

SPIRITUAL SCIENTIST

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

Vol. II.

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

No. 2.

Yearly,
Two Dollars and a Half.

BOSTON, MARCH 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 KNEELAND STREET—HAS A SITTING WITH A TRANCE MEDIUM.—UNFAVORABLE CONDITIONS AND SMALL RESULTS.—THE MEDIUM AT A DISADVANTAGE THROUGH ILL HEALTH.—CONCLUSIONS AND THOUGHTS OF THE INVESTIGATOR.

MRS. HAMANN.

[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.]

FEW readers of these articles have probably any idea of the difficulties of this investigator in the pursuit of knowledge. Putting your nose into other people's business has always been regarded as a rather shaky kind of enterprise, and I find that in bringing my lantern to bear on the numerous body of Boston Mediums, no small amount of patient effort is necessary. Chief, and greatest of my difficulties has been to obtain a sitting. Rarely indeed has it been my good fortune to find a medium ready to give me a seance on my first call. Usually I make three or four visits before I obtain the material for one of these papers. The first time you go to any given place, you will probably find the lady absent, or engaged; if disengaged, she is just about to be engaged, and fixes to-morrow at noon for your next call; to-morrow at noon, you are engaged, and so disappoint the medium; the next day you call again, and find the medium not engaged, but engaged because of your previous day's breach of promise. You feel you have done wrong and apologise, and then think you will get a sitting right off. Not a bit of it; the medium feels indifferently, in the particular of health, and you must call again. Finally, a fortnight after you first sat down before the walls of that spiritual city, the garrison surrenders, and you obtain the desired seance. Now, similar to this has been my experience with probably half the instances, and in the case of the lady whose name heads this column I think I have been most unfortunate of all. It is now some three weeks or more since I

first rang the bell at No. 30 Kneeland Street, and asked for a sitting. Engaged, and call again. Second time of asking; call to-morrow at eleven. Third time of asking; come Monday. On Monday, Mrs. Hamann is sick, call again. Called again; still sick. Gave it up for a hard case, for a fortnight, and then called again and got an appointment for the morrow. The morrow came, and with it the sitting about to be described. Who envies Diogenes his task?

Mrs. Hamann will please not to understand me as making any complaint against her, for such is certainly not my intention. But I just wished to enlighten the reader a little, as to the troubles and trials which vex and buffet the investigator. And now for the sitting. Mrs. Hamann, (please excuse her given name,) who resides as I have stated, at No. 30 Kneeland Street, is a lady apparently about thirty years of age, of dark complexion and a pleasant countenance, made up of small, regular, features. On the morning in question, she was attired entirely in black. The room in which she receives her visitors, is a large and airy apartment commanding a front view of Kneeland Street, and is very handsomely furnished. Over the mantelpiece, I observed, almost as soon as I had entered, the picture of a little girl, dressed in white, and having a mass of golden hair flowing over her shoulders. There was something about the face, and general style of this picture, which caused me to tell myself in confidence that it was none other than a portrait of the little spirit girl by whom I should presently find the medium to claim she was controlled. And I put a question to verify my inward consciousness, and proved my impression quite correct; the picture was supposed to re-produce the form and face of Nan, or Nanny, the little child whom Mrs. Hamann alleges as her control. The face is very beautiful, and, assuming that such a spirit does dictate the utterances of the medium, it would be hard to suppose it possible for those utterances to be false.

Before Mrs. Hamann entered the trance state, I had the pleasure of a long chat with her, as to her experiences as a Spiritualist, and her views on Spiritual phenomena. She had, as she informed me, visited a large number of mediums, all over the country, and, strange to say, had received but very few convincing communications. So contrary to fact, were many of the messages purporting to come from various spirit friends; that, to use her own words, as nearly as I can, "I hardly know sometimes what to think of it, yet I know that I say things to people, and tell things, which comes from something beyond me." Here then, I have found a medium whose experiences are not far remote in character, from those detailed in these columns; often finding something strange, and yet rarely encountering anything of convincing weight.

"I cannot say what you'll get," said Mrs. Hamann, "and I'm afraid you won't get a good sitting, because I am in poor health. I have the fever and ague every year, and I am just recovering from it. But you can try, if you like." It is only

fair to say that Mrs. Hamann's appearance fully bore out her statement, and, accepting it as an established fact, that the bodily condition of the medium affects her powers, and diminishes the reliability of the communications made by spirits through his or her agency, this fact must be allowed its full weight, in judging of this sitting.

The trance state was entered without any violent physical demonstrations, and the first words which the medium spoke, her voice changing to that of a child in its tone, were, "What made you come across the water?" There is a statement at once, which agrees with the fact; to wit, that I had come to this country from another. The reader may at once start the objection mentally, that this circumstance might possibly be learned from my appearance, dress, manner, or dialect. I can scarcely conceive of a more Americanized foreigner than I am, and if the editor disagrees with me, he will please to strike this sentence out of the copy, directly he receives it.

"You would do better the other side of the water," added the medium. That, of course, is matter of conjecture only. I hardly think I should care to try the experiment.

"Haven't I done pretty well here?" I inquired, by way of retort.

"Yes, you've done pretty well, but you'd have done better there. You grew over sanguine about your prospects here. I see you on the other side the water in a big city with streets about as crooked and about as dirty as these streets are here, and I see you in a building where there were lots of books and papers from top to bottom of it."

That exactly fits the description of the European city which I formerly inhabited.

"John, who's John?" inquired the medium. "I don't know," was my reply. "Well, he's an old man, like the father man. His hair is gray, not white, but dark gray, and he comes and stands over you. He's always with you."

"It cannot be my father," I replied. "No, not your father, but your grandfather." I had no grandfather named John, and so asked, "Are you sure it is any relation of mine?"

The medium answered, "No, he don't stand so near as that to you, perhaps, but he comes close to you all the same, and watches you all the time, I see him in connection with books and papers, writing when he was in the earth life." I was at a loss to know who this could be, and am equally so to this hour.

"The spirit of P A U L I N E," said the medium, (spelling the word out letter by letter) "is present. Do you know her?" I thought a minute or two and replied that I did not. I scarcely think I was ever acquainted with a lady of that name, certainly never, except in the most casual manner.

"Henry is here too. Do you know Henry?" Again, I had to answer that I did not.

"My medium is so weak that I can't see them clear at all. It is just as though there was a cloud between me and the spirits who are present, so that, I can't get anything, plainly. I think I'll have to go and come another time," said the control.

I rejoined that perhaps they would appear more distinctly by and by. Then I remembered that among other things which Mrs. Hamann had told me before entering the trance state, was the fact she did not claim to be a test medium. To quote her own words, as exactly as I recall them, "I don't pretend to be a test medium, but a business medium, though often the friends of people do speak through me." Remembering this, I now asked, "Can you tell me anything about my business relations in this city?"

Answer. "Yes, I see you are connected with books and writing all the time, but you are not going to be so always,—do you think you are?" "Well, I expect so," I replied.

"No, you are not. You are going to be at the head of another concern before very long. Well, not at the head, but in a position just below the head, but where the head of the concern will look up to you—do you understand?"

These words sounded very curiously to me; for they were almost exactly the same words as those used to me by Mrs. Nugent, the Roxbury fortune-teller, who formed the subject of my last week's article.

From this point the medium went on to describe, minutely, the kind of business it was to be, the kind of building in which it was to be carried on, and filled in a number of details as to my relations to it, and every prediction made tallied,

with surprising exactness, to similar prophecies of the Roxbury seer. Now, there is no way of verifying the truth of these prophecies, until the whirligig of time has described several annual rotations, but the coincidence is curious, nevertheless.

"You are going away before 1876 is over; do you know that?" resumed the medium. "I do not," I said.

"Well, you are, going back to that city that I told you about just now, with the crooked streets and the mud."

"Am I going to stay?" I asked.

"No, but you will go. Everything draws you back there. Your friends and relations are there, and many things beside draw you there. You won't go because you do badly here, but just because you want to go and see it."

Such a thing is not impossible, nor even improbable, but I see no likelihood of it just now. "Will anyone go with me?" I inquired.

"Yes, two persons will go with you—your wife and a little boy." Now, that answer involves, as the reader will perceive, the statement of two facts, and both, as the reader will also have learned from these articles, are as stated, namely, that I have a wife and little boy.

"Shall I obtain the end I am striving for now, in my business?" I asked, keeping in my mind as I did so, the particular matter concerning which I had "wished" in my sitting with Mrs. Nugent.

"You will. It looks as though you had got it now," the medium answered. The last sentence does not state the fact, and I at once said so.

"Well, I think it will be all settled up, by Tuesday or Wednesday, next" was the medium's response. Now I consider it next to impossible, at the time I write this copy, that this prediction should be verified. Should it be, I will send a postscript to this article before the Scientist goes to press.

After a minute's pause, the medium added, "I'll tell you how to find out that, just you take three or four slips of paper and write on them Monday, Tuesday, Wednesday, and Thursday, and shake them all up together, then close your eyes, and pick out one with your hand. You won't pick it out, the old man will pick it out for you, but with your fingers. That's the way you can answer, any question you like." I confess to some incredulity, as to this receipt, for getting revelations; but if any of my readers like to try it, they can early test its efficacy for themselves.

"Mr. Gerry, who's he?" abruptly asked the medium. "I know that name," I replied, remembering the middle name of the esteemed editor of this paper, and I half-fancied that Diogenes was about to be arrested on suspicion—I mean arrested in his inquiries, of course. But such was not the case. The medium merely went on, and described Mr. Gerry's appearance, which corresponded with that of the worthy editor, and intimated that I was connected with him in business. Strictly speaking, the editor can scarcely be correctly called "Mr. Gerry." The reader must draw his or her own conclusion, as to whether he was the gentleman referred to.

One or two other names were then mentioned by the medium but I failed to recognize them as belonging to any friends of mine, either in or out of the flesh, and the medium at this point brought the sitting to a close, by her control again declaring that owing to her feeble health, the conditions were such as to preclude her giving a satisfactory sitting. And with that declaration, Diogenes intimating that he acquiesced in Nan's withdrawal, Mrs. Hamann recovered her normal condition.

There is nothing now left for me to do, except to draw such conclusions from the sitting as seem to me fair, and warranted by the facts. Quite a number of incidents in my past life, and present surroundings were, it will have been noted, truthfully stated by the medium. Mrs. Hamann having disclaimed any pretence to test mediumship, I suppose I ought hardly to make much comment on her failure to bring me any accurate communications from my spirit friends. I will merely draw attention to the significant fact that she did fail in that particular, and fail most absolutely and entirely. Not a name given was I able to recall. The old man, John is a perfect puzzle to me, and I cannot find any old man of my acquaintance, living or departed, who would answer the description given by Mrs. Hamann, or be at all likely to feel the deep interest in my doings which was ascribed to him.

The prophetic coincidences between Mrs. Hamann and Mrs. Nugent are a noteworthy feature in the sitting, and the fact that Mrs. Hamann succeeded so well in naming incidents in my past life, and in speaking of my present business position and prospects, would, as I think, seem to stamp her with the characters of a clairvoyant and business medium.

Allowance must be made, and I do make it, for the enfeebled condition of the medium, as mentioned by the control; I have no doubt whatever that I had a sitting with this lady under disadvantageous circumstances. I will mention to her credit that, on resuming the normal state, she declined to take the fee, stating that she felt I had not had a satisfactory sitting. I insisted, however, on her accepting her usual charge, as I had occupied an hour of her time. Before I left, in the course of a little after-talk, Mrs. Hamann asked me if I had read the articles in the Scientist, commenting on them in a manner slightly hostile, as I thought, to Diogenes; whom she credited, however, with good intentions, but thought that many mediums, who were unable to give him any satisfaction, might give plenty of good news and true to other people. Perhaps so; I shall not undertake to question that proposition. Mrs. Hamann added that she had been expecting Diogenes to give her a call some day, but hoped he wouldn't, because she didn't advertise as a public medium. All of which I listened to with a serious countenance, and at last took my leave, after having first been invited to come again under better conditions. Perhaps I may at some future time.

DIOGENES.

KNARESBOROUGH CASTLE.

On looking over historical records, observes Sir Bulwer Lytton, in his "Eugene Aram," we are surprised to find how often certain great names have been fatal to certain spots. He then instances the castle of Knaresborough, in the West Riding of Yorkshire. In that fortress, the four knightly murderers of the haughty Becket (the Wolsey of his age,) remained for a whole year, defying the weak justice of the times. There, to, the unfortunate Richard the Second—the Stuart of the Plantagenets—passed some portion of his bitter imprisonment. And there, after the battle of Marston Moor, waved the banner of the Loyalists against the soldiers of Lilburne. It was made yet more touchingly memorable at that time, as you may have heard, by an instance of filial piety. The town was straitened for want of provisions: a youth, whose father was in garrison, was accustomed nightly to go into the deep, dry moat, climb up the glacis, and put provisions through a hole, where he stood ready to receive them. He was perceived at length; the soldiers fired on him. He was taken prisoner, and sentenced to be hanged in sight of the besieged, in order to strike terror into those who might be similarly disposed to render assistance to the garrison. (His respite was obtained; and after the conquest of the place, the adventurous son was released.)

The castle, then, once the residence of Pierce Gaveston of Hubert III., and of John of Gaunt, was dismantled and destroyed. It is singular, by the way, that it was twice captured by men of the name of Lilburn, or Lilleburne, once in the reign of Edward II., and once as I have related.

Knaresborough, too, produced the English Sibyl, Mother Shipton. The wild rock, at whose foot she is said to have been born, is worthy of the tradition.

DREAMS.

DREAMS throw some light upon this wondrous fact of pre-existence. Sir Benjamin Brodie relates that it has often happened to him to dream of something that had occurred in his boyish days, and of which, as it had not been present to his thoughts for many years, it might well be supposed that it was wholly forgotten. On one occasion, he imagined that he was a boy again, and that he was repeating to another boy a tale, with which he had been familiar in his boyhood, though he had never read it, nor thought of it since. He awoke, and repeated it to himself at the time, as he believed accurately enough, but on the following day he had forgotten it again. "We may conclude," adds Sir Benjamin, "from this and from some other analogous facts, that many things which seem to be erased from our memory are not erased from it in reality; that the impression remains, and that if we are not conscious of it, it is merely because the secret spring has not been touched, which would bring it again under our observation."

Written specially for the Spiritual Scientist.

THE SHADOWY ARMY.

ON a summer evening balmy,
When the sun had sank to rest,
Then I saw the shadowy army
Marching up from out the west.
Vision tranced, and senses slumb'ring,
Earthly scenes were lost to view,
But all my efforts failed in numb'ring
That strange army as it grew.
For the gloom of night was o'er them,
Faintly, indistinct, they stood
More like shades, and less like men
Who had once been brave or good.
Soon the gloomy grey departed
And the rosy lands were seen;
Forms from shades, that outward started,
Stood revealed in glory's sheen.
Again, I met the loved and mourned,
Loving hearts for me beat high;
Every hope was then returned
In the hope beyond the sky.
Balmy air and verdant grasses,
Rippling streams and palace homes,
Perfumed valleys, mountain passes,
Stately hills with noble domes,
Waving trees and flowers sweet-scented,
Sky of bright cerulean hue,
Angel hearts with love contented,
All were there before my view.
Such the vision that entranced me
When the sun had sank to rest,
When I saw the shadowy army
Marching up from out the west.
Dim no longer are its legions,
Less like shades, and more like men,
I have seen their golden regions,
And life's tides I now can stem.

March 12, 1875.

FIDES.

A SPIRIT FACE.

SAYS the Milwaukee Sentinel,—"There are two library desks in the show-rooms of Matthews Bros., which have been repeatedly photographed, and no matter in what light or from what point of view the photographs have been taken, there is always on the left hand glass pane of the left hand book shelf (surmounting the desk) what a Spiritualist would call a spirit picture. The shelving, which in other parts of the desk comes out with tolerable distinctness, is here dim and shadowy, and on the side where—according to the sunlight as thrown on the parts of the furniture—the shade ought to be, something light and gauzy, like fine white garments or bed clothing is thrown into relief, the graceful head of a female finishing off the picture. It is the body coverings that are brought into the strong light. The head is in shadow, and fades into indistinctness, but the parting of the hair, the eyebrows, and outlines of the nose and mouth are plainly visible. The under part of the chin is in deep shade, as the picture of a natural person would be. The female might be imagined to be a corpse in neighbor Griffin's store, beautifully laid out in a casket, the head being just about that angle with the body of a person reclining on the back, with a pillow under the head. The picture is a curious one, and has been handed around considerably among citizens of an inquisitive turn of mind."

SHORT-HAND NOTES.

THE most persistent of pugilists is your auctioneer, for he is always knocking down.... THE more ornament about a lady's head the less, as a general thing, there is in it.... THE man who "took a smoke," really left it.... THE way to sing a part song is to put it together. GEESE are flying from the south to the north, but we miss some from Boston yet.... THE most notable booth hereabouts just now is Edwin Booth at the Boston.... WASHINGTON Street has always been very generally occupied by shopkeepers, but of late sheriff keepers abound.... THE attraction at the Museum may be "Gaunt," but it maketh the treasury fat.... FRANKINCENSE is very good but common sense is much better.

HISTORICAL AND PHILOSOPHICAL

SOME THINGS I HAVE SEEN AND HEARD.

BY THOMAS W. SILLOWAY, A. M.

NO. II.

IN the year 1863, while I was pastor of the First Universalist Society of Boston, Deacon R. of long standing in the church was prostrated with a sickness, supposed to be an internal cancer near his left breast. He was for months attended by his family physician, Dr. G., but the difficulty was not reached; he next consulted Dr. B., a physician celebrated for successful treatment of cancers, and after examination, was informed that probabilities were that a cancer would soon show itself, and be developed, and to this end, and anticipating a cure, the doctor's skill was exercised.

Some weeks passed under this treatment, but no relief came, nor was a cancer more apparent. Next, an electric physician was employed, and with only like results. In despair the Deacon made known to me his convictions, and confidentially, his thought and desire. While immensely removed from a belief in clairvoyancy or Spiritualism, yet, at the urgent solicitation of some friend, he wished me to privately select some medium, and so, unbeknown to any one save his wife, he would go with me for an examination. I selected Mrs. R., a lady I had never seen, and know not that she had ever seen me, nor was I especially known to any one with whom she was acquainted. At the time appointed we made the visit. Becoming entranced the spirit informed us, first of all, that in the rear of our chair stood an aged, ministerial looking man, on whose forehead was written Rev. John Murray. A very full and accurate description of him was given, and in strict accordance with a very old oil portrait which hung at home in my room. Some peculiarities of his hair &c. made the description unmistakable. We were told that on either side of him, were men quite as venerable. Their names were Deacon Emms and Shippe Townsend.

We readily recognized Mr. Murray. He was the first pastor of the society, and died in the year 1815, forty-eight years before. I know not of Deacon Emms, but he was recognized by Deacon R. as one of the church deacons under the ministry of Mr. Murray. We were at a loss to know who Shippe Townsend could be, but afterwards learned that he was one of a committee of five men, to whom the church property was deeded for the society at its original purchase in 1785.

The medium, Mrs. R., or the spirits through her, made a thorough examination of the system of my friend, the deacon and pronounced him comparatively well, with the exception of the protraction attending his sickness and long confinement, and a place or spot near his left breast, which was the radical cause of all his trouble. She minutely described the entire case; speaking of the fears that had been entertained on the cancer supposition; the mistakes made in the medical treatment, and assured us that no cancer existed, nor an approach to one. She pointed out the exact spot or location, all of which was enclosed within a circle not more than two inches in diameter. A very full diagnosis of the real disease was given, and definite directions as related to medicine and treatment for a cure. These directions were strictly followed and in three weeks from that date, so much improvement had been made, that he was at his desk, as wharfinger of one of our city wharves. The cure was continued, and speedy and entire to completion, and I believe no traces of the disease afterwards showed itself. He lived for some years more and finally died of paralysis.

Although this medium, or the spirits through her had done a good work, and the success was great, yet for reasons at that time satisfactory to us both no especial credit was given, and we did not publish it to the world. I presume it is but justice to say that we were probably representatives of thousands who, then and now, believe, but do not therefore speak.

I am now reminded of a statement made to me by a brother minister, who at the time was settled as pastor of one of our city churches. Acquainted with Deacon R., and aware of his great sickness and sudden cure, he inquired of me in relation to facts in the case. Reluctantly I recited the whole

story to him, and at the same time requested him not to make the statement a matter of publicity. He promised the desired reticence on one condition, and that was, that I in turn would not name what he was about as loth to tell me. Of course, I complied, or promised to. He informed me that some months before he was asked to preach a funeral sermon over the remains of a prominent member of his parish; that while he sat in his study meditating on the theme, he, all at once, heard raps, and instantly there flashed in his mind the text from which he should preach, and this was attended by more raps, loud, many, and quite long continued. He had no sympathy with Spiritualism, and had preached against it, but here was something unaccountable, and that looked much like what he had heard of but never himself heard before. The phenomenon was strange and new.

He would not name the facts to any one, and did not. The hour of the funeral came, and he went to the church and ascended the pulpit. As soon as he sat down, the same manifestations were renewed, and continued during his discourse. At times, the raps were so loud and distinct, as to disturb him, and so would send the blood rushing to his face; and more yet, he informed me that the time now could seldom occur, when he sits down in a passive condition, but mildly directing his thoughts to his departed friend, especially if he permitted himself to think of the text, when the manifestations would not be renewed. My friend is now settled as pastor of a society in a neighboring State. I have to this day religiously observed the non-divulgement promise made to him, and shall so continue, 'till he shall see fit to remove the embargo.

The next in turn, and I select the example to give variety, relates to answering letters in sealed envelopes. My experience in this, as in other species of manifestation has been with a varying success. Some years since, when Mr. M., a medium somewhat noted for work of the kind, had rooms in this city, a party of gentlemen, of which I was one, assembled to prepare a document as a test for us all. The letter was prepared, and placed in a common buff envelope, around this, and affixed with glue, was a thick bill of Custom House lading. Next, this was put into a linen envelope properly glued up with furniture glue, and marks were made over and about it freely, with india ink, which would spread on being moistened with either water, alcohol, or almost any liquid preparation. The whole thus prepared, was properly directed to a person deceased, and sent to Mr. M., in a week's time. By agreement we met again for report. We received our reply which was in every respect satisfactory to us all, and it was convincing beyond question, that Mr. M., himself, or some power to us unknown, must have had knowledge of the contents of the envelope, and more yet, possess the ability to give information on matters known only to the members of this company, each of whom was, if not a skeptic, far enough removed from being a believer in Spiritualism, not in any way to be in collusion with the medium. The package was critically examined and the envelopes found to be sealed as before; no stain on paper or cloth, and the india ink lines not interfered with. It was only by cutting, that we gained access to the document itself. The company was of the unanimous opinion, and assured that to believe it had been opened by the medium, was preposterous; and even in the event that it had been, it would be a much heavier tax on our judgement, to believe that he could so successfully answer our interrogations, than it would to admit the probability, that he was possessed of a power and vision beyond our ability to comprehend. The Spiritualistic interpretation was to us as a whole, the most reasonable, and direct solution of the problem.

And now in concluding this article, I ask, on what principles but those of Spiritualism can these things named, be better, or as well explained? How better account for the things thus said and done? The statement about my friend the deacon, long sick, and of those varying kinds of medical science and skill contending long, and yet mastering nothing. The clear and full diagnosis of his disease, and the prescription, and the early and entire cure, or again, that remarkable association with us, of men long since passed out of the flesh, whom we never saw nor knew, but who naturally would be interested in us, and our work; we being in charge of the same interests and ancient church over which they, while in the flesh watched; where they labored and died, and in which they have never lost their interest. Our minds were not read,

for of the disease we knew nothing, but presumed we did, and as we discovered at last, our opinion was worthless; skeptical both of so easy and early a cure we did not so think. We thought not of the spirits of the men who came, for it was not our anticipation or wish, to call "spirits from the vasty deep"

And, again are we not inclined to here pause, and ask the skeptic if he takes issue yet, to account for the manifestations that came to my minister friend, on other and better principles than those of Spiritualism. He was alone in his study, and not inclined to believe in, or countenance the new "ism" then, and I know not that he is more inclined to this day. The power to discern the contents of a package so unusually sealed, and above all, to answer interrogations on subjects of which the medium could have no knowledge.

When the explanations given by Spiritualism are destroyed or withheld, do we not drift without chart or compass over an unknown sea? To all phenomena taken cognizance of by mortals there is question as to the cause, and with many, the fact of human existence itself is not admitted; that of all or any phenomena is denied; but if we fall back on our senses, and are ready to believe what we see and hear, to say nothing of the large lot we take as matters of faith, then we must admit there are more things than our philosophy so much as dreams of.

"RAPPINGS" IN OTHER AGES.

THE London Daily News thinks sitting in dark seances would be an ordeal to which the most enthusiastic scientist would object and yet, The London Daily News says:—

"We find so far back as the end of the seventeenth century that the most distinguished English philosophers of the time were busy with rappings and volatile tables. Joseph Glanvil, a famous Platonic scholar, tells how Tedworth was haunted by sounds which imitated those made by the onlookers, and even kept time to a tune. Furniture flew about the room, and struck people, but so lightly as not to hurt them. At the same time Henry More, a learned divine, was busy with noises on oaken tables, which, says he, 'that conceited physician Paracelsus refers to the Sideral influences, as if, forsooth! a beam of a star could make a noise on an oaken table.' The reference to Paracelsus takes us back to the beginning of the sixteenth century, and there we are left, in the position of a well-known patriarch when the candle went out. What is the origin of the superstition about raps, of its wide-spread existence and ever recurring appearance? The same questions might be asked as to how the imagination produces the feeling of a cold wind blowing on the hands, which many persons who are not Spiritualists profess to have felt at seances. It is easy to say that a mechanism no more unusual than a pair of bellows would produce the sensation, but that does not account for the persistent belief in it, as an accompaniment of unholy meetings. Witchcraft trials, whether in Scotland, New England, or France, are full of quite absurd stories which the new school of the black art, apparently unconsciously, reproduces. This seems to point to contagious nervous forces and influences, and to forms of *schwärmerei* or morbid exaltation, which obviously have certain unascertained laws. Till science can say, like Horatio 'Stay illusion,' and be analyzed, all this concurrent and absurd evidence deserves investigation. We would not, like the Christian apologist, 'believe because it is absurd,' but we would inquire it is absurd, too much so, it might be thought, to be invented and repeated, in age after age, and in many distant lands."

THE fact that no well developed medium exists among the Spiritualists of any locality, need be no bar whatever to the formation of circles proportionate to the number of resident Spiritualists. All that is necessary is that each circle formed should be under the care of an experienced and responsible person specially chosen, and that the number of strangers admitted should be carefully regulated. If the few simple conditions necessary be then fulfilled, it is almost a certainty that one or more mediums will be developed, and the manifestations occurring through them will be more satisfactory to inquirers, as well as to Spiritualists, than would manifestations, perhaps more startling and wonderful, obtained by means of a professional medium engaged from a distance. It is to be understood that seances carried on as above should be considered as associative work, and treated as such, rather than for the personal gratification of the members of the association.

SPIRIT TEACHINGS.

THE man who conquers self is not only a wise, but a truly happy man; because, he has thus at his command all the avenues of enjoyment, within which flow perennial streams, even the loves of all who like himself, live not for themselves alone, but for the good of all.

The reason why we seem so far away from you is because you do not live above the things of this material world, in which your whole spirit seems to be wrapped up. If you would have us near to you, love us more as substantial beings, who love you dearly and constantly.

The laws which govern the departure of men from the earth life to the spirit world are regulated by a regard for the spirit's future well-being; and the interests of others, who are affected thereby, both in this life and the other.

We will speak to you of Love; it is the life of wisdom, and of the whole of man's active powers both here and hereafter. Well, then, cultivate Love, feed it by obedience to its dictates when wisdom directs.

ADVERSE CONDITIONS AND MODUS OPERANDI.

A SPIRIT COMMUNICATION THROUGH ALFRED CRIDGE.

[AS EXPLANATORY of the parts involved in the following spirit communication, it may be proper to state, that on the morning of February 11, I received a letter from southern California, dated the first of that month, that my wife was dangerously ill. At night, as usual, I sat for spirits to control my hand; but my anxiety was so great, that I placed but little confidence in the statement of a spirit that three or four days previously, a change for the better had taken place. Eight days elapsed without any further mail intelligence, which I was duly expecting. Seven days after, the first spirit communication, I received that which follows; and in the day following letters dated February 6th or 7th, informing me that a favorable turn had taken place on the latter date, as stated by a spirit on the 11th, but which I did not learn by mail, until the 18th. Though pertaining formerly to a personal matter, the communication appears to embody some generalization of practical importance; and this explanation is given not so much to draw attention to the coincidence, or test, as to show the extent to which adverse conditions may sometimes be overcome. The means employed by spirits to ascertain mundane occurrences and the conditions of being, by which their perceptions thereof are limited, or perhaps distorted. They seem to see or feel "aura," essence, spirit, and infer the grosser physical forms, we see these latter and infer the underlying cause, spirit, soul, essence. A. C.]

WHEN you receive the information you ardently wish, you will know that even when conditions are adverse, we can usually get through something much desired, when the mediumship is regulated by intelligence. There is much in the case we would say that we cannot; but what we have said is true, when we stated a fact as known to us.

We cannot always tell just where a letter is, or when it will reach, to a mail or so; but we feel the aura of the coming intelligence, and feel it nearer and nearer, until it reaches you, although we do not distinctly see and locate the physical means by which the intelligence is communicated. We know that you will shortly receive a letter containing such intelligence as we have mentioned; but we cannot locate now, nor in some other cases, the medium of that intelligence. We see more of causes, and less of effects than you—more of the influence, or mental condition, and less of the form in which it is manifested. We see the ideas from which the letter is written clearer than the letter itself, and see the intelligence in its approach to your intelligence, clearer than we see the means by which that approach is made; we see the flower rather than the stem. Rather be it said, that the omission, so to speak, of spirit, is pervasive of the essence, rather than the form, and can less readily solve physical appearances than interior or spiritual results.

Therefore we are confident in what we have said, as far as we can express it; and, however much the affections may reach out to the point of anxiety most intense, we know that the control is such as not to permit of their misleading the pen which writes this, or the brain which is used as the instrument of ourselves, not less than the pen is your instrument. And when the physical control is decided, you may be certain that it is not yourself, but a spirit—not yours but another spirit—which exercises that control.

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SPIRITUAL SCIENTIST.

VOL. II.

MARCH 18,

No. 2.

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

TALK OR WORK; WHICH?

It is claimed that Spiritualism is the Divinest Philosophy, the world has ever possessed. It is asserted that Spiritualists are the happiest people under the sun; further it is claimed that Spiritualism contains a panacea for every ill, that afflicts humanity. For twenty-seven years we have been the recipients of spirit-communion. During that time, adherents have multiplied as never was the case with any other system, known to man; a literature of enormous dimensions has been created; and, from one end of the land to the other, our advocates have urged the claims of our "glorious gospel" upon us, and the outside world. Spirit communications innumerable, have been received, urging us to make our cause useful,—a practical one to ourselves and the world; and the desires of those who have apprehended the genius of the movement have been in the same direction.

After all this, in the face of our claims of superiority over all existent systems,—after our assertions as to our individual happiness—after the many thoughts, ideas, and plans of action suggested and advised,—what have we, that we can point to, as a monument of worth, and an enduring evidence, that our claims are well founded? There is but one thing—the Progressive Lyceum system for children. That is the only matter that we can point to; after twenty-seven years of TALK. Verily, has not the labor of the mountain, brought forth a mouse?

Doubtless it will be urged, that the demonstration of a future existence must not be overlooked; that in this, there is a monumental evidence of our WORK, that age cannot dim, or distance of time diminish in value. In that matter, and its cognate sequence—spirit-communion—we shall be told, that our "glorious gospel" has vindicated itself; we beg to question the position.

The demonstration of spirit-communion, is *not* a modern discovery; it is but the present time *revival* of a fact as old as humanity. India, China, Persia, Egypt, Greece, Rome, and the Norsemen, have all had their oracles, sybils, magii, and communers with the dead. Again, it was not Spiritualists who founded our "glorious gospel;" the spirit-world did that for them. To claim then, that spirit communion vindicates our "glorious gospel" is going a little too far, since the fact involved, did not originate with the agent referred to.

Our literature—a noble monument of intellectual growth—is another resort. Examine it; and then decide

on its merits. The majority of authors run hobbies, instead of riding truths; even on matters of fact they are not agreed. Our speakers are more often engaged in demolishing each other, than in calmly discussing the principles involved in any given question; and many of our number, who have been made so happy by our glorious cause, who have found in it a panacea for every ill, who "would not disbelieve for all the world, sir"—snugly sitting in Orthodox churches, contributing to the funds thereof, veiling their light to the world, and quietly leaving the poor in pocket, (though rich in principle,) to fight the battle. If, after more than a quarter of a century, it has come to this, well may we raise the cry at the head of this article—TALK OR WORK; WHICH?

Our next anniversary will be with us ere many days. Pretty talk will no doubt be heard. "Progression," "Spirit-Return," "Angels," "Summerland" and all the time-worn phrases of a mutual admiration society, couched in the latest oratorical rhetoric, will be brought forth. Have we not had enough? Can we not do some WORK? Or are we, as a body, to be a reproach to ourselves, because we *only talk*? Schools for our children—Training Colleges for our media and speakers,—Homes, (not almshouses,) for our worn out war horses—Halls, or Temples for our services—Unions, for our conservation,—these, and countless other institutions, where are they? Probably gestating in the profundity of the future, as far as seeing them at present is concerned.

WE MUST AWAKE. THE TIME HAS COME. The world is asking us—has been doing so for years—what are we going to do? *We must not be silent longer.* Fling out our banner, so that all must see it. On it the motto, "EDUCATION IS THE FOUNDATION OF PROGRESSION." Ring out our watchword in clarion tones, and let the world know what Spiritualism means. Let us build up now, we have been tearing down long enough. "TALK" is dead; let "WORK" come forth.

When another year has passed, may we indeed be able to point out some enduring monument to the world, of our cause, as evidenced in its power, to educate and develop its adherents in all directions; and not the least, among the matters it will have to accomplish, is the right development and education of our children, upon whom will devolve the task of perpetuating the principles, said to be so dear to us, their parents, to-day.

SPIRITUALISM IN FRANCE.

In the February number of the Revue Spirite of Paris, Prince Emile de Wittgenstein gives a translation of a part of Madame Blavatsky's letter, published in the New York Graphic, in which she details her experience at the home of the Eddy brothers in Vermont. He assures the Editor of the Revue, of his having been acquainted with this lady and her husband, in the Caucasus, also of the authenticity of her signature, and of her understanding, and speaking many of the dialects of the country, also assures him of the naturalness of the description of the different spirits recognized by her, at the seances of the brothers Eddy.

There is in the same number, an account of materializations in Paris, (medium, M. Firman,) a seance in which a gentleman from Moscow, has an interview with the materialized spirit of his sister, kisses her hands and cheek, feels her breath, weeps and thanks God, is almost overcome with his joy. The spirit pressed her cheek against his, and tried to calm him.

The most interesting part of the Revue, is the communications from the circles for the relief of the unhappy spirits, evolving as they do many wonderful spirit laws to those disposed to seek them. At the end of the record

of one of these seances, the following remarks are of interest.

"The trials we undergo are not an arbitrary punishment. The God of spiritists is not a God of vengeance, it is a God who does not punish; for it is the guilty one who inflicts the punishment on himself. The law of God is the law of love and progress; to infringe this law, is to risk the logical consequences that result from having violated a law of nature. Thus in the physical order, the law of God is sobriety. Well, is the man who has led a life of vice punished by God and in an arbitrary manner, because he is afflicted by infirmities brought on by his excesses? No. He experiences the logical and obligatory consequences of his conduct, and will suffer physically until he is completely cured, by strict sobriety and a severe and painful medication. In the fluidic order, the situation is analagous. A failing, a vice, a fault vitiate the perispit, and it is then necessary to overcome the imperfection and heal the fluid, in order to obtain moral health and spiritual well-being. The efforts must necessarily be in proportion to the bad fluidic state in which he is, and the pains of the trials will last until the cure is complete."

SIGNS OF THE TIMES.

In an another column, we publish a letter from Mrs. Lippincott, to the New York Herald. This lady is better known as "Grace Greenwood," and she is graceful, sensible and vivacious, both as a lecturer and writer. Her testimony to the truth of Spiritualism, will be gratefully received by its friends, who recognize in her, one of a large and influential circle in the background of our faith, who at no distant day are coming to the front. The clamor of a certain class, that such as she do not take active part in the cause, because it is not popular, is not true. The crow and the bluejay are respectable representatives of the feathered kingdom, in their peculiar spheres of bird life; but when they gather in force, and attempt to bamboozle the world with the impression, that their discordant notes are those of robins and other delightful birds of song, they may drown the real melody for awhile, but they will by-and-by take back seats. The real singers of the feathered tribes will not mingle with them on the plane of music. Popularity or non-popularity is not in the question. Everybody knows, that if a robin should foolishly associate with crows, and bluejays for the purpose of singing, he would spoil his reputation as a songster, and bring scandal upon all the warblers of the woods. The robin may sing harmoniously by himself, but with these strange companions in music, it would be discord.

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

EDITORIAL PARAGRAPHS.

TESTIFYING in the Beecher trial, Oliver Johnson borrowed the language of a friend to say, yes, he was a Spiritualist, but he was not a—fool. Would it not be better, Mr. Johnson, to make the admission alone, and let others make the distinction? Your saying so, would not deter thousands of people from believing you were a fool, after saying you were a believer in Spiritualism, no matter how sound your mind might be on other subjects. Your not saying so, on the other hand, might cause many thoughtful people to remark, "Well, here's a good sensible man who believes in Spiritualism, and is not ashamed to say so. I wonder where I could go to investigate this subject?"

RECENT testimony given in the great trial now going on in Brooklyn, has brought Spiritualism prominently into notice, both favorably and unfavorably. That is to say, two or three respectable witnesses have avowed their belief in it, or their association with others for the purpose of discussing it, and according to their testimony they encountered considerable of that high-flown talk and nonsense, and loose, disjointed thinking, that has at all times contributed so liberally to bring modern Spiritualism to grief. What it all had to do with the question under consideration, the alleged immorality of Mr. Beecher, no one has yet been able to discover. For some days it has looked as if Mr. Tilton, and not Mr. Beecher was the accused party under trial. One of Mr. Tilton's counsel banteringly is reported to have asked Gen. Tracy of Mr. Beecher's counsel, "When they were going to begin the defense?"

When you see a materialized face at a seance, can you call it a phase of the phenomena?

ENGLISH NOTES.

BRISTOL has a "Psychological Society" which includes in its roll of membership the names of some thirty of the most thoughtful scientific men in the city. They meet once a week to investigate; but concluding that it is advisable to sit with a first-class medium at once, so as to become personally acquainted with the higher phenomena, and, if possible, develop greater power in their own circle, they have been sitting for a few evenings with Dr. Monck. Among other manifestations raps were showered upon the table round which the circle sat. The blows were as loud as a heavy hammer, used by a powerful arm, could deal, and continued without interval for nearly half an hour.

In many of the leading cities in England the Spiritualistic Sunday services are over-crowded. In some instances the committee advertise that there can be no admission except by tickets, to be obtained of leading Spiritualists during the week. Shall we ever again see the same interest manifested in Boston?

CONCERNING impediments to spiritual communion, a London lady publishes the following message, given through her mediumship:—

"You cannot have any conception of the difficulties which we have to encounter in attempting to speak with you. We have to fight our way through the mist and mazziness of matter, and not only that, but through the mist caused by material lusts and ambitions. We take vitality from every sitter, therefore we take their physical characteristics, and as these follow from their spiritual state we have to partake of that. Consequently the messages which we start to you like doves which we have nourished in our bosoms, and let loose from us to fly to you with pure wings of angelic color, reach you stained, marred, and unable to sing, because of the terrible atmosphere through which they pass. This is not a mere fancy, but a true image, and if you bear this in mind it will help you much. It is needed that you should purify this atmosphere, so that the white-winged messengers might arrive with less soot upon their wings. Bear this in mind and you will be far more forbearing at your spiritual meetings."

A NEW developing circle is sitting with Mr. Herne at the Spiritual Institution. Dr. Monck being present at one of them he sat by direction with the medium. When the materialization appeared someone asked the intelligence to show a foot at each side of the curtain, and instantly the request was complied with.

CORRESPONDENTS.

SPIRITUALISTS AS INVESTIGATORS.

To the Editor of *The Spiritual Scientist*:

I have read the experiences of "Diogenes" and the remarks of some other contributors to the *Scientist*, with a great deal of interest—not excepting your editorials wherein a good sized mantle of charity is flung over some so-called mediums. And all of these things prompt a desire on my part to speak. I am a believer in the general truths of Spiritualism, but I must confess that my experience has been, that one has to keep his hand before his eyes constantly, to brush away the cobwebs rather than to shield them from the dazzling effulgence of light that streams in from the other world. I know there are believers who could explain this, satisfactorily to themselves at least, by saying that the conditions of my mind were not right, that I am not calmly receptive, and that as Mr. Hazard might say, "in order to get the truth, I must first become willing to be cheated." My inability to comply with these various conditions, at least, not at all times, may account for the barren results of considerable, but happily not all, of my investigations. I try to be conscientious and just. Though hating fraud and cheating, to an almost unforgiving degree, I would not knowingly do injustice to a person claiming to be a medium.

My experience is, that mediums are much "mixed" and that it is very unwise for anybody to give unqualified endorsement to any one medium.

Believers or not, we have an undoubted right to push honest inquiry in this direction, not necessarily challenging the honesty of the medium, but to find out if we are dealing only with clairvoyance in its uses in this sphere, clairvoyance in the hands of mischievous spirits, or some other mysterious power. That which would convince me of spirit-presence, will not convince my neighbor, and I have seen people in a sort of ecstasy, over supposed communications with spirit-friends, whose detailed statement of experience as given to me, I would kick my dog, for giving the least serious consideration.

I have been led to a belief in Spiritualism, through private mediums, and have been convinced by phenomena, that I could not question of the truth, that the other world is in very imperfect communication with this. Personal tests I have had very little of, and from all I have seen, I expect little in the future, that I can absolutely depend on.

I think the besetting temptation of investigators, many, if not most of whom, are led into the new way by loss of friends, is to blind their eyes to imposition and fraud. In their eagerness to hear from loved ones on the other side, they will accept evidence that on any other subject they would laugh at. My own experience is, that it is not easy to become a believer in Spiritualism through its phenomena, unless the seeker bases his belief on a large amount of bogus evidence. There are mediums in whom I have confidence as to their perfect honesty, and they have given me proofs, but I would never say to a friend—"Go to see—or if you want tests. He (or she) is a reliable medium," with variations of puffery. You can depend upon it, Spiritualism is getting hurt every day by that practice, for those mediums who so satisfy A, B, C, D, and E, may excite doubt or ridicule, in the rest of the alphabet down to S, and then, a year later perhaps, there may come along, proof abundant enough, that a medium once believed to have much power, has been caught in tricks and deception.

I want to say a word more about the whole brood of wish-washy mediums "Diogenes" has so honestly turned his lamp upon. I think every honest Spiritualist will thank him. None of us are rich enough to afford the luxury of deceptive mediumship. If these trashy mediums are willful pretenders they deserve legal punishment, and if they are only people with a slight vein of power from the unseen world, and this evidently under the control of evil or foolish spirits, assisted largely by the medium, every intelligent Spiritualist and Spiritual journal should talk, and write them down in season and out of season. "Persecution" say you? You might as well talk of persecuting the Kansas grasshoppers. The money from their victims may bring them space in the advertising, and puffs in the reading columns of some unscrupulous journal, who are making a traffic of our faith, but the bogus mediums and the hypocritical Spiritualists, will in due time get their deserts, by the fearlessness of the true friends of our cause. We must disarm our enemies by being as particular as themselves in our investigations and in placarding all known imposters.

BROOKLYN N. Y. March, 4, 1875.

OCCASIONAL.

AN IMPORTANT CORRECTION.

To the Editor of *The Spiritual Scientist*:

I DEEPLY regret to observe, that you have made me state on two different occasions the following awful, big, square, black lie. "Future destiny is wholly independent upon present

conduct." (page 194). Of course, I mean what I really spoke and wrote, and *that* is a sentiment diametrically opposite to the above—which latter is only fit for the bosom of some Fiend of Fiends. "To err is human, to forgive divine." May you prosper with all happiness. Yours truly,

WILLIAM HITCHMAN.

LIVERPOOL, ENG., Jan. 15, 1875.

SCIENTIFIC.

PERMEABILITY OF MATTER.

TO THOSE UNACQUAINTED with the phenomena called spiritual, there is perhaps no one of them denied more strongly as being impossible than that of the passing of objects into a room which has been carefully locked and sealed, and which were certainly not in it at the commencement of a seance. There is, however, in Dr. Paris' "Life of Sir Humphrey Davy," an account given of his great discoveries in voltaic action, embodied in his Bakerian lecture, delivered November 20, 1806, and after detailing clearly the various experiments, in which portions of bodies were decomposed, and conveyed through other bodies in spite of the strong chemical affinity which existed between them, such as the decomposition of sulphate of potash and the conveyance of its sulphuric acid through a solution of ammonia, and many others of a like nature. Dr. Paris says, "Amidst all these wonderful phenomena, that which perhaps excites our greatest astonishment is the fact of the transfer of ponderable matter to a considerable distance through intervening substances, and in a form that escapes the cognizance of our senses." This great and truly wonderful fact was elicited by Davy nearly seventy years ago, and has doubtless been repeated by many other chemists. It throws a light on the fact of the passing of objects into a closed room, which certainly need not excite a greater degree of astonishment than the conveyance of sulphuric acid through ammonia without chemical union, each fact being accomplished by means which "escape the cognizance of our senses."

If a spirit in the body was enabled to discover the means of accomplishing the fact which excited Dr. Paris' astonishment, why should not disembodied spirits be able to do the same thing by abstracting the force called attraction of cohesion for an instant, and again supplying it? This is, in fact, what they have repeatedly told us is their mode of proceeding to pass objects through walls. But it is not unlikely that the wonderful effect in Davy's beautiful experiments was due to the rapidity of the electric current in conveying the atoms of the sulphuric acid through the intervening spaces between the atoms of ammonia.

That matter is permeable,—that it is composed of atoms which do not touch each other—is admitted by philosophers, and a very beautiful and simple experiment proves it to be so. Take a bar of steel, sixteen or eighteen inches long, which is not magnetic; or, if it shows any power of attracting fine iron filings, destroy its magnetism, either by heating it, or by repeated blows with a hammer along its whole length. When this is effected, take it by the middle in one hand, and holding it in the magnetic meridian (19 deg. west of true north) and dip (inclination of 70 deg. from horizontal plane), strike the upper end sharply repeated blows with the hammer, and it will be found to have become magnetic. The rationale of this is, that in the non-magnetic condition the atoms are no longer polar, and that the vibration produced by the blows of the hammer on the upper end of the bar gives them the opportunity of taking advantage of the position of the bar, and thereby re-acquiring their polarity.

The passage of hydrogen through iron pipes in sufficient quantities to cause serious loss to gas companies, shows its permeability.

The Florentine experiment, in which it was attempted to condense water in a globe of gold without success, but pressure used being sufficient "to occasion the water to exude through the pores of the metallic vessel in which it was enclosed," (see "Parke's Chemical Essay," page 424) shows the permeability of this metal.

If scientific men would condescend to learn the facts, they would soon be able to teach the causes, at least, the secondary causes of them, and thus elucidate the material part of this grand and important subject.

PHENOMENAL

THE SPIRITS OF SLEEPING MORTALS.

STRANGE POWERS MANIFESTED.—PHYSICAL EFFECTS PRODUCED BY THE SPIRIT OF A MESMERIC SENSITIVE.

A FEW months ago Prince Wittgenstein published a remarkable article, setting forth how the spirit of his sleeping sister manifested at one of his seances, but knew nothing of the circumstance in her normal state. A few more facts are now given about the production of results at a distance, involving issues of the most important nature in their bearing upon the whole of the present philosophy of Spiritualism. D. G. Fitzgerald writes as follows to the Spiritualist, on the physical effects produced by the spirit of a mesmeric sensitive. He says,—

"The most powerful mesmerist I have ever known was H. E. Lewis, a negro, through whom the late Lord Lytton obtained many of his semi-spiritual experiences. The phenomena obtained through the agency of Lewis had frequently an important bearing upon the now more fully developed facts of Spiritualism. I was introduced to him some twenty years ago by Mr. Henry Thompson, of Fairfield, himself a very powerful mesmerist. I was then an ardent investigator of the phenomena of mesmerism, and was also laying the foundation of my present assured convictions in relation to Spiritualism. Determined to sift to the bottom the genuineness of certain phenomena above referred to, I took an apartment in Lewis' house in Baker Street, and myself made arrangements for several lecturing excursions in localities with which Lewis was unacquainted.

"In February, 1856, we went to Blackheath, where an incident occurred which I think will be of interest to you. We put up at a tavern, where, in the evening, Lewis mesmerized a number of persons in the coffee-room, gave some striking illustrations of electro-biology, and succeeded in greatly interesting some of the inhabitants of the locality. It was arranged that a hall should be taken for a lecture to be given on the following day, an audience being guaranteed by the *habitués* of the coffee-room in question. The lecture took place, and after the more ordinary experiments in mesmerism and electro-biology had been very successfully exhibited, Lewis proceeded to illustrate some of the phenomena of clairvoyance and somnambulism, in the person of a young woman—a perfect stranger to him—who, with others, had come upon the platform from among the audience. While she was in the 'deep sleep,' he ordered her to 'go home' and to describe what she saw there. She described a kitchen, in which were two persons occupied with some domestic duties. 'Do you think you could touch the person nearest to you?' inquired Lewis. The only answer, I think, was an indistinct murmur. Placing one hand on her head, and the other over the region of the solar plexus, he then said, 'I will you to touch her on the shoulder, you must do so, you shall do so.' Presently the girl laughed, and said, 'I have touched her, they are so frightened.' Turning to the audience, Lewis asked whether any one in the hall knew the young woman, and, on receiving an answer in the affirmative, requested that a 'deputation' should proceed to her abode, and ascertain the truth or falsity of her statement. The persons who went on this errand afterwards returned to the hall, and stated that everything described by the girl had actually taken place, and that the household in question was in a state of great perturbation, one of its members declaring that, while occupied in the kitchen, she had been touched on the shoulder by a ghost.

"The young woman who was the 'sensitive' on this occasion was servant to Mr. Taylor, shoemaker, of Blackheath. In my note-book I find likewise the name of Mr. Bishop, dentist, also of Blackheath, who at the time offered to testify to the truth of the foregoing incident."

PHOTOGRAPHING THE SPIRITS OF SLEEPING PERSONS.

In Human Nature for this month, in an interesting article signed "M. A. (Oxen)," the following letter by the Comte de Bullet, Hotel de l'Athenee, Rue Scribe, Paris, is published,—

I, the undersigned, William Julian, Count de Bullet, certify to having obtained at M. Buguet's, Photographer, Boulevard de Montmartre, by ordinary methods of photography, at

several sittings, the following portraits:—

1. The double of my sister, now living at Baltimore, U.S.A.
2. My uncle.
3. M. de Layman, an intimate friend.
4. One of my aunts.

In assurance of which, I freely sign the present attestation.

G. J. DE BULLET.

Paris Dec. 10, 1874.

The writer of the article says,—

I was so much interested in the fact of the double of a living person being presented, that I took pains to get some further information. Mr. Gledstones has kindly enabled me to give precise facts as to this most remarkable occurrence, which has been repeated again and again, once notably at a sitting on New Year's Day, at which he was present. I wrote to the Comte de Bullet, asking him to be so kind as to give me precise information on these points; 1. Whether his sister was probably asleep at the time when the photograph was taken? 2. Whether he had himself seen the double at any other time or place? 3. Whether the likeness was one about which no doubt could exist, and if it were recognized by others than himself? 4. Whether he had ever made the experiment of endeavoring to impress his thoughts on his sister by exercise of will-power? 5. Whether the phenomenon in question had occurred more than once?

To these questions the Count sent the following reply:—

PARIS, Jan. 15, 1875.

My dear Sir,—I have received your esteemed letter of the 9th inst., and shall be happy if what I have observed in the interesting science of Spiritualism may be of some use to you.

Answering to the first question in your letter, I can say that it is probable that my sister was asleep at the time the photograph was taken, for I calculated the hour—12 noon here gives 6 o'clock at Baltimore.

Respecting the second question, I have never seen her double on any occasion, though I have very often felt her impression by intuition, *always at a time when she would be likely to be asleep.*

As to question three, the likeness is so striking that every one who knows her has instantly recognized it. I have her likeness now in eight different positions, in large size (8 in. by 5 in.), and there is not the slightest doubt about the likeness.

In answer to the fourth question, I have never tried to impress thoughts on the mind of my sister. Between her and me, since childhood, there has always existed the deepest affection. We have always corresponded, and her children are most affectionate and devoted to me.

I go to M. Buguet before noon, and when I pose before the camera, I simply put mentally the question I wish, or ask her to come to me if possible. On one plate she appears with a card in her hands, with her answer, which is written quite distinctly. The writing is in French, except when she does not wish M. Buguet to know its contents; then she writes in English.

On New Year's Day I went to Buguet and said, mentally, "You read my thoughts, my dear sister, and it would be a grand New Year's gift for me if you could come to me with all your children." When the operation was done she appeared on the plate with her three daughters. I sat a second time and she came with her two boys, making in all her five children—all perfect likenesses. The drain on the medium was severe, for there was seven portraits in all. On the plate with her daughters she appeared holding a card on which is written, "Your desire is realized; receive the felicitations of my children," signed with her name. Here I would observe that M. Buguet did not know whether she had any children nor how many, nor how they were divided—three girls and two boys.

On the 10th of this month I sat again, and asked my sister, if possible, to come with my mother, who lives about 1,200 miles distant from her. She came with a card in her hands with this written on it, "Your thoughts to-day are for our dear mother. I will do all I can to gratify you by helping her to appear. Come on Tuesday at 10 o'clock." (10 o'clock here would give 4 o'clock at the residence of my mother. She is in the habit of getting up early, and that explains my sister fixing the early hour of 10 here). I sat at the time appointed, and she came with my mother standing by her side.

All these facts I give you are the result of the most rigorous investigation, and I can avouch all I say.

(Signed) G. J. DE BULLET.

If, then, it be a fact that the spirits of the millions of persons in the world are actively engaged during the sleep of their bodies, and have the power to produce physical and mental effects under certain conditions, what a vast amount of invisible, intelligent power exists in the universe without our necessarily being obliged to call in the theory of the existence of the spirits of the departed to produce phenomena. What

powers are possessed by the spirits of mediums while their bodies are entranced, and what results may they not possibly produce under the influence of the wills of the observers, if not by their own volition, in the other state of consciousness? Scores of arguments both for and against the spirit theory may be founded upon the valuable mass of new facts which is coming in like a flood upon the students of psychology.

A REINCARNATED BABY.

TRANSLATED FROM THE "REVUE SPIRITE."

HERE is a curious experience which has occurred through the mediumship of my second son, aged three years. Some time before his birth, spirits announced to me that the child would be gifted with powerful medial faculties; and many very singular physical manifestations which have occurred in his presence, at different times, have confirmed me in the faith that I had in their word. I was given to understand that, several ages ago, this child was incarnated in England, where he gave himself up to the practice of necromancy, alchemy, and astrology, by means of which much evil accrued, and which at length brought upon him a miserable death. His present incarnation, I am assured, is accorded in order to give him an opportunity of repairing the evil which he committed long ago, by contributing to the building up the Spiritist temple at which we are working, by means of the medial powers which he has brought with him as a legacy from his last incarnation. All this is logical, and entirely in agreement with our notions respecting the object of reincarnation. Well then, some weeks back, the child was playing and prattling in my study, when I suddenly heard him talking about England, concerning which country nobody, to my knowledge, had ever spoken to him. This roused my attention, and I asked him if he knew what England meant? He answered me: "Oh yes; it is a country where I was a very, very long time ago."

Q. Were you a little boy then as you are now?—A. Oh no; I was tall, taller than you are, and I had a long beard!

Q. Were mamma and I with you then?—A. No; I had another papa and another mamma:

Q. And what were you doing?—A. I played a good deal with fire, and once I burnt myself so that I died.

I think you must acknowledge that if even all this is no other than a child's reverie, yet that the coincidence is sufficiently strange to make one believe that reminiscences may come even to a child in his play.

Some weeks back, the same little boy went to his mother in the morning, telling her that his grandmother, (whom he had only seen when a baby of some months old, therefore of whom he could have had no recollection) had come to her and that he had seen her well and had heard her. Now it so happened, that my wife had been dreaming much about her mother, who had died some months previously. What think you of this?

VEVEY, Dec., 1874.

EMILE DE W * * *

GRACE GREENWOOD.

HER OPINION OF MEDIUMS AND OF SPIRITUALISM.

WRITING to the New York Herald, Grace Greenwood says, "In a late Sunday's issue I noticed an ably written article on 'Modern Spiritualism,' in which appears the following challenge:—

'If Mr. Slade will permit me to take an ordinary double slate to his house, place a piece of pencil in it, and put it on the table—he may put his fingers on it for the sake of the magnetism, or do anything except put it under the table, where I can't see it—and will then cause to be made thereon a single mark three inches long, or to be written a single word, I will take back every aspersion I have cast on him, and publicly acknowledge my error. So sure am I that this can't be done, that I will make him a present of \$50 to accomplish such a result, and acknowledge that I have been mistaken in him.'

Now, I have no special interest in the matter in dispute, but I like to see justice done and Christian charity extended even to ministers and mediums, and so am moved to state that during a sitting at Dr. Slade's last Spring, I had this very test several times repeated. In fact, there was no writing for me "under the table." All was done on the table, in broad daylight, under my eye, and under my hand. At one time I placed in the double slate two closely folded notes sent to me

to be used as tests, of the contents of which I knew nothing; nor did I know the names of the persons or intelligences to whom they were addressed. These two notes were immediately and correctly answered on the slate with the right signatures, as I ascertained on unfolding and reading them. The medium, by the way, had not even touched these notes; his hand during the mysterious writing had rested lightly on the slate, which I grasped tightly while listening intently to the scratching of the tiny bit of pencil within.

As for the other famous mediums, Messrs. Foster and Mansfield, I will not say that they never cheat in their business, after the manner of business men, but I will say that they have not cheated me; perhaps because, though wary and watchful, I did not set out to cheat them. Test questions carefully prepared beforehand and not written on thin paper, and not unfolded, have been satisfactorily answered by or through them; and such facts are of more account to me, than the startling phenomena of raps, furniture moving, and the grasp of invisible hands. I do not pretend to be an investigator of Spiritualism. I have given to the matter very little time. Almost all the opportunities I have had for witnessing its strange manifestations have been accidental; but I know what I have seen, and heard and felt. I have here given a little of my own experience, and, as grand old Horace Greeley once said, "I propose to stand by it."

In the desire which "Inquirer" expresses to believe in Spiritualism, he is, doubtless, honest, but he is perhaps unfortunate in a peculiar physical organization, which renders it impossible for him to obtain the results which he has sought, but despairs of, and so doubts that such things can be."

Of a large household in this city only one member is so charged with electricity this severe weather, that he can light the gas with the tip of his finger. All the others have tried in vain, but they do not doubt his exceptional and "matchless" power of ignition. "Seeing is believing." We must accept most of the marvels of science—countless geographical discoveries, the very vital truths of our religion, on the testimony of others. And in spite of your correspondent's earnest assertion his "faith" is in a thousand matters founded on some "other man's statement."

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.

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

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

THE Twenty-seventh Anniversary of Modern Spiritualism, March 31, 1875, will be observed by the Lyceum, at Rochester Hall, 554 Washington Street. Morning, Conference of Mediums; afternoon, Children's Festival, to which all children of Spiritualists and Liberals are invited; evening, Lecture by J. J. Morse, to conclude with dancing from 9 until 12.

THE PEOPLE'S SPIRITUAL MEETING; every Sunday at 2 1-2 and 7 1-2, P. M., at Investigator Hall, Paine Memorial Building, Appleton Street, near Tremont. Seats free.

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

J. J. Morse is at Bangor Maine during the month of March. He can be addressed, care of H. B. Maynard, 57 Centre Street.

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

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

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- XI.—Try the Spirits.
- XII.—Conditions must be regarded.
- XIII.—The use of humble means.
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