

# SPIRITUAL SCIENTIST

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#### THE MEDIUMS OF BOSTON.

A LONG SITTING WITH THE FIRST MEDIUM OF NEW ENGLAND.—COMMUNICATIONS WITHOUT A TRANCE.—NO INDIAN OR OTHER CONTROL.—EXTRAORDINARY ACCURACY OF THE MEDIUM'S ANSWERS.—REPLIES WRITTEN AND RAPPED WITH EQUAL FACILITY.—DIOGENES UNABLE TO EXPLAIN.

#### MRS. MARGARETTA SUNDERLAND COOPER.

[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.]

WHEN I rung the bell at No. 38 Milford Street one day, I was not aware that my rambles had brought me at last to the earliest of New England mediums. But to this distinction Mrs. Margaretta Sunderland Cooper lays apparently, a just claim. I say apparently, because as I called to test her powers, and not to gather material for her biography, I contented myself with reading the statement of that fact in the London Medium and Daybreak. Her exercise of the gift of mediumship would appear to have been first publicly exercised September 8th, 1850, though for some time prior to that date she claims to have possessed it. Among the notable men, whom, as Mrs. Cooper says, have had sittings with her, are George Thompson of England, William Lloyd Garrison, Epes Sargent, Theodore Parker, and Horace Greeley. A period of twenty-five years would seem to afford ample time and scope for the development of the mediumistic faculty to a high degree of perfection, admitting, as probably most of my readers do, that such a faculty does in reality exist at all.

Mrs. Cooper, whom I succeeded in finding on my first call, is probably over forty years of age, but if she had not told me about her twenty-five years experience as a medium, I should have guessed her age to be considerably less. A short, symmetrical figure, small face, rounded features, dark complexion, and a tasteful dressing, made up the personal

appearance of this medium "of ye olden time," if I may be allowed the liberty of calling her so. I was received in a nicely-furnished parlor, on the first flight, and as I entered, the sun, who had got there some time before me, poured gloriously into every corner.

Having explained the object of my visit, which was to have a test sitting with her, I naturally expected that Mrs. Cooper would have motioned me to a particular chair, carefully shut out the greater part of the sunlight, and then to have become affected with spasms in the usual way. But I was to be very agreeably disappointed. "I do not guarantee you anything," she began, "I go into no trance, and am not controlled by any Indian or little girl." I began to think it must be a hopeless case, for the Indian, or the Doctor, or the little girl have so invariably come upon the scene directly the sittings have opened, that the announcement that there was none of them on the premises presented itself to me in the light of an unsurmountable obstacle to success. "How then do you proceed?" I asked. "If there are any of your spirit friends here they will rap in any part of the room they choose. I get rappings almost all the time here. Then they will write through me in answer to any questions you may put, that is they will write what they choose."

As Mrs. Cooper spoke these words, I heard very distinct rappings, and noticing that I looked around to see where they came from, the medium asked me to examine, before we went any further, a little table which stood between us, and on which she proposed to have such friends of mine as were present rap out their messages. And I did examine it. It was a small, slenderly made table, not large enough to occupy a window, and leave plenty of room for chairs to flank it on either side. You will meet with just such little tables, over and over again, in hundreds of parlors, occupying just that position. I put both my hands and eyes to work, to find out any contrivance in connection with it, by which rappings could be mechanically evolved, and I could find none. Perhaps that exceedingly talented gentleman whose detective skill (?) is now in the service of the Boston Globe, would say, that the reason I did not discover the source of the rappings, was, that I was not sufficiently smart. Perhaps so, and then again, perhaps not. Certainly I did not miss finding it for lack of searching, and if anybody feels bold enough to charge me with too ready credulity, I can refer them, for testimonials to my infidel and unbelieving propensities, to Mr. Ripley, Mrs. Wells, and others, all of whom stand prepared to testify that I never believe one half of what I either see or hear.

Now, before I come to detail the questions put, and answered, let me say, by way of furnishing a help to their proper understanding, that a short time since, there died in Boston suddenly, a gentleman with whom, in life, I had enjoyed intimate friendship. He was not a relative, but a friend of two years standing, and engaged in the same professional walk as myself

The Scientist's readers have already heard, on the authority of numerous mediums, that Diogenes is himself mediumistic. Whether that be so or not, on the morning I set out to visit Mrs. Cooper, something seemed to keep whispering in my ear, "Try and get a message from C—" and yielding to the persistent pleading of this impression,—if an impression can plead,—I determined by the time I heard those first rappings, to try the experiment. Aunt Mary, who forced herself on friend Ripley, in the conscious state, my grandmother, and the infant bearers of calla lilies, may all have been in the room, conscious to talk, but I put my foot down firmly from the outset, and would have my friend C—, or nobody.

This much by way of preface or explanation. Turning to Mrs. Cooper, I said, as soon as she had finished explaining to me her methods, "There is one friend of mine, in particular, whom I wish to hear from this morning." There were loud rappings as I spoke. I could see both the mediums hands, and as the table was not covered with a cloth, I could, by looking down, which I frequently did, instantly detect any movement of her foot or feet.

"Now," said the medium, "if you will write any name you want to write, down on that piece of paper, and keep it out of my sight. Then take this book, and place the paper upon it with this small piece of pencil, and you will perhaps get something written in reply." I wrote the name of my recently departed friend on a slip of white thick paper, through which the outline of the writing was not discernable, carefully turned it over so as to satisfy myself that Mrs. Cooper had not seen it, placed it on the surface of the book as desired, and passed it, with the little piece of pencil to the medium. Taking it with her right hand, and keeping her left hand and arm in full view above the top of the table, Mrs. Cooper passed it under the table. In perhaps at the outside, ninety seconds, more rappings were heard, I was told to withdraw the book, and, on doing so, I found my friend's name written twice over in full, on the slip of paper."

Now that writing could not come there, without agency of some sort. I didn't write it. Could Mrs. Cooper have held that book, (it was a book about ten inches by eight, and one inch thick, I should judge,) under that small table, and with that same hand, (the other being above the table all the time,) have written those names; and thus have deceived me? That is a simple conundrum, as it seems to me, and 'No' its only answer.

"If you will hold the book yourself under the table and ask him to touch your hand, perhaps he may do it, if you are not afraid," said Mrs. Cooper. Having no fear of the result, whatever it might be, I at once complied. Mrs. Cooper still held her right hand under the table, her left hand being kept all the while above the table, and as soon as I had got the book under the table, she placed her hand under mine, and kept moving the fingers, so as to assure me, as she said, of their position. In a few moments I felt my wrist and fingers touched, with a kind of nipping, pinching touch. The touch seemed to me cold. In obedience to the mediums request I held my other hand just under the table, and, while I still felt the touch of fingers, as it were, on the hand in which I held the book, this also was grasped, not very firmly but still quite perceptibly, by something unseen. "Is this you C—," I asked, "are you now clasping my hand?" Two distinct raps at once followed.

Now I addressed myself to the task of testing the reality of C—'s alleged presence. "Can you tell me through this medium my name?" I inquired. "Write the question on a piece of paper, and fold it up *inside* the book, and then he'll see if he can answer it." I complied and wrote, "C—, can you give me my name?" The piece of paper thus written upon, was placed inside the book, and the book, closed up, was at once passed in the right hand of Mrs. Cooper, beneath the table. In a minute or so, I was told to withdraw it, and I did so, opened the book, took out the piece of paper, which did not appear to have been at all disturbed from the position in which I had put it, and I found on it these words. "You ask your name." But my name was not written.

"If you write your name down, and fold it up again, he may be able to write it," said the medium. I did so, and when the book was withdrawn, and the paper unfolded, my first name had been re-written three times over.

I think I hear somebody say, "Why didn't he give you your name at once, without your having to write it." I have had

the same thought present in my own mind, more than once since the sitting, though it did not occur to me very forcibly at the time, owing, as I now think, to the fact, that I was so largely impressed with the genuineness of the incidents previously developed, that it neutralized the suspicion which this circumstance would otherwise have certainly excited.

Moreover, there is this to be said, C—, and myself had always known and familiarly called each other by our surnames, and I am not clear as to whether he ever knew my two Christian or christened names at all. In any event the writing of the words, "You ask for your name" is to be accounted for, and on that score I am satisfied, though I may possibly be deceived, that it was not written by a human hand. I ought to mention that Mrs. Cooper offered to have me tie her hands while the questions were answered, but I thought there was no necessity for this, when my eyes and ears were left to such perfect freedom of action.

"I want you to tell me C—, where you and I first met, if you remember." Two raps were given, and Mrs. Cooper directed me to write down the names of several places and the rapping would indicate when I wrote the correct name. I wrote "London," and there was one rap. I wrote "Liverpool" and there was one rap. I wrote Rox—, and there were two raps, loud and distinct, before I could finish the word into "Roxbury"—which was the actual place where I first made the acquaintance of my friend.

"How long have you been in the spirit life C—" I next asked.

"He says he can't tell exactly, but not long. He had a trouble in his head for some time before he died. I should think he died of a brain trouble. If you will write down several lengths of time, he will try and tell you, when you mention the right." As a matter of fact C—, did die of a brain disease, let me say.

I wrote down "One month," and got one rap; "two months" and got one rap; "a fortnight," and got two raps. C— has been dead about that length of time.

"Now, C—, I want you to tell me what concern I have been connected with." I was again told to write. I wrote five names of different Companies, and the sixth name I wrote was that of the establishment in question. Two loud raps were given before I had written the first three letters.

"Can you remember," I next asked, "the doctor whom we both knew as a friend in Roxbury?" The medium answered, "I do. He was a good fellow, wasn't he? We had lots of fun with him." The nature of our joint intimacy with the medical man referred to is very accurately described in the sentence, "We had lots of fun with him." "Can you give me his name?" Adopting the same method as before, I wrote several names, and whilst I was writing that of the doctor, who was "our mutual friend" two clear raps came, and the test was again satisfactorily met.

By this same process of writing names and having them rapped at, I also got correct answers to many other questions, and among them the following: Where did I last meet you? What person did we talk about together then? What was your line of business? What club did you belong to?

The medium then said that she would take the slate and answer my questions in writing with her own hand, and speak them aloud at the same time. Proceeding then on the assumption that C— was actually present and able to hear and answer, I entered into a quiet chat with him, as it were, in this wise:—

Diogenes. "Well, C—, you remember that last talk we had together?"

C. (the medium speaking). "Yes, very well indeed. We had a good time, didn't we? Don't you forget what I told you."

D. "What about?"

C. "That business matter, you know."

D. "Can you remember what I showed you that day?"

C. "Certainly. What did you do with it?"

D. "Was it a book or some writing that I showed you?"

C. "Some writing, I remember it very well."

Thus we talked, for, I should think, half an hour, and every few minutes the answers of C—, through the medium, would contained pointed allusion to some incident which actually did occur between us at the last interview in question. Not once was the answer inappropriate or foolish, although, as most of

these questions were not put for the purpose of testing, much of what the medium said during this branch of the sitting, would not be admissible as evidence.

But as showing the remarkable character of some of the answers, I will quote the following specimens.

D. "Do you recollect telling me about the Club, C—?"

C. "Certainly, I do. I talked rather hard about that, didn't I? Well, I'm willing to be forgiven. I take it all back."

Now, in the answer here given by the medium, it will be seen a distinct allegation is made, namely, that C— had, at the interview referred to, talked hard to me about the Club. My question could convey no such impression to the medium, yet the allegation is entirely correct. Instances of this kind were frequent, during this half-hour of dialogue, many of them relating to private matters, concerning which I shall not here particularize. The sitting lasted, I should say, the greater part of two hours, but I think the foregoing presents its salient points, and is a substantial outline of the whole.

And now to form a conclusion from the whole seems to me a very easy task. And yet it is not easy. It is not at all difficult, however, to say that, at least, Mrs. Cooper possesses some rare gift: whether of divination, mind-reading, or mediumship. Had the spirit of C— written the answers or spoken them, to my specific questions—I mean those as to his own name, my name, the time of his death, and so on—I should have, I confess, been more prepared to give up all doubts and admit that, for once, I had indeed talked with an immortal. But there is the circumstance that I never got a name written or rapped at until I had myself written it. Still, for all that, let the reader say to himself this,—“If Diogenes, happened to call on me and say, ‘My friend Smith died lately, I want him to tell me this, and that, and the other thing, could I indicate by rappings, coming from whence he could not tell, a correct answer to all his questions.’ That’s the case for and against Mrs. Cooper in a nutshell. If she is not a true medium she is, at least, a marvel of ingenuity. This, of course, excludes from the calculation the hands which I distinctly felt touch mine, and, if the reader has sufficient faith in Diogenes, to believe that he can tell when he feels anything, why he must believe that I felt those touches as described. Can the sensation of touch be produced in that way except by spirit hands? That is where we reach the rim of that vast question of psychic force, and begin to get dangerously near the terrible ‘ologies! Space forbids, even if I were capable of entering that far-reaching field of inquiry.

DIOGENES.

## CORRESPONDENTS.

### THE MEDIUMS OF BOSTON.

To the Editor of *The Spiritual Scientist*.

I have read in the *Scientist* with great pleasure the accounts of “Diogenes,” telling of his success in visiting several mediums, and imposters in Boston. My own experience has been somewhat similar to his, and being desirous of seeing every true medium rewarded, and every imposter exposed, I am tempted to give you the benefit of the same. Three years ago I became convinced of the reality of the spiritual phenomena through tests received by one who is now Mrs. Holmes, and I can say that whatever public opinion may be in regard to her Katie King manifestations, I know, that she is a powerful physical medium, and her Indian control, little Rose, has given me numerous tests, not only through Mrs. Holmes, but also through other mediums in Texas.

Since the time when I first became convinced, I have as far as my means would allow attempted to investigate every phase of mediumship. I have received most beautiful tests in the shape of spirit paintings, H. A. Streight, in Chicago; Flint in New York, has answered sealed letters for me, that could only have been answered in the same manner by the spirits to whom they were addressed, and an account of my seance with Charles Foster would only corroborate the wonderful statement, which everybody that ever had a sitting with him would make. It is not the object of this letter, to tell you of my success with these mediums, and numerous private mediums, but to tell you a true story of.

A WONDERFUL HEALER AND BLIND MEDIUM.

This wonderful healer is Mrs. E. M. Morrison, of Boston, Mass., formerly of Oswego, N. Y. If you send her a lock of hair, giving age and sex of the person from whom it comes,

she pretends to give you a perfectly correct diagnosis of his disease, and cure almost every case. As this thing comes into my line of business, I wanted to test the matter good, and sent her a lock of my hair, with one dollar enclosed. The answer I received told me of at least seven different diseases. Nearly every organ in my body was affected, and I was only surprised that with so much rottenness of my body, I did not feel sick after all. Still all these organs may be a little affected, and my doubts could not disprove the matter. So again I sent two locks of hair. The first one was of a gentleman of this town, who is highly scrofulous, he as well as his children. He is also affected with rheumatism. The answer was that his lungs and kidneys were affected, palpitation of the heart and other ailments, which no medical man ever had any cause to suspect.

The second lock was from a perfectly, healthy and strong German farmer's daughter, a girl who was never sick in her life: strong enough to climb the highest trees, and manage the wildest horse. Her only ailment was a burn, produced by an accident with kerosene oil. Her diagnosis, according to Mrs. Morrison's guides was, that she was suffering from extreme weakness, womb disease, poverty of blood and so on.

To test the matter fully, I cut a lock of hair from the dead body of my wife, about eighteen hours after the spirit had left, and sent it to Mrs. Morrison. The answer was, that my wife was only slightly affected with a cold, and that the “band” could see no reason, why she could not be easily cured.

Such is in substance, the wonderful story, of the “wonderful healer.” I cannot give you a more detailed statement; because I sent Mrs. Morrison's original letters to the Banner of Light, which kept them, without taking any notice of the same. I must leave this matter to your own consideration, but I think it is very wrong, if spiritual papers open their columns to advertisements of humbugs and imposters, that stick like a clog to the wheels of progress, and bring shame to the hearts of true Spiritualists. Yours, DR. F. HARTMAN.

BRENHAM, TEXAS FEB., 9 1875.

### THE ALLEN BOY MEDIUM.

A SEANCE IN GREENFIELD.

To the Editor of *The Spiritual Scientist*:

Henry B. Allen, perhaps better known as the Allen Boy Medium, has been giving seances here for the last two weeks, both light and dark. The manifestations consist of spirit music upon the guitar and dulcimer. Direct spirit writings both on slate and paper, drumming with the bells, spirit lights, showing hands &c. &c. Mr. J. J. Morse, who is lecturing here this month, and his friend Mr. Cooper, have attended several of his seances, and consider the manifestations eminently satisfactory. The spirit music is not a mere noise on the instrument, but regular tunes, sometimes soft and low, at others loud and full. I think he is a wonderful medium, thoroughly honest, and one calculated to do good.

GREENFIELD, MASS FEB., 15 1875. Yours, JOSEPH BEALS.

J. S. N., *Brenham, Texas*. All right; we won't do so any more.

SUB., *Portland, Ky*. We do give the spirits a turn. It isn't their fault. We will some time.

## SHORT-HAND NOTES.

THE “labor question” is among the most prominent now before the public. Those who labor the least talk the most. In the meantime it may be considered that hard labor is about the best that can be recommended to those who wish to succeed. . . . THE fact that things are very hot in the Fourth Congressional District, is not likely to prevent the candidate elect from getting Frost-bitten. . . . If you cannot get over a difficulty, try and get under it. . . . LABOR strikes rarely hit the mark. . . . UPPER Vermont and New Hampshire having frozen whiskey, it is now used to eat instead of drink. . . . MR. HIJINKS thinks he understands, from experience, what putting “up” at a hotel means. He generally finds himself, being a single man, in the seventh story. . . . How to “go the whole hog”—swallow it. . . . NEVER advise a dwarf not to do anything small. . . . PROF. AGASSIZ never could get at the anatomy of a shoo-fly. . . . OF course: it is all right for lumber dealers to take in board-ers.

## SCIENTIFIC.

## TRANCE AND INSPIRATIONAL SPEAKING.

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

## IV.

## VALUE OF MEDIUMSHIP.

I HAVE next to deal with its value to us and our movement. As a means for spiritually discerning spiritual things, it will perhaps bear off the palm over all others. Though, as a "test mediumship," it may not be, neither do I think it is, so valuable as its precursor "trance mediumship." Though should impressional clairvoyance be manifested, there is no reason why those "splendid tests" (?) sought for by mere identity hunters should not be obtained. For us, as Spiritualists, who have passed the rubicon of doubt and distrust, and who recognize a use and a purpose in our movement, the "inspirational medium" is of the greatest value. For the solving of problems belonging to spirit life, for the elucidation of moral and ethical questions, for the purpose of bringing the experiences of spirit life, before us, for the purpose of educating us mentally, morally, and spiritually, the inspirational medium presents the best conditions, and combines the highest usefulness and adaptability. Mrs. Emma Hardinge, Mrs. Cora L. V. Tappan, Miss Lizzie Doten, and many others, are striking examples of the utility of, and the value to our cause, of this description of medial development.

29. The next proposition I mention is: "That this class of mediumship is quite compatible with the normal pursuit of life in this sphere." In my opinion, it will in no wise interfere with the health of body, or of mind, but, on the contrary, it will build up and strengthen both. I feel quite sure that it is a realization of what will be in the future, the ordinary condition of those, who will then tread this earth, *i.e.* a constant sympathy with the spirit world, and a continuous communion with its inhabitants. Blessed indeed will be humanity when that era dawns upon it.

30. My last proposition in this department is: "That inspirational mediumship is an efficient aid to the moral progress, and spiritual advancement of its possessor." Certainly, if we look upon this phase of mediumship as the highest, and admit that the subject of it is constantly under the inspiration and direction of advanced spirits, it would seem perfectly reasonable to suppose that it must be as I have stated.

31. In these days of intense thought and accurate analysis, it is the custom to treat matters physical to the most searching criticism. Thus we have a vast amount of material information, in itself of incalculable value, but as a branch of study, it only serves to illuminate one hemisphere of the "world of man," leaving the other veiled in darkness and solitude. Anatomy and physiology have so successfully contributed to our knowledge of the physical structure of man, that very little, perhaps, remains to be elucidated. Great as the achievements of these sciences have been, and beneficent as are the results flowing therefrom, they have each failed to explore the second hemisphere of life. The nature and structure of man the spirit, is to these sciences a mystery, also too often a folly, and until physiology is permeated with luminous truths of man's spirit-personality the great lights that will disperse the darkness of materialism will never rise and shine in their glory upon the wondering and questioning children of earth. I am convinced, that when spiritual science has sufficiently advanced, that this matter of inspirational mediumship, which I claim as a *spiritual* mediumship, will throw more light upon this very curious and interesting matter of the spirit body of man, will reveal the statics and dynamics that govern its actions, and bring such revolutions into the sphere of thought as steam has done in the domain of mechanics. I, therefore, press most earnestly for a full, deep, and thoughtful consideration of the spirituality of this form of mediumship, and that too, at the hands of those whose time, talents, opportunities, and experiences fit them

more adequately for the task than myself, though I trust ever to push forward in this matter since it possesses great and peculiar charms to my mind.

32. As Spiritualists we are ever striving to bring forth the highest and purest thought upon all subjects, moral, religious, and spiritual; amenable to instruction, willing to hear and judge what the good and true have to say from beyond the veil. Not for the purpose of building up either a priesthood or a theocracy, not for the evolution of creed or dogma, but that we may ever obtain the newest thought, and the extended experience of those who minister to us from the summer-land of life. Avoiding steadfastly and continually the evils I have mentioned, zealously upholding and striving after the good detailed, the army of inspirational speakers proves a boon to the angels, and a blessing to men. In this sense, then, inspirational mediumship is of truest use and value to our cause.

33. If harmony of function be the synonym of bodily health, as physiologists tell us it is, why, then, perfect reciprocity of action must be the basis of the dual health of body and soul, or spirit body. In the highest degree this reciprocity is necessary in the case of inspirational mediumship. Consequently such medium must enjoy the truest health conditions.

34. The effect of such mediumship alike upon mind and morals must be beneficent. Spiritually exalted and instructed, the path of purity ever pointed out by attendant guardians, the reverence that these wise ones inspire in the minds of their mediums, these and countless other causes all combine to make the moral status and spiritual progress thus attained a recompense for all sorrow and tribulation that far outweighs "the spurns which patient merit of the unworthy take."

35. I have now exhausted my subject in obedience to my impressions and inspirations. For, believe me, I am not at all unmindful of the aid and assistance my beloved, but invisible friends have afforded me. Trained by my guides in matters of thought, educated by the same beloved agency in matters of philosophy, I am, as a result of their labors, in great part enabled to submit this paper for your hearing to-day. I have watched its growth, seen the little seedling come up as a tender shoot, until at last its flower has come forth upon a sturdy stem, and through it all I have seen the shining waters of loving inspiration fertilising its roots. In parting with my work, and I do so regretfully, I can only express my sorrow that my task has been so indifferently accomplished, that those who have aided me have had to suffer for my inefficiency. In conclusion, and in exculpation of all or any faults, permit me to quote the words often used by my revered spirit guide and teacher,—"I have done my best, the wisest can do no more."

## TO INVESTIGATORS OF SPIRITUAL PHENOMENA.

THE longer I live the more clearly I see, that the maxim of Jesus, concerning little children, affords the only safe rule by which investigators of the phenomena, that occur through spirit mediums, can arrive at satisfactory results. Next to pharisaical spiritual pride, the pride of intellect, and that which too often attaches to superficial or mere mechanical learning, offer the most impenetrable barriers to the acquisition of spiritual knowledge, especially if they be coupled with contemptuous feelings toward the medium, and, above all, with spiteful suspicions of their honesty. In the early stages of my investigations, I confess that I was very much addicted to suspicions of this kind, and so long as I indulged in them, I obtained but little satisfaction. My constant desire was to obtain tests, which I somehow fancied I had a right to demand, like the Pharisees of old, rather than thankfully receive in the spirit of the little child as a free gift. While in this state of mind I seldom received much that was satisfactory. Finally through what I learned from multitudes of mediumistic experiences, and the forbearance and kindly reproofs and teachings of my spirit friends, that I was so spitefully treating (though, perhaps, unconsciously,) I was gradually led to adopt a course more in harmony with that laid down by the great teacher of spiritual truth, Jesus of Nazareth, and to superadd to this, a line of conduct in my investigations, something like what may be gathered from an early maxim of the Calvinistic churches, namely, "That, in order to be saved, we must first become willing to be damned." Or, in other words, when

applied to Spiritualism, in order to get the truth an investigator must first become willing to be cheated. Under this change of procedure, I was soon made to understand how infinitely the "wisdom of babes" exceeds that of the wise, conceited man in what relates to the acquisition of truth. No longer asking for tests, but willing to receive, in the spirit of the little child, whatever might come, unmistakable tests were now showered upon me by the score, and almost always at seasons when I least expected them, for then (the water in the well was least disturbed) the negative conditions of the medium's mind were least psychologised or influenced by the positive thoughts or demands reflected from my own. Willing to be cheated for the truth's sake, I soon learned that a vast proportion of the tricks and frauds, that I had hitherto charged upon the poor, sensitive medium, had either been reflected from the mundane sphere, or attracted from the spiritual by the elements that existed in my own or other minds in the circle. No longer making pharisaical demands, the very gates of Paradise seemed opened, and gems of spiritual truth, surpassing in beauty and loveliness, all that my soul had ever dreamed of before, were superabundantly reflected to my material vision from the mediumistic minds, now no longer disturbed by the impatience, doubt, distrust, or lack of sympathy that had formerly found place in, and been reflected from my own. *Thos. R. Hazard.*

#### DISCOVERY OF GOLD IN AUSTRALIA.

THE first mention of gold being found in Australia was in a despatch from the Lieutenant Governor of New South Wales, dated Sept. 2, 1840, stating that Count Strzelecki had discovered in the vale of Clwydd, in 1839, a small quantity of gold, in an "auriferous sulphuret of iron, partly decomposed." No further notice was taken of this communication. Sir Roderick Murchinson, however, between 1841 and 1843, called attention to the similarity of the formation of the Australian to those of the Uralian mountains, and asserted his belief that gold must exist in Australia. No steps were taken to pursue the inquiry practically, until Sir Roderick, in 1846, urged miners to emigrate from Cornwall, and there obtain gold from the alluvial soil in the same manner that they extracted tin from the gravel of their native country. In 1848, Sir Roderick addressed a letter to Earl Grey, then Secretary of State for the Colonies, stating his reasons for believing that gold would be found in Australia, in large quantities; but no notice was taken of his communication. Meanwhile small quantities of gold had been found by a shepherd, and sold in Sydney. About 1841, gold was found by the Rev. W. B. Clarke, who somewhat later, in the Sydney journals, asserted his belief of the extensive prevalence of gold in the colony, on the ground that the strata of the Australian mountains running north and south through Victoria and New South Wales were of the same formation as those of the Ural mountains in Russia; and also, as the Sierra Nevada in California. In 1849, specimens of Australian gold were sent to the Governor, by two persons who offered to divulge the localities; but these offers were also declined, and it was not until 1851, when Mr. Hargreaves had risked his discovery, and the Government had claimed the gold, and granted thousands of licences, that, in the year 1852, Mr. Hargreaves received 5,000*l.* for his secret and his services.

#### OYSTERS AND PRAYER.

THE facility with which the Strolling Player, guide of J. J. Morse, can turn from one subject to another, is illustrated by the following dialogue; the first question was asked in the midst of a discussion on moral responsibility.

Q. (By Dr. S.) The question comes up in my mind whether the interests of religion will be promoted by opening oysters with prayer, instead of in the ordinary way?

A. I sincerely think the oysters would have the satisfaction of knowing that they were being murdered in the form of religion and as the priests often murder language in the operation they would be killed outright before they got out.

Dr. S. I indulged in a little levity without any intention of trespassing on Leviticus of course, or any other portion of the Bible.

A. We should judge you are a very Solomon among men, whose principles have no Genesis and yet run through all the genealogies of man until at last you stand revealed to the world in the last revelation. Proceed.

## SPIRIT TEACHINGS.

### MAN'S MORAL RESPONSIBILITY.

THE STROLLING PLAYER. You don't think of punishing a man for falling down in an epileptic fit, do you? You don't think of punishing a man for having the colic, you let that do the work for itself; and just as surely as any interference with physical functions, inevitably brings its own punishment, so any violation of moral conditions inevitably brings its own full result: and that full result must of necessity react and punish the individual itself.

Q. How about protecting society.

S. P. Society must learn to protect itself, by reforming itself individually.

Q. How shall we learn to govern ourselves individually, —by taking our fill of crime, or by warding it off?

S. P. Let us put it this way. How shall we eliminate crime and thereby increase the manhood of the race? That is the safest ground to stand upon. I will tell you how you may do that, because the attainment of a higher era of manhood means the possession by that manhood of the ability to control and direct to ultimate uses and purposes every attribute and function of its being. Granted; Is that so? (a voice: Yes.) Well, then, man has a triune organization. We will divide it into spirit, mind, and matter; the spiritual, his inner consciousness; the intellect of the man lies between that and outside the body. Granted: The spirit or inner consciousness, thinks, the mind forms it into outward symbol that is, by transmitting it to action through the physical organization. Phrenology, physiology, psychology too, all conclusively prove that crime may be inbred to the physiological condition. Perverted or abnormally directed organizations cannot express themselves with beauty, force, or harmony, and therefore the first foundation stone for the elevation of the race, is the perfection of man physically, or the happiness; of men's bodies; that means right living, in harmony with the principles of physiological life, the due and proper nourishing of the system, and the securing of its full complement of happiness, by an increase of physical culture, based upon sound experience. Not your muscular Christianity that develops muscle at the expense of the brain, and brings down the Bible to crown the whole with absurdity, but real, practical, physical, education that shall make instruments through which the immortal is to express itself, fit for the work it has to accomplish. Then that is only the beginning. After this there is the due regulation of the intellect in its proper portion. People often speak of reason and intellect, as though they were one and the same thing; I don't think they are. Intellect is very proud, and thinks it is able to solve every mystery, and so when Spiritual mysteries are submitted to it, in its solemn wisdom it dismisses them as beneath notice. In reality it is the other way about. Let men understand that intellect is the servant of reason, and not its master, and then will come an era of examination, and the intellectual condition of man, that will make his condition better and wiser than it is. You have first the spirit and the spiritual faculties of man's nature; these must be unfolded and their power brought down to suffuse the intellect with their holy influence, and then the intellect, being illumined, will permeate the physical structure, and endow the thought with life and vitality, the living spirit; then men and women, will inevitably walk in harmony with the principles of harmony, flowing through their beings unimpeded by external or abnormal conditions. The sum and substance of it all is this; rightly educate humanity, and then humanity will need neither jury nor judge.

Q. Does crime originate in the human stage of development then?

S. P. Yes.

Q. Is everything perfect until it comes to man?

S. P. No.

Q. Then the quality of perfectness has nothing to do with crime? What I mean to say, is, that being imperfect does not necessarily involve crime?

S. P. No. We might say that when a planet busts up, God blunders, and yet we think there is sufficient evidence in the world, to show us that God don't blunder, and that it busts up just as much in accordance with law, as the aggregation of the atoms for the formation of another planet. If a man evinces virtue, so-called in his career, it must be virtue, solely, because in harmony with the laws governing its expression. Is sin, less with law than virtue?

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

## OUR MEDIUMS.

A contemporary speaks of a medium:

"As one to whom nature has given a modest, retiring, and perhaps painfully nervous temperament, which any sudden shock may temporarily disturb in its normal vibrations, but which if allowed to work (as such delicate machinery should,) quietly, and without any disturbing element—either of spoken word, or antagonistic magnetism—will give the investigator who may call on him, the greatest degree of satisfaction."

Undoubtedly this may be the case with some of the mediums of Boston. Admit that it is so; should such a one come to the front as a public test medium—liable at any time to meet such a disturbing element—receiving any such element who may pay the sum of two dollars? Is an investigator to blame if he approaches a medium in the condition common to most investigators—doubting, yet wishing to establish the truth of spirit communion? And does an investigator study the philosophy of Spiritualism, before he examines the facts on which it is based. Decidedly—No! And Spiritualism has no right to endorse those mediums as public carriers, who in reality are only capable,—by the admissions of our contemporary—to be private messengers.

We write this in no captious spirit; our object is the discovery of truth and its application. If it is required of the investigator that he should be familiar with the fundamental principles of spiritual philosophy, certainly we should expect the mediums to be conversant with the laws governing mediumship. Are they? Again we answer No! Emphatically No! And underlying this fact is the basis of the many evils with which Spiritualism is beset. If mediumship is a science,—as all are willing to admit—founded on laws the most rigid and exact, should not mediums be developed in accordance with these laws? Will not every violation have its attendant results?

We have only to turn to the "Mediums of Boston," for an answer. That something is lacking, with some of our mediums, is painfully apparent to every candid and impartial Spiritualist. We have no particular case in mind, but speak in general terms, from personal observation, and investigation.

Who is at fault, and what steps are taken to remedy the evil in the future? It has been estimated that one person in every seven is capable of being developed as a medium. It needs not this mathematical calculation, to assure us that mediums are constantly being developed in our very midst. But how? Why in the majority of

cases as in times past, by circumstances. No attempt to profit by the experience of the past,—even if there was opportunity to obtain that experience. This information should be obtained as easily as you can purchase a spiritual paper; and had it been during the past ten years, we should not now have so many half developed mediums—test, trance, and physical. How many Spiritualists even, can tell the rules governing the development of mediumship.

A well known English writer in speaking of development has said:

"Yet for this end, a vast amount of experience, knowledge, and judgment is needed, and, to my mind, there is a responsibility attached to those who undertake to promote the development of media, which no one should lightly take upon himself. He should at least be satisfied, that the moral status of himself and associates is such as to afford ample protection against the insidious workings of spiritual enemies."

A true statement; but "fools rush in where angels fear to tread." A few friends, some of whom are unsuited for such a purpose, gather round, in curious wonder. The surging elements outside the medium, push and wrangle to obtain the mastery; no order, no system, no knowledge this side, on the part of the conductors of the circle to control them, and circumstances decide the fate of that medium. Spiritualism has another sign board; for many a traveller in the path of life, the road divides at this point—one leads to truth and the other to error; he pauses to glance, and unless its directions are unmistakable he chooses the one most travelled; it has an easy slope downward, and he may never again be so fortunate as to near a point, from whence he may obtain a glimpse of the Temple of Truth.

Is the picture overdrawn? Has there been that attention paid to the Philosophy which its intricacy demands? We have the greatest charity for any person who may possess mediamic gifts. But we love the Truth so much the better, that we dare to say that there are, among the Mediums of Boston, persons who possess the gifts of mediumship, but so pampered are they by the flattery of ignorant friends, so satisfied are they with their worldly surroundings, that they have no higher aspirations, and have no idea that their power is so slightly developed—that they are not qualified, nay more, are doing a positive injury to themselves, and the world at large,—to stand forth as public mediums.

When Spiritualists demand of their papers, that they give instruction rather than flattery; when Spiritualists will dare to criticize their own faults, rather than those of others; when Spiritualists will unite for mutual improvement and development rather than divide by personal jealousies and opinions of worldly conditions; when their "individuality" is so strongly developed that they will stand true to their opinions,—let their actions be consistent with their belief; then shall we have better things, then shall we thank those who attempt to reconcile our faults with our conditions, and reject those who would continue us in our error.

When the Scientist shall have lived as many years as it has months, (which it will unless it outgrows its usefulness,) we desire to look back on our record, and feel that we have always lived true to the Philosophy of Spiritualism. Journals create, or rather should create public sentiment rather than follow it. Especially is this the case with one, which aspires to educate the people,—to instill progressive ideas. It should sound the upward note while it leads the advance; new recruits should have the benefit of past experience, and be educated thoroughly in the first rudiments, while the whole mass, moves forward; Judgement should be thrown forward, eager to detect the false while it disseminates the true. And Consistency should be in the Council that the procla-

mation should have a harmonizing influence in so immense an army as such a one—the army of Truth,—would grow to be.

#### IMPORTANT TO SUBSCRIBERS.

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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.

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

#### EDITORIAL PARAGRAPHS.

AMERICAN spirits sometimes go a long way from home to manifest themselves; but when they take this trouble they are usually recognized. M. A. (Oxon,) who was our London correspondent, sent a letter to this country, asking that the truth of certain statements made there by a spirit be verified; Dr. Eugene Crowell, of Brooklyn, took the name and address, and verifies the message as given by the spirit. When an intelligence gives names, date, and other particulars, whereby his identity can be established, it is far better for themselves, Spiritualists, and the world at large, than tales of family difficulties, or individual expressions of happiness, and opinions of the spirit world. But—there are all kinds of people in the spirit-world.

WE HAVE no room for "long-winded" reports from lecturers travelling through the country in which the pronoun "I" is only varied by india rubber advertising notices otherwise known as puffs. There are already publications enough engaged in this business.

SOME of the "Mediums of Boston" don't want to see "Diogenes" and we have an amusing account from a gentleman who sat with one of them, and was mistaken for the *Scientist* representative.

ONE NUMBER more, and a new volume of *The Scientist* will commence. Have you any subscribers to send us.

WE ARE asked if we ever endorse any medium. It is not our intention to do so at any time, unless it should be in consequence of witnessing manifestations under the STRICTEST test conditions. Then we would say, we believe such a medium to possess the power she claims to possess. There is so much fraud and deception in Spiritualism, as well as in the rest of the world, that the best of investigators are liable to be deceived.

HOW LONG will Spiritualists submit to the baseless imposters which are now forced upon the public as Spiritual mediums. Even when they are exposed, in a manner leaving no room for doubt, there seems to be no disposition to prosecute or attempt a prosecution. Blazing advertisements, "Spirit flowers, Spirit-music, Spirit hands in the light &c. &c.," are advertised for Sunday evenings, and the unwary investigator tumbles in, to what he supposes is a Spiritual seance. If no other remedy could be devised, at least the advertisement could be covered with a warning, which would soon break up this business.

NEXT TO running a Western newspaper with backwoods-men to deal with, is the fun of editing a Spiritual newspaper and receiving wild Indians just from the war dance, on the war path or otherwise. The window of our office is in the East—the door is opposite, in the West. So then if we don't like the style or company of any individual or individuals who come to see us, we shall invite them to "Go West," and they'll go, suddenly too.

#### MRS. HARDY.

SOME twelve persons, mostly representatives of the Press, were present, by invitation at the residence of Mrs. Hardy, No. 4 Concord Square, for the purpose of holding a circle under test condition. The first duty was to secure the table against the possibility of any intrusion. The carpet which surrounded the table, and fell from the sides to form the cabinet, was tacked to the floor, exceedingly close,—a paper of tacks having been brought by one of the committee. The circle was then seated, the lights reduced, and the manifestations waited for. After half an hour, more or less, had been consumed in conversation, by direction of raps the lights were turned up, the aperture at the top of the table uncovered, and instantly there was an appearance. To attempt to describe just what we did see, and just what took place would be to say as follows: The form of a hand appeared; the back of the hand was turned towards the circle; it did not alter its position in this respect during the evening, but simply presented itself; four different personages purported to manifest themselves, but we could distinguish little or no difference in the shape of the hand or in its method of manipulating the fingers. A chain placed on one of the hands was carried to the floor. Another presented some lace a portion of which was cut off by a lady on the opposite side of the circle. At the close of the sitting, which lasted over an hour and a half, the committee re-examined the carpet; two tacks seemed to have been disturbed, but if so, this may have been by the motion made in arranging the top of the table.

#### PEARLS AT SEANCES.

A MONTH or two ago a description was published in these pages, of a seance held at the house of Dr. Spear, of Alexandra Road, St. John's-wood, and particulars were given of the manner in which, through the mediumship of a gentleman in private life, pearls, corals, and precious stones of various kinds, were brought by the spirits. They fall both in broad daylight and gas-light; frequently they drop one by one on the table while he is at dinner. He has noticed that some motion on his part tends to promote their falling; the force used by the spirits in producing many of their physical manifestations is drawn chiefly from the head, hands, and feet, consequently, when he moves his hand or his head, corals or pearls are more apt to drop than at other times. We have seen them drop upon the table in daylight, and once saw a piece of coral drop upon a book which he was holding in his hands in the garden; the piece of coral rolled off and fell upon the gravel. Although we looked for it and could not find it, he, after a pause, stooped down and picked it up, being able to detect it under such difficult conditions, in consequence, probably, of the spirits who had brought it influencing his actions, since the piece was so minute that it might easily have escaped the notice of an eye placed a short distance from the ground. He has also noticed that sometimes when he attempts to pick up a pearl or piece of coral the instant it has fallen, it disappears, it being necessary for a short period to elapse before it becomes permanent.

This particular kind of mediumship has been possessed by a lady in private life for many years, as is well known to many of those who have had the pleasure of frequently attending the seances held at the house of Mrs. Makdougall Gregory, of 21 Green Street, Grosvenor Square. The medium now under notice also, unfortunately, has objections to the publication of her name; she will, however, be readily identified by many London Spiritualists, by what has been just said. This lady also has noticed that the stones have a tendency to disappear if she touches them the moment after they fall, and she says that sometimes they did not appear to fall at all, but presented themselves just as if they had come up through the wood or cloth of the table.

Mrs. Gregory had a seance with this lady recently, and tells us that the medium saw her husband and son standing near her, and they said that they would bring her a gift to show that they were united in their efforts to guide and help her. They then said, in relation to some home troubles, "Lessons of life are given and taken in a household." Then a large pearl to which a small pearl was attached fell upon the table, the one being intended to represent the father and the baby pearl the son. This message was then given, "Remember, dear mother, that of pearl is the gate through which you will enter into the city of the Lord. Sorrow and suffering are the stepping-stones which bridge the path from earth life to this gate. Good night, dear mother; the good work progresses, and the reign of righteousness, for which you have worked so hard, is near."—*The (London) Spiritualist*.

## UNION.

Oh, let us have union—for union is strength,  
Our beautiful banner upholding,  
Then bear it aloft in the pure light of Peace,  
Its radiant colors unfolding.

Oh, let not the clouds of dissension and strife  
Obscure the bright sun in its dawning,  
For eyes that are weary are watching for light,  
The flushing of Truth's Golden Morning.

And touched by the bright, golden finger of truth,  
The heart's fairest buds will be blooming;  
And many a radiant jewel of thought  
Will flash into light through the glooming.

Oh, let us have union—the union of souls,  
One thought and one purpose uniting;  
Let us stand side by side in the battle of truth,  
The good cause for which we are fighting.

Oh, let us have union—the union of hands  
That are tender and warm in the clasping,  
Yet shrink not to strike a firm blow for the right,  
While tightly truth's battle-blade grasping.

Oh, let us have union—a union of voice,  
One glad song of harmony swelling  
For freedom of thought, for freedom of mind,  
For peace and good-will on earth dwelling.

Oh, let us have union—for truth's golden light  
The soul's deepest shadows are rifting,  
And over the dark, foaming river of death,  
Love's rose-tinted cloudlets are drifting.

Oh, let us have union forever and aye,  
Faith's star in our hearts ever shining,  
And God and His Angels will prosper the right,  
And give the dark clouds silver lining.

KATHLEEN.

## HISTORICAL AND PHILOSOPHICAL

## THE WAY OF THE SPIRIT.

BY THOMAS W. SILLOWAY, A. M.

ALL things of which we take cognizance are aggregations. There is no body not made up of particles, each of which is devisable, decending to what we call the atom. This even is no finality in an absolute sense; it is only our theoretical unit or ultimate particle, liable at any time to be again divided, and so removed, yet nearer to the infinity of smallness. The discoveries already made by chemistry and the microscope, causes that philosopher to press his finger to his lips, who, in an unguarded moment would say, "this is the end." He pauses before the august presence of the fact, that newly discovered chemical law, or more powerful lenses, may divide all again, making his present data coarse and too material to be named as being far down, or up, in the scale of possible gradation. The rock formations of the globe are only concretions. Granite, the oldest of them all, and extending the lowest down, is made up of materials older than itself. It is composed of grains of quartz, feldspar and mica, inordinately mingled and cemented—each having an identity, nature, and history of its own; ancient—probably very old, when they became associated, and into the granitic mass were formed. Grind a piece of the stone as fine as you may, you have not approached the atom; next, dissolve a single particle; it has then only been re-divided into immeasurably small parts, but no end, nor so much as the reasonable anticipation of one, has been attained. Dilute the mixture, take the smallest amount that can be handled, and again dilute it, there is yet, no finality, you are sure it is not the end. In despair you take of this, a small drop, and consign it to the ocean; practically, it is lost, and gone from you forever; theoretically, it is not. The philosopher whose feet stand secure, on fact and immutable law, says "my labors have practically ended now, but no end has been reached. I know this as fact, and this knowledge, added to my own helplessness, enables me to look into, but not through Nature, but so I am able to more clearly get an impression of the greatness of its God."

The philosophical investigator discovers no spot at which he can repose. His means of investigation and discovery exhausted, he rests simply, always conscious of great possibilities existing beyond; and he is ready to receive without astonishment, new light when evolved by a brother investigator

who may be more favored than himself, and able to explore beyond. No microscope has yet been made so perfect, but that one more powerful may discover to us a smoother finish, a more intricate, nice construction, to the seeming end of the bee's sting, than has, yet been seen or known. Telescopes enable us to look comparatively only a short distance into the vast realms of space. Probably the best now known, are very poor compared to those that are in coming time to be. It isn't too much to presume, that both microscope and telescope, will be superceded by vastly better machines than the best now in use.

If space permitted, and it was reasonably germane to my theme, I should stop by the way, and urge, that possibly, yea, probably even, an ability in the human domain, not yet developed or discovered, will be better media and machine, than microscope or telescope, or knowledge of chemical law, and of all scientific law as well. This is the nineteenth century, and we say, "it greatly transcends the ninth." A single thousand years has produced much, and we glory in the achievement and advance. It is only the nineteenth century, and not the twenty-ninth, nor the twenty-ninth thousandth, which will in its turn come, and by and by, afterwards, be looked back to, and called an early one, in the long-time-history of the world and human race. Eternity is long. Let us not doubt too much, nor boast, and in our flattered condition hold a farthing candle up to the sun.

Now walk back over the ground. We say added atoms make particles, and these combined produce concretions, varying in size from the mote loitering about in the sunbeam, to the great New Hampshire Granite Hill, held down everlastingly by the same law, which as securely controls the mote in the sunbeam, of which hills the mote was once a part. This great law of composing particles; this "atomic theory," which has to do with all material elements, obtains also in things outside of them.

It is not more manifest in granite hills than in human bodies, that stand upon or walk over them; and no more in the human body than in "the spirit that is in man." We do not realize the meaning and import of the old familiar statement.—"Precept must be upon precept; line upon line; here a little, and there a little. We do not enough comprehend the doctrine of growth. The building process. The doctrine of concreting—of making spiritual granite out of the elementary constituents. We assume too much, when to call the mass original material—granite, or a human body, or a spirit. Physical, Intellectual, Spiritual element germs, these are our trinity. Let us not be alarmed at the word. To properly develop and use these, the first helping the second, and that thus helped, aiding the third,—like Faith, Hope, and Charity, the greatest being the last,—to develop these, making the third transcendent, is the large work, and purpose, and mission of an earthly life. It is what, and all, a human being is passed from the cradle to the grave for. Life isn't an end.

"All that live must die,  
Passing through nature to eternity."

The baby just born, other things being equal, is possessed of these elements or germs. It is possible to develop all. The work, however, in the best specimens is but partially done. Never the instance where perfection has existed. The omissions and commissions, in each individual, are ample in number and amount, to show at least that the being was developed on earth, and not in heaven.

Sometimes, as in the Red Man of the Forest, "Lo" has a splendid physical form and organism; scanty intellectual development, and scantier spiritual. Again, the dyspeptic, pale, and lank student may have an undesirable body, a wonderfully comprehensive and trained intellect, "a giant mind," yet no especial ability nor inclination to think thoughts concerning "divine things." Yet again, a poor and famished body, emaciated by poverty, and a mind undeveloped, no learning worth the name, may be linked to a spiritual estate—"the world cannot give nor take away." And so you may arrange and rearrange until you exhaust the transpositions.

These varying conditions are possible ever, but the best results are brought to fruition only, when the spirit is developed out to the extent of its earthly possibility, and as before suggested, this is most thoroughly and directly done by aid received from the pre-developed condition of the others. So, everything done in the way of administering food, or invigo-

rating element of any kind to the body, and of furnishing supplies to the intellect, from books, works of art, communions with nature, or exchange of thought with other humans; these all directly tend to the advancement and expansion of the spirit. They are machinery with which it may work.

Take the germ of physical element in the babe,—it is but a germ,—administer proper food, air, and exercise, withhold such things, and refrain from such action as will injure, and a good, physical body results; neglect to do as named, to the entire body or to any part, and there is less of what we would have. Cramp the feet, as do the Chinese women, and only little feet come. Confine a board to the forehead, as some Indians do, and the forehead is flattened. So of all the body. Put it in arctic regions and the stature is reduced; in more congenial and temperate regions it becomes large.

So of intellect; avail yourself of books, and of schools, of intercourse with other minds, and the law of like begetting like, operates, and an expanded mind is. Withhold these and there is the reverse. The spiritual element is governed by the same law. Feed it and it thrives; half-feed or starve it, and you have only an exact relative gain. This law is fearfully exact. The healthy body, with vigorous brain to think, muscle to endure, facilities for locomotion, and exchange of thought, these all are the direct agents of intellectual expansion. The mind developed, something of what is possible to be known acquired, desire for "more light" is excited, and this projects its influence or force to the spiritual and stimulates action; it is prime minister to it, and thus these preceding elements combined, acting, aid the spirit in its development which is greater than all.

Every one is born with these germs, and they are developed afterwards, either one of them alone, and more or less in degree, or any two of them combined, or three together, which is the ultimatum of success.

It is no place here, to enter into a metaphysical consideration of questions pertaining to the mission of physical pain, and ill conditions of the body; nor of afflictions, and disappointments, and the troubles that come to the mind; nor either of temptations, and transgressions even, that at times control the spirit. Enough that these are possible and act, and that experience and intelligence argues, that the law is good; these elements are essential for the development, and preservation, and expansion of the realm in which they reside. We pass the point with the foregoing incidental remark.

When the spirit and body part companionship, then the person is said to die. Then the former begins its new and permanent career. It begins as a small, or as a large spirit, as it has not, or as it has, "gained other talents also." Its ability to comprehend spiritual things; to experience the joys of the ensphered condition, is as the capacity of its dimensions or power. We may not doubt but that the measure will be full. It may however be of the capacity of gill or gallon. It is a spiritual aggregation. As the physical body of the savage or the man of civilization is made up of parts, as the mind of the scholar and philosopher is like conditioned, so is their spiritual estate. It is a result, where "all the building fitly framed together groweth unto an holy temple in the Lord." To many the thought comes, and obtains, that one may live a long life of transgression, and finally, by an act of repentance, or "conversion" as it is termed, rid himself of all, and at once become a saint. Such, consider that as a school boy with a wet sponge would cleanse his slate, the whole may be blotted out by a single act, and forever.

This is not so. Old passions and practices are possessed of much vitality. A contention with them long continued, even unto death, is all that ensures protection, and a perfect success. The man of three-score years may be but a babe in spiritual element. It is "growth in grace." Growth precludes the idea of full development and perfection at the start. The act of going out of the body, early or late, does not determine the spirit's capacity, but the use made of faculties during the stay in the flesh determines all. There are saints young in years. "There are first, that will be last, and there are last, that will be first."

There are two especial points involved in the foregoing, and on which questions may arise; one is, "will not the less developed spirit be unhappy, as it observes those of the higher grade, and if unhappy at the start, always in the rear, or in a lower plane, compared to others advanced, will it not, as a

consequence, be forever unhappy?" In answering this, waive the solid and substantial ground, that a being of infinite love, wisdom, and power, would never have created, and forever continue an infinite unhappiness and evil. This we waive, and say, that every principle of sound philosophy and common sense, our commonest observation, condemns the theory. We have it as law, that ignorance is in a sense bliss. The savage is never unhappy, because he does not have a knowledge of celestial spheres, as has Herschel or Kepler or Ferguson. The masses of comparatively educated men are not unhappy, nor especially merry, because they are not versed in special science, as was Humboldt and Agassiz; nor is the well meaning and devout Christian disturbed and discouraged, because not capable of generating pious thoughts and estatic conditions like Fenelon or Wesley, or Ballou, or Channing. A fountain does not rise as high as its source. The lesser never comprehends the greater. Those lower down, have little capacity, more than to take cognizance of the fact, that transcendent conditions exist. The school boy may admire the story of Humboldt's achievements, and travels, and life; he may aspire to be like him, but a thousand insignificant things disturb him more than the thought that Humboldt is his superior. He has not a full power, to so much as know, that he cannot think as many, and as large thoughts as his peer; and so, the spirit of less capacity in the spirits' realm may look on and admire, but these will be the shadow cast backward, and on him who thus admires and looks.

And what of the advanced spirit, looking back on his less fortunate companion? Is he or she thus glorified, unhappy because the other is not? Just as the astronomer and scientist is, when he casts a backward glance on his fellows—a momentary flash, and desire for their advancement; a consciousness of willingness to help—and then rising in its majesty, the great mind, and greater spirit, soars away into its more legitimate employment and realm. No jar or discord is theirs, here or there. No friction to the machine.

The next thought and question is this, "Will not a consciousness and remembrance of the fact of this undeveloped condition, being the result of neglected opportunities while in the flesh, be a source of perpetual sorrow and remorse?" If a person or family, who has lived in a house dilapidated out of repair, and ill-fitted for the comforts of good habitation, removes to one well-constructed, convenient, and as they would have it, will remembrance of ill conditions while in the old one, or thoughts even of past neglects more easily remove? will these largely annoy? Will not thoughts full of gratitude at the improved conditions and deliverance at last, so employ the attention and time, as to disincline them to meditate overmuch on the past. It is not a law of our nature to be disturbed seriously, nor long, by thoughts of regret at what we are not. To attain, to obtain, to go on, and up, is the absorbing element and propelling power.

"The soul, uneasy and confined at home,  
Rests and expatiates on a life to come."

And this is natural and our common instinct, for

"Man never is but always to be blest."

The vision is to be realized. Each member of the great family is an heir—heir of immortality and never ending life. All stand in the great vestibule of the other life, and are waiting.

"With only one thin wall between  
This and the other world serene;  
Waiting to take that one step more,  
When opens the celestial door;  
And then, with the sudden splendor blind,  
Hear the great portal close behind."

#### ILL-FATED HOUSES.

AUBREY notes: The Fleece-tavern, in Covent-garden (in Yorkstreet), was very unfortunate for homicides. There have been several killed there in my time. It is now (1692) a private house. (From a note in a copy of Aubrey's Miscellanies, in the library of the Royal Society, we learn that Clifton, the master of the Fleece-tavern, hanged himself, having perjured himself.)

At the sign of — over against Northumberland-house, Charing Cross, died the Lady Baynton, eldest daughter of Sir John Danvers of Dansey. Some years after, in the same house, died my Lady Hobbey, her sister, of the small-pox; and about twenty years after, died their nephew, Henry Danvers, Esq. of the small-pox, aged twenty-one, wanting two weeks.

## FOSTER.

## ONE WAY TO MAKE CONVERTS.—RECOGNIZED TESTS.

WRITING to the St. Louis Republican from New York, Mrs. Burnham says in her last letter,—Charles Pope, of St. Louis, took a back at the other world's affairs, on Monday evening, and to make the circle strong and the current complete, your correspondent sat between Pope and Foster, and opposite a gentleman who should be called the great American skeptic. Lots of exposes have been published here lately that have aspired to show up Foster, but failed in every particular. One man earnestly requests parties visiting this medium to watch his hands, to closely watch him as he leaves the room, as he most always does. Well, this evening we were in the back parlor, with quite a number beside, when a modest, quiet gentleman called for a sitting. Foster was loth to leave his friends, but we insisted; he passed through to the front room and told the new-comer to write the names of deceased friends or relatives on the slips of paper, carefully fold them and place them on the table. Returning to us, he left the stranger to his literary efforts. Conversation was very merry for a few minutes, Foster in the gayest spirits, when suddenly he turned pale and dropped his cigar, saying: "That man has called up the spirit of a drowned man, who has come directly in here to us, and is hovering round Pope." Mr. Pope smiled, and said he couldn't call to mind any drowned friend of his. The man in the front room continued to write, when Foster sprang up exclaiming: "George! Yes, George! I will." He went hurriedly into the front parlor, sat down, held out his hand to the thoroughly startled gentleman, and continued: "I am George—George W. Huson—who wants to say to you, Henry,—your name is Henry Gage, is it not?" The man bowed. "He wants to say to you that Freddy will get well, but the homœopathic treatment must be abandoned. You have a homœopathic physician now, Mr. Gage?" Mr. Gage bowed again. "George is a tall spirit, with flowing beard: he is quite lame." Mr. Gage was mystified; he asked, "Will George tell me how he became lame, and when he died?" Foster turned as if to listen to the informing spirit, "You will, Oh, yes, you will write through me?" Then snatching up his pencil, he wrote, "I was wounded in the knee by the bursting of a toy cannon when Henry and I were boys, and died in Canandaigua, of consumption, two years ago," which was the truth. Mr. Foster then produced the initials of several parties called for on his arm in writing letters, very distinct and blood red. To witness this last phenomena we all closed in around the table, when Foster took up the papers, hitherto untouched, that were folded on the table. As the third touched his forehead a ghastly pallor overspread the extremely florid face of the medium. "Why, Pope," he says, "though this gentleman has called this spirit here, he comes as much to you as to him, his name is Asa, he's a slim gentleman with high prominent nose, he was drowned in Biddeford pool." "Good God," I ejaculated, "Mr. Pope, it's Asa Smith, Mark's brother." Then finding the assembled shades were friends of the whole party, we made a family affair of it and sat down. The whole interview was entirely satisfactory, and some very strange things were done and said. People it were impossible for Foster to have ever seen or heard of were described as they appeared, wearing the earth forms through their long sojourn in the spirit land. A female relative of Mr. Pope, long dead, told him of her constant watch over his affairs, told him how she and an aunt of his died while he was yet a boy, and tried to make themselves manifest in a picture which he had taken a long time ago. Mr. Pope has the picture, a photograph with two female figures mistily seen in the background, whose identity he had never made out. They also called to his mind the occasion of another visit they paid him, when up in the mines of California he was stricken with the fever. Mr. Pope asked this aunt if she would tell him the name of the party to whose faithful attention he owed his life—as a last test—and Foster immediately wrote: "Her daughter is entering your theatre at this moment, out in St. Louis, and the lady herself is in New York to-night with her grandchildren." Every word being correct, for it was Mrs. Agnes Booth's mother who took care of Pope when sick, and is now with Mrs. Booth's children in this city. As the gentleman started off for Booth's Theatre to see the first of Henry V., he said: "You can write me down beside Joe Jefferson

(who is a devout believer), for I never had such strange and unaccountable demonstrations of this mediumistic business brought to me before, and I acknowledge I am utterly confounded by it."

REVIVALIST HAMMOND and Theodore Price, a Spiritualist exhorter, attacked Joliet, Ill., at the same time. Hammond had a street meeting in excited progress, using a wagon as a pulpit, when Price drove up in another wagon. The concourse was immense, and Hammond begged them to disperse at once after the close of his meeting, without waiting to hear "that infidel" who was "in waiting to ensnare souls." Several clergymen joined in this request; but after the doxology only a few of the people left. Then Price went to work using the audience which his rival had gathered. Hammond triumphed, however, for the churches engaged the largest hall in the city, put in three cabinet organs, and got a great revival under way. The owners of the other halls would not rent to Price, and so his mouth was closed except for street preaching, and the weather got too cold for that.—*N. Y. Sun.*

MRS. HARDY'S Materializing Soiree, Friday evening last was largely attended, but the gathering included a large percentage of sceptics, which rendered the conditions so inharmonious, according to the theory of the Spiritualists, that the hands were very timid and slow in presenting themselves to view. Thus while the believers were furnished with a strong piece of negative testimony, the unbelievers were strengthened in their scepticism, and gave free expression to their convictions that the whole thing was a dashed humbug. After long and patient efforts to induce the hands to materialize, but with only partial success, the assembly resolved itself into a debating society, and a warm and somewhat bitter controversy, interrupted with irreverent witticism, followed. Mr. and Mrs. Hardy defended their claims with earnest eloquence, and one or two of their adherents suggested that the leader of the opposition was a buffoon and would have been better entertained by an exhibition of Punch and Judy, where the conditions of success are less delicate and exacting. A young gentleman of pugilistic aspect, a non-believer, resented the application of the term "buffoon" and indulged in subdued profanity. He afterwards became the spokesman of the sceptics and said the hands were kid gloves and worked by machinery. He was earnestly invited to prove his allegation, but did not. A suggestion was made that the controversy be adjourned to the sidewalk, and at a late hour the sceptical Jonahs departed. The disturbing or positive element having thus been eliminated, the circle was re-formed about the table, the light turned down, and a few soft airs were sung. The invisibles immediately responded by raps on and about the table, and a cloth being removed from an opening in the box, hands of various sizes and shades were readily shown, and in some cases grasped by the spectators. . . . At last, something appeared through the aperture in the table which was not a hand. It excited great curiosity, and after a close inspection nearly all present recognized it as the head of a little dog. Subsequently a hand appeared and signified by motions that this impression was correct.—*Boston Herald.*

## NOTES AND NOTICES.

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

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

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

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

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

Several questions proposed by correspondents remain over until next week.

## TO INVESTIGATORS.

## ABOUT MEDIUMS.

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

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

## AT THE CIRCLE.

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

GERALD MASSEY.

## WHERE ARE THE DEAD?

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

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

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

## A WORD TO INQUIRERS.

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

## REST FOR THE WEARY.

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

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

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

## SPIRITUALISM TRUE.

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

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

EMMA HARDINGE.

## TO FORM A SPIRIT CIRCLE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## ADVERTISEMENTS.

## SPIRITUALISM DESERVES INVESTIGATION.

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

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

A. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Berghem, Esq., C.E.; H. K. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Estlin 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. Meyer, Esq.; B. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volkman, 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. Swebston, 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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