

# SPIRITUAL SCIENTIST

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### SPIRITUAL SCIENTIST.

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#### MATERIALIZATION.

THE MEDIUMSHIP OF MRS. COMPTON AT HAVANA, N. Y.—  
WHAT APPEARS UNDER TEST CONDITIONS.—THE TESTIMONY OF COL. OLCOTT AND OTHERS.

IN his interesting work, "People from the Other World," Col. Olcott gives an account of his investigations into the mediumship of Mrs. Elizabeth J. Compton of Havana, N. Y. Her mediumship for physical phenomena dates from March, 1873, though from a child she seems to have been a spirit seer.

Col. Olcott's first seance with this medium was on Jan. 30th, 1875, when a youthful, feminine figure, whose weight seemed scarcely more than that of a child of eight years, came forth from the cabinet, clad in a flowing robe of crisp white muslin, passed around from one spectator to another, sat upon Col. Olcott's knee, and kissed him on his left cheek. And here is the marvelous feature of this phenomenon: "By pre-arrangement," says Col. Olcott I passed into the cabinet while the girl was outside, and found no medium there, although I not only examined every nook, but the better to assure myself that I was not *psychologized* felt the chair, the walls, and all the space about."

At another setting Col. Olcott weighed the spirit form, and the first weighing made her seventy-seven pounds, the second fifty-nine, and the third, fifty-two. During this sitting Mrs. Compton submitted to the most satisfactory tests. Col. Olcott removed her earrings, and seating her in the chair in the cabinet, fastened her in it by passing some No. 50 sewing thread through the perforations in her ears, and sealing the ends to the back of the chair with sealing wax, stamped with his private signet. He then fastened the chair to the floor with thread and wax in a secure manner.

While the spirit form was outside he entered the cabinet, looking carefully everywhere, and feeling cautiously but thoroughly all about, but, as before, finding no vestige of the medium. The chair was there, but no bodily presence sat in it.

And now comes the crowning marvel. After the girl spirit and another, an Indian, who showed himself at the door,

disappeared, and the seance was at an end, Col. Olcott went inside the cabinet with a lamp, and found the medium just as he had left her at the beginning of the seance, with every thread unbroken and every seal undisturbed. He cut the threads that bound her, and lifting the chair by its back and seat carried her in an unconscious state into the open air of the chamber. Here, he put her upon the weighing scale, and she was found to weigh one hundred and twenty-one pounds.

Among the *percontras* to this narrative, we should mention, that previous to Col. Olcott's visit, Prof. Anthony, of Cornell University, had undertaken to investigate Mrs. Compton's mediumship, and had pronounced her a humbug and a fraud. He had tried to seize and hold one of the appearing spirits, but it had eluded his grasp, and glided into the cabinet, where the medium was found in her chair and covered with blood. The Professor set it all down as an imposition, and has written a communication to that effect. But the principal ground for his assumption seems to be that he has heard ill-reports of Mrs. Compton, and believes her to be unchaste. From all that we have learned we are inclined to think the Professor has been hasty in his judgment, and that farther inquiry will lead him to unsay what he has said. We have yet to learn that the moral character of a medium has any thing to do with his or her powers as a *sensitive*. And moreover, it is emphatically denied that Mrs. Compton is the sort of person the Professor imagines her to be.

Col. Olcott's testimony in behalf of Mrs. Compton has been very recently confirmed by that of George A. Bacon and Dr. H. B. Storer, who on the 15th of March last visited Havana, N. Y., and had most satisfactory seances (a report of which appears in the Banner of Light), during which all the marvels recounted by Col. Olcott were fully corroborated. Of the girl spirit it is said:—

"As she emerged a second time and approached one of the committee, Mr. Bacon entered the cabinet, and found nothing but the empty chair. Sufficient time was taken to make thorough search. The floor, the sides, overhead, under and within the chair, were all examined, and there was nothing but as here described. Mrs. Compton, whom he had taken such care to help, bind but half an hour before, was missing! Resuming his seat, 'Katie' again stepped upon the scales, and weighed just fifty-five pounds, which is thirty-seven pounds less than her previous weight, and sixty-six pounds less than the weight of Mrs. Compton. Again returning to the cabinet and emerging the third time she stepped upon the platform and turned the scale at forty-seven pounds, which is forty-five pounds less than her first weight, and seventy-four less than Mrs. Compton's weight. While being weighed, both of her hands at the same time patted the head of him who was testing her weight; then stepping down, she walked round, sat in his lap and gently kissed him on his forehead. Then it was for the first time he noticed she carried a delicate lace handkerchief in her hand. The texture of her dress was of the softest cashmere. During each of these visits from the cabinet, she approached several members of the circle, gently



resting in the lap of some and kissing others. Four different times she made her appearance, remaining out of the cabinet longer each successive time.

"Our circle lasted over three hours. Immediately at its close we opened the cabinet door, and there sat the medium, rigid in form and deeply entranced, with all the fastenings, the sack, knots, twine, wax, &c., intact, precisely as we had left her! She confessed to no knowledge of what had taken place, having been unconscious throughout the entire seance.

"The following ladies and gentlemen authorized us to append their names to the foregoing statement, as containing in substance the facts witnessed by them on the occasion above referred to, occurring through the mediumship of Mrs. Compton, all of which they are ready to testify to in any Court Justice: E. W. Lewis, M. D., Hon. George G. Freer, Surrogate Judge of Schuyler County, Mrs. Judge Freer, Mrs. Dr. Lewis, Mrs. L. J. Carpenter, Mr. Zeno Carpenter, Mrs. S. M. Marriott, M. M. Cass, Esq., Mr. and Mrs. George H. Ellas, Mr. E. M. Markee, Mrs. Florence Beardsley, and G. C. Hibbard, Esq. To those who know these parties, it is needless to say that they are among the most distinguished, wealthy, and respectable citizens in that section of the State."

Here is testimony in abundance to confute all the conclusions that Prof. Anthony seems to have jumped to, in his too hasty investigation.

The puzzling question in this phenomena is, what becomes of the medium? Is she de-materialized? The latter is the explanation given by the spirits. The case is one of the most marvellous in the annals of the modern Spiritualism, but is paralleled in many of the accounts we have of ancient magic.

#### HOUSE SPIRITS, PAST AND PRESENT.

OUR readers may be familiar with the name and performances of "Peter," who speaks through the mediumship of Miss Showers, of London. Many may know, too, that he continues in full force, and is daily at hand with his jokes, strange sayings, exhortations, and harangues, and never backward in displaying his vocal powers in songs, both secular and spiritual. It may not be uninteresting to bring forward an instance or two of house-spirits remarkably similar, whose pranks and characteristics were recorded long before the Spiritualism of to-day came into notice.

"Teigue of the Lee" was a house-spirit well-known in the south of Ireland in the first quarter of the present century, and haunted the old manor house of Carrigrohane, in County Cork. His voice was heard all over the house, both inside and without, and oftener by day than night, teasing and frightening servants, jeering guests, and addressing them at times in as uncomplimentary a style as Peter often does. His voice is described as exceedingly hollow and hoarse, resembling that of a man speaking with his head in an empty cask. He was always heard when guests came to dine or stay, and would generally accost them very courteously, and often surprised them with the knowledge he showed of their domestic affairs. Sometimes he would amuse himself with chaffing and flouting any very "stuck up" or irascible visitor, and allowing him to run out and chase the mocking voice all round the house, the visitor being always persuaded he would catch "the impudent rascal that was trying to impose on the company" round the next corner. Teigue, for so he named himself, would generally ask for a glass of whiskey, and a plate of food, which on being put outside the window, were cleared in a moment, when by some device he had turned away for an instant any eyes that might be watching, in this differing from Peter, who has not as yet, the writer believes, partaken of earth food; but resembling him in love of music, always asking the musician to play or sing. A young lady having once, at his request, favored him with a tune on the piano, he in return said he would sing her a song, and accordingly sang, "with a most tremendous voice," "*My name is Teigue, and I lives in state*," a then popular composition. Those who have heard Peter sing, would describe his voice in much the same way. Many devices were used to detect this strange being, but he was never seen, nor any discovery made of his character.

In the year 1584 a wonderful house-spirit haunted the old castle of Hudemuhler, in the country of Luneberg. A history of him was written by a pious minister named Feldmann, in a volume of 379 pages. First he ratified his presence by knocking and making various noises, but soon began to converse

with the servants in the daytime, just as in the case of Peter. He said his name was Hinzelmänn, and would carry on conversation either with strangers or with the family; and when all fear of him was gone, became quite friendly and intimate, sang, laughed, and went on with every kind of sport—again just like Peter. He delighted in setting servants and workmen by the ears while they sat drinking, giving one a box on the ear from behind, and another a pinch on the leg, so that each would accuse his neighbor, and fall to scuffling, which delighted Hinzelmänn, who, however, always took care no ill should result. Like Teigue he would eat and drink, and had a dish full of sweet milk and crumbs and a glass of wine set for him daily. When the minister who writes his history first heard him, he was singing and shouting so in the castle hall that the minister thought a whole company was making merry there. He resented any insults, and contrived that they who offered them should suffer, and when an exorcist tried to banish him, snatched the book out of his hand, and pinched and beat him till he ran away, frightened out of his wits. Hinzelmänn complained greatly of this treatment, and said, "I am a Christian, like any other man, and I hope to be saved." He vehemently disowned any connection with evil spirits and "devil's spectres;" in proof of this he once repeated the Lord's Prayer, but murmured the last petition, "Deliver us from the Evil one," quite low. Mr. Feldmann relates that he heard Hinzelmänn sing the beautiful hymn, "*Nun bitten wir den Zeiligen Geist*" in a very high voice, resembling in this the other two spirits; he also sang several other spiritual songs. Hinzelmänn was particularly attached to two young ladies at Hudemuhler, named Anne and Catherine, and would converse with them continually, and bring all his complaints to them; he was so jealous of them, that he frightened away all wooers, and a usual way with him, was to make a writing appear before their eyes on the opposite wall in fiery letters, "Take maid Anne and leave me maid Catherine;" but if any one came to court Lady Anne, the fiery writing changed all at once, and became, "Take maid Catherine and leave me maid Anne." This is curious, because Peter employed the same device in making known his wishes, causing a threatening command to appear in writing on the wall.

Hinzelmänn departed of his own accord after he had stayed four years. Unless the present writer mistakes, Peter has announced his stay will be limited. Before going he gave the master of the house three things—a little silken cross, a straw hat very ingeniously made by himself of variegated straw, and a leather glove set with pearls, informing him that so long as those things were kept unseparated the family would flourish. Those three objects were seen by the minister Feldmann, and the straw hat afterwards was given to the emperor Ferdinand II., who regarded it as something wonderful. Hinzelmänn never allowed himself to be seen by adults; many schemes were used to catch him, but only glimpses were obtained, given apparently in mockery, of a black cat, or a snake, but he would often play with innocent little children, who described him as a beautiful little boy, with long yellow curls, and dressed in a red silk coat; in this respect differing from Peter, who has rarely shown himself to only two or three persons, and then in very unspiritual and unromantic attire. Other differences between him and the other two spirits are, that the latter spoke freely in the daytime to all persons indifferently, and always direct; but he, though voluble enough by day to his own household, speaks to strangers only in the dark, and through his medium.

#### TWO WONDERFUL EGGS.

WHEN JUNOT held possession of Portugal for the French, in 1807, it was strongly reported that the former country was to be united to Spain, and this belief was sought to be strengthened by the following ingenious trick. About the middle of March, an egg was produced with the letters V. D. S. R. P. distinctly traced in the shell, and apparently formed with it. It was said to have been laid in this state by a hen belonging to one Jose Castano da Costa, and the Sebastianists immediately interpreted the letters to signify, *Vive Dom Sebastian, Rei de Portugal*. The trick had been well executed. Many experiments were made to ascertain how the letters had been formed, but all failed: other eggs were inscribed, but no person could succeed in giving the same varnish to the inscription as on the rest of the shell. Crowds



assembled round the house where this prodigy had been produced, and the egg was sent round on a silver salver to those who had sufficient interest or authority to be entrusted with such a treasure, and it had the effect of reviving, for a time, the faith of the Sebastianists.

It is curious that a similar trick, though far less skillfully contrived, was practised about the same time by Mary Bate-man, the reputed Yorkshire witch. This woman, with characteristic cruelty, forced into the ovary of one of her hens three eggs at different times, with the words *Christ is coming* scratched upon them. They were dropped in the nest, and she carried on a gainful trade by showing them for a penny to credulous multitudes.

#### FOREIGN NEWS.

PHYSICAL MANIFESTATIONS seem to be gaining ground on the European Continent. The experiments of the Baroness Von Vay in Austria, with Mme. Pucher in the cabinet, are being continued with success; and in Paris, at the circles of Mr. Firman, the ordinary movements of objects, playing of various musical instruments, hand-touching and similar well-known phenomena, are produced with regularly increasing power. A little Indian spirit is also said to appear sometimes in the light through Mr. Firman's mediumship. A Russian gentleman, M. N. de Lvoff, obtained from the Comte de Bullet the assurance that he had, after sitting *daily* with Mr. Firman for several months, seen in a lighted room, the complete materialized forms of five members of his own family, who came and pressed his hand, talked familiarly of their private affairs, and presented him with bouquets of flowers materialized by them. M. de Lvoff determined to follow the example of the Count, and after sitting fifteen consecutive days with Mr. Firman, had the pleasure of seeing the complete form of his sister, whom he was permitted to kiss on the hands and cheek, while "she pressed her cheek against mine, and tried to calm my joy, which amounted almost to pain."

It would be of paramount interest and a gain to the science of Spiritualism if some reliable observer who has witnessed the materializations through several mediums could observe and report with accuracy on the points of similarity and difference in these manifestations.

The second edition of the Baron du Potet's book, *Magie* is about to appear, with a preface in which he tells men of science that they are welcome to matter as their monopoly, since he has perceived in nature that agency which they ignore, that secret law which alone can prove to men of sense the immortality of the soul and the existence of a God. The German translation of A. R. Wallace's "Defence of Modern Spiritualism," published in the "Fortnightly Review," is appearing in monthly parts in the "Psychic Studies." A correspondence in the same journal between Mr. Christian Reimers, of Manchester, and Mr. G. C. Wittig, on the subject of the ring-test so frequently given in our spiritual circles, but which the Leipzig writer thinks is *too much* to believe, is illustrative of the lack, in Germany, of those ordinary phenomena with which investigators in England are becoming so familiar. The second part of the "Report of the Dialectical Society, translated by Mr. G. C. Wittig, has just been published by M. Alexander Aksakof.

The "Annali dello Spiritismo in Italia," edited by Niceforo Filalete, and published at Turin, takes as its "motto" the dictum of Arago: "He who asserts that outside of the domain of pure mathematics, anything is impossible, lacks a knowledge of the first principles of logic."

#### ENGLISH NOTES.

A REPORT of a seance with Mrs. Collier wife of John Collier the English lecturer now at Springfield, Mass., represents this lady as a powerful medium. Under the best test conditions she obtains direct writing and proofs of spirit identity; flowers and other articles are brought through closed doors. A pleasant feature, it seems to us, is found in the fact that Mrs. Collier is sufficiently powerful to obtain manifestations in a small circle of three or four persons.

A CORRESPONDENT, writing to the London Spiritualist, says, "Now as far as my experience goes, a great and growing interest is being taken in Spiritualism among non-Spiritualists,

and it has occurred to me that your National Association would very greatly benefit both Spiritualists and the public generally if it were possible for it to submit all persons professing to be *public* mediums, to such tests as would be entirely satisfactory as to whether they really possess mediumistic power or not, and when the Association was satisfied, to publish the result. No honest medium would surely refuse to place himself or herself in the hands of the Association for such a purpose. As to genuine mediums, such a course would be of great service; it would benefit them, and prevent a great deal of imposture."

ROBERT COOPER, writing to the London Medium and Daybreak, records a seance with the Allen boys at Greenfield, Mass., prefacing it with a short history of their mediumship.

#### MRS. MAUD E. LORD.

A REQUEST to be present at the residence of Mrs. Maud E. Lord, 26 Hanson Street, on Monday evening, and a gentle hint that the occasion was to be a social gathering of her friends, to express their appreciation of her many pleasing qualities, found answer in the presence of a large number of the prominent mediums and Spiritualists of Boston and vicinity. We have been present on other occasions of a similar character, and such entertainments are always pleasant, but that of Monday evening was rendered particularly so because of the presence of so many mediums. It has been so often said that it was impossible ever to get them all together, that it was quite a pleasant surprise, to be able to say from observation that such is not the fact. We will not attempt to name them for want of space and lest some should be slighted. Dr. H. B. Storer presided in his usual genial and fatherly manner, now calling upon one and then the other to contribute some sentiment of esteem, affection, or encouragement for Mrs. Lord. Some half dozen floral tributes having been sent to her, Dr. Richardson was selected to present them, and his flowery speech was particularly appropriate, and at this time we think the perfect harmony prevailing was noticeably impressionable upon every one. A very happy feature, and one that created a pretty tableau, was that the pet canary, after remaining silent the whole evening, at that moment started the sweetest carol; and when one of the young ladies from the Lyceum rendered a vocal selection, it could hardly be realized that the bird could sing so loud an accompaniment as its little throat sent forth.

J. J. Morse, T. B. Taylor, John Wetherbee, John Day of the Banner of Light, Mrs. Hattie Wilson, Mrs. Hardy, Willie Fletcher, Geo. Bacon, and many others spoke during the evening, and as the assemblage was about to break up Mrs. Lord responded in her own heartfelt manner, that must have carried to every heart the conviction of her sincerity.

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#### SHORT-HAND NOTES.

WHAT to do at the spelling-matches—the correct thing.... "FLAT as a flounder" is an obsolete expression. No flounders—that is, of the fishy sort—are to be had just now.... THE President is to be in Boston on the 19th inst. He will be entertained by the office-seekers instead of office-holders.... EASTER bonnets appeared to be more attractive, hereabouts, on Sunday, than Easter sermons. The congregations were very largely females.... Not all people who are bent are old. We know of many young folks who are bent on good purposes. And they don't mean to be round shouldered about it either.



## HISTORICAL AND PHILOSOPHICAL

## SOME THINGS I HAVE SEEN AND HEARD.

BY THOMAS W. SILLOWAY, A. M.

## CONCLUSION.

**I**n the preceding articles but little has been said in relation to what are termed materializations. Of this kind of manifestation, I have witnessed examples corresponding with nearly all of which we read, but am not now to either denounce or unqualifiedly endorse them, and so shall not particularize, but will instead, give a general statement relating to analogous manifestation with such remarks as may appear expedient.

As regards seeing mediums tied securely, assisting in the work, and exercising most satisfactory precautions—such as retying the ropes with strong waxed threads, ceiling wax, &c., this, and all its kindred work has been done until I asked for nothing more. In spite of our labor, the mediums have become untied and released in an incredibly short time, and stranger work yet has been done, such as instruments being freely played; a tambourine, banjo, triangle, and dinner bell rung, all at one time, and the medium, as at first, entirely secure. The door of the cabinet has been closed by us, and securely fastened, these instruments put inside, in less than two minutes they were out of the cabinet, and floating in the room over our heads, being constantly played, so that as they came near or were distant we could locate them; on turning up the gas they have dropped where they were on the floor, or the case has not unfrequently occurred, where they have fallen in my lap and been held by me. On thorough examination the cabinet has been found fastened and the medium yet tied. In one instance a small music box floated in the air, it came to me and was firmly held; it was all the time playing while in my hands, and at last, in spite of my efforts to the contrary, it was taken from me. At another time of manifestation, a lady being the medium, she was as firmly tied as we for our test work desired; a sheet of carefully marked writing paper and a pair of scissors were placed in her lap; instantly, with incredible despatch, small figures, such as dolls, cats, dogs, &c., were cut from the paper, the medium remaining secure as at first.

Once again, with a male medium, I was permitted to sit with him in the cabinet, as member of a committee chosen by the audience. Seated opposite him, my feet on his, my right hand resting securely, its palm spread on the top of his head, both of his hands securely holding my arm down, as named, on him. In spite of my vigilance and critical observation, in a moment, without removing my arm, or the medium's being removed from me, my coat was taken off and spirited out to the audience; on going out of the cabinet I found it carefully folded in the lap of a person in the centre of the large company. Those holding it and the persons in their vicinity declaring that it came to them folded and with the rapidity of lightening. This work was witnessed by perhaps two hundred persons all of whom wondered, yet I think no one was disposed to charge the medium with deception, and least of all, surely, was I inclined to do so.

I have frequently seen a heavy piano lifted from two of its legs some foot or more from the floor. Either resting on the two legs of one end, or the two rear, or the front ones, as we might ask for. On such occasions I have seen two and even four men on the top of the piano, and their weight did not in the least interfere with the manifestations. We were at liberty to move, and did move the piano to any part of the room desired, and with the same effect. The medium stood near the piano, but was not touching it. Her hands were at our request, placed on the top of her head.

At one time, I have seen a guitar at the house of Mrs. C. a medium stood on its end; the medium's fingers resting lightly on the upper end, while in this position, it was freely played. The persons composing the circle stood around it, but off from it, and the work was done entirely in the light. Seated around a table, with the instrument laying flat in the lap of the medium, but under the table, her left hand on the upper end, and her right one on the table, most perfect and beautiful music was produced. Remarkable in execution; such as I have never seen elsewhere produced by both hands, and

know not where I could go, to witness as great execution; and what is yet more remarkable, each one of the company of eight, present, were permitted to mentally select a tune to be played. Each person thought of one, and it was responded to. The tune selected by me, was the Marsellaise Hymn, and I am sure it was executed. All present of course heard each tune, and after it was rendered, pronounced their verdict. Five tunes out of eight were right, one was entirely wrong; and two were doubtful, the persons themselves being undecided between two tunes, which of them they had really adopted.

Table movements and tipplings, and raps of various kinds; noises of especial kinds, as an imitation of the working of saws, files &c., a multitude of representations and sounds too large to recite, I have heard, and under conditions and circumstances admitting of no shadow of doubt in regard to their genuineness. The intelligence manifested through this humble media, has at times been astonishing. The responses to mental questions, and often relating to matters of so very recent occurrence, that no one save myself, could know of, and also of things yet to come, of which, either fact or result, no mortal could know; these have been of a kind, and quantity to satisfy me of the truthfulness of the communication, and dispel a doubt I might at first have entertained. In naming the things before recited I wish the reader to bear in mind that I have spoken only of successes. Much has been otherwise. All that has glittered was not gold. Much of foolishness and untruth has come, and many a contradictory statement has been listened to. There has been an average quota of chaff with the wheat; enough of shell to protect the kernel.

The almost universal statement of non-believers concerning things of the kind, is this, "I don't believe that spirits do it. Spirits have better employment and business, than tipping or drumming on pine tables." This considered and presented as argument by many, and not only satisfactory to them, but as unanswerable by others. But how much does the length of one story, exceed the breadth of another? One person think spirits do the things named, another does not. Leaving the evidence as to probability of what spirits would, or would not do, such as answering mental questions, and of informing on matters yet to transpire; leaving the facts fully believed in by observers, and if you please, offset it by opinions:—the negative evidence of non-observers,—and fall back on philosophic thought, possibilities are resolved into probabilities. Both parties profess to believe in the existence of spirits, and that they observe the doings of mortals; rejoicing at prodigal's return. Admit for argument sake, the possibility of spirits exerting an influence, and is it impossible that they do so? The ground of objection is, the menial nature of the work done. "Is it menial? Is any thing of low grade that attracts attention toward spiritual things, and confines it there?" "Better employment" it is said "they have!" What better? Can the spirit of a parent, whose life was a sacrifice for a wayward child be better employed, than while acting as the instrument of arresting its thought, and convincing it, that the dear one still lives, and is interested, and laboring for them? Does not the modern pietist beg the wayward, as the mourner, to remember, that the departed by a thousand things they did and said while in the flesh, though "being dead, yet speaketh." When a sentiment preached by mortal lips to the prodigal, or the grief stricken one is too ethereal, or coldly theoretic to them to be of service, and a more tangible manifestation of that same truth comes, why speak lightly of it, and attempt as if it were a cobweb, to brush it away? Is not the act, a taking away of their part out of the book of life? What service of Sistine chapel at Rome, or of Protestant vestry prayer meeting, has been more potent to the pulling down of the strongholds of unreality; of non-conviction and unbelief, than the unpretending movement of a table, or the raps upon it? These have been to some eloquent, and convincing, and consoling, where mass, or psalm or formal prayer was impotent and weak. These last have been performed, and repeated and re-repeated, again and again, 'till familiarity has destroyed effect, or even respect. Contempt perhaps has alone been born, and no direct or good impression made.

The great fundamental laws of human philosophy are in keeping with this very thing condemned. "God has chosen the weak things of the world to confound those that are



mighty." This is no new fact by Spiritualism discovered. We need not so much as illustrate the point, I fear not the discovery will be made, that the influence of what the rich casts into the treasury, transcends that of the widow, who casts in but two mites; or that the Master was only content to select his disciples from the ranks of the opulent and mighty; or that for the most part, or often, the inventors and benefactors of humanity, came from the more elevated grades or planes of a high civilization.

Let us not lose sight of the fact that in undeveloped conditions of the intellect,—the senses the passions themselves often are the direct and only avenue to the heart. Recognizing this, the great Roman Church has done well to call to her aid the good influences of painting, and sculpture, and architecture, and imposing ceremonial. These are its strength. They are the locks of its hoary head, which for centuries, now, she has shaken defiantly to the protestant world, who, as long, has too much ignored the great principles and fact.

To a low order of intellect an appeal through the physical sense is indicated. Higher up the intellectual plane and then may be given food nicer and more refined.

A single revolution of the wheel of Fulton's boat was more convincing to the observing but distrusting philosophical theorist, who ridiculed as he stood by, than any argument, however profound, the confiding inventor could have adduced or used. The doubting philosopher was, compared to Fulton, a babe in knowledge in relation to the matter they were considering. The philosopher's physical sense was the only door wide enough through which so great a thought could pass. A single word once transmitted across the floor of the sea, and marine telegraphy was forever established. Routed, like an army with banners, and in dismay, was the great army of ridiculing scientists, as they were thus put to an unending flight. A rap on a pine table, a tip of one, a movement to the right or the left, if it has had connected with it a convincing evidence of the presence of mind, of the spirit of a beloved friend, has put to speedy flight, opposing theory, and denunciation of bishop, or priest, or plain clergyman of the Protestant Church. It has been more potent than anathema, or pleading to refrain and forbear. It has been music, and psalm, and prayer. It has been the ladder over which angels have ascended and descended. Not menial service that, nor low work and employment for spirits.

Learning was said in olden time to have made one mad, and humanity has made that statement fact. We knew but little of what spirits are satisfied with doing, or what they are not. "It doth not yet appear what we shall be." It ill becomes a mortal, because enlightened in some things, to act as though he was master of all; because he has shaken off a part of the ignorance that enveloped him, to assume that he is emancipated entirely. In his advanced—his best estate—he only sees through a glass darkly; he then, as before, can only prophecy in part. It ill becomes one limited and conditioned thus, to assume extended knowledge and union, and pronounce what is law governing spirits as well.

No. Ignorant are all mortals as yet, and while their vision is obscured by veils of flesh and blood they will be; some more, some less, all are appealed to readily, through the senses. Order, color and sensations must be had. Sounds, movements, raps or tips; no matter what the thing is, moving or struck upon. No movement is too small, nor sound too low; no material is too common,—there is nothing so used, that is "common or unclean,"—nothing thus acting, employed, or acted upon; if seen and known, and believed in, and that influences, pointing to the Celestial city, that is not high up in the scale of good missionary work. This great law named, should incline us to consider physical manifestations as needful, and inevitable. They must so come, as long as the intellect is developed by them as named, and in turn, the heart and spirit itself, gets its quota of good.

But as stated in my last, the person who would not be deceived, must consider all with a critical eye, as he would any question of science, or business; any event of daily occurrence and life. The senses being so potent, or appeals through them so effectual, the dangers attending negligence is all the greater, and the casual observer so much the more liable to misinterpret and be deceived.

We must take the law as it is, and not as we would have it. Eternal vigilance in spiritual things as in material ones, is the price of genuine liberty.

#### THE SPIRIT AND THE BODY.

THE following is a spirit communication written through the hand of a gentleman who was recently developed as a writing medium, after previously suffering considerable annoyance from deceitful spirits, whom, however, the guides of another medium succeeded in removing:—

You were puzzled to understand how a spirit could have a desire to be in the company of a person in the flesh, instead of remaining in the delightful scenery and society of the spirit-world. The reason is simply because we love to do good; and to be eternally enjoying himself would very soon pall upon the tastes of any man worthy of the blessings which an all-loving Father has showered so lavishly on the inhabitants of the summer land. We like to come back to earth to witness the sorrows and trials of our fellow-men in their struggle through life. We find we can help them to become better and happier, and if they could only realize what goes on behind the scenes, instead of ignoring the existence of any other beings but themselves, they would be much happier, because they would see how vain are the pursuits upon which they lay so much stress.

We want to explain to you the whole *rationale* of the subject. We were saying that we came back to earth to do good. We may have relations here whom we love and want to benefit or we may simply come out of love to mankind, like the Great Teacher who brought Christianity into the world. We come to benefit somebody. When we say *we*, we mean those who are on the same plane as ourselves.

Of course there are others who are here for no good motive. They want to amuse themselves at the expense of others. We are not wishing to create a prejudice against any other medium, but it is a fact that there are vast numbers of spirits who are trying to bring discredit on Spiritualism by false communications and trickery, and it will be well for all investigators to make sure that the spirits they get communications from are reliable, before they attach any importance to the advice they receive. We have known some cases where men of intellect even have been brought to the verge of madness through false messages from spirits of this kind. You want to know how people are to discover truth from falsehood. We advise them to trust to their own common sense, and not believe all that they get from the spirit-world.

If they could see all that goes on behind the scenes, they would understand how necessary this advice is. Imagine a number of people sitting round a table, waiting for a spirit message, and imagine a number of so-called spirits, who are simply the fathers or mothers, sisters or brothers of these people, all standing round behind them, looking on, and trying to send messages—it may be of love—to this assemblage of what we call deaf, dumb, and blind people, who see one another, it is true, and talk away among themselves, but who coolly ignore the existence of the beings behind their chairs, thinking them in heaven or in hell as the case may be. Here we see a picture of the usual scene that we can witness any day in a seance room. We have only pictured a circle of believers or earnest inquirers. What takes place at an assemblage of frivolous-minded people may be more easily imagined than described. Each person thinks it is the right thing to affect a tone of levity and derision. They are open to be convinced perhaps, but the proof must be furnished by the "spirits" who are supposed to be about. Accordingly, if anything remarkable happens, they are astonished, and should they really get a *bona fide* communication, they are very much impressed, and either believe it is the work of the devil, or of an angel. They accordingly put questions to the said "spirit," and if they get intelligible responses they are all the more amazed, and begin to think there is "something in this Spiritualism after all." By-and-by, they attend other seances, and finally get convinced, and then they are full-fledged Spiritualists.

When this stage has been reached, they are more or less prepared to believe anything that is told to them by spirits. They first thought it was the work of the devil, but now they think it is the work of an angel, because they have received a message from some relation, and of course they are loth to believe that any relation of theirs, could have anything to do with the devil. They therefore believe all they get is infallible, and they are deceived by strangers from the spirit-world, who want to impose upon their credulity for their own amusement.



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## MEDIUMSHIP.

We would that we had the gift wherewith we might convince our mediums, not only that mediumship can be cultivated, but that it is their solemn duty to give their attention in this direction. Some recognize the fact that it can be improved, and probably many have labored for this purpose, but our doctrine of progression is fallacious, if all mediumship is not constantly subject to a higher development; the progress may not in all cases be equally rapid, but the results will be fully as satisfactory in the one as in the other.

It is not our purpose, at present to carry our criticism to that extent which shall involve the numerous theories concerning "conditions"; we shall endeavor to confine our remarks to the region of recognized facts. Let us briefly refer to the "guides." For the most part they are children, in the common acceptance of the term; or, if not, the language they employ, is not above that of the average child. Their heathenish phrases, their compounded-comparative adjectives, their ungrammatical sentences, might, as in earth-life soon be replaced with others more correct, thus enabling them to convey their ideas more clearly than at present. This is not a supposition but a fact.

Were this a matter difficult to accomplish, were the influences adverse to such an innovation, were it not even beneficial to them, we should not have indulged in this criticism, much less have advised an attempt at better things. Nor should we have any more earnest workers than the mediums themselves, could they once listen to a ten minutes seance through their mediumship.

Some may ask, "How can the change be effected?" We recommend, that a medium select from among her friends, or patrons, six persons, thereby making a circle of seven; this number may be greater or less, but we have a preference for that number in trance mediumship. Above all, let the medium in selecting her circle, secure those possessing the most spiritual characters, and the best mental qualifications. Let the sittings occur once a week, or, after the circle is formed, under the spirit direction.

The guide, if a child, must be treated as we would treat a child in the earth-life; let the circle gain its confidence, and adapt themselves to its humor; they will have a willing subject, especially if the medium desires its improvement. The interest, it will be found, will increase with each lesson. The rapidity with which they learn, the tenacity of their memory, and their earnest desire to acquire better expressions, when once you have gained their interest, is perfectly surprising. They are,

strictly speaking, but children in the use of our language and they cannot express themselves intelligibly until they become better versed in the application of words. They too, are aware of this defect, and will be truly grateful for an opportunity to improve their condition, and gain knowledge by association with different influences.

And while speaking of influences we would observe that, if, as some mediums claim, and as many believe, each medium has a certain influence surrounding or composing the mediumship—if each *individual* carries with him an influence—if these two influences meeting, are harmonious or the reverse—then how long would the mediumship influences remain the same; and is it not logical to assume, that a medium can benefit his or her mediumship, by calling together good influences which may correct or change those that are not advantageous to the best results. We are not dogmatic in our belief concerning these things; we have but assumed that which is claimed by many, and attempted to draw a logical inference from the position. Influences will correspond to the aspirations of the members composing the circle. The higher the aspirations—the greater the desire for knowledge of things unseen,—the more satisfactory will be the response from the spirit-world.

We would also urge the necessity, or at least, the beneficial influence, of opening circles with prayer; and this for many reasons. First because it places the mind in a receptive condition; a request for spiritual advancement,—for some proof of spirit return causes the minds of the circle to re-echo the request. It tends to divert the intentions of scoffers into another channel, more conducive to the success of the medium. Again mediumship is a gift; a talent, which, faithfully used, procures the servant a fitting reward in the life to come. Why should these persons in this earth-life, who are so constituted that they must hold some power in veneration, be repelled from a spirit circle because of the levity there existing? If prayer tended to deteriorate the manifestations we would not urge its adoption; if it does not, and this must be conceded, what objection to its use.

Mediums are sensitives,—even to a psychological impression, it is said, from a spirit in the earth-life. They are impressional to many influences. How vastly important then, that they should adopt a high standard for their course in this life, and to live, as nearly as possible, up to that standard. Resist every temptation that conflicts with it, improve every opportunity to place yourself in harmonious associations, which shall strengthen you in your purpose. Have a constant desire that your mediumship may excel all others, but never assume that it has gained this height. Remember that you have the power to improve and advance unhappy spirits in the spirit-world as well as in the material sphere; but do not confirm them in their unhappiness. There are none of us so correct in our characters and deportment, but that at times we wish we might be better. There are none but that have an ideal. The nearer we approach it, the more spiritual does it become; constantly improving, constantly leading us to a higher and better life—it would seem a good angel that attends us; now assuming one shape, now another, to draw us upward to that higher and better life, which we all hope to attain.

The grand possibilities of mediumship—THE REDEMPTION OF THE WORLD.

THE Boston Press are as ready to notice Spiritualist meetings, as those of any other denomination or belief when they are worthy of it. But it cannot be expected to abstain from criticism when so broad a mark is presented for it. The wonder to us is, not that the secular press says so much against Spiritualism, but that it



says so little. Spiritualism claims much, but there has been very little practical demonstration of the truth of its pretensions. The future, perhaps will reverse the situation.

#### SPIRITUALISM,

In its issue of Thursday last, the Daily Globe of this city, published an editorial on "Spiritualism," from which we reproduce the following, as statements worthy the endorsement of any true Spiritualist.

"Whatever there may be that is honest and genuine in the claims of what is called the Spiritual philosophy, there can be no doubt that a vast amount of imposition has become mixed up with it. There may be honest and genuine mediums, but where there is one such, there is a score of pretenders, who prey upon the credulity of the people for their own profit. Nor is this to be wondered at. It unquestionably brings Spiritualism into reproach and makes it a by-word and a hissing, with many of our most intelligent people; but it is no proof that the phenomena on which its claims are based, are altogether a delusion or the work of clever tricksters. All honest believers in Spiritualism should make common cause with those who desire to expose the frauds committed under the guise of their belief. If the imposters and charlatans who make a living by pretending to bring spirits from the other world to communicate with mortals can be eliminated, then, if there is anything left for honest and earnest investigation, we shall have some hope of discovering its nature and origin.

We see no reason why, on the theories of the Spiritualists themselves, an honest medium should insist upon any conditions whatever, for his or her own sake. They claim that the "manifestations" are independent of their volition or conscious agency, why, then, should they not surrender themselves into the hands of investigators and sit under any conditions that may be desired? If there are no manifestations under one set of conditions, they should be in no way concerned; no honest person can be interested in maintaining anything but the actual truth or in pretending that things can be done which cannot be done. If certain conditions are necessary for the operations of this power, whatever it may be, and the production of the phenomena, investigation will speedily reveal these, and they can be provided in a way that will exclude the possibility of deception on the part of the medium or any associate of the medium. Every candid and honest person, whether medium or believer in Spiritualism, will readily accede to this method of investigation; but when conditions are imposed and insisted on, especially such as would be a cover to fraud and deception, the claims of the parties are at once discredited and they are hardly deserving of investigation except with a direct view to exposing their fraud.

There are several unwise ways of treating this subject not the least of which is that of assuming at once that the whole thing is a humbug. The amount of testimony in support of the occurrence of many of the most astounding phenomena attributed to spiritual agency is simply overwhelming. Scientific men, who have examined them under conditions of their own making and with every precaution against deception, have become convinced of their genuineness. They are explained by these men on various theories. One considers them the product of nervous derangements, which give the victim abnormal powers and cause remarkable manifestations when they are in certain states. Another attributes them to a psychic force which exists in all organized beings, but is developed in some to a marvellous degree. Others, who were not predisposed to the belief and cannot be justly accused of credulity, reach the conclusion that the theory

of the agency of disembodied spirits of some kind is the only one that will cover and explain the facts. In dealing with the subject, the only fair way is to give its claims an honest examination, taking every means to eliminate fraud, but being ready to accept anything that can be absolutely established as truth. One of the first necessities of the case, is to get rid of the mountain of fraud and imposture that stands in the way, and to this every honest and earnest Spiritualist will give his aid."

#### EDITORIAL PARAGRAPHS.

Honest and intelligent CRITICISM is the great want of Spiritualism to-day; it is a most valuable auxiliary to the cause of Truth.

In noticing the meeting at Rochester Hall, Sunday afternoon, the Herald of Monday says, "The meeting was entirely void of visionary propositions and was every way creditable to the participants."

THE proposed Spiritual Institution should receive the general support of Spiritualists at its establishment. Do not wait until it is formed, and then criticize its objects and organization.

We have received a communication from Mr. John Hardy concerning our statement in relation to "Materializations and Conditions." He quotes the Scientist in reference to the similarity of the conditions at the Daily Globe seance and those observed by Mrs. Hardy asking if a "strict regard for truth would not warrant as in stating, that Mrs. Hardy could produce her manifestations when the carpet was tacked to the floor."

Our language was carefully chosen, and expressed our meaning. What Mrs. Hardy can do, we cannot say. Mr. Hardy says, a committee of prominent gentlemen experimented and reported that,

"The arrangement to prevent any fraud or deception were carefully examined by us, and pronounced satisfactory as preventing any one from having any material connection with that firmly and carefully enclosed space without our knowledge."

This should have been quite convincing to the members of that committee, but we were not of that number. Twice only have we seen tacks used; on the first occasion there was an insufficient number to properly secure the carpet; the second, some member of the committee furnished tacks, and the carpet *was* tacked to the floor; but, when the seance closed, a space was open, which entirely destroyed the value of the manifestations as having occurred under test conditions. To tack a carpet to the floor and find tacks removed, or to have no tacks, —where is the difference? And this we say with "a strict regard for truth."

We are asked to copy an article from the Herald written by a representative who viewed these hands subsequently. This we do not consider necessary for the reason that we have not space, and also that we consider our eyesight and judgment as equal to that of the Herald representative.

Our correspondent details the conditions under which Mrs. Hardy has produced manifestations. He mentions that her feet are encased in a bag, and then asks, "what would you have more?"

We do not care to be selected as one who shall dictate conditions under which mediums shall be placed. The medium will have done her duty, if those present at any manifestation are satisfied with the conditions preferred by her. Some one present might suggest that a common bag envelop the body, one end being secured to the floor, the other gathered round the neck and sealed. What more simple?

THE Twenty-seventh Anniversary of Modern Spiritualism was very generally observed in Boston and vicinity and other States, but as we have not room for a passing notice of all the many noticeable gatherings we have avoided any attempt at making this subject a feature. The Children's Lyceum of this city, were particularly successful in their endeavors to have a proper observance of the day, and their morning, afternoon, and evening sessions were largely attended. J. J. Morse and T. B. Taylor lectured in the evening, and the entertainment closed with a sociable and dance.



## SCIENTIFIC.

## ON SENSATION WITH SPIRITS.

*From an unpublished translation of Allen Kardec's  
"Book of Spirits"*

(BY MRS. EMMA A. WOOD.)

THE BODY IS the instrument of pain; it is, if not the primary, at least the immediate cause. The soul perceives this pain, this perception is the effect. The remembrance it retains of it may be very intense, but can have no physical action. In fact, neither cold nor heat can disorganize the tissues of the soul; the soul can neither freeze nor burn. Do we not see daily the remembrance or the apprehension of a physical evil produce the effect of reality, even causing death? Every one knows that persons who have suffered amputation feel pain in the member that no longer exists, assuredly the member is not the seat of the pain, nor even the starting point; the brain retains its impression, that is all. We can, then believe there is something analogous in the sufferings of the spirit after death. A more searching study of the perisprit which plays so important a part in all spirit phenomena, in vaporous or tangible apparitions, the state of the spirit at the moment of death, the so frequent idea with him that he is still living, the striking picture of suicides, of the executed, of persons who have been absorbed in material enjoyments, and many other facts throw light on this question, and have given occasion for explanations, which we shall here recapitulate.

The perisprit is the tie that unites the spirit to the matter of the body; it is drawn from the surrounding atmosphere—from the universal fluid; it, at one and the same time partakes of the nature of electricity, of the magnetic fluid and, up to a certain point, of inert matter. It may be called the quintessence of matter; it is the principle of organic, but not of intellectual life; intellectual life is in the spirit. It is especially, the agent of exterior sensations. In the body, these sensations are localized by the organs that serve as their channel. The body destroyed the sensations are general. This is the reason the Spirit says he suffers more with his head than with his feet. Care should be taken not to confound the sensations of the perisprit, become independent with those of the body; we can take these last only as comparison and not as analogy. Freed from the body, the spirit may suffer, but this suffering is not that of the body; and yet it is not exclusively a moral suffering, like remorse, for he complains of cold and heat; he suffers no more in winter than in summer, we have seen them pass through fire without experiencing any pain; temperature makes no impression on them. Thus the pain they feel is not properly a physical pain; it is a vague innate sensation for which the spirit cannot always perfectly account even to himself, because the pain is not localized and is not produced by exterior agents; it is rather a remembrance than a reality, but a remembrance that is sufficiently painful. Yet there is sometimes more than a remembrance as we shall see.

Experience teaches us that at the moment of death, the perisprit is disengaged more or less slowly from the body; during the first moments the spirit cannot explain his situation; he thinks he is not dead; he feels alive; he sees his body, he knows it belongs to him, and he cannot understand that he is separated from it; this disagreeable state lasts as long as there exists a tie between the body and the perisprit. A suicide said to us, "No, I am not dead," and added: "And yet I feel the worms gnawing me." Now assuredly the worms did not gnaw the perisprit, and still less the spirit; they gnawed only the body. But as the separation of the body and the perisprit was not complete, there resulted a kind of moral re-percussion which transmitted to him the sensation of what was passing in the body. Re-percussion is perhaps not the word, it would evidence a too material effect; it is rather the sight of what was passing in his body, to which his perisprit was still bound, that produced in him an illusion, which he took for reality. So, also, it was not a remembrance for during his life he had never been eaten by worms; it was the sentiment of the actuality. By this may be seen what deductions may be drawn from facts, when they are attentively

observed. During life, the body receives exterior impressions and transmits them to the spirit, by the intermediacy of the perisprit which, probably constitutes what is called nervous fluid. The body being dead, feels nothing further, because there is no longer in it, either spirit or perisprit. The perisprit, disengaged from the body, experiences the sensation; but as it no longer comes to it through a limited channel, it is general. Now, as it is in reality only an agent for transmission, since it is the spirit that has the consciousness, it results therefrom that could there exist, a perisprit without spirit, it would feel no more than the body, when it was dead; the same as the spirit if it had no perisprit would be inaccessible to any painful sensation; this is the condition of spirits completely purified. We know that the more purified they are, the more ethereal becomes the essence of the perisprit; whence it follows, that the material influence diminishes in proportion as the spirit progresses, that is, in proportion as the perisprit itself becomes less gross.

But, it will be said, agreeable sensations are transmitted to the spirit by the perisprit, as are the disagreeable; now, if the pure spirit is inaccessible to the latter it must be equally so to the former. Yes, undoubtedly, to those that proceed solely from the influence of any matter with which we are acquainted, the sound of our instruments, the perfume of our flowers, make no impression upon him, and yet he has innate sensations of an indefinable charm, of which we can form no idea, because we are, in relation to them, as those born blind in regard to light; we know it exists, but by what means? There, science is at fault. We know they have perception, sensation, audition, vision; that these faculties are attributes of the whole being, and not, as with man, of a part of the being. But, once again, by what intermediacy? This is what we do not know. The spirits themselves, cannot explain it to us because our language is not adequate to express ideas we do not have; any more than the language of savages has terms to express our arts, our sciences, and our philosophic doctrines.

In saying that spirits are inaccessible to the impressions of our matter, we mean the very elevated spirits whose ethereal envelope has no analogy here below. It is not the same with those whose perisprit is more dense; these perceive our sounds and our odors, but not through a limited part of their individuality, as during their lives. It may be said that the molecular vibrations are felt throughout their whole being and thus reach their *common sensorium* which is the spirit itself, though in a different manner and, perhaps also, with a different impression, which produces a modification in the perception. They hear the sound of our voice, and yet they understand us without the aid of speech, by the simple transmission of thought; and a fact that comes to the support of what we say is, that this penetration is as much more facile as the spirit is more dematerialized. As to sight it is independent of our light. The faculty of seeing is an essential attribute to the soul, for it there is no obscurity; but it is most extended, most penetrating with those who are most purified. Thus, the soul or spirit has within itself the faculty of all perceptions; in corporeal life they are obliterated by the grossness of our organs; in extra-corporeal life they are so less and less in proportion as the semi-material envelope becomes clearer.

This envelope, drawn from the surrounding atmosphere, varies according to the nature of the worlds. In passing from one world to another, spirits change their envelope as we change our clothing in passing from winter to summer, or from the pole to the equator. The more elevated spirits when they visit us, assume the terrestrial perisprit and thence their perceptions are acted upon like those of our ordinary spirits; but all, inferior as well as superior, hear and feel only what they wish to hear and feel. Without having sensitive organs, they can, at will, render their perceptions active or null, there is but one thing they are obliged to hear—the advice of good spirits. Sight is always active, but they can make themselves invisible to each other. According to the rank they occupy they can conceal themselves from their inferiors, but not from their superiors. In the first moments that follow death, the sight of the spirit is always troubled and confused; it clears up as he is disengaged and can acquire the same clearness as during life, independently of its penetration through bodies that are opaque for us. As to



ts extension through indefinite space, in the future and in the past, it depends on the degree of purity and elevation of the spirits.

All this theory, it may be said, is scarcely reassuring. We thought that once freed from our gross envelope, instrument of our pains, we should no longer suffer, and now you teach us we shall suffer still, whether it be in one way or another, it is none the less suffering. Alas, yes, we can still suffer and much, and for a long time, but we may also not suffer, and that too from the moment of leaving this corporeal life.

The sufferings here below are sometimes independent of us, but many are the consequences of our will. Trace them to the source, and it will be seen that the greater number follow from causes we might have avoided. How many evils, how many infirmities does not man owe to his excesses, to his ambition, in one word to his passions! The man who has always lived soberly, who has abused nothing, who has always been simple in his tastes, modest in his desires, will spare himself many tribulations. It is the same with the spirit: the sufferings he endures are always the consequence of the way he has lived on earth; he will no longer have gout and rheumatism, but he will have other sufferings that are no better. We have seen that his sufferings are the result of the ties that exist between him and matter. That the more he is disengaged from the influence of matter; in other words, the more dematerialized he is, the fewer painful sensations he will have; now it depends upon himself to overcome this influence during this life; he has his free-will, and consequently the choice between doing and not doing; let him govern his *animal* passions, let him have neither hatred, nor envy, nor jealousy, nor pride; let him not be governed by egotism, let him purify his soul by good sentiments, let him do good, let him attach to the things of this world only the importance they deserve; then, even under his corporeal envelope, he is already purified, he is already disengaged from matter and when he leaves this envelope he is no longer subjected to its influence. The physical sufferings he has experienced leave him no painful remembrance, there remains to him no disagreeable impression from them because they affected the body and not the spirit; he is happy in being delivered from it and the quietude of his conscience relieves him from all moral suffering. We have questioned thousands of them, who have belonged to all ranks of society, to every social position; we have studied them in every period of their spirit life, from the instant they have left their body, we have followed them step by step in that life beyond the grave in order to observe the changes effected in them, in their ideas, in their sensations, and in this connection it has not been the most common persons who have furnished us the least precious subjects of study. Now, we have always seen that the sufferings are in relation to the conduct, of which they undergo the consequences, and that this new existence is the source of ineffable happiness for those who have followed the good path; whence, it follows that with those who suffer, it is because they will and that they have no one to blame but themselves, as well in the other world as in this.

## PHENOMENAL

### A CONNECTICUT STORY.

THERE ARE STORIES current in Hartford, of a startling character, connected with an apparition, said to be of Wilson, who killed Warden Willard of the state prison. Last Sunday night at twelve o'clock was the first time this spirit was seen by mortal eyes. On that occasion one of the students at the college, who had been out late, was returning home and when on the bridge over the river at Ford street chanced to look around toward the jail. He was greatly surprised to see on one of the corridors a white figure, almost transparent and shaped like a man, walking back and forth, with a steady and slow step, stopping occasionally and turning his head, when he came to a certain cell in the corridor. The student was frightened, and, rather than investigate, turned and ran toward the colleges. Once only he looked around, and the ghost was no longer in sight. On Monday night the watchman, who is employed at the jail to look after the iron and other material which is lying around in the yard, was

taking a stroll around the jail at about midnight, and when he approached the spot where Wilson was hung, the clock in the Center church struck 12 times, and as the last stroke sounded, the ghost appeared again, apparently rising out of the earth. The materialized Wilson stood perfectly quiet for a few moments, and then advanced toward the watchman, with arm outstretched, in the manner usually adopted by all first-class ghosts—such as are seen in Hamlet, and other plays on the stage.

When the spirit had reached him it stopped for an instant, and turning its face toward the mortal acted as if it would speak. The head of the spectre or materialized Wilson was translucent, and from the eyes, which were chalky white, there seemed to come a pale blue light, which made the face perfectly hideous. The body was nearly transparent, the outline being rather indistinct, though it was evidently clothed in its shroud, and had a bandage like a handkerchief about its head. The spirit said but a few words, simply warning the watchman to keep away from the jail, and especially the spot where he (Wilson) was hung, and adding that if he refused to do this harm would certainly come to him. Then the ghost vanished as mysteriously as he came, and the watchman was left standing alone. He recovered partially from his astonishment, and as soon as he could obtain the use of his limbs, left for home and went to bed, from which he has not risen since, owing to the prostration following his fright. The watchman's belief that he has seen Wilson's spook is declared by many of his friends to be undoubtedly sincere, and it is said that he is a man of practical views and not a superstitious person.

## THE DEVELOPMENT OF MEDIUMSHIP.

CATHERINE WOODFORD.

But few people seek to develop their powers of mediumship from those elevated notions which should be the paramount intention and aspiration of the soul—to advance themselves in spiritual perfection and beauty; to develop, in short the *angel within*. This is a lifelong work, beginning here to be continued in heaven; and the attempt to open the spiritual senses or faculties—which is the characteristic of so-called mediumship—should be made with the object of furthering or assisting that work. We find a few persons, however, actuated by so many lower motives, and seeking "development" with so much incautiousness, that they sometimes fall victims to their own folly and imprudence, becoming disabled for longer or shorter periods, under attacks of brain fever, delirium, or insanity. These cases are, it is true, comparatively rare; but they serve as an indication that there are certain dangers attending the cultivation of open intercourse with the spirit world, against which it is essential to take precautions.

I contemplate with edification, and more or less personal profit, the beautiful evidence given by some individuals of a happy and healthful pursuit of mediumship, in which they have attained to an apparent super-excellence in some form or other, of speaking, writing, drawing, or powers of revelation, prophecy, or healing. Instruments in the hands of beneficent spirits, they are made the benefactors or instructors of their fellow-beings, and through them, as through prepared channels, the blessings of Spiritualism descend to all. Some of these selected instruments become obviously purified and elevated spiritually; while some few, who are filling, unquestionably, offices of usefulness in the cause, fail to give such high indications, though they doubtless profit in some way.

The dangers attendant upon seeking open communion with spirits by the cultivation of mediumship, almost always rest with the seekers themselves. Already the victims of some mental or spiritual deformity, they, by their manner of seeking, lay themselves open to chastisements. Sometimes, in the excess of frivolity, they desire only to amuse themselves in an assemblage of fashionable idlers; sometimes an ambitious egotism lies at the root of their endeavors to obtain communion with spirits; sometimes they are wildly enthusiastic, and foolishly credulous; sometimes, weakly submissive and without strength of character, they become the tools of spirits as they would of designing mortals, did they yield the same unreasonable submission; sometimes they are too dogmatic and stubborn to take advice from the more experienced; and sometimes they have a lurking hereditary tendency to



mental aberration, which might be excited under any circumstances. Whatever may be their errors, innate deformity of spirit, or constitutional weakness, the baffled votaries may look within for the cause of their non-success, or misfortunes.

It sometimes happens, however, that the unsympathetic or antagonistic surroundings of those seeking development in spiritual gifts operates upon them injuriously. They are of higher spiritual natures than the coarser-grained beings about them; it is a positive necessity with them to cultivate the mediumship which is latent within; it is as if the unchained spirit struggled for freedom, beating against the bars of its material cage, until permitted to soar aloft, either for short flights from earth to return again, or eternally emancipated by the death of the body, to take that longer flight from which there is no return. In the effort to live out their God-given natures, however, they meet either with coarse jeering and ridicule, sneering indifference and disbelief, or peremptory prohibition. Nervous, sensitive, and delicately constituted, they perhaps receive a shock to the system which either induces low state of health and nervous depression, or the conflict ends summarily in insanity or death. Sometimes it is the beloved daughter of the family, or the idolized son; or it might be the mis-mated wife of a gross, sensual worldling; or a lonely youth whose poverty may have condemned him to associate with persons surrounded by low spirits, whose influence operates upon him prejudicially. It is well if the victims to such unwholesome surroundings be not the possessors of property, for this too often becomes a temptation to some wicked guardian, relative, or husband, to hurry them off to the safe seclusion of a lunatic asylum, where the proper means to restore them can never be taken, while their property is managed and enjoyed for them.

## NOTES AND NOTICES.

### THE PROPOSED SPIRITUAL INSTITUTE.

A MEETING was held at Rochester Hall, Sunday afternoon, on a call issued by some of the leading Spiritualists of Boston, "for the purpose of opening the way for establishing in this city a conservatory of spiritual philosophy." Mr. E. Gerry Brown, of the Spiritual Scientist, called the meeting to order, read the call, and then referred to a movement started some time since for the consolidation of the various societies of the city, which resulted in the call which he had read. He believed if Spiritualists could not unite on theories they certainly could unite in the work which Spiritualism ought to accomplish.

The meeting was then organized by the choice of H. S. Williams as chairman, and E. Gerry Brown as secretary. Mr. T. B. Taylor, of Chicago, was introduced and addressed the meeting. He felt himself deeply impressed by the words of the call. No great movement had ever been made successful without unification of purpose and union of effort, and in that historical truth he thought they found a moving motive for carrying out the suggestion of the call, and lead their cause to the grand victory which awaited it. To-day they had conservatories of science, philosophy, and music, and great progress had been made by them. Why not a conservatory of Spiritualism? to give to that movement the impetus that organization had given in other cases. He closed by proposing a working plan.

Mr. Crocker had not received a definite idea from Mr. Taylor's remarks, and he was not ready to admit all the statements of that speaker. He did not think Spiritualism needed any cradle to cuddle it.

Dr. Taylor replied that his plan was to be executed on the subscription idea, and the meeting he was addressing was only intended to bring the matter to the attention of Spiritualists and make a beginning by talking over the matter.

Dr. Storer thought that no practical plan had been suggested and called upon some member of the committee to say if there was a definite plan to be presented to the meeting.

Mr. Brown replied that the meeting was called for Spiritualists to meet together to devise some plan. It could be done in no better way than by selecting a committee from the audience to report one.

Mr. Alonzo Danforth moved that a committee of three retire and report a list of not less than nine nor more than thirteen to act as a temporary committee on organization.

Messrs. S. P. Morse, Mr. Miller, and Mrs. Hattie E. Wilson were appointed as a committee to retire and nominate.

*Voted.* That the committee, when reported, be an Executive Board for temporary organization; and that they be instructed to draw up a plan of organization, procure signatures, and do such other work as may advance the movement, and that they report at a meeting on Sunday, April 11, at Rochester Hall, at 2 30 P. M.

Prof. A. E. Carpenter advocated the establishment of a scientific school for practical demonstrations of spiritual philosophy.

Charles Main, the next speaker, did not approve the hotel project, but did want a hall for the benefit of Spiritualism. He did not believe in "too much bobtail to their kite."

Dr. H. B. Storer supported the views of Prof. Carpenter, and desired to see Spiritualism elevated to the position to which it properly belongs. He believed some of the projects in the call were practicable.

Robert Cooper, of England, gave a short sketch of his experience of the trials and successes of Spiritualism in his country, and expressed a strong hope of its advancement in the future.

Prof. Toohey made a few practical remarks concerning past movements and their financial difficulties.

The committee reported as an Executive Board: J. B. Hatch, H. B. Storer, Phineas Gay, Alonzo Danforth, Charles Houghton, H. S. Williams, Charles Main, T. B. Taylor, E. Gerry Brown, Mrs. Haywood, Mrs. Woods, and Miss Union. S. P. Morse and Prof. A. E. Carpenter were added to the committee. On motion of Mr. Hatch, Mr. Gay was chosen temporary treasurer of the funds subscribed.

Dr. Charles Main said he would be one of fifty persons to give \$100 each as a basis for a capital to insure the consummation of the project. Also he would be one of fifty to give \$25.

Prof. Carpenter was willing to give something, but thought Rochester Hall would answer their purpose for the present.

Mrs. Dick urged that mediums should rally in support of the cause.

The Committee were notified to meet Tuesday evening, at Rochester Hall. After a song by Mrs. and Miss Stone the meeting adjourned until Sunday afternoon next.

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.

LET seven harmonious minds form a circle in their desire to obtain the higher knowledge of spirit-life; when this is determined, appoint a Secretary to record the communications given, and it will be found that there are seven attendant spirits whose names will be given; these names will reveal the character and quality of the controlling spirits who are representatives of some human quality of intelligence and affection. If those who are seeking interior truths relating to the human spirit will adopt this course, they will be richly rewarded—so says an English writer.

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.

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Miss S. F. Nickerson has so far recovered from her recent illness that she will resume her Sunday evening circles at her residence 628 Tremont Street.

J. J. Morse is at Lynn, Mass., during the month of April. He can be addressed, care of Mr. A. Bushby, No. 7 Tudor Street.



## TO INVESTIGATORS. ABOUT MEDIUMS.

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

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

### AT THE CIRCLE.

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

GERALD MASSEY.

### WHERE ARE THE DEAD?

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

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

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

### A WORD TO INQUIRERS.

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

### REST FOR THE WEARY.

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

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

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

### SPIRITUALISM TRUE.

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

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

EMMA HARDINGE.

## TO FORM A SPIRIT CIRCLE.

It is calculated that one person in every seven might become a medium by observing the proper conditions. The thousands of Spiritualists have, in most cases, arrived at their conclusions by agencies established by themselves and independently of each other and of the services of professional mediums. Every spiritualist is indeed an "investigator,"—it may be 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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four miles from the State House. It contains about 60  
large, well-furnished rooms, a dancing-hall and bowl-  
ing-alley. An ice-house, well filled, and a large, con-  
venient stable, are connected with the Hotel. The  
House is three stories front and four back; high stud-  
ied, having also two large wings and an aisle. The  
Hotel is well furnished, and the furniture, most of  
which is new, will be sold with it. There are about 14  
acres of the best of land, and an abundance of good  
fruit. Near the Hotel is a beautiful Pine grove, in  
which the Birch Dale Springs are situated. The Con-  
cord and Granite Springs are both situated in a build-  
ing about 60 feet long, which is built in modern style.  
The medicinal properties of these Springs are superior  
to any others found in the United States. The waters  
are sold in most of the large cities of New England.  
They are also bottled and sold by Conant and Co., 30  
Broadway, New York, to whom reference is given.  
Address the Proprietor, Dr. R. HALL, Birch Dale,  
Concord, N.H., and send for views, or come and exam-  
ine.