble upon half a dozen of this sort, at first, and turn from the whole thing perfectly disgusted, as to run across a decent medium. No doubt the best of motives have governed the writers of some papers, but what a fearful mistake, to hesitate in this matter, for fear of injuring the cause, or the reputation of good mediums; as well say that a solvent bank would be injured by the expose of counterfeiters of bank notes. The fact is, not only has this unwise sympathy worked injury to our cause, but has been decidedly injurious to our reliable mediums. Imposters have sprung up on every hand, some of them the very lowest of quacks, and though occasionally detected in their deception, and exposed in the columns of the Herald, never a word will you see in these conservative journals among the Spiritualists. Not only so, but when an expose is actually made, and that to, by old and eminent Spiritualists, as in the case of the Philadelphia Katie King, the fraud proved by the sworn confession of the confederate, and the presence also of the photographs of the spirit, placed side by side with the likeness of the accomplice, yet these fearful organs, instead of acknowledging, and denouncing the fraud, fill their pages week after week with spirit pleadings, if not apologies, for these base imposters. Investigators noting this fact, come to the conclusion at once, that mediums are all of a piece, and if they do not turn away with disgust, from further investigations, will approach reliable mediums with so much doubt and suspicion, that it will be difficult, if not impossible to obtain the best manifestations.

If a medium is detected in fraud, in such a motive, their reliability is gone, and the sooner the honest seeker is made aware of the fact, the better for the cause of truth. Neither do I believe in the idea so often resorted to by some, of making the spirits the scapegoats to bear these sins of sham mediums. If fraud is resorted to by these persons, it is because they wish to do so, and not because the invisibles want them to. This "Diaka," business is too transparent; if these so-called mediums will resort to deception, let them bear the odium; don't palm it off on our friends who ever approach us for good.

Every good and true medium will thank you for the course you have taken in the matter, for it will really tend to smooth the road, and the true gold will shine the brighter, for the exposure and removal of the tarnish.

ERASMUS.

It gives us pleasure to know that our course is so generally approved. Many Spiritualists and Mediums, in Boston and vicinity, have recognized our existence by subscribing for the Scientist, and have spoken in encouraging tones of its merits. We can bear considerable of this treatment and hope that those of our readers who are not direct subscribers, will become so. Thirteen papers, which now cost \$1.00, can be obtained for 65 cents by subscribing for three months.—ED.

SPIRIT TEACHINGS.

Q. (By Mr. H.) Why do not the spirits tell us something of the whereabouts of Charley Röss?

A. Charley Ross! I have heard that name, and that question before, and I have given answer thus: It sometimes happens that when information would be accorded that was not wanted in a certain direction by certain people, that the individual giving that information might find a swift, sudden and secret transport to the next world. Again, it 'aint our business to go running roundabout for detectives, at least I have 'nt got the time, therefore I can only answer for myself. Had I the time and my mediumship the ability to let me give it through him, why then my medium would probably give the information. But not having the time, and having other things to do I 'aint at liberty to do it. People in this world make a great fuss about losing a child. I admit its trying, but as this life 'aint to be the end of all, or be all, it don't so much matter.

Q. Could it not be of service as showing the practicability of Spiritualism, as a sort of test?

A. True, and I am of opinion that if mediumship was made a little more of a science, developed in strict accordance with science, the tests desired by others would be easily accorded. At present there is not the motive in the mediumship of to-day that it is desirable to see. Hence, communications from the spiritual world of that importance, I grant you, are few and far between, like angels visits.

Q. Do spirits generally give any information if fraud is practiced when they are present?

A. No.

Q. Why?

A. Perhaps I ought to qualify, by saying yes and no. Sometimes they do, that is when they have not outgrown their earthly ideas of right and wrong, which are slightly different from what we have on our side. Those who see further and see that these things all bring future results which will bring everything to a level, without effort on their part, let the matter go. And here, is a point for investigators, and for Spiritualists; while submitting to circles for the evolution of marvellous phenomena, yet you do not use precautions to test that they are marvellous phenomena that really are occurring. Then, when the phenomena transpire, or when they occur, there is no evidence to their mind, and the opportunity has been wasted. On the other hand a medium for special marvels cannot be too careful in preserving its own reputation and submitting to every reasonable requirement of proof that he or she, is at least a passive agent of the result produced. 'Ain't that gospel?

Q. Is your state of organization such that you would instigate fraud to promote Spiritualism?

A. Now that is a curious question, because it makes the spiritual world into a sort of Jesuit society, the means justifying the end. I don't believe it. There may be a certain class of spirits who will do that, but they are intelligences—well, we won't discuss it.

Q. Would spirits be apt to engage in the detection of crime? Would they be likely to assist it, as a general thing?

A. No, most emphatically, no. For this reason; crime is but the outward and physical manifestation of the interior or internal bad conditions and, strange as it may seem, if you plant mustard seeds you can't expect roses, and if you sow potatoes you don't expect tomatoes, and if you have bad instruments you don't expect melodious strains; and as human consciousness, that is, the real man behind, you know, is dependent upon the organization it uses, manipulates, or inhabits, for its ability to express itself in this life, we should note the fact that sin, as it is called, failure as it is really called, and sometimes called a lesser good, is in reality the half expressed or perverted expression consequent upon bad conditions of the desires and inherited activities of the individual. Perhaps you may be inclined to say, "Then all repressive measures for the suppression of crime are unconstitutional according to the government of the Universe." We would answer, "Yes, they are." Who made you? Well, people say, "God Almighty did." He tried his 'prentice hand on some of you, evidently, for you make a very sorry figure in the world. But, understand! what you can't help yourself, he has no right to punish you for doing.

SUBSCRIPTIONS AND ADVERTISING RATES.

Subscriptions.—The SPIRITUAL SCIENTIST is published every Thursday by the SCIENTIST PUBLISHING COMPANY, and can be obtained of any newsdealer; or will be sent at the following rates:

Single Copy, One Year, \$2.50; Six Months, \$1.50; Three Months, \$1.00.

Advertisements.—The SCIENTIST is a very good medium for Advertisements. It has a large circulation; it is preserved for binding, and the advertisement is not lost to view amid a mass of others. Advertisements will be inserted at the following rates:—

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Correspondence.—Correspondents who write letters consisting of personal opinions are requested not to make them more than a quarter of a column in length. Letters containing important facts or interesting news may be longer sometimes.

All communications for the Editor, books for review, &c., should be addressed E. GERRY BROWN, Office of the Spiritual Scientist, 18 Exchange Street, Boston, Mass.

SPIRITUAL SCIENTIST.

VOL. I.

FEBRUARY 18,

No. 24.

REMOVAL. The Office and Editorial Room of the Scientist is now located at 18 Exchange Street, a few doors from State Street.

REVIVALS AND SPIRITUALISM.

The religious weeklies are sometimes a little inconsistent in their teachings, we fear. Last week for instance, The Watchman and Reflector, of the Baptist Denomination, in an editorial on Revivals, notices the lack of any evidence of a "revival of religion" this winter, and tries to account for it.

"We have prayed to a God pledged to hear prayer; who is more interested in the enlargement of his kingdom than we are."

There could be no truer statement than this closing sentence. Did it not occur to the Watchman and Reflector, that possibly, God's Kingdom, could be enlarging, even if there was no revival in the Baptist Church,—or any other church, so called.

"Every great revival in the past, has had a distinct specialty adapted to a new and wide spread need."

Another true statement, though be it observed, that the truth of it is more apparent now, than when that revival was in progress. Probably Spiritualism may be the particular revival needed at the present time, and best suited to the cold, materialistic, tendencies of the present age; that there is such a tendency,—that the world is growing more worldly even the Watchman and Reflector may possibly admit, certainly we may draw an inference to this effect when it says:

"Alas at this very moment, every missionary Board is staggering under the load of anxiety that is on it, while Christians ease the financial pressure by diminishing their benevolent contributions, rather than by lessening their luxuries; and this too, while God is manifestly sounding an advance all along the line, and the facts indicate that we might count on results limited only by the efforts put forth."

It thinks that the revival needed is in the "real working life of the church;" and further on, doubts if the churches have been largely increased in actual effectiveness by the revivals:

"We are not a prophet. We would not be guilty of irreverent presumption. But it has seemed to us as if it would be wise in God should he withhold special converting grace until the church make a better use of the grace already received."

It is not hard to prophecy when you know; nor does it require the gift of prophecy to determine the things that are. That material theology is not advancing, very rapidly, all Spiritualists know; but all the adherents of that theology are not willing to admit it. We have no fault to find with the number of converts that Spiritualism is making, and that too without the aid of Board of Missions,—without the aid of any one hundred thousand

dollars—or ten thousand for that matter,—subscribed yearly,—without any revivals or strong individual efforts to advance the cause. The "gentle simple conversions" that are made, seemed to be worked by a power, similar in its effects to that "grace of God" which is so often alluded to in these religious weeklies. Possibly by a comparison of notes between all parties concerned, it might be discovered, that one has the genuine and the other the adulterated. Naturally the genuine would be the stronger, in its effects, and as a "tree is known by its fruits," so will the "signs of the times" indicate which has the true religion.

FACTS ADMITTED.

SPIRITUALISM—MRS. HARDY UNDISMAYED—A CRUCIAL TEST. In spite of alleged exposures Mrs. Hardy continues her weekly materialization seance at her residence in Concord square, beside giving frequent exhibitions in other parts of the country. At her last seance in this city, several Boston journalists were present, including Mr. Abbot of the Index, who did not hesitate to declare the phenomena quite inexplicable. Mr. Abbot by the by, was of the party lately entertained by the amateur medium described in the Globe as having excelled Mrs. Hardy in her own specialty and by a trick of legerdemain. By Mr. Abbot's account, however, it appears that the amateur medium had a confederate and did not submit to the investigation courted by Mrs. Hardy, who at her last Friday night seance submitted to what might be called the crucial test of allowing Mr. Abbot and another journalist to go into the very laboratory from whence the spirit hands were projected and that too, during the exhibition. Both gentlemen satisfied themselves that no machinery or devices for simulating the phenomena were beneath the table, but the first explorer had scarcely emerged from the dark space before a hand was seen to thrust itself through the aperture in the table. The same exhibition succeeded the investigation by Mr. Abbot, but after a somewhat longer interval of time. Some of the hands shown were very remarkable for their perfect resemblance to the form and movements of the mortal member, and one of them agreeably to an expressed wish, pointed upward with its index finger, showing the flexibility and voluntary motion of its mates.

The above report is taken from the Boston Herald; if the same spirit of candid investigation was more prevalent, if investigators were willing to acknowledge facts the prejudice now existing against Spiritualism, would soon lessen in its proportions. We do not demand that our theories concerning these manifestations shall be accepted, but let those who witness, the phenomena,—whether it be rappings; or materializations of a more wonderful nature,—acknowledge that such things do occur. If close investigation shall detect fraud, then of course it isn't spirits; and as the investigator can rest assured that fraud, of whatever nature, will sooner or later be exposed, so also let him remember that a calm, earnest spirit of inquiry, actuated by an honest desire to know more of the world of causes, will ALWAYS be met by a disposition on the part of these unseen intelligences to communicate the needed information.

As link by link a chain is made,
So one by one, the converts aid
To build the bridge—
To unite two worlds in one.

IMPORTANT TO SUBSCRIBERS.

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

To any one sending us FIVE names for one year, we will send The Scientist in a separate wrapper to each person, and also one to the getter-up of the club.

Send us a club of EIGHT, for six months, at one dollar thirty cents, we will send you as a premium The Scientist for one year.

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that valuable work, "The Identity of Primitive Christianity and Modern Spiritualism," by Eugene Crowell, M.D., a large octavo volume bound in cloth, price \$2.75.

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

KATIE KING.

After all the numerous statements, for and against the mediumship of Mr. and Mrs. Holmes, there comes the statement from Col. Olcott. "I proved the mediumship of the Holmeses beyond the slightest doubt," "also that I saw and conversed not only with John King, (whom I recognized by his London portrait,) but also with Katie, who, if not the woman of the Holmes photograph, at least resembled her so closely that I recognized her at once. The whole story of my Philadelphia visit, will be told in my book, which I shall now complete at once."

"When doctors disagree who shall decide." As we said in the commencement of this controversy, it is the policy of the Scientist to pass judgment only upon evidence. Evidence there was, and much of it,—more in fact than there was any necessity for. Long and involved statements were published in other quarters, but from the first, it seemed to us that the whole matter turned on the construction of the cabinet. Circumstantial evidence for or against the Holmeses—personal letters as corroborative of certain suspicions—seemed to us out of place. Spiritualists should have been, and should be now, interested to know whether or not the cabinet had a false door,—and this information is still wanting.

If there was a business disagreement at Philadelphia because the Holmes saw fit to entertain a proposition to favor Boston with their presence—if H. T. Child and R. D. Owen, withdrew their endorsement because they could not control Mr. and Mrs. Holmes in their mediumistic powers as they desired—If some shrewd reporter in Philadelphia, followed the break with a cleverly concocted story,—if this is the state of the case,—and if Dr. Child and R. D. Owen, saw fit to believe these stories rather than to rise and explain their little misunderstanding, then we want to know it.

The Scientist opened its columns for a statement from the Holmes mediums, which appeared in no other spiritual paper though sent to one of them at least. The Religio Philosophical Journal from the first, endorsed the mediumistic powers of Mrs. Holmes.

The Banner waited a week, and then Dec. 26, with an editorial on "The Spurious Materialization Phenomena," spoke of unscrupulous mediums, said that many Spiritualists had from the first withheld all confidence, and that it was a "Spiritualist who finally discovered the trick," and told Nelson Holmes editorially, that it could not give him a hearing "in the absence of furnished evidence on his part." It was ready to publish a statement "properly corroborated." Mr. Holmes showed his independence and the Banner its inconsistency; for the former kept perfectly quiet, and the latter has published over THIRTY-TWO columns of testimony, occasionally moderating its editorial opinion, until now, we have the assurance from no less an authority than the Banner, based upon the statements of F. J. Lippitt, special agent to Philadelphia, and those of Col. Olcott, that the Holmeses possess "genuine mediumistic gifts, and Katie King is able to materialize in the presence of these media."

Col. Olcott does not surprise us when he adds his evidence, that the Holmeses have sufficient mediumistic power to produce a materialization. That was the general opinion; but how much nearer are we to a solution of the late difficulty? Who has been wronged? Who was mistaken?

THE BELIEF OF SPIRITUALISTS.

A correspondent asks, "Have the Spiritualists a belief that can be put into a definite, tangible form—a creed, if you choose to call it so,—if so, will you give me the leading points?" We submitted this question, on receiving it, to the consideration of the "Strolling Player," control of J. J. Morse who said:—

"OH may I be rolled underneath the car of Juggernaut and be eternally squashed. Sir, am I the Spiritualists? Do I combine within myself the collective wisdom that they might embody? Emphatically no. Therefore what the Spiritualists have got, I can't say, but I will tell you what I believe they might have. That won't implicate me at all, will it?"

The Chairman. No.

The Medium. They might have a belief based upon fact, the result of experiment which proves; first, that they live hereafter and have the power of holding communion with the inhabitants; second, that parties who come back having a more broader and comprehensive view of life, its duties, and its obligations are under supervision; where they appeal to reason they should be received, and where they do not appeal to reason they should be criticized; they are capable of instructing the world—the spiritualistic world—in life and duty, and by their teachings and the result flowing from them to give, a constructive character to Spiritualism. Now do they do that? Yes, and no. They would if they could, but they can't if they can't. Thusly: Spiritualists, as a rule, the great majority of them, are far too fond of sensational phenomena, and do not pay enough attention to the philosophy, the truths and the facts, underlying them. Therefore, when Spiritualists come up a little higher, take hold of their cause a little firmer, and be as true to it as the Orthodox people are to theirs, then they will be able to answer the question propounded, for themselves, and know that they have a faith they can take hold of. At present I don't think they have.

[In answer to the second question we would say that Spiritualists are divided in opinion; it depends upon the interpretation of the terms used. We would refer our correspondent to "Primitive Christianity and Modern Spiritualism," by Eugene Crowell, who has written 524 pages, covering these points; condensed it would say "No."]

EDITORIAL PARAGRAPHS.

Last week the name of an honored ex-Mayor of Boston was injudiciously connected with spiritualistic matters, in these columns, in a quotation from one of our cotemporaries. This we much regret, and are authorized to state that the report has no foundation in fact:—*Boston Times*.

We noticed that the Times copied from the "Mediums of Boston," that portion of the article wherein Mrs. Crossman made reference to ex-Mayor Norcross. All that we care to vouch for is the truthfulness of our reporter; the statement ascribed to Mrs. Crossman was made by her. The above will be interesting taken in that connection.

UNDER THE HEAD of Spirit Teachings on page 281 we continue a phonographic report of a seance with the "Strolling Player," one of the guides of J. J. Morse.

"SPIRITUALISM can make a healthy growth only as we discriminate between the true and false in it, and eliminate the false. Any trickery the mediums may practice is morally sure to be exposed sooner or later. We must investigate patiently and give time for this. If "Honto" and "Katie King" are shams we shall be sure to know it before long, and so of all the other phenomena. If on the contrary, they are what they purport to be, that can be demonstrated in time to the satisfaction of all."—*Oneida Circular*.

THE English Press have got the Katie King exposure to talk about. In America, Modern Spiritualism originated and in America it received its death-blow,—is about the way they put it. They've known it all along, and Spiritualism is defunct.—Wonder if they'll print the other side of the story.

Several questions proposed by a correspondent remain over until next week.

HISTORICAL AND PHILOSOPHICAL

ENSPHEREMENT.

BY THOMAS W. SILLOWAY, A. M.

A FEW weeks since I attempted to show that the dogmas of Modern Spiritualism are orthodox, according to the accepted interpretation of that term, and so entitled, to not only the respect, but the patronage of the church. I now extend the thought, by stating, that the theory of the condition of spirits passed out of the flesh, as held by Spiritualists, are also scriptural and evangelical. I use the term ensphering, because it so well covers the ground.

First then, as relates to the spirit as a being. The first scripture passage setting forth the point, although pronounced by the Master himself, is simply a negation. It stands at Luke xxiv, 39: "A spirit hath not flesh and bones as ye see me have." The elder scriptures define it to be the spirit as returned unto God who gave it, separate from the dust which returned to the earth as it was, and so Tholosanus, properly, calls death "a dissolution of that league which connecteth the soul with the body."

The spirit is not etherealized by death, nor transformed into any element. Always ethereal, and having proceeded from God, and returned to him, it was and is pure and perfect in itself. Growth, or extension of some of its faculties, is not precluded, but the contrary.

To the limited vision of St. John, it did not appear what we shall be; but to St. Paul, with his more extended thought, the conditions and probabilities of spirit element were more apparent while contended with a certain vagueness of idea in relation to details; yet he was firm and clear in the belief, and was unqualified in his expression of the thought that the spiritualized or ensphered condition was every way transcendent. The veils of flesh and blood which now obscure our vision were, in his opinion, to be removed, and at death. He was full of joy with the thought that corruption puts on incorruption; that what is sown in weakness is raised in power, and that sown in dishonor is raised in glory; that there is a spiritual body, as well as a natural one. "Not that we shall be naked, but clothed upon," and to him, this condition is to be universal; because, as many as die in Adam, will be made alive in Christ. A DISSOLUTION, even of the earthly house, he looked upon as only a translation of the spirit to the one "not made by hands eternal in the heavens."

And here I somewhat digress to say a few words in regard to this idea of "the heavens." Paul doubtless had in view the Hebrew thought which was substantially this: Three spheres; the united lot filling all space. First, the space between the earth's centre and its surface was the "First Heaven;" that from the surface of the earth to the extent of the atmosphere was the "Second;" and from that to the infinity of space was the "Third." This last was supposed to be the especial residence of the Almighty. Dr. Watts seems to have recognized this opinion in one of his hymns, where he says,—

"From the third heaven where God resides,
That holy, happy place,
The New Jerusalem comes down,
Adorned with shining grace."

The idea of heaven, "the abode of the blest," as being *up* somewhere, rather than out and round as well, prevails to a great extent yet. The *flight* of the spirit:—*upward* always. The index hand on tombstones point that way. "NOT HERE, BUT RISEN," is almost universal sentiment. Whatever may have been St. Paul's opinion on the point, he well comprehended the entire scheme, when he spake of a "building of God, a house not made with hands, eternal in the heavens." Using the plural, suggesting, at least, the omnipresence of the spirit.

This last thought brings us back. He was, he tells us, in a strait betwixt the two, whether as a matter of choice he would die or live. To be at home in the body was to be absent from the Lord. To die would be gain, for in that tabernacle of the flesh he groaned, being burdened thereby. He expected better conditions when mortality should be swallowed up of life.

Now we consider the leading improvements he anticipated

a separation from the body would produce. These new conditions are the common ground on which Spiritualists and all Christians stand, and so both parties are scriptural and evangelical, or neither is. To the apostle, as to us, there is a remarkable apparentness of the fact, that one of the leading conditions of earth life is *limited knowledge and vision*. The existence of schools and colleges, of microscopes and telescopes, do not tell of this more plainly than do our own consciousness and daily thought. Every effort and facility to extend our knowledge; every machine or instrument to aid our material vision argues of incompleteness and lack of ability. When the best thing has been done, only a few pebbles have been picked up on the illimitable shore. Every achievement suggests the greater, and almost infinite possibilities, but how often comes home the thought, and, in spite of us, abides,—

"Now, we see through a glass darkly, now we know in part, and we prophesy in part."

Not that we do not see at all. We do. If the surface of the glass be ground, the partial obscurement does not prevent our detecting the outline and form of the object beyond,—house, or man, or beast;—but of the details we know not. We explain as best we can, but from our uncertain data, can prophesy only in part. And so the mind is held in check by the limitations of the body, and thus indirectly the spirit itself. "We walk by faith, and not by sight." Not sure are we that the glass of seeming pure water does not hold in solution the most subtle poison. Not certain that the air we breathe is not surcharged with pestilence and death. We expect a crop when we plant. We believe we shall awaken again, and at a proper time when we fall asleep, and so deliberately consign ourself to a condition akin to death. Lightnings will strike others but not us; and sudden or early death is to come to any one but ourselves and most loved friends.

This trust, though unconsciously entertained, operates all the time, and is an anchor to the soul. I don't now speak of the spirit—that is one thing, and the SOUL is another. It was the belief of St. Paul, it is that of the church at large, it is that of every Spiritualist, all are as one and agreed that death rends the veil—destroys it. The doctrine is this,—

"When that which is perfect is come, then that which is in part shall be done away." "Then shall I know even also as I am known."

Extended vision, and next to infinitely extended knowledge is involved. Completeness of power to know. How transporting the theme! How elevating the thought! Not a vagary of the desiring, freely anticipating, Spiritualist; but a solid, scriptural, Christian fact, or else no sentiment is reliable in the entire religious domain.

And now, one thought more is incidental and germane. The temporality of the seen and the abiding condition of the unseen. The visible is at best temporal, the unseen is eternal. The bodies that spirits live in; the stone mansion in which the former resides; the seen part of the corn of wheat on which the body subsists; the limpid water drunk; everything the bodies see, or use, or have, these all are fatally conditioned. Too material and gross to endure; but "the spirit that is in man." The thought, even, which arranges materials and organizes them into a mansion,—the man,—is greater than anything he does or produces; the germ of the corn of wheat; the joy that at times plays its good part with the spirit; evolving a divine sunshine; illumining all; these are imponderable; subtle, yet unmistakably known to be, but never seen by eyes of flesh and blood, and they everlastingly endure.

The church presents all of this doctrine and opinion as its contribution to inquiring humanity, and so calls it evangelical. The intelligent Spiritualist accepts it, is thankful, and goes on to evolve more light, to gather some more fruit from those trees, "the very leaves of which are for the healing of the nations."

It is one thing to preach, and another to practice, and so things take a paradoxical turn. Sometimes,—often,—jealous by reason of the advanced and advancing condition of the daughter, the mother is blind to the fact of the transmitted element, and anticipating that the new family may out-glorify the old one, feels justified in withholding sympathy and then

ventures to attempt a closing of the house where the spiritual housekeeping "is not according to the traditions of the elders."

But, in spite of all, the great world of thought moves. Each generation has had its mission and work, and well or ill, it has been performed. What one sows, he reaps. Woe be to the individual or the company of them who does not discern the face of the times, but sleeps when the bridegroom comes. The inflexible law is, that from such, the kingdom shall be taken and given to others.

PHENOMENAL.

THE MEDIUMSHIP OF EMPEROR VESPASIAN.

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

SOME so-called miraculous occurrences, of a kind perfectly intelligible, or rather, I should say, perfectly familiar to Spiritualists, are recorded in the life of the Roman Emperor Vespasian. The invisibles seem to have interested themselves in placing him on the throne of the Roman world. While still Emperor more in name than reality, and insecure in his new position, the usurper lacked that "divinity which doth hedge a king;" but, as a set off against this defect, a prestige of no ordinary kind was supplied to him, by his being used on a very public occasion as a healing medium. The following is the account of this, as well as another curious incident, given by the historian Tacitus,—

During the months in which Vespasian was waiting at Alexandria for the set period of the summer breezes, when he would be sure of a prosperous voyage, many miracles took place, which were thought to show the favor of Heaven, and a special regard of the divine powers for Vespasian.

One of the common people of Alexandria, who was known to have a disease of the eyes, threw himself at the feet of Vespasian, imploring him with tears to heal his blindness. This was done by the advice of the God Serapis, an object of special worship among this superstitious race. The suppliant prayed the Emperor to condescend to wet his cheeks and eye-balls with his spittle. Another man, who was diseased in his hand, was prompted by the same God to entreat that he might be trodden under Cæsar's foot. Vespasian at first received them with ridicule and disdain. Finding them urgent, he was divided between dread of the imputation of vanity, and hopes of success inspired by the earnestness of the suppliants backed by the voices of flatterers. Finally he called upon his physicians to pronounce whether such cases of blindness and disease could be overcome by human aid. The physician touched on more points than one in their reply. In the former patient, they said, the sight was not irrevocably gone, and might be restored if the obstacles were got rid of; in the latter, the diseased joints might be made sound again, if a healing force were applied. Perhaps it was the pleasure of the Gods to effect this, and the Emperor had been chosen to the divine office. Lastly, if the remedy were successful, the glory would be Cæsar's; whereas if it failed, the ridicule would fall on the poor wretches themselves. So Vespasian thinking that his fortune could carry all before it, and filled with confidence in himself, assumed a joyous look, and performed what was asked of him, amid the excitement of the crowd of bystanders. Immediately the hand was restored to use, and the blind man saw again the light of day. Both facts are still related by the persons present, now that all motive for falsehood is gone.

Vespasian hereupon, felt a strong desire to visit the seat of the Deity, in order to consult him upon the affairs of state. Having previously issued orders that all persons should be excluded from the temple, he entered it himself, and was intently occupied in prayer, when he caught sight behind him of one of the chief men among the Egyptians, by name Basilides, whom he knew to be lying sick at a distance of several days journey from Alexandria. He inquired of the priests whether Basilides had come to the temple that day, and likewise of the people whom he met whether he had been seen in town. Lastly, he despatched horsemen, and ascertained that at the point of time in question, Basilides had been eighty miles off. Then he concluded that it must have been a supernatural appearance, and inferred the meaning of the response from the name Basilides.

The following is the way in which Hume sums up the evidence for the above instance of healing mediumship:—

One of the best attested miracles in all profane history, is that which Tacitus reports of Vespasian. Every circumstance seems to add weight to the testimony. The gravity, solidity, age and probity, of so great an Emperor, who through the whole course of his life, conversed in a familiar manner with his friends and courtiers, and never affected those extraordinary airs of divinity assumed by Alexander and Demetrius. The historian, a contemporary writer, noted for candor and veracity, and withal, the greatest and most penetrating genius perhaps, of all antiquity, and so free from any tendency to credulity that he even lies under the contrary imputation of atheism and profaneness. The persons from whose authority he related the miracle, were of established character for judgment and veracity, as we may well presume, eye witnesses of the fact, and confirming their testimony after the Flavian family was despoiled of the empire, and could no longer give any reward as the price of a lie. To which if we add the public nature of the facts, as related, it will appear that no evidence can well be supposed stronger for so gross and so palpable a falsehood.

"So gross and so palpable a falsehood!" This is all that Hume has to set against his own formidable summary of evidence. He answers reason with stolid disbelief. It is melancholy to see so keen an intellect thus hopelessly clouded by prejudice. Yet it little becomes Spiritualists to blame Hume or his followers, since in nine cases out of ten their own difference of belief is simply due to the accident of experience. The fact is it does not seem ever to have dawned upon Hume that miracles could be regarded in any other but an evidential light. To accept Christian miracles was with him to accept the Christian religion; and to accept the miracle at Alexandria, would have been to accept the Egyptian religion. But Hume, although in error, was too strong for the Protestant divines of his day. They wished to maintain exclusively the early Christian miracles. He pointed to non-Christian and Roman Catholic miracles; among others to the famous cures wrought in his own lifetime at the tomb of the Abbe Paris, and asked very forcibly, "If these miracles, as both you and I admit, are false, while yet they are so amply attested, why do you ask me to accept miracles resting on a weaker evidence?" The evidential view of miracles, however, has of late been pretty well knocked on the head. If we were to accept the teaching of the biggest miracle-monger, we would have some very queer prophets. Those who see in the appearance of the Madonna at Lourdes, an attestation of the claims of the Holy Catholic Church, cannot, of course, quarrel with others who may have a fancy to rehabilitate the faded divinity of Serapis, on the strength of the miracle at Alexandria. Let both sides enjoy their evidence. We, meanwhile, will enjoy both miracles, storing them up as data by help of which we may hereafter arrive at a comprehension of important psychological laws.

ONE WAY TO INVESTIGATE.

LET ANY half dozen or more of our readers with an equal number, or nearly so, of their female friends, meet together with a determined purpose of investigating the interesting subject of Spiritualism, and a sincere desire of seeking after the truth, and without any lightness or trifling in their hearts, let them sit down to a common table, of two or three feet diameter, the top resting on a pedestal with three claws or feet; let them place their hands on the surface of the table, keeping their minds as passive as they can, letting no person come in or go out of the room during the seance, and in a short time, say five minutes to half an hour, the table may begin to move, perhaps to sway backwards and forwards, or to move in a circular direction; or instead of the table moving, there may be knocks given. As soon as the table begins to move, let one person ask questions, generally the table will give forth knocks, three knocks for Yes, and one knock for No, or the foot of the table may rap thrice on the ground for Yes, and once for No, and then let the speaker go over the letters of the alphabet as follows,—A, B, C, D, E. The knocks will be given thrice when it comes to the letter. Suppose it be E, write down E, on a slate or paper, and then again commence at A, and go on as before. When you come to the next letter, other three knocks will be given, and when the answer is fully given there will be no more motion in the table until another question is asked, and then an answer will be given in like manner, and so you may hold a conversation for hours. This movement of the table and questions and answers, given thus, is considered by the Spiritualists and spirits as merely the A, B, C, of the science.

ACCIDENTAL INVENTION.

IN AN article on accidental inventions *Macmillan's Magazine*, No. 19, we find the following:—"A Bristol plumber,—his name was Watts, retires to his bed one night as usual, and has a most extraordinary dream. He is, so his fancy paints him to himself, crawling about upon a church roof, about to solder up a defect in it, when by one of those unaccountable incidents which we take very quietly when they come to us in dreams, down goes the ladle of boiling metal into a pool in the street below. 'Try again,' says old Honesty; and he descends to get his ladle and his lead. The former is there, sure enough, but the latter is represented by a myriad of tiny, perfect spheres. With real material lead, and his eyes wide open, he goes through, next morning, the exact process he has noticed in his dream, and, inaugurates the manufacture of lead shot! The story goes on to tell us that the patent, he had for his invention, he sold for 10,000*l.*, and that with this 10,000*l.*, he built for the embellishment of his native city, a crescent of houses, which the citizens were unpolite enough to name *Watts's Folly.*"

WAKING TRANCES.

SOME MONTHS AGO, the *New York Sun* published an article on the "Genius of Being;" Mr. Benjamin B. Blood, of Amsterdam, N. Y., wrote a book entitled "The Anæsthetic Revelation and the Gist of Prophecy," in which he labored to prove that "there is an invariable and reliable condition (or uncondition) ensuing about the instant of recall from anæsthetic stupor to sensible observation, or 'coming to,' in which the genius of being is revealed," and sent a copy of it to the poet Tennyson. The following extract is from a letter which came in return, dated, "Faringford, Freshwater, Isle of Wight, May 7, 1874.

"I have never had any revelations through anæsthetics, but a kind of "waking trance," (this for the lack of a better word,) I have frequently had quite up from boyhood, when I have been alone. This has often come upon me through repeating my own name to myself silently, till all at once, as it were, out of the intensity of the consciousness of individuality the individuality itself seemed to dissolve and fade away into boundless being—and this not a confused state, but the clearest, of the clearest, the surest of the surest, utterly beyond words—where death was an almost laughable impossibility the loss of personality (if so it were) seeming no extinction but only true life.

I am ashamed of my feeble description. Have I not said the state is beyond words? But in a moment, when I come back into my normal condition of sanity, I am ready to fight for "Meine Liebe Ich," and hold that it will last for æons of æons:

In "Lucretius," "What is duty," was the first reading. It was altered because Lucretius nowhere, I think, makes any mention of duty in that sense; but it now stands again as at first."

Tennyson says, "This has often come upon me by repeating my own name to myself silently." Is his experience a novel one? Let us examine the following:—

"Whenever I wish it," says Cardan, "I come out of my body, so as to feel no sensation whatever, as if I were in ecstasy. When I enter this state, or, more properly speaking, when I plunge myself into ecstasy, I feel my soul issuing out of my heart, and, as it were, quitting it, as well as the rest of my body, through a small aperture formed at first in the head, and particularly in the cerebellum. This aperture, which runs down the spinal column, can only be kept open by very great efforts. In this situation I feel nothing but the bare consciousness of existing out of my own body, from which I am distinctly separated; but I cannot remain in the state more than a few moments." In this state he cured himself of gout, prescribed remedies, saw at a distance, and correctly predicted future events.

The monks of Mount Athos had the following formula, even more similar in its nature: "When thou art alone in thy cell, shut thyself in a corner, raise thyself above all things vain and transitory, incline thy beard and chin upon thy breast, turn thine eyes and thoughts towards the middle of thy belly, the region of the navel, and search the place of the heart, the seat of the soul. At first all will be dark and comfortless, but if thou perseverest day and night thou wilt feel an ineffable joy, and no sooner has the soul discovered the place of the heart than it is involved in a mystic and ethereal light."

It seems that a more proper name than "Waking Trance" would be "Self-mesmerism." Dr. Rutherford says, "Every individual possesses, more or less, the power of aiding the evolution of the brain, which is the result of rigid obedience to physiological laws. Mental action is thus ennobled, and the individual takes a higher place. It is, therefore, one of the greatest of our duties, not only to avoid everything that tends to reverse this progress and degrade brain evolution, but also to cultivate everything that can aid it, so that there may be a continual elevation of the individual. The evolution of the brain goes on long after the evolution of the other parts has ceased, and man has this power, to a large extent, in his own hands."

NOTES AND NOTICES.

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

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

MR. CHARLES BRADLAUGH, writing from America, speaks of the exposure of the Holmes's, and then adds: "The Katie King tricks were also, if my memory serves me, endorsed as real materializations by Mr. Crookes, Serjeant Cox, and Mr. Wallace," thus leading his readers to infer, and no doubt intending that they should, that the same persons were concerned in the Katie King materializations in England, as have now been exposed in America. Such is the honesty of free-thought journalism! *London Christian Spiritualist.*

IT IS STATED in the Italian newspapers that the festival of St. Jaunarius was celebrated according to custom, at Naples, on the 16th ult., but this year the blood of the saint remained firm in its phial, and showed no signs of liquefaction.

AT A SEANCE given by Mrs. Maud E. Lord at her residence 26 Hanson Street, one evening last week, flowers were brought to several members in the circle, the spirit hand in one instance being distinctly visible. We do not hesitate to endorse the manifestations which occur at the seances given by Mrs. Lord, as genuine.

BOSTON SPIRITUALISTS UNION. The Sunday evening meeting was opened by Dr. Storer, who introduced the subject of "materialization," with a theory for the phenomena when there is no duplication of form. Dr. Storer accredits to the spirit the power of enlarging, or transforming the body of the medium, to correspond with the descriptions which have been given, of the manifestations at Compton N. Y. Remarks were also made by A. E. Carpenter, J. H. Rhodes, D. W. Hull, John Wetherbee, and others on the same subject. The Union afterwards held a business meeting to consider the project of effecting a more complete union of the Spiritualists of Boston.

THE Medium and Daybreak is the authority for the statement that Mr. Guppy, who threw off the material covering the 18th ult., appeared in spirit form immediately after in several places, in quick succession. The 26th he was reported at one Herne's developing seance, at the Spiritual Institution; the 27th he appeared in materialized form at the seance of Messrs. Bastian and Taylor. We are promised additional particulars of this interesting case.

A TRAINED MONKEY concealed under the medium's dress," was the explanation given by a legal gentleman of London, to account for the phenomena which he witnessed at a seance.

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

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

THE Christian Spiritualist, of London, thinks no real proof of imposition has been furnished in the Katie King matter. "To jump hurriedly to conclusions, is to act prematurely" it says.

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

TO INVESTIGATORS.

ABOUT MEDIUMS.

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

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

AT THE CIRCLE.

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

GERALD MASSEY.

WHERE ARE THE DEAD?

Yes, friend, where are they? Where are those loved and dear ones who have passed from your mortal sight? You alone perhaps knew how hard and bitter the parting was, with hardly a gleam of hope to bring comfort to your sorrowing heart. You know how doubtful it seemed when and where you would meet that loved one again. "Where are they?" is ever the burden of your cry, but it has met with no response. "Where are they?" Why with

you still; cheering and guiding you through the path of life though you know it not. Mother, thy child is still living, in a brighter and fairer sphere. Widow, he who was thy life's joy here is still watching over you, still loving you, and caring for you.

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

A WORD TO INQUIRERS.

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

REST FOR THE WEARY.

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

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

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

SPIRITUALISM TRUE.

How do we prove this? You enter any court of justice to take human evidence, to assemble a certain number of witnesses, three of whom shall be acknowledged as wholly unreliable—wholly untruthful; you examine these separately, and despite their unreliability, they shall each separately confirm each other's statements; and this is evidence which no court of civilization can reject—evidence which for hundreds of years has been accepted as testimony in all courts of judicature. Now enlarge upon your position; let your three witnesses be truthful; the fact that they

shall confirm each other is no additional weight—none at all. It is deemed by the keenest analyst of human nature impossible that three persons separate from each other shall represent the same circumstances exactly, unless those circumstances have a common origin in truth, no matter whether the witnesses be reliable or not. But double the number of witnesses treble it, multiply it by hundreds, by thousands, by millions—remove your witnesses to every part of the world, separate them by oceans and continents and spaces of time that it is possible to bridge over; and when, instead of three millions, you have three times told three millions of persons, each testifying to the same general points of faith, that is authority which we think we are justified in presenting to you and it is upon such authority Spiritualism rests.

EMMA HARDINGE.

TO FORM A SPIRIT CIRCLE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ADVERTISEMENTS.

SPIRITUALISM DESERVES INVESTIGATION.

SPIRITUALISM deserves investigation, because within the last twenty years it has found its way into all the civilized countries on the globe; it has also a literature of thousands of volumes and not a few periodicals.

The London Dialectical Society, Adam Street, Adelphi, under the presidency of Sir John Lubbock, Bart. M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th of January, 1869, as follows:—

A. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Bergheim, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Enton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds; James Gannou, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffrey, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volckman, Esq.; Horace S. Yeomans, Esq.

Professor Huxley and Mr. George Henry Lewes to be invited to co-operate. Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:—

George Cary, Esq., B.A.; Edward W. Cox, Esq., Sergeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.O.S.; Josiah Webber, Esq.

After inquiring into the subject for two years, the Committee issued its report, which, with the evidence, forms a bulky volume. Among other things this Committee reported:—

1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

3. That these sounds and movements often occur at the time and in the manner asked for by the persons present; and, by means of a simple code of signals, answer questions and spell out coherent communications.

One of the sub-committees of the Dialectical Society reported:—

Your committee studiously avoided the employment of professional or paid mediums. All were members of the committee, persons of social position, of unimpeachable integrity, with no pecuniary object, having nothing to gain by deception, and everything to lose by detection of imposture."

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