

SPIRITUAL SCIENTIST

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

SPIRITUALISM.

Vol. I.

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

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SPIRITUAL SCIENTIST.

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EVERY THURSDAY.

E. GERRY BROWN, EDITOR.

Back Numbers of the Scientist can be furnished.

THE Article on the "Mediums of Boston," appears on page 262. "Diogenes" this week presents the name of Mrs. S. K. Potter.

MEMORABLE RELATIONS.

FROM THE LONDON SPIRITUAL MAGAZINE.—SINGULAR PROPHETIC DREAMS AND ITS FULFILMENT—SPIRITUAL APPARITIONS AMONG THE "FRIENDS."

THE FOLLOWING singular dream and spiritual apparition, were related by members of the Society of Friends and were given to me by a near relative who vouches for their accuracy.—"One night, Hannah W.—said she dreamed that she and her sister Alice were sitting together in her parlour when suddenly she perceived her mother, sometime deceased, standing outside the window and looking at them. She then appeared to pass into the room through the window, and to walk to a table that stood in the middle of the floor. On this table their father's desk was always kept, seemingly locked. But now to H. W.'s surprise, her mother opened it and took out from among the papers, a letter which she read with evident distress. Closing the letter and laying it back in its place, she shut up the desk and crossed the room to the door. There she looked around upon her daughters and beckoned with her hand to them to follow her; they did so. She led the way to the end of a lobby where stood an oaken chest seldom or never opened, containing cast off and unused articles. Lifting the lid she stooped, and thrusting her hand down to the back of the chest, brought up a bag which seemed to contain money. Looking at it for a few seconds, she replaced it exactly where she found it, then shutting down the lid and turning an affectionate look on her daughters, passed away.

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A lady residing in Cumberland, related as follows:—

Jane P.—, a ministriss among us, the Society of Friends, a native of Broughton, whose name is probably mentioned in the Journal of James Dickenson, also a minister, and a native of these parts, with whom I believe she sometimes travelled in the ministry, lived here with her brother Peter P.—, a friend of the yeoman class. Peter died, and was buried in the old burying ground between Maryport and Broughton, still belonging to Friends, known by the name of 'The Sepulchre,' Jane P.—, and her sisters continued to live here, inheriting, in common with some other members of the family, the land left by Peter. Sometime after the death of the latter, a neighbor who, whether sailor or not I cannot say, had been to sea, and who did not know of Peter—'s death, landed at Maryport, and set off to walk home to Broughton, some four miles or less. It was a moonlight night, and on passing a gate between 'The Sepulchre,' and Broughton, the man saw Peter P., exactly as he had often done, standing at the gate; he not knowing of Peter's death, felt of course no surprise, but made some remark to him, on which Peter P., said, 'Wilt thou tell my sister Jane I want to speak to her here, and I wish her to come immediately?' I suppose it would be about fifteen minutes walk from the village. The man went on and gave the message, which was received by his sister with great surprise but with no fear. She merely replied, 'Very well,' dressed herself and went to the place indicated, and there remained sometime to the surprise of her family, who however do not seem to have questioned her much. They were possibly accustomed to accept Jane's movements as right, without reason asked or given. A short time afterward a field was sold by Jane, and a sum of money paid by her to the person from whom her brother had bought the field, without further explanation than that the money was owing to him, but she had not known it until the night in question. It was said by her family that Jane returned home in a very solemn and weighty spirit, but gave them no explanation or account of what she had seen or heard, only that she believed it was right to do as she had done about the field.'

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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 if 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 anyone 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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TO INVESTIGATORS.

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

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

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

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

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

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

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

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

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

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

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

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- IV.—Gift of Healing.
- V.—Working of Miracles.
- VII.—Physical Manifestations.
- VIII.—Prophecy.
- VIII.—Discerning of Spirits.
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- X.—Divers kinds of Tongues.
- XI.—Try the Spirits.
- XII.—Conditions must be regarded.
- XIII.—The use of humble means.
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- XVIII.—Hebrew Prophets and Mediums.
- XIX.—Natural and Spiritual Body.
- XX.—Materialization of Spirit-forms.
- XXI.—Table-Rappings and Tappings.
- XXII.—Displeasure of the Priests, Pharisees, and Sadducees.

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A SPIRIT OF A FATHER COMES TO COMFORT HIS CHILD.

A STORY of a protecting spirit, of a loving character, was related by the late Swedish authoress, Frederica Bremer, to her friends.

A Swedish gentleman, on his death-bed, requested his wife to be careful that their little daughter might never be left alone at night without a light burning in her chamber. The child had a nervous horror of darkness. The wife willingly promised that this simple request should be complied with. It became usual to have, therefore, regularly, a light burning when the child was laid in bed for the night. Upon one occasion, however, it so happened that the little girl was left in her bed in the dark, a candle unlighted standing on a table near. In a little while, the mother, recollecting the omission, hastened to the child's room, where she found the candle upon the table burning, and the little girl smiling and sitting up in bed. "Dear papa," said the child, "has been here and lighted the candle for me, I saw his hand do it."

IRON CHEST OMEN IN IRELAND.

IN 1654, Mr. John Bourne, chief trustee of the estate of John Mallet, Esq. of Enmore, fell sick at his house at Durley, when his life was pronounced by a physician to be in imminent danger. Within twenty-four hours, while the doctor and Mrs. Carlisle, a relation of Mr. Bourne, were sitting by his bedside, the doctor opened the curtains at the bed-foot, to give him air; and suddenly a great iron chest by the window, with three locks (in which chest were all the writings and title-deeds of Mr. Mallet's estate), began to open, lock by lock. The lid of the iron chest then lifted up itself, and stood wide open. Mr. Bourne, who had not spoken for twenty-four hours, raised himself up in the bed, and looking at the chest, cried out, "You say true, you say true, you are in the right, I'll be with you by and by." The patient then lay down, and spoke no more. The chest lid fell again, and locked itself, lock by lock, and Mr. Bourne died within an hour afterwards.

SIR CHARLES LEE AND HIS DAUGHTER.

BEAUMONT, in his *World of Spirits*, relates the following event, which took place in 1662, and the narrative of which was drawn up by the Bishop of Gloucester, from the recital of Sir Charles Lee, the father of the young lady who was the heroine of the story.

Sir Charles Lee, by his first wife, had only one daughter, of which she died in childbirth; and when she was dead, her sister, the Lady Everard, desired to have the education of the child, and she was by her very well educated till she was marriageable, and a match was concluded for her with Sir William Perkins, but was then prevented in an extraordinary manner. Upon a Thursday night, she, thinking she saw a light in her chamber after she was in bed, knocked for her maid, who presently came to her; and she asked, why she left a candle burning in her chamber. The maid said she left none, and there was none but what she had brought with her at that time. Then she said it was the fire; but that, her maid told her, was quite out, and said she believed it was only a dream; whereupon, she said it might be so, and composed herself again to sleep. But about two of the clock she was awakened again, and saw the apparition of a little woman, between her curtain and her pillow, who told her she was her mother, that she was happy, and that by twelve of the clock that day she should be with her. Whereupon she knocked again for her maid, called for her clothes, and when she was dressed, went into her closet, and came not out again until nine, and then brought out with her a letter sealed to her father, brought it to her aunt, the Lady Everard, told her what had happened, and declared that as soon as she was dead it might be sent to him. The lady thought she was suddenly fallen mad, and, thereupon, sent presently away to Chelmsford for a physician and surgeon, who both came immediately; but the physician could discern no indication of what the lady imagined, or of any indisposition of her body, notwithstanding, the lady would needs have her let blood, which was done accordingly. And when the young woman had patiently let them do what they would with her, she desired that the chaplain might be called to read prayers: and

when prayers were ended, she took her guitar and psalm-book, and sitting down in a chair without arms, she played and sang so melodiously as to delight her music-master. And, near the stroke of twelve, she rose, and seated herself in a great chair with arms, and presently, fetching a strong breath or two, she expired, and became so suddenly cold as to be much wondered at by the physician and surgeon.

She died at Waltham, in Essex, three miles from Chelmsford, and the letter was sent to Sir Charles at his house in Warwickshire; but he was so afflicted with the death of his daughter that he came not till she was buried; but when he came, he caused her remains to be taken up and to be buried with her mother at Edmonton, as she desired in her letter.

A GHOST PROTECTS A TRAVELER.

A GENTLEMAN in Wales had occasion to visit his lawyer at a neighboring town, to fetch from thence a considerable sum of money. On his way to the town he had to pass a very desolate piece of road. At one particular spot on his journey it occurred to him how bad a piece of road that would be upon which to encounter robbers. At the same moment the idea of an old friend, dead thirty years previously, suddenly and with a most unusual vividness presented itself to his mind. He drove on to the town, and, having obtained his money returned homewards. Approaching in the gathering twilight the same piece of road, his surprise was great, to see at this place—as clearly as ever he had beheld him during life—the old friend of whom he had thought when passing the same spot in the morning. But he soon disappeared. At this moment, however, two men jumped out of a ditch, and were rushing upon him, when they stopped suddenly, and the gentleman heard one of the men say to the other, "It's no go, Bill! *There's two of 'em.*" and the men went off, whilst the gentleman, astounded, drove on in safety—with possibly the spirit of his long-deceased friend sitting quietly beside him in the gig.

EXPERIENCE OF AN INVESTIGATOR.

AFTER ARRIVING at my home in the country, I was all impatience to try the table myself; so, when night came, after my arrival, I got a small table with a pedestal and three small claws, around which my wife, daughter, two sons and myself, sat for nearly an hour, but got no response. We went to bed rather dispirited. The next night we tried again, but with no better success. The following night we tried again, but my wife being naturally quick in temper, got impatient, rose from the table, bade us good night, saying she would go to bed, and left us. The children sat still along with me, and in about an hour afterwards we were rewarded for our waiting by the table moving from one side to another, and when I called out, "Are there any spirits here?" the table rapped out on one of its claws, three distinct raps or tips on the floor, which meant *yes*; and then a number of questions put by me and answered, either by three knocks for *yes*, or one knock for *no*; and then, by calling out the letters of the alphabet, after which, from that time, we held family seances continually. Sometimes we obtained communications by spelling through the alphabet; sometimes by knocking, or rather tipping—*yes* or *no*; but that was always a very unsatisfactory way. Sometimes my daughter would fall into a trance, just as one dead, her body and limbs heavy like lead, and then in a short time would commence speaking in a tongue unknown to any of us, at a most fearful rate, slapping her lips and manipulating what a phrenologist would call her organs of intellectuality; then she would be herself again, and would know nothing of what had transpired. At other times she would fall into a trance state and, without any difficulty, would speak to us in our own tongue, and describe visions which she was then seeing—oftentimes of a most heavenly nature, of which she could remember nothing when in her normal state. At other times she would take up a pen and answer every question put to her about the spiritual world, sometimes calling herself by one name and then another, which afterwards we knew to be spirits speaking through her; and either owning those names while in the form, or assuming them for their own purposes—in all events, we have had wonderful seances through her as a medium, all of which she was quite ignorant of afterwards.

IN A BOX.

MATTER THROUGH MATTER.—A MATTER OF FACT WHICH NEEDS AN EXPLANATION.

An interesting, and in several respects a novel, seance was held in the rooms of Dr. H. B. Storer, in the Banner of Light building, on Friday evening the 29th ult. Mr. J. Martin being the medium. The manifestations were of two classes. First, the tying of the medium in the cabinet by the spirits, and then, while tied, bells were rang, a guitar was thrummed, hands were shown, a coat was placed on the medium, and rings thrown between the ropes and his body, his arms being through the sleeves and the ropes, to all appearance, as firm bound as ever. A glass of water was placed on his head, still the manifestations proceeded, and the water remained unspilled! The report of the committee on examination Messrs. H. S. Williams and Mr. ——— was to the effect that to all appearance, that the ropes were tightly tied, and in the same condition from first to last. But as they were dependent entirely upon the sense of touch, being unable to see the knots from their positions they were not absolute in their opinion. But after the first part of the seance was over the wrists of the medium were badly contused from the tightness of the ropes tied around them.

The second part of the seance was alike novel and peculiar. An oblong wooden box, 5 by 3, and 2 1-2 feet deep, painted black, iron cased down its four ends, stout, solid, *inch-thick* wood, a plain, homely-made box and nothing else is brought forward. It is rigidly examined, shook, rattled, hammered, and sounded all ways, the entire company trying it. Nothing suspicious except four round holes, two in front and two behind, an inch and a half in diameter, is found. This box is carefully corded. Sewing cotton is wound round the ropes in two places, and the end of it sealed to the box with wax, and marked with the signet of a gentleman present. A red stuffed cover, cut to fit the box, is then brought out. This is again tied on with more rope, and again sealing wax and signet are used. Such is the box and its surroundings. The whole being locked with a heavy padlock, and it being guarded with an adhesive stamp. Now for the man: the committee bind him hand and foot; at the end of their labors he is immovable. The box is put into the cabinet—a slight structure, composed of a skeleton frame covered with ordinary green, glazed cambric—the man is then lifted into the cabinet, the curtains dropped, and *instantly* hands are shown! A little over two minutes—time counted—a smothered cry for light is heard, the curtains are lifted and the man is gone! The box is lifted out by the two committee men, seals are examined, and pronounced intact, as are the threads they fasten. The stamp is on the lock. The ropes are cut, the lock undone, the lid lifted, and the man disclosed to view in the bottom of the box! The box is again eagerly scrutinized, but no flaw is discernible. When Mr. Martin got out of the box it was found he was untied. The whole affair is so marvellous and so seemingly incredible that it is most difficult to realize. Yet the bare facts are alone stated.

The facts involved cannot be explained away as juggling, because the test conditions were rigid and absolute. The more reasonable explanation, therefore, is that which is claimed for them, namely, that they are the result of those subtle and explicable forces known as spirit power.

SOCIAL—SURPRISE GATHERING.

On Thursday evening, January 28th, a surprise party of ladies and gentlemen, under the direction of Mrs. Cannell, visited the rooms of Mr. and Mrs. S. P. Morse, of 46 Beach Street in this city.

Mrs. Morse's practice requiring her close attention, and that combined with an illness that confined her to the house for some time, have combined to keep her from mingling socially with her co-laborers and fellow-Spiritualists for some time past. To dissipate the gloom seclusion ever breeds, and to testify their esteem and friendship for Mr. and Mrs. Morse, the above party was organized. Mrs. Cannell is to be congratulated on having selected the appropriate elements for the happy blending on meeting, and the genial good time that was passed, testified to her skill in that direction. About eight o'clock the company resolved themselves into an informal meeting, Dr. Richardson assuming, at Mrs. Cannell's request, the function of chairman.

Miss Allen, an inspirational musical medium, favored the company with some excellent harmony from the piano-forte, and it was much appreciated. Dr. H. B. Storer then followed with a most genial and happy speech. Assuring the "surprised" of the sympathy and good feeling of all present towards them, and trusted that they might long remain in the form, and continue in the good work they were engaged in. The chairman then announced Mr. J. J. Morse. Mr. Morse, in the normal state, made a neat, little speech and at its conclusion said he "trusted that Mrs. Morse—who was not his Mrs. Morse—would not swallow any more needles, and so lay herself up again." Such an incident having been the cause of Mrs. Morse's illness a short time since.

Miss Lizzie Doten next took the floor, and made a very interesting speech, which was listened to with deep interest, and at its close called forth many expressions of approbation. Mr. Robert Cooper, of England, made a brief speech, testifying to his pleasure at being present upon such an enjoyable occasion. Dr. Jack, of Haverhill, late of Philadelphia, then performed an interesting ceremony, he being under influence at the time. Calling the two Mr. Morses, S. P. and J. J. he joined their hands, and referring to the electric telegraph, as a result of the genius of that Morse, said a cable was now laid between the old and new worlds through the Morse of to-day. Mr. J. J. Morse was suddenly controlled by his guide, "Tien-Sien-Tie," who delivered a very impressive and eloquent address that concluded the more formal proceedings. Mr. S. P. Morse's reply to the surprise party was as graceful as it was appropriate, and as genial as sincere.

Social converse, music, dancing, and other sources of amusement were attended to, and finally the company separated, with warm hearts and beaming faces, refreshed by their social intercourse, and having felt "that it was good to be there."

The following are a few of the many notices which The Scientist has received:—

"The R. P. Journal," of Chicago, says: "It is conducted in an able manner."

The "Commonwealth" Boston, says: "It is published by a company, weekly, in 12-page form, and has articles of a sober and judicious character. It seems an effort to unite reverence and a rational religious faith with Spiritualism. There are many who will hail such an exponent."

"Southbridge Journal." "The editor is a Spiritualist of sincere conviction a genial, intelligent gentleman, and we wish him well."

The "Boston Herald," in its editorial column of September 11, says: "The *Spiritual Scientist* is the title of a new weekly paper, published and edited by Mr. E. Gerry Brown. We judge by the opening number that the editor proposes to make his paper the exponent of that better class of spiritualists who do not believe that every other form of revelation but theirs is false."

"Boston Traveler." "The *Spiritual Scientist* is the title of a new weekly paper, published and edited by Mr. E. Gerry Brown. Mr. Brown is a practical printer, and an active business man, well qualified to make an interesting paper."

The "Quincy Patriot." "He is, in our estimation, capable of giving his patrons an able paper, as the field he enters is unlimited, giving him a grand opportunity to show his intellectual abilities. We would therefore call the attention of the many Spiritualists in this place to the *SCIENTIST*."

"Boston Advertiser." "The *Spiritual Scientist*, a weekly paper devoted to the science, history, philosophy, and teachings of Spiritualism, made its first appearance yesterday. It is a twelve-paged, double-column sheet, of neat typographical appearance, and the contents of the first number give promise that the enterprise will deserve the hearty support of the community in whose interest it is undertaken."

The "Haverhill Publisher" says: "it discusses in an able and candid manner the various phases of this modern doctrine which is moving the religious world to its foundation. It is well calculated to command attention from all who are interested in free discussion on all subjects pertaining to science and religion."

"Commercial Bulletin." "The first number of the *Spiritual Scientist*, a weekly journal devoted to the science, history, philosophy, and teachings of Spiritualism, was issued on Thursday. It is a convenient, twelve-page, double-column paper, and presents a very neat appearance. Mr. E. Gerry Brown, the editor, has been able to offer a very interesting array of original and selected matter, arranged in suitable departments, and the new enterprise deserves the support of all interested in the doctrines it proclaims."

"Lawrence American." "The *Spiritual Scientist* is the title of a new journal, edited by Mr. E. Gerry Brown, late of the business department of the "Journal of Commerce." Mr. Brown is a thoroughly conscientious Spiritualist, a pleasant writer, and a genial good fellow. The *Scientist* is a twelve-page paper, and the first number betokens good taste and ability. The believers in spiritual phenomena, and all who would be informed as to its best phases, will find in the new paper the most correct reports and scientific discussion of these matters. The publishing office is at No. 9 Bromfield Street, Boston, and the subscription price, \$1.50."

"Boston Transcript." "The *Spiritual Scientist* is a twelve page weekly journal, published at 9 Bromfield Street; Mr. E. Gerry Brown who has for a number of years been connected with the Boston Press, being announced as its editor. It is to be devoted to the discussion and advocacy of the philosophy of Spiritualism in its highest and purest manifestations, and should be appreciated by the multitude of believers. The typographical appearance and general mechanical arrangement of this new journal is excellent."

HISTORICAL AND PHILOSOPHICAL

TRANCE AND INSPIRATIONAL SPEAKING.

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

I. THE MESMERIC AND SPIRITUAL TRANCE.

Mr. President, Members, and Friends:—

1. My attempt to indite and read to you a paper on the above subject, is a task that could have been more ably executed by others I see here to-day. Indeed, when I consider the importance of the subject, I am almost inclined to consider it presumption on my part to take up the matter of "Inspirational and Trance Speaking" at all. Yet, as an innumerable number of atoms make up the infinite whole, and as each has its special place and mission, so it may be that my atom may take its place with others of a like nature, and that it may be found to have a use, and a place, in the sphere of thought which it aspires to enter. Indeed, unless I had been the recipient of the inspiration of my spirit-guides, I fear this attempt would have but proved an entire failure. It is to their inspirations, and not my own genius, that the credit, if any, must be ascribed.

2. To render my thoughts and perceptions on this matter intelligible to you, I propose to arrange the several departments of this paper in a systematic manner, and, at the outset I feel the necessity of rearranging its title, making it "Trance and Inspirational Speaking," as, in my judgment, and in accordance with my observation, I am decidedly of opinion that the *trance* is the precursor of the inspirational form of mediumship, and that it is by understanding trance-mediumship, we open the door to the comprehension of its outgrowth and final ultimate, inspirational—or, as Gerald Massey very aptly terms it, normal mediumship. This rearrangement being understood, I would invite your attention to the several departments, that in a consideration of this subject, we must necessarily traverse. I, therefore, submit the four following points for our discussion:—

3. First, we must define what trance-mediumship is, what it is dependent upon, and the agencies employed to induce it? Secondly, its value as a means of communicating with the inhabitants of the spirit world. Thirdly, what are the medium's experiences while exercising his mediumship? A question of very great importance is this, as it will throw much light upon this matter. And lastly, what educational and spiritual benefit has been, or can be, conferred by this form of mediumship?

4. In dealing with inspirational mediumship, I shall be able, I trust, to point out, for your consideration, that it is a *spiritual* mediumship; that it is of great value to Spiritualists; that it is quite compatible with the normal pursuits of life in this sphere; and that it is an efficient aid to the moral progress and spiritual advancement of its possessor.

5. In the early days of mesmerism, or electro-biology, the reality of the mesmeric trance used to be doubted, and very frequently strongly denounced as an imposition. But when it was satisfactorily demonstrated that, not only was the mesmeric trance a reality, but that difficult and dangerous surgical operations could be performed on those who were so entranced, the public mind and the students of psychology were awakened to the fact that there are other powers and senses in man than those that were then known, and in process of time the mesmeric trance took its place among the accepted facts of the times. But little did the mesmerists of the early days dream to what an important issue, their science would surely lead to in the end. Little did they think that their subjects could become the means for the demonstration of a future life! That even as a mesmerist, by will-power and soul-force, controlled the body and mind of his patient, so that same subject could, by the same means, be controlled by an order of beings unseen of it, and us, and thus be made the means of manifesting their existence and presence. Thus was it the earlier experiments of mesmerism laid the foundations of what in Spiritualism is designated trance-mediumship.

6. Theoretically considered, trance-mediumship is the ability of an invisible agent to control the mind or body of its subject, or each together, and by such control to afford an evidence of the existence of the agent inducing it.

7. Practically considered, it is a series of effects produced on muscle, nerve, and mind, by the aid of mesmeric or psychologic power.

8. From the theoretical proposition we are led to believe in the existence of an order of beings, sentient and organic, in nature, who are in possession of powers analogous to our own, and who, from their own condition, are capable of producing similar results to those of the mesmerist, and in the sphere of a similar class of subjects. Now, as a sustained inquiry into the nature of this phenomenon of trance-mediumship has not only sustained the premise I have stated, but has proved, beyond a doubt, that the order of beings I mentioned are disembodied human beings, or spirits, I think it quite reasonable to state here that trance-mediumship reveals; first, a means of holding communion with the inhabitants of the heavens, thus demonstrating a future life; and, secondly, the existence of a physico-psychology hitherto unstudied; a branch of human life that Spiritualism can alone successfully illustrate and explain.

9. In a consideration of the question in its practical aspect, we must admit of the existence of a susceptibility on the part of muscle, nerve, and mind, to the exhibition of certain definite effects; and we must also admit the existence of a "power," or "force," capable of, and adapted to, the effectuation of the phenomena witnessed. We can quite easily recognize the existence of such a power in connection with the mesmerist and his experiments, and if it is that trance-mediumship is a similar phenomenon, we must also admit the existence of the "power" or "force" I am speaking of, in that matter as well. And further, I will go so far as to claim a species of identity between the "power," or "force," used in either experiment, my reason for so doing being the identity of results in each case.

10. Therefore, it follows that the logical conclusion to be arrived at is, that the "invisible agent" involved in the "theoretical proposition," and the statements made in my "practical proposition," argue the existence of an adaptation, or fitness, upon the part of some persons, structurally, or physiologically, that will, and does, enable them to become the agents in, and the means for, the communication with beings of another grade of life. And, as there is an identity of phenomena in the case of trance-mediumship and mesmeric somnambulism, we must conclude that these "invisible agents," or "beings of another grade," are possessed of powers and attributes strikingly like those possessed by the human operator. So like, that arguing from the effects produced in both cases, we are forced to consider them as practically identical. Here, then, we have collated side by side the two arguments I have essayed to formulate. The reality of mediumship of this class, and the reality of the operating agents, or spirits. Though as there are different planes, or degrees, of trance-mediumship, involving varying actions of the force or powers used, it is necessary that we proceed to a differential analysis thereof. (TO BE CONTINUED.)

A SPIRITUAL COMMUNICATION ON ORGANIZATION

THROUGH ALFRED CRIDGE,

IT IS OMNIPRESENT,—this tendency to organization, whether the occasion requires it or not; and it is simply the perversion of a tendency in itself useful and commendable. All it needs is scope in a useful way: Let it be directed to organizations of themselves,—of *their own* time, efforts or studies, of their own mentality rather than that of other people. The degree of organization constitutes the distinction between higher bodies and lower ones. But the organization which takes away from the individual, responsibility, power and freedom, to centre it in the community is a mistake. *Cooperation* is right; organization—in this sense,—is wrong. *Selection*, is right; *election* is a clumsy expedient. We know what each means, and we know, too, that spontaneity can only succeed by an organization to back it. Yet spontaneity should not be absorbed in the organization any more than back-bone should undertake to perform the functions of the brain. And it is because advocates of organization don't know where it should end and spontaneity begin, that trouble arises.

LAW AND SPIRITUALISM.

A RECENT DECISION in Maine—Robinson against Adams, reported in Redfield's American Cases on Wills, page 367—has brought into view the relations of law and Spiritualism. The question considered in that case was whether a will executed under the influence of spiritualistic communications is void on account of "undue influence." This also involved the further and deeper question whether one so influenced was of sound mind in contemplation of law. The grounds, chiefly relied upon to show unsoundness of mind or undue influence, were the belief of the testatrix in communications with the spirit of her deceased husband, and her suspicions and belief thereby aroused, that her son-in-law, the contestant, was exposed to the control of evil spirits. The judge did not rule that a belief in spiritual communications was, itself, an insane delusion, but he ruled that it was for the jury to consider how far such a belief showed delusion, and whether that belief was itself an insane delusion. This ruling was sustained by the Supreme Judicial Court on appeal. The court was of the opinion that the question could not be dealt with theologically, morally or scientifically, but, that it must be considered legally, as bearing on the single point of insanity or insane delusion. "What our individual and collective opinions as to facts, truths, possibilities or evidence, or claims of this so-called Spiritualism may be, has nothing to do with the questions before us. It is only as to the proved effect of this belief on another person's mind that is before us." The court also says that "there is no doubt that the law allows any person to seek advice, suggestions and opinions from others where no fraud or deception is practised. The law does not limit the range. If a pious man, of sound mind, should seek advice by prayer, and should believe that he had a direct answer, and should regard it not as dictation, but advice, entitled to consideration, would any one say that his will would be set aside as made under undue influence? * * * * * In this case the widow, it is assumed, thought she had received letters, not from an absent husband, but from one who had gone beyond this world to another, and in them some suggestions as to the disposition of her property. She did not yield implicitly and blindly to these suggestions, but regarded them as she would have regarded such letters if they had been written during life, as friendly suggestions, which had some effect on her mind, but not to the point of destroying her own free will and deliberate judgment."

Judge Redfield, in an elaborate note to this case, takes a different view of the matter under discussion and lays down the following rule: "All opinions which are incredible in themselves, because contrary to the general course of human experience, and which, nevertheless, are entertained and acted upon by any one in matters of importance, and in a manner which the law will not countenance, where there is no evidence of their correctness, and no argument will dispossess such persons of them, must be regarded as insane delusions." Redfield would thus force upon the courts the decision of the truth or falsity of Spiritualism, and render tribunals of justice, to that extent, tribunals of science. In other words, Redfield would have the courts rule as a matter of law that spiritualistic communications are not facts, but delusions, and that a person acting under the influence of non-existing things is unduly influenced, and is of unsound mind. As the discussion now stands, we deem it unnecessary to say that the Supreme Court of Maine has taken a moderate and judicial view of the case, and that Robinson against Adams is likely to form a precedent.

In this connection it may be well to mention a circumstance of which we were lately informed. A Western Justice of the Peace who believed in the reality of Spiritualism, and who was in the habit of holding communications with the departed spirits of eminent jurists of England and America, was cited by counsel on the trial of a cause to a case in an old volume of reports. The justice immediately "felt the influence," as he expressed it, and seizing a pencil, traced a few lines on a sheet of paper. He then announced that he had received a communication from the judges, who had decided the case cited, and that they had changed their mind, and now overruled their decision. The justice then declared that the case cited was no longer good law, and overruled the position of the counsel. Whether this be a real or hypothetical circumstance, it illustrates the difficulties which may arise in dealing with modern Spiritualism, in its relation to law.—[*Albany Law Journal*.

SPIRIT TEACHINGS.

We assert that the spiritual condition of man is superior to his natural condition, and controls it: being supersensuous it is above the cognizance of the material senses.

When the operation of physiological laws have transpired in all their fulness, the spiritual body is then deposited, and death is its removal to a higher condition of being.

The benighted in this life ultimately attain to a proper condition in the life hereafter.

The intelligence of the philosopher hath not departed from him when he enters the spiritual state of things.

All the passions, all the affections incidental to the natural body go with you.

When a man leaves his natural condition he leaves behind him his physical nature.

Modern Spiritualism is an evangel of light and truth, scattering knowledge everywhere.

The Sun of Truth, which is rapidly rising, will dispel the least speck of ignorance in the remotest corner of the earth.

Let every good and noble thought that arises within your soul blossom and go forth, to stand a bright and joyous flower in the harvest of light.

So long as there remains something for man to speculate upon, so long will there be the possibility of superstition and misery existing.

Spiritualism inspires the pure and holy, no matter what creed he belongs to, so that the worshipper may bow under any form of service, it matters not so long as the conscience is satisfied.

Truth alone is eternal.

Sacred and revered institutions cannot be overturned.

The things of man may pass away, and be abolished, but the truth remains the same in all ages, and in all climes; and the voice of its awakening is near.

The religion of Spiritualism has for its mouthpiece those who are the humblest in their labors, and those who are the most exalted: the king may be inspired; the cottager may hear voices; the babe on its mother's knee may see the spirit and give utterance to its voice; the man in priestly raiment, if his soul be humble, may see behold and question.

The long warfare between religion and science is at an end; for where science leaves us and merges into this spiritual life, there does Spiritualism begin.

Say what you will of science, it affords means of material life and usefulness; but when death comes—the great living terror of the world, before which even sages pale, and before which even science has no answer to give—when death comes knocking, then professor and sage ask themselves the question, "Do the dead live?—is there any proof that beyond this change there is another life, and that sentient immortal souls will meet me and commune with me there?"

The mechanism of the spirit is far more delicate than the rays of light transmitted through the atmosphere, and upon this delicate fabric the mind must act.

There are two sources of human thought; one is mind embodied in material form, and the other is disembodied mind.

You are involuntarily acted upon by thought; but there is always an embodied source for such a thought.

Super-material and super-mundane substances are governed by their own laws.

The mind of man is not so constituted as to enable it to receive at once all wisdom and knowledge, hence of necessity there will ever be the unknown before him.

Were death represented as it should be, men would hail its presence as one of the divinest of ambassadors, sent straight from the heart of infinitude itself.

Spiritualism proclaims individual responsibility.

Man enters the spirit world a rational and thinking being, in possession of his memory, and of course his past experiences will be present with him in his new condition.

When you come into the spiritual world you will mingle with those of kindred sympathies, the same belief, the same ideas as yourself.

SUBSCRIPTIONS AND ADVERTISING RATES.

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

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

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

Inside Page, One Square, \$1.00 first insertion, and 80 cts. each subsequent insertion. Outside page, 20 cts. per line each insertion.

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

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

SPIRITUAL SCIENTIST.

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FEBRUARY 4,

No. 22.

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

THE MORAL RESPONSIBILITY OF PHYSICAL MEDIUMS.

Experience teaches that physical mediumship has nothing to do with the moral character of the individual, and that such mediums may be either very good or very bad, or neither the one nor the other. A medium is considered to be a good one if the departed friends of individual sitters can come back through him and give evidence of their personal identity; a sensitive of this kind is usually easily controlled; he very often goes into trances, and even in the middle of ordinary conversation is some times made to utter sentences unexpectedly to himself and over which he has no command. He is also some times suddenly made to commit actions quite as involuntarily. The sitter is delighted if a departed friend of his own proves his identity through such a medium, yet that friend, who for a few minutes had possession of the sensitive, may have been nearly an angel of light, or may have been the greatest villain that ever drew breath. In either case the spirit was drawn there by association and by the surroundings of the medium. Considering that during a portion of their lives these exceptionally sensitive mediums are thus controlled, often while insensible, so as not to be responsible for their actions, the grave question arises, to what extent they are responsible for their deeds, when not at seances, and not generally supposed to be under spiritual control. During long years of experience with physical mediums, we can testify that some of the lowest of them, whose misdeeds were notorious, were capable at other times of generous impulses and noble acts. If then Spiritualists permit such sensitives to fight with the world and all the evils in it, and permit them to be surrounded at public circles by the lowest influences in the shape of suspicious and incredulous people, who, without just cause look upon the media as imposters, and bring an abundance of evil influences about them, are Spiritualists or are the sensitives themselves most to blame, when as mediums they do wrong?

There is abundant evidence for those who will seek for it, that professional physical mediumship is a bad thing for the mediums, bad for the development of the manifestations, and a straining of the gift to purposes to which it is contrary to its nature that it should be applied.

Spiritualism may almost be defined as "The Science of the Affections." Powerful mediums are invariably impulsive and passionate people, so they should be furnished with the very best surroundings. When the nature of

mediumship is more generally understood, the probability is that all will agree that Spiritualists only should have access to the higher manifestations and to the best mediums, and that inquirers should be made to begin with ordinary manifestations, such as table movements or raps, or should form circles in their own homes, which is the best plan of all. In the higher physical manifestations, such, for instance, as the materialisations with the more sensitive mediums, the reflex action of the spiritual state of the sitters upon the manifestations is most striking.

Some time ago an account was published in these pages, narrating how with a thoroughly reliable medium who had passed through the severest tests, a cut and sewed string vitiated a test at a seance at which one of the spectators had been passing his time in making sarcastic remarks. The particulars were bravely published by the desire of the medium herself, who wanted nothing but the truth. Since that time, at various seances, with different mediums, where there has been inharmony in the circle, we have seen similar suspicious results to result from strong inharmony in the circle, so as to demonstrate that these things take place either in accordance with natural law, or in accordance with regularly organized plans on the part of the working spirits.

When the news reached England that Mr. Robert D. Owen and others had fitted up an absolutely test cabinet for two powerful but untrustworthy mediums, we knew perfectly well that he would get something very suspicious, not because of the new cabinet, not necessarily because of the untrustworthiness of the mediums, but because the spiritual harmony of the circle was broken up by strong elements of distrust, and the total absence of real spiritual unity among the sitters. If Mr. Robert D. Owen will imitate in America the excellent plan inaugurated by Mr. C. Blackburn in England, of saving a thoroughly reliable materialization medium from the influence of the outside public, he will find, while regularly observing the phenomena at home, that if he occasionally introduces an unquestionably bad influence into the circle, such as a man who takes it for granted beforehand that he and his medium are no better than they ought to be, the most villainous apparent instances of deception will be given by genuine spiritual manifestations, and the bad influences will hang about the medium during several seances after the cause of the evil has been removed, and better surroundings substituted.

For all these reasons our opinion is that Mr. Robert D. Owen has been rather premature in distrusting that common sense which he exercised for some months, in respect to the Katie King manifestations; for, granting the unfortunate unreliability of the mediums, his examination of the cabinet they then had, and his long experience in observing the mediums and the manifestations, probably caused him to draw right conclusions, and the article printed in another column would possibly not have been written by him, had he had more experience as to the nature of unspiritual inharmonious circles, upon spiritual manifestations.—*The Spiritualist, (Eng.) Newspaper.*

IMPORTANT TO SUBSCRIBERS.

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

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

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

Send us FIVE for three months, and we will send you a copy free during that period.

Or for FIVE yearly subscribers, or TEN for six months, or FIFTEEN for three months, we will give as a premium that valuable work, "The Identity of Primitive Christianity and Modern Spiritualism," by Eugene Crowell, M.D., a large octavo volume bound in cloth, price \$2.75.

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

EDITORIAL PARAGRAPHS.

PERHAPS no man in England has made greater sacrifices for Spiritualism than Robert Cooper of Eastbourne who has been with us in Boston during the past few weeks. He incurred heavy losses in brining the Davenport Brothers before large public audiences, in Great Britain and on the Continent. The Spiritual Lyceum was established by him, and the Spiritual Times, the first weekly spiritual paper in England, was conducted at his sole charge. He has published a volume of his personal experiences, and he has been the chief promoter of Spiritualism in the South of England.

The Globe has a tendency to fairness on spiritual matters; it accepts both sides of a story if the correspondent in either case is honest in his opinion and truthful in his statements. Spiritualism has no fear for the result.

The London Spiritualist estimates the number of Spiritualists in England to be less than fifteen thousand; it doubts if the United States has more than a million, and places it less than this figure. From the same source we learn that in Boston the movement is among artisans and working people.

Italy has a child, or rather baby medium: it is a grandchild of Baron Kirkup, and when only nine days old it wrote a test communication in the presence of witnesses.

The Spiritual Magazine, of London, closed its fifteenth year with the December number. T. S. Shorter, who has edited it from its opening number, retires, and Dr. George Sexton, L. L. D., of the Christian Spiritualist, becomes its editor.

"The Strolling Player" entertained a small company of ladies and gentlemen, Monday evening. Questions were asked and answered for over two hours: during this time, 24,000 words were spoken and taken in short-hand, for The Scientist. We shall publish this in parts commencing next week.

Robert Cooper and J. J. Morse, by a unanimous vote, were made honorary members of the Boston Spiritualists Union, Sunday evening.

AROUND THE WORLD.

AROUND THE WORLD, or Travels in Polynesia, China, India, Arabia, Egypt, Syria, and other "Heathen" Countries. By J. M. Peebles.

Neatly printed, handsomely bound, and a perfect magazine of good things. The book, the title of which is at the head of these lines, should be in the library of every Spiritualist and Liberal throughout the Union. Upwards of four hundred pages, and every page filled with interesting matter, the perusal of this production is an intellectual repast of no mean order. Its opening chapter details the experience of the writer during his journey, from his home in Hamonton, N. J. across the continent to California. His remarks on persons, places, and institutions being characterized with shrewd penetration and careful reflection. Then he follows with some particularly graphic and deeply interesting particulars, of the habits, customs, and position of the inhabitants of the Sandwich Islands. His remarks on the various races therein being of a very valuable nature; serving to show that "Nature" and "Churchianity" are ever at war with each other. These races, says our author, have become demoralized physically and spiritually since the missionaries went among them. From the New World to the Old, by way of Australia and New Zealand, was the route taken by our traveler. Of the morals and status of the capital of Victoria, Melbourne,

he speaks very unfavorably, and, certainly, the pictures he portrays should be thoughtfully perused. Thence to China, to a description of which he has devoted no small amount of care: Lau-tsze, he places before Confucius. Of the latter he says, "Confucius' brain was a cistern: Lau-tsze's a living fountain." Through Cochin-China, Singapore, and Malacca to India. Each place is carefully described, and proves excellent reading. Of India our author can, it would seem, scarcely say sufficient. In a comparatively small compass for such a subject, the amount of information concerning its condition social, religious, political, historical, and climatic is worthy of all praise, and serves to show that our author not only observed but thought as well. From India to Arabia, thence to Egypt. Much information is given respecting Cairo, the pyramids, the catacombs, and other subjects of interest. Joppa and Jerusalem were visited, and also our traveler entered Turkey in Asia, and Italy, where he visited the famous cities of Pompeii and Herculaneum. Rome was also entered, and from thence through France to England, and then home, completes our author's journeyings. Such is a brief review of this most excellent and useful work. Dr. E. C. Dunn, a clairvoyant and medium, accompanied Mr. Peebles, and the records of the communications given through the Doctor's mediumship form by no means the least interesting portions of the volume. Written in a pleasant and attractive style, full of useful facts, and replete with interesting matter, it should command the ready sale we feel sure it will meet with.

Boston: Colby & Rich, No. 9, Montgomery Place. 414 pp. Price \$2.00.

A TESTIMONIAL BENEFIT to J. J. Morse was given by the Ladies' Spiritualistic Aid Society, at Rochester Hall, Tuesday evening. A large audience had assembled even though the movement had not been extensively advertised, and its projectors had the pleasant satisfaction of presenting Mr. Morse with \$54, the net proceeds of the entertainment. The exercises were instructive as well as interesting, for "Tien-Sien-Tie" spoke on Spiritualism, laying down some excellent rules of conduct, exhorting Spiritualists to unity of purpose in the advancement of the cause. The "Strolling Player" followed, in his amusing vein; he told a story which was interesting enough as a story, but when he made his "application," both the application and the story became so much the clearer by being placed in apposition that the minds of the audience seemed to be completely under the effects of his magnetism,—having neither eyes or ears for aught else than that he might be pleased to say or do. Questions were now asked by the audience, and answered in his indescribable, inimitable style; he is clear, concise, without being prosy, witty without being ridiculous, and above all instructive—giving instruction in such a way that it becomes at once a part of the pupil. It being the last appearance of Mr. Morse before his departure, farewell expressions of regard were interchanged, and the meeting adjourned.

ENGLISH NOTES.

THE British National Association of Spiritualists are considering the idea of erecting a building for Spiritual meetings, and a great deal of interest is manifested in the project.

Baron Kirkup has instituted a regular post between his house and the spirit world. A triple knock on the wall announces the arrival of a letter, which Baron Kirkup then finds in a secret box behind one of the pictures in his room. In this he places his answer, which vanishes in due course. Four spirits conduct the correspondence, named Regina, Annina, Isacco, and Dante, and the Baron has at least one hundred of their letters.

The Baron du Potet, President of the Magnetic Society of Paris, is about to publish another edition of the work, *la Magie*. The title of M. du Potet's last work is *La Therapeutique Magnetique*.

A barrister in London, Mr. Heaton, states publicly that he saw the whole form of John King standing outside the curtains and holding them back to allow the spectators to look into the cabinet where by the light of the lamp he saw Mr. Williams reclining in the chair; he saw the medium's hands clearly, and his face less distinctly.

THOUGHT SUBJECTS.

CHARITY.

THERE'S ever a beautiful angel stands,
Who knocks at our hearts, with gentle hands,
Oh, open wide for her the door,
She pleads for the poor—the suffering poor.

From out the plenty, God has given
The golden gifts of a bounteous heaven;
Your cup of blessings running o'er,
Oh, cool the lips of the thirsting poor.

And when the festive board is spread
From feast of plenty, where wine flows red,
Oh, gather the crumbs from off the floor,
To feed the hungry—the starving poor:

Hide not your hearts 'neath silken fold
Of royal purple and 'broided gold,
For naked feet, a-weary and sore,
Are seeking raiment.—Clothe ye the poor.

Oh, ye, who sit amid the flowers,
And heed not the fleeting, golden hours,
Let sunlit smiles shed gladness o'er
The breaking hearts of the sorrowing poor.

Open your hearts to the gentle guest,
Her presence will make your hearth-stone blest;
For the Angel of Charity, open the door;
She pleads for the poor—the suffering poor.

"Thy bread upon the waters cast,
Ye'll find when many days have past."
Treasures in Heaven's Kingdom store;
Remember the poor—the suffering poor.

KATHLFEN.

CLIMATIC INFLUENCE OF ENGLAND.

OF all climates of Europe, England seems to be most fitted for the activity of the mind, and the least suited to repose. The alterations of a climate so various and rapid, continually awake new sensations, and the changes in the sky from dryness to moisture, from the blue ethereal to cloudiness and fogs, seem to keep the nervous system in a constant state of disturbance. In the milder climate of Nice, Naples, or Sicily, where, even in winter, it is possible to enjoy the warmth of the sunshine in the open air, beneath palm trees, or amid evergreen groves of orange trees covered with odorous fruit and sweet-scented leaves, mere existence is a pleasure, and even the pains of disease are sometimes forgotten amidst the balmy influence of nature, and a series of agreeable and uninterrupted sensations invite to repose and oblivion. But in the changeful and tumultuous atmosphere of England, to be tranquil is a labor, and employment is necessary to ward off the attacks of *ennui*. The English, as a nation, are pre-eminently active, and the natives of no other country follow their objects with so much force, fire, and constancy. And, as human powers are limited, there are few examples of very distinguished men living in this country to old age; they usually fail, droop, and die, before they have attained the period naturally marked for the end of human existence. The lives of our statesmen, warriors, poets, and even philosophers offer abundant proofs of the truth of this opinion; whatever burns, consumes, ashes remain. Before the period of youth is passed, gray hairs usually cover those brows which are adorned with civic oak or the laurel; and in the luxurious and exciting life of the man of pleasure, their tints are not even preserved by the myrtle wreath or the garland of roses from the premature winter of time.—*Sir Humphrey Davy*.

IF MEN WOULD but try for themselves, they would soon be convinced that,—“when the spirit of man, disengaged from the body, passes to another state of existence, its thoughts and affections may still revert to earth. It occasionally makes itself perceptible to the living, whether in dream or in the light of day. Sometimes to the sense of sight—sometimes to those of hearing and touch—sometimes by an impression, which we detect in its effect, but cannot trace to its origin. These spiritual agencies, wearing in this instance a frivolous, in that a solemn aspect,—now assuming the form of petty annoyance, now of grave retribution, but more frequently brightening into indications of gentle ministry and loving guardianship.”

PHENOMENAL

THE SPIRIT OF A HUSBAND PROTECTS HIS WIFE AND CHILDREN.

SOME years ago an aged lady, since deceased, related to me the following remarkable experience, in which she herself had the most entire faith, not as having dreamed a remarkable dream, but as having experienced a supernatural protection, vouchsafed to her in a time of danger.

She was a widow, living on the outskirts of a town, in a small house, with her two little girls and an Irish servant. One night she awoke, and saw standing in the room, not far from the bed, the form of her deceased husband. She for the first moment did not even feel surprised at seeing him there. All was calm: her little girls were sleeping sweetly near her, and it felt natural to see her husband standing there. She had, upon first waking, forgotten that he was dead. Her second thought, as it was a cold winter's night, was that he would take cold standing out there, as it seemed to her, in his night dress—for he appeared to her clothed in a long, white garment. She called to him by name, telling him to come into bed, as it was too cold to be standing there. No sooner had she said this, than her eyes still fixed upon the figure—she saw it suddenly change, and appear from head to foot to drop with blood. Horrified at sight of so awful an apparition, she fainted; nor did she recall anything more until awakened, early in the morning, out of a deep sleep, by hearing the maid crying aloud, with her Irish volubility and excitement. She had flung herself on her knees beside her mistress and the children, and with tears was thanking God that they were safe and not murdered. For had there not been thieves in the house, she cried, and were there not drops of blood all the way to her mistress' bedroom door. But, thanks be to God, indeed, they were safe! But—sure, there was the blood out, side, and the thieves had turned all things topsy-turvy.

The lady, greatly astonished, and remembering her vision in the night, speedily rose, and inspected the state of the house. All within the bedroom was as usual. But drops of blood led along the passage to her bedroom down into the house. It was these drops that had so greatly alarmed the Irishwoman. The door leading into the bedroom, out of this passage, was half of glass. Anyone in the passage could look into the bedroom through the glazed portion of the door. It appeared as though some one in endeavoring to open the door had cut himself with the glass. It was outside this door that the blood commenced. Inside the chamber there were none. Below, traces of them met the eye everywhere. Drawers and cupboards had been opened and ransacked. Everything portable of value was packed to be carried away. *Nothing, however, had been removed.* Evidently the thieves had been suddenly alarmed and decamped, leaving all behind them.

After careful investigation made by the police who were sent for, and who traced the tracks of the thieves outside of the house, the lady came to the following conclusion. The thieves, or perhaps one of them, had come up to her chamber, and there, on entering, had seen, or perhaps before entering had seen through the glass door, the awful apparition which she herself had beheld. The phantom had made himself by the same supernatural light by which he had shown himself to her, for she then recollected that there was neither the light of a candle, nor yet of moonlight in the room by which she could have beheld her husband. Perhaps he might even have shown himself to the evil-doer under some yet more terrible aspect. Suffice it, however, that the apparition had alarmed the miscreant, who, cutting his hand with the glass in the door, had fled to give the alarm to his accomplices, himself scattering blood along his track. Evidently, with one accord all had fled and left their booty behind them. A sure sign that their alarm had been extreme. The loving husband and father, she firmly believed, had shown himself, had acted as their guardian angel, and thus saved them, not alone from a terrible personal danger, but also preserved their property.

The lady's daughters, grown-up young women at the time she related this singular experience to me, laughed at their mother's "fancy," as they called it, but the mother stuck stoutly to the truth of her story—What she had seen she had seen, and the whole circumstances were far too wonderful, and all tallied too well, to have been mere imagination, she declared.

THE MEDIUMS OF BOSTON.

A VERY DOUBTFUL SITTING.—RIGHT AND WRONG STATEMENTS STRANGELY MIXED.—SPIRITS ARE CALLED UP OF HALF-AND-HALF COMPLEXION.—ONE REMARKABLE FEATURE IN A LONG SITTING.—DOES IT PROVE ANYTHING.

MRS. S. K. POTTER.

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

I AM GOING BACK this week into the well-beaten paths of my investigations, from which, in my last article, I was tempted: or in other words, another of our old friends, the trance and test mediums is to be the subject of my scribblings, leaving the healing and inspired singing mediums to pursue their business untroubled. I have to thank the secular press, and notably the Boston Herald, for its friendly notice of these articles, and my constantly increasing company of anonymous and threatening correspondents have my cordial sympathy and commiseration: if I may not hope to give everybody satisfaction, I will at least try to do everybody justice, so far as an average specimen of journalistic humanity is capable of conceiving what justice means.

This is all prefatory to what I have to say about a lady who holds herself out to the world, as a trance, test and business medium, at 11 Oak Street, a few doors from Washington Street, from which last-named thoroughfare, the casual wayfarer may read as he runs, in large black letters, on the white window blind of the lady's residence,

MRS. S. K. POTTER.—MEDIUM.

Mrs. Potter's reception rooms are one flight up from the sidewalk, on the door fronting which her name appears again, with the cordial invitation attached, "Please walk up." And walk up I did, and there found the lady ready after a brief period of waiting, to give me the desired sitting. Then, without any great preliminary flourish of trumpets, involving, as is, to my liking, too often the case, a number of fishing questions from the medium to the sitter, Mrs. Potter pointed me to a chair, took one herself opposite, and was almost instantly in what appeared to be a deep trance.

I must not omit, as is my usual custom, to give a pen and ink sketch of the medium's personal appearance: Mrs. Potter is, I should say, somewhere in the neighborhood of thirty years of age, of middle stature, slender and even delicate form, has a blonde complexion, with features pointed, but regular, an unassuming carriage, and easy deportment.

Now to describe what occurred during the trance. Mrs. Potter's control, I may as well mention, seemed to gain possession of her without the violent spasms which I have noticed in some other mediums at this point, a fact which may have some connection with a claim made by Mrs. Potter, that her guide is the spirit of a little girl, who in earth life was her sister and named Alice.

As soon as the control was complete, the medium extended her hand and shook mine, saying, "How do you do to-day, I am so glad to see you." I asked, "Who speaks now?" "Alice, who was the medium's sister before she came here," was the reply.

"I want you to button yourself up warm, here (pointing to the chest,) when you go out in the cold," continued the medium "because, you know, you are not strong there. Nothing serious, you know, but then you must take care." After a minute's pause or so the question, came "What do you want to ask this medium?" I answered, "Well Alice, nothing in particular, but if you can send me any news from any of my spirit friends, I should like to have you do so." "You have lots of beautiful spirits around you. Who is that young man, what you know long time ago, what studied with you?" was the response. Not feeling disposed to give the medium the information which she ought to give me, I answered in the Hibernian fashion, with another query, "What is his name?" Hesitation for a minute, and then, for an answer, "I don't get his name plainly,"

"Do you get it at all," I asked, "No, I can't tell you his name; but he comes with a book in his hand and says that he studied with you, and was your chum." Said I, "What does he look like, old or young, light or dark." "He looks about as old as you are, but I can't tell his age exactly: he isn't light or dark, but he is kind of half-and-half." "What did he die of," I enquired. "Consumption," was the answer.

When this fact was given, I recalled at once a close friend of mine who passed away some years since, and who truly enough, used to study with me the science of chemistry: but the description did not quite tally with my remembrance of him, as he was one of the lightest of light complected men, and moreover, was a noticeably different age from myself.

"I wish Alice, as a test, you would try and get the name of this friend for me," I said. After two or three minutes pause, the response was, "There are two T's in it, I can't tell you the whole name."

The initials of the friend I allude to, were, surely, T. T.—no relation, dear reader, of the famous T. T., of Brooklyn scandal fame.

"Will you tell me," I asked, "what it was we studied together?" "I can only see a book in his hand; and he stands right over you now with it, and says, 'I'm so glad, old chum, to be with you. I am still pursuing in this life, the studies we used to have together: and I hope to be able to assist you in your earthly calling before long.'" "Can't you tell me what the study was?" "No, but if you will mention it, I will tell you whether he recollects it."

I could not help thinking that this was an answer founded on the philosophical theory of "You tell me and I can tell you," so instead of naming chemistry, which was the actual study my departed friend and I pursued together, I said, "Ask him if it was the study of Hebrew?" "He says it was," replied the medium, and thus, what I had designed as a crucial test utterly failed.

"Are there any other friends of mine present?" I now queried. "Yes, there is another young man comes and stands at your side, and says, 'I'm so glad you've come to see me.'" "What is his name?" "It sounds like J something, Joseph or John, I can't tell which." "How is it," I asked, "that you cannot hear the names when they give them to you distinctly?" "Because," answered Alice, through the medium, "they only move their lips, and I have to make out that way what it is." "Well, can you describe this young man's appearance to me?" I inquired. "Well, he is neither very dark nor very light, he is not quite as tall as you are, and he is stouter, more thick-set." "I wish you would try and get his name," said I. "It's J something. Is it James?" "It may be James," said I. "I knew a James in the earth life, but I want you to tell me." "Yes, it's James, he nods his head and says so," was the quick reply. Assuming him to be a friend of that name whom I had recalled to my mind at that moment, I said, "Please tell me, if you can, how he died." "Very suddenly," was the correct answer.

I next put the question, "How does the medium discover the manner in which any spirit left the earth life?" "Because when they have died suddenly, as James did, they generally drop their heads quickly to tell me, and when they die of fever or any brain disease, they pass the hand over the head as if in pain there. James drops his head, and that's how I know he died suddenly." (I, of course, stands for Alice, the medium's control).

The reader will not fail to observe one very positive assumption in this answer, such as that spirits only communicate with each other by gestures.

"How long has James been in the spirit world?" I asked. "I don't think I can tell you. It is very difficult for us to tell you how long, as years, we have been here, because we do not count time as you do. Wait a bit though, he is holding up his fingers. Ten years I think." That is nearly correct. "Can he tell me anything," I inquired, "to satisfy me he is here?" "Yes, he tells me that you have tried to get him to give the rappings, but you didn't succeed. He says the circle was not governed by proper conditions, but if you will try again he will see if he can't come. He says that, although he was not thought well of by many people in earth life, he is a good influence for you to have around you, and, if you will keep on trying to get the rappings from him, he will keep on trying too, until he succeeds."

Now, I must say, that this is to me a very remarkable communication, because I have actually endeavored within the past fortnight, anxious, if possible, to get some actual evidence of spirit rappings under my own eyes, and in my own family, to form a circle on the method laid down on the last page but one of *The Scientist*. I think I hear the reader say, "Why, I thought you were not a believer, and yet, here you are holding circles." I still maintain that I am not a believer, but please remember also I am not a disbeliever, and if it is possible for tables to be rapped, or tipped, and for intelligent replies through rappings to be given to my questions, I am quite prepared to admit the fact at sight.

"Are there any other friends of mine present?" was my next inquiry. "There is a pretty little spirit, with shining, golden curls, and a bunch of violets in her pinafore, who comes to you, and jumps on your knee, and kisses you, and calls you Brother John. She's a little sister, ain't she?" That I had such a sister I have already taken occasion to mention in previous articles of this series. "What is her name?" I queried. "I. E. it sounds like to me, but I don't get it distinctly. Was she known by a nickname, a pet name as you call it?" "She was," I replied. "Oh, I have it. It was A—y, wasn't it?" The answer was indeed correct. "How long has she been in the spirit world?" I asked. The number of years was correctly given, without hesitation. "How did she die?" was my next interrogatory. "She points to her head, and says, 'Oh, I had such a pain, brother, in my head, when I left you, but it's all gone now.' She died, I think she means, of brain fever."

"Inflammation of the brain," I remember, was what the physician told us she died from, which is, I apprehend, much the same as brain fever. My name, John, was given correctly, which is another point to be scored in favor of the medium and her alleged guide.

I then asked if she wished to say anything to me, and in answer I got a statement, that she was very happy, had no headache now, had a number of other little spirits with her who were dancing in a circle around me as I sat there, and that she would try and come to me if I tried to make a good circle again.

This was the substance of quite a lengthy message, and, of course, it throws no light on the question of whether or not the spirit of my sister was present.

On one occasion, when I asked a question of the guide as to how many years ago one of the spirits alleged to be present had departed this life, I received an admonition, couched, as nearly as I recall the words, thus,—“It is very hard as I have told you, for us to tell you dates and times, and hence, a great many mistakes arise, and mediums are charged with being frauds, and making blunders, when really it is the difficulty which the spirits have of calculating according to mortal measures of time.”

I was also told by Alice that I was very highly mediumistic myself, and advised to pursue the subject, until I could talk with the other world without the aid of other mediums. There seems to be a general concurrence of opinion among the mediums that Diogenes is properly—"one of their set." Perhaps so, and then again, for I must have my doubts to the end of the chapter, perhaps not. There were no other spirit friends said to be present, and with another exhortation to me to try the circle again, Alice took wing, and Mrs. Potter was herself again.

How shall I sum up this sitting? Does it prove anything? I cannot think that it proves a great deal, though the accuracy of many of the answers is unaccountable except by attributing to Mrs. Potter some mysterious power not common to all of us. The fact of James telling me that I had tried to bring him to a rapping circle, is more than a point in favor of Mrs. Potter's pretensions, as I viewed it; it is remarkable to a degree. Again, I must ask my readers to relieve me of the responsibility, for the present, of being dogmatic in my opinions. The facts are before you, and you can judge for yourselves.

DIOGENES.

IF YOU BUT TRY for yourselves, you will have abundant proof of your dear departed ones still being near you, and only waiting for the opportunity, under proper conditions, to manifest their presence to you.

"THE BOSTON MEDIUMS."

To the Editor of *The Spiritual Scientist*:

Mrs. Britten in her reply to my defence of mediums, says, "I have not denounced the mediums of Boston, nor have I in fact denounced any mediums," let us see, here are her own words:—

"Permit me to inform your friend 'Diogenes' that the experiences which he so graphically details in connection with Mrs. S. W. Fletcher and Mrs. E. J. Wells have been mine with about two score of celebrated advertising mediums, who from time to time, I have myself visited in Boston, and who have not even had wit or intuition enough to guess at the character of their visitor. Diogenes has given, almost verbatim, in his two last communications, the substance of the stuff for which I have now paid out upwards of fifty dollars, but which I never mean shall cost me or any friends I can influence one cent more."

Is this an attack, a denunciation of the two score mediums of Boston, or not? no crawling, no side issues please, I have nothing to do with her free love quarrels. I said nothing about that subject, but this is my point, that Mrs. Britten, as quoted above, has made a gross and most unwarranted attack upon the mediums of Boston, without exception either stated or even implied, that twenty Boston mediums necessarily comprises all the mediums of Boston, for it is well known that there are now nor ever has been that number of mediums in Boston, good, bad, or indifferent. Second, that these mediums thus visited by this writer, she says where "celebrated advertising mediums, and I showed by actual count in the only papers that thus advertise that twenty would include all the mediums in Boston.

Diogenes is honest and fair, he visits mediums and gives the result to the public, with the names of the mediums.

Now then inasmuch as Mrs. Britten says she is keeping an unceasing watch and ward over the progress and conduct of the movement called spiritual and as she has paid out fifty dollars in investigating twenty of the celebrated Boston mediums, will our dear sister Emma please, not only for the good of her ward, but for the benefit of future investigations give us the names of those 'two score "witless" Boston mediums, so flatteringly noticed in her first article. Should she find it difficult, please give us ten names just to put us on our guard you know.

Mrs. Harding says she defended mediums twelve years ago no one will deny that, she may have had good words for the Magdalen and their sympathies twelve years ago, but we are now witness of the Mrs. Britten of to-day, who denounces mediums.

Come sister Emma, give us the names of those twenty "celebrated," humbugs of Boston that you so thoroughly investigated, and which cost you just the sum you receive for one of your lectures; never mind your "withers," and no "side issues" you know.

Yours truly,

JOHN HARDY.

THE NATURE AND LOCATION OF THE SPIRIT WORLD.—

Mr. J. J. Morse delivered the last of his lectures, under the auspices of the Music Hall Society of Spiritualists, at Beethoven Hall, Sunday afternoon, before a large audience. The services consisted of several songs rendered by the quartette; the reading of a little poem from Gerald Massey, entitled "Press On," after which the control, "Tien-Sien-Tie," spoke of "The Nature and Location of the Spirit World." In conclusion several questions, which had been handed to the President, were asked and answered.

BOSTON SPIRITUALISTS' UNION.—The session of Sunday evening might be described by saying, it was a night of material presentations, as a manifestation of spiritual appreciation. The exercises opened as usual, and the question which had been proposed by the committee was answered by Dr. Storer under control. As he finished speaking, the vice president of the Union, C. M. Plumb, stepped to the platform and in well chosen words made an appropriate presentation speech, whereby Dr. Storer became the recipient of a gold watch from his many friends. He responded as well as the nature of the circumstances would permit, being considerably surprised; and as he concluded, the president of the Union, H. S. Williams, presented a sum of money from the Union, and this also was acknowledged in a happy manner. J. J. Morse made the exercises even more interesting by presenting to the Union his portrait. John Wetherbee also spoke in a humorous vein, harmonizing well with the general feeling, and winning, as usual, marked applause. The evening will be a memorable one in the minds of the participants.

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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"A. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Berghem, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds; James Gannon, Esq.; Gratian Grady, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffrey, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Voickman, Esq.; Horace Vrooman, Esq."

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

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

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

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

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

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Now, I must say, that this is to me a very remarkable communication, because I have actually endeavored within the past fortnight, anxious, if possible, to get some actual evidence of spirit rappings under my own eyes, and in my own family, to form a circle on the method laid down on the last page but one of *The Scientist*. I think I hear the reader say, "Why, I thought you were not a believer, and yet, here you are holding circles." I still maintain that I am not a believer, but please remember also I am not a disbeliever, and if it is possible for tables to be rapped, or tipped, and for intelligent replies through rappings to be given to my questions, I am quite prepared to admit the fact at sight.

"Are there any other friends of mine present?" was my next inquiry. "There is a pretty little spirit, with shining, golden curls, and a bunch of violets in her pinafore, who comes to you, and jumps on your knee, and kisses you, and calls you Brother John. She's a little sister, ain't she?" That I had such a sister I have already taken occasion to mention in previous articles of this series. "What is her name?" I queried. "I. E. it sounds like to me, but I don't get it distinctly. Was she known by a nickname, a pet name as you call it?" "She was," I replied. "Oh, I have it. It was A—y, wasn't it?" The answer was indeed correct. "How long has she been in the spirit world?" I asked. The number of years was correctly given, without hesitation. "How did she die?" was my next interrogatory. "She points to her head, and says, 'Oh, I had such a pain, brother, in my head, when I left you, but it's all gone now.' She died, I think she means, of brain fever."

"Inflammation of the brain," I remember, was what the physician told us she died from, which is, I apprehend, much the same as brain fever. My name, John, was given correctly, which is another point to be scored in favor of the medium and her alleged guide.

I then asked if she wished to say anything to me, and in answer I got a statement, that she was very happy, had no headache now, had a number of other little spirits with her who were dancing in a circle around me as I sat there, and that she would try and come to me if I tried to make a good circle again.

This was the substance of quite a lengthy message, and, of course, it throws no light on the question of whether or not the spirit of my sister was present.

On one occasion, when I asked a question of the guide as to how many years ago one of the spirits alleged to be present had departed this life, I received an admonition, couched, as nearly as I recall the words, thus,—“It is very hard as I have told you, for us to tell you dates and times, and hence, a great many mistakes arise, and mediums are charged with being frauds, and making blunders, when really it is the difficulty which the spirits have of calculating according to mortal measures of time.”

I was also told by Alice that I was very highly mediumistic myself, and advised to pursue the subject, until I could talk with the other world without the aid of other mediums. There seems to be a general concurrence of opinion among the mediums that Diogenes is properly—"one of their set." Perhaps so, and then again, for I must have my doubts to the end of the chapter, perhaps not. There were no other spirit friends said to be present, and with another exhortation to me to try the circle again, Alice took wing, and Mrs. Potter was herself again.

How shall I sum up this sitting? Does it prove anything? I cannot think that it proves a great deal, though the accuracy of many of the answers is unaccountable except by attributing to Mrs. Potter some mysterious power not common to all of us. The fact of James telling me that I had tried to bring him to a rapping circle, is more than a point in favor of Mrs. Potter's pretensions, as I viewed it; it is remarkable to a degree. Again, I must ask my readers to relieve me of the responsibility, for the present, of being dogmatic in my opinions. The facts are before you, and you can judge for yourselves.

DIOGENES.

IF YOU BUT TRY for yourselves, you will have abundant proof of your dear departed ones still being near you, and only waiting for the opportunity, under proper conditions, to manifest their presence to you.

"THE BOSTON MEDIUMS."

To the Editor of *The Spiritual Scientist*:

Mrs. Britten in her reply to my defence of mediums, says, "I have not denounced the mediums of Boston, nor have I in fact denounced any mediums," let us see, here are her own words;—

"Permit me to inform your friend 'Diogenes' that the experiences which he so graphically details in connection with Mrs. S. W. Fletcher and Mrs. E. J. Wells have been mine with about two score of celebrated advertising mediums, who from time to time, I have myself visited in Boston, and who have not even had wit or intuition enough to guess at the character of their visitor. Diogenes has given, almost verbatim, in his two last communications, the substance of the stuff for which I have now paid out upwards of fifty dollars, but which I never mean shall cost me or any friends I can influence one cent more."

Is this an attack, a denunciation of the two score mediums of Boston, or not? no crawling, no side issues please, I have nothing to do with her free love quarrels. I said nothing about that subject, but this is my point, that Mrs. Britten, as quoted above, has made a gross and most unwarranted attack upon the mediums of Boston, without exception either stated or even implied, that twenty Boston mediums necessarily comprises all the mediums of Boston, for it is well known that there are now nor ever has been that number of mediums in Boston, good, bad, or indifferent. Second, that these mediums thus visited by this writer, she says where "celebrated advertising mediums, and I showed by actual count in the only papers that thus advertise that twenty would include all the mediums in Boston.

Diogenes is honest and fair, he visits mediums and gives the result to the public, with the names of the mediums.

Now then inasmuch as Mrs. Britten says she is keeping an unceasing watch and ward over the progress and conduct of the movement called spiritual and as she has paid out fifty dollars in investigating twenty of the celebrated Boston mediums, will our dear sister Emma please, not only for the good of her ward, but for the benefit of future investigations give us the names of those two score "witless" Boston mediums, so flatteringly noticed in her first article. Should she find it difficult, please give us ten names just to put us on our guard you know.

Mrs. Harding says she defended mediums twelve years ago no one will deny that, she may have had good words for the Magdalen and their sympathies twelve years ago, but we are now witness of the Mrs. Britten of to-day, who denounces mediums.

Come sister Emma, give us the names of those twenty "celebrated," humbugs of Boston that you so thoroughly investigated, and which cost you just the sum you receive for one of your lectures; never mind your "withers," and no "side issues" you know.

Yours truly,
JOHN HARDY.

THE NATURE AND LOCATION OF THE SPIRIT WORLD.—Mr. J. J. Morse delivered the last of his lectures, under the auspices of the Music Hall Society of Spiritualists, at Beethoven Hall, Sunday afternoon, before a large audience. The services consisted of several songs rendered by the quartette; the reading of a little poem from Gerald Massey, entitled "Press On," after which the control, "Tien-Sien-Tie," spoke of "The Nature and Location of the Spirit World." In conclusion several questions, which had been handed to the President, were asked and answered.

BOSTON SPIRITUALISTS' UNION.—The session of Sunday evening might be described by saying, it was a night of material presentations, as a manifestation of spiritual appreciation. The exercises opened as usual, and the question which had been proposed by the committee was answered by Dr. Storer under control. As he finished speaking, the vice president of the Union, C. M. Plumb, stepped to the platform and in well chosen words made an appropriate presentation speech, whereby Dr. Storer became the recipient of a gold watch from his many friends. He responded as well as the nature of the circumstances would permit, being considerably surprised; and as he concluded, the president of the Union, H. S. Williams, presented a sum of money from the Union, and this also was acknowledged in a happy manner. J. J. Morse made the exercises even more interesting by presenting to the Union his portrait. John Wetherbee also spoke in a humorous vein, harmonizing well with the general feeling, and winning, as usual, marked applause. The evening will be a memorable one in the minds of the participants.

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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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TO INVESTIGATORS.

SPIRITUALISM deserves investigation, because within the last twenty years it has found its way into all the civilized countries on the globe; it has also a literature of thousands of volumes and not a few periodicals. The London Dialectical Society, Adam Street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 20th of January, 1860, as follows:—

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

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

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

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

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

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

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

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

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

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