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THE MEDIUMS OF BOSTON.

A VISIT TO A MEDIUM OF THE MALE PERSUASION.—DIOGENES IDENTIFIED AS AN EMISSARY OF THE SCIENTIST.—WHAT HE WAS TOLD BESIDES.—INFORMATION FROM THE OTHER SIDE, BUT A SMALL SUPPLY OF IT.—REMARKABLE BUT DOUBTFUL INCIDENTS.

MR. FRANK T. RIPLEY.

[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 experiment. 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.]

Now step I forth to whip hypocrisy.—Shakespeare.

ONCE again, I find myself in the Charlestown District, and, for the first time in the course of my rambles, I have had experience of a masculine medium. For some reason or other, and doubtless a good one, the majority of mediums are ladies. Excluded from various vocations, for no better reason than the disqualifying influence which tradition has attached to their sex, women have in this new profession of mediumship found a field in which their supremacy is unquestioned. The law of compensation may be said, perhaps, to find another example in this fact. However, I have got a specimen of what the sterner sex, as it is sometimes ungraciously called, can do in the mediumistic way, and I hope this article may derive an added interest from this fact.

Mr. Frank T. Ripley is a gentleman who resides at No. 20 Winthrop Street, Charlestown. He claims to be a trance, test, and healing medium, and his claims have found unqualified endorsement from no less an authority than the Banner of Light. Knowing this fact, I naturally visited him with an anticipation of great, not to say miraculous things.

It was probably three o'clock in the afternoon when I called at the advertised address and found Mr. Ripley ready for a sitting. Personally, he is a small man, perhaps over, perhaps slightly under thirty years of age and apparently enjoys but indifferent health—if such a possession is enjoyable. He has a light complexion, with an inclination to sandiness, an intellectual face, and an ample growth of hair both on the head and face. The expression of the face was, I considered, sorrowful and contemplative. Such is the man, now what of the medium?

"I would like a sitting with you, Mr. Ripley," I said, by way of introduction. "If you will take a seat about there," was his reply, pointing me to a spot in about the centre of the room.

I took a chair to the indicated position and sat down, and the medium sat opposite to me. He looked at me for a minute or so and then spoke as follows:

"I don't promise anything in my sittings. Now, I get the impression, before I go into the trance, that you are a reporter. It is just as if there was a sign, or printed board, held out on your arm 'Scientist.' That is my impression now, am I right?"

I confess I felt somewhat surprised, and I could not help thinking, what a splendid piece of evidence this would have been if it had been spoken by the first medium I ever called upon. But there is a little doubt, and a little question, that will insist, under the circumstances, in coming uppermost. I have visited, now, nearly a dozen mediums in different parts of the city, and, by the way, I visited Mrs. Wells who lives within easy gunshot of Mr. Ripley, and is, as Mr. Ripley admits, a personal friend of his. Is it not barely possible that my description has been signalled along the line, and that the sign-board on my arm was, in plain English, Mr. Ripley's memory of a description already given to him with great minuteness? My readers will please not to answer the question too hastily in the affirmative, because, it is now six weeks ago that I saw Mrs. Wells, and, moreover, there is the fact, in Mr. Ripley's favor, that he labelled me at sight, instantly and without hesitation, as the Scientist's servant, a very clever thing to do, even if he had had my appearance carefully pictured to him before. I will also record the fact that my dress was slightly different to that which I wore when I called on Mrs. Wells. If we set aside the supposition that my appearance was described to the medium before I called, I need scarcely point out that the direct and immediate discovery of who and what I was is a very remarkable circumstance.

So much for that. I admitted at once being asked, that the imputation was correct, and the medium then said that he saw a spirit, whilst still in a normal state, standing beside me, who told him she was Aunt Mary. That again would be remarkable only that Aunt Mary has been mentioned in my previous articles so often. Had Mr. Ripley seen the articles? He claimed in subsequent conversation that he had seen but one article. Asking him who was his control, the medium answered that he was controlled by the Indian spirit, Hiawatha, immortalized by the poet Laureate, and he also had for his guide the spirit of a little brother, named in the earth

life Henry. I also learned that he had believed himself to be possessed of mediumistic powers for two years.

Soon after this, having first admonished me to give him a fair report, which I hope I am doing, Mr. Ripley went into the trance state. He passed from the normal condition, as it seemed to me, very easily; one or two spasms, and the snapping of the fingers being the noticeable external indications of the change.

As soon as the trance state was reached the medium extended his hand and asked me how I was, in a feeble, weak, boyish kind of tone. "Is this Hiawatha now talking to me?" I asked.

"No, it's Henry," was the reply. Henry then, in a joking tone, remarked, "You thought you were going to catch my medium, didn't you, Mr. Reporter?"

I answered Henry, I had no desire to catch anybody or anything except the truth, and he on his part pledged good faith. "Now, Henry," said I, "I want you should tell me something from my spirit friends, if any of them are here."

"First of all, Mr. Reporter, I see that you came from over the water, I see a big city, and the letters P—A—R—I—S. That's where you came from."

This is at variance with fact. In one of my previous articles I mentioned the fact of a medium telling me that I came from Paris, and that she told me truly. But the fact is that having forseen a time when the mediums would have compared notes, or by some means identified me on calling, I have in some cases, where a proper noun has been used, whether for a person or place, substituted other names for those actually in my mind. For example, supposing I have an Aunt Jane, and the medium has referred to her by name, I have (in my report only), called her Aunt Mary. As a matter of fact, I have no aunt of either name.

I leave my readers to decide for themselves how it was that Henry came to fall into the error of supposing me to be a Parisian. Perhaps he had read my articles though his medium had not, without being aware of my little precaution.

Aunt Mary was brought up next, and I asked for a description of her. It was given correctly, almost word for word from the Scientist's previous reports.

How long has Aunt been in the spirit-life? "I asked."

"A good long time, several years, but I can't tell you exactly," was the reply.

I wish you would try, I argued. The medium after a minute's hesitation said it could'nt be done.

"How did she die?" I asked.

"Of a pain here," was the reply, indicating the stomach.

This aunt referred to did not die of any such cause.

I asked for a communication from some other spirit friend, if present, and the medium proceeded thus: "There is a young man present not so tall as you, and not so short as my medium, and he comes and puts his hand on your shoulder, on this shoulder,—no, on that shoulder—and says, "How are you?"

"I wish you would give me his name."

After a few moments, during which the medium assumed a listening attitude, the name of George was given. George who? "I enquired," another pause, and then "George Ellis," was given in reply.

I never knew any such person.

"Any one else present, I asked?" "There is another gentleman comes, he is light complexioned and looks very weak, and he says he died sudden, dropped right off like. "Is he a relative of mine?" "He don't say so." "Can you give me his name?"

A short pause, and then Charley was given as his name. "I don't remember Charley," I said. "Can he give his second name and where he lived." After listening to sounds to me unaudible for a brief space, the medium spelt out "Charley Williamson, Surrey Street, London."

I have no departed friend of that name, and never had any relations of any kind with any person whatever, living at the address named.

Again I called for more of my friends, and this time I was told this; "A little girl comes running around you, and holds in her hand a calla lily, a little light haired girl, with curls all down here, and she says she is glad to see you." I enquired her name. "Is it Lilly?" said the medium, "No," I returned. "Well, she comes with a lilly in her hand, that's what made me think perhaps it was." Several unsuccessful attempts were made to obtain this little spirit's name, and then I asked once more if there were any other persons present.

"There is a young man comes, a reporter, and stands right beside you with a note-book in his hand, and he has one of those little—what do you call them—pinned on to his coat, little bright gold things.

"A badge," I suggested. "Yes," a badge, with "Boston Press," on it. He comes to you. I asked his name, and a name was given. I knew of no such reporter either among the departed or living representatives of the Boston press. If there ever was such a gentleman I never heard of him, and he was no friend of mine.

"Now, if you want to ask me any more questions you can do it," said Henry, "and if you don't I'll go out of my box, because my medium isn't very strong. You'll tell him when he comes out whether I've told you right, won't you? And I want to say to you,—

"Do your best for one another,
Making life a pleasant dream;
Help a worn and weary brother,
Pulling hard against the stream."

I remembered hearing something like this at a concert some years ago and so I asked, "Is that some of your poetry Henry?"

Henry replied that it was not, but it expressed what he wanted to say.

I ought to note the fact that once or twice when I was sitting with my legs crossed, the medium told me of the fact, though so far as I could observe his eyes were closed all the time, and he requested me to uncross them. On my asking why this was necessary, I was told that it interrupted the communication.

Being told that there were no other spirits present, I then told Henry I had done with my questionings, and he at once took his departure, leaving Mr. Ripley in his normal state.

I do not feel called upon to hesitate in summing up this sitting. In the copious running commentary I have offered upon it my view of Mr. Ripley's performances is pretty plainly intimated. The reader I think will not have great difficulty in judging whether Mr. Ripley's description of me was the work of his guides, as he claims, and has all the facts which I can give him to help him to a conclusion. If Mr. Ripley's guides did really tell him, as he says they did, who I was, it is a remarkable piece of evidence on the subject. But the IF is a weighty one.

It will be noted that, in the trance state, not a single spirit was identified by any name known to me. How comes it that Aunt Mary should appear too, seeing that I never had one except on the theory that Mr. Ripley, having identified me as The Scientist's representative, was endeavoring to tell me al he could remember of my articles? Not a single fact did Mr Ripley communicate except that I was from the office of this paper. The little girl with curls and a calla lily—who does not see that this is an effort to make use of the little girl so often described in my previous reports.

If the medium had succeeded in giving a single fact in the trance state, in harmony with truth, there might be some room for arguing that his recognition of the Scientist's reporter was the genuine work of his spirit guides. But he failed first, last, and all the time to give even the faintest approach to a fact, and, for once in the course of my experience with Boston mediums, I do not hesitate to assert that the whole sitting was a humbug, the trance a transparent pretence, and all the communications so much twaddle, without even a tincture of truth's blessed flavor.

DIOGENES.

YOU ARE NOT to believe all that the spirits tell you, for not being visible in the body, you may be mistaken with regard to their identity, until you know them well: but "try the spirits" and receive no doctrine that they may put forth but that which you can reconcile with your reason, and you will be astonished at the wonderful revelations they will give you. From them we learn that those great men who devoted their lives to the promotion of science, for the good of humanity, are still progressing in knowledge in the other world, and their hearts' wishes are now coming to pass, and so they go on from age to age progressing in knowledge, and thus enlarging their heaven. Such men as Isaac Newton, Benjamin Franklin, Prof. Hare, Dr. Gall, and others of like *calibre*, are still finding out, more and more of the realities of their studies, and are thus able to rejoice continually.

ENGLISH NOTES.

WILLIAM H. HARRISON, the editor of the London Spiritualist, has again been permitted to enter the cabinet with the materialized spirit "Lenore" this time to touch, feel, and see the human face. The materialization stood by his left side; one of its hands rested on his shoulder, the other grasped his wrist and glided his hand twice over the human face. He says: "I twice felt the nose, lips, and teeth of a warm living human face on that sofa, beyond all mistake whatever."

Temporarily materialized spirits of this kind, robed in white drapery, and bearing some resemblance to their mediums, but differing from them in heighth and in other particulars, have been severely tested in the instance of Miss Cook's mediumship, by the electrical and other experiments of Mr. Varley and Mr. Crookes, and have been authenticated by the testimony of several respectable people, including that of Mr. Crookes, who has seen the medium and the spirit together. In the case of the mediumship of Miss Showers: Mr. H. M. Dumphy, Mrs. Corner, Mrs. Ross-Church, editress of London Society, and others have given testimony that the medium and spirits possess separate materialized forms for the time being.

ONE VERY interesting feature of English Spiritualism is the associations which are formed in the various cities and towns for the purpose of investigation. "Association of Inquirers into Spiritualism" is the familiar title which often meets the eye in English Spiritual magazines; and in some of the reports of their meetings will be found news of the development of new mediums, or some remarkable phenomena. And then it gives the members an excellent opportunity to have a social gathering, at which readings, selections of music, &c., constitute a very pleasant entertainment for a winter's evening.

A LECTURE ON SOUND was recently delivered at the Royal Institution, by Prof. Tyndall, and in several simple experiments he committed some very glaring errors. A scientific Spiritualist, who was present, comes out with a full statement, illustrated with diagram, showing the fallacy of certain deductions made by the Professor. The writer winds up by saying that the Royal Institution had better select a man educated in the severe and bracing school of Spiritualism to examine their experiments before they are submitted to the audiences.

A CORRESPONDENT in The Medium is agitating the abolition of capital punishment in Great Britain, and urges the Spiritualists to be true to the belief and take up the subject with the determination to accomplish the result which he advocates.

LOTTIE FOWLER, a prominent test clairvoyant medium of London, was present at one of the materialization seances given by Mrs. Showers. There were different voices of four spirits, and two materializations. She comments on the harmony necessary for the more perfect results, and says that under these conditions, for one hour the company had the privilege to talk and shake hands with the spirits who looked as like life as did the individuals sitting in the circle.

UNSCIENTIFIC SCIENTISTS.

BY ALFRED CRIDGE.

"THOSE, who are unacquainted with the details of scientific investigations have no idea of the amount of labor expended in the determination of those numbers on which important calculations or interests depend. . . . . There is a morality brought to bear upon such matters which, in point of severity, is probably without a parallel in any other domain of intellectual action. The desire for anything but the truth must be absolutely annihilated; and to attain perfect accuracy no labor must be shirked, no difficulty ignored. Thus, as regards the determination of the velocity of sound in air, hours might be filled with a single statement of the efforts made to establish it with precision."—*Tyndall on Sound.*

THIS is precisely the frame of mind applicable to the investigation of any subject; and is, if possible, more necessary to the consideration of mental and spiritual, than of physical phenomena. Yet, has any noted man of science adverse to Spiritualism—have Tyndall, Huxley, Agassiz, Carpenter, or any lesser "lights" (if the light that is in thee be darkness, how great is that darkness!) ever undertaken to investigate Spiritualism on the basis of a "morality without a parallel," with the "desire for anything but the truth absolutely annihilated"? When they investigate it in this spirit, it is to be hoped they will be heard from. Meanwhile, their opinions as theories are valueless in comparison with those of *un*-scientific people who "know that whereof they affirm." The great trouble is that scientific men throw overboard all scientific methods the moment they undertake to investigate Spiritualism. They "shirk" the "labor" incidental to visiting a score or two of mediums, still more, that of developing mediums in their own families. They "ignore" the "difficult" conditions requisite to the phenomena, as well as the difficulties arising from the ignorance or the fraud of real or pretended mediums; and expect everything connected with the subject to be at once made clear to them as the only alternative to an *ex cathedra* denunciation of the same as fraudulent and worthless.

"To the French and Dutch philosophers we owe the last refinements of experimental skill to the solution of the problem" of the velocity of sound in air. To what class, school, or nationality of "philosophers" have we to look for the "solution of the problems" appertaining to the relations of the spirit life with the present? We shall probably find it easier to make than to mend. Spiritualists should themselves become philosophers and scientists.

"In dealing with nature the mind must be on the alert to seize all her conditions; otherwise, we soon learn that our thoughts are not in accordance with her facts.—*Tyndall on Sound.*

This, again, is just where materialistic investigators miss it. Their minds are not "on the alert to seize all her conditions." They allege that Spiritualism will not stand scientific investigations, because the phenomena are not susceptible of reproduction when certain external conditions are the same as those of other times and places where these phenomena are alleged to have transpired, ignoring the probable absence of other conditions, which may be mental or spiritual, as well as physical, a thought being as much a fact or a condition, as a thing.

ANOTHER CHILD MEDIUM.

HAND-WRITING WHEN NINE DAYS OLD.

A CORRESPONDENT asks for details concerning the child medium, a brief notice of which appeared last week. As fully as we can give them, they are as follows: Some months since Baron Kirkup, of Italy, became a grandfather, and the spirits wished to give a proof of their power by writing through the mediumship of the infant. Accordingly when it was nine days old, the mother seated herself with it in the Baron's room, in the presence of six witnesses, when in an instant the baby was seen to have a long ivory pen, previously concealed in the room, in its hand, which it held like a dagger while it wrote the four letters R. A. I. D., the initials of the four literary spirits who conducted the spirit correspondence to which we referred last week. The pencil fell from the child's hand, but was again placed there by the invisibles, when the following message was written: "Non mutare questa e buona prova fue cosa ti abbiamol detto. Addio." (Do not change; this is a good test, it is what we promised you. Adieu.) The account is dated and signed by the six witnesses, as well as by Baron Kirkup.

SHORT-HAND NOTES.

THE performance of Romeo at the Boston Theatre was a Riddle—George Riddle. . . . SLEIGHING leads to slaying. Since the advent of runners in Boston and vicinity this season, something like forty horses have ceased to exist—except in Ward's bone factory. . . . THE end of a thing—an ox-tail soup. . . . A SINGLE woman from 25 to 40 has no particular age—so far as her own information goes. It is wonderful, however, the length of time she is getting from 25 to 30. . . . AMERICANS are not great for composing music, but they are "some" for being composed by it. The number of somnolents in most any of our audiences illustrates the assertion. . . . SLIGHT-OF-HAND—those who wear No. 1 gloves. . . . Lean, flat, men are generally round the most. . . . Although there are innumerable jobs, the U. S. Senate is about to lose its best Carpenter.

Historical and Philosophical.

TRANCE AND INSPIRATIONAL SPEAKING.

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

II:

CLASSES OF MEDIUMSHIP.

HERE let me state that for ordinary purposes it is well, to divide mediumship into two distinct classes, namely the physical and psychological; or, perhaps, more correctly speaking, material and mental phenomena.

12. Trance-mediums usually exhibit one of two phases, and in some cases the two phases are found in the same medium. The first phase I should denominate the automatic control, and the second I should entitle the psychological control. Thus we find that trance-mediumship is a control of the individual either perfectly—or automatically, or it is an unconscious state of control, but not an automatic one. We have already seen that it is dependent on the existence of a power or force.

13. I must direct your attention to the consideration of question three of section three previous to dealing with the other numbers. Therein I stated we must consider their (the trance-mediums) experiences while exercising their mediumship. By thus practically illustrating this matter, your minds will be prepared to understand what will follow. That I may do so to be best understood, I will, with your permission, state the results of my own personal experiences in this matter.

14. The first essential I recognize is the closest possible approximation to absolute health, bodily and mentally. The second condition is, that I be surrounded with harmonious persons and congenial influences. These conditions being present, I seat myself at the desk, and try to absent my mind from my surroundings. The first feeling I experience is usually a species of electric current passing mildly and gently down the arms, on the outward sides, culminating in a shock as it reaches the hand. The current appears to spread, to re-act upwards, and to permeate the brain, more especially the superior or upper portions. The regions of Ideality, Sublimity, Benevolence, Veneration, Causality, Eventuality, Comparison, and also Firmness and Constructiveness, are more or less excited. The current, I have mentioned, induces a pleasant, soothing effect; and a stupor, accompanied by a sensation of falling backwards into nothingness, terminates my consciousness. The entire series of operations, though, always gives me the idea that they have more of the nervous than the muscular connected with them. My return to consciousness is seemingly like rising up out of a deep void, accompanied by a buzzing, dizzy sensation in the head, sometimes accompanied with severe bodily fatigue, but more frequently with nervous exhaustion. You will, therefore, perceive that my mediumship partakes more of the nervous and mental than of the muscular and automatic.

15. The body and nerves being closely allied on the one hand, and the nerves and the mind being as intimately connected on the other, it follows that if the consciousness of the medium be overcome, in accordance with either of the statements just made, the results will differ precisely with the method adopted. This consideration will enable us to determine the differential values of this class of mediumship, and enable us now to deal with the second question of this consideration, namely, "The value of trance-mediumship as a means of communicating with the inhabitants of the spirit world."

16. The fact of an organism being completely under the domination of a controlling agent, necessarily leads us to infer that the agent could adapt the conditions of the organism to give forth unimpeded and unperverted, its (the agent's) full intent and purpose. In other words, an automatic control would enable a spirit to convey its communication *verbatim et literatum*, thus enabling it to prove its identity, and establish its individuality. And the medium so controlled would be, in strict meaning, a test-medium. From my observation, and a brief experience, I am brought to the conclusion that in cases of this kind it is the body and the nerves that are controlled, that the medium's mind, *per se*, has nothing to do with, and takes no part in, the results produced. Consequently, a definite quality of the "power" or "force," used in these manifestations, can alone produce this class of facts. I am of opinion that the "definite quality" just referred to, is the muscular and nervous forces of the body acting in conjunction with the *perispirit*, or "surrounding medium" of the spirit's personality, directed and conjoined to the "surrounding medium," or aural sphere pertaining to the subject. Placed in simple words, the foregoing statement implies that by the aid of its will-power the operating spirit joins its external sphere with the external sphere of the medium. That by the aid of such union the spirit is enabled to project its will-power into the nerves and their centres. By the command thus obtained the spirit virtually works the organization of the medium as though it (the spirit) belonged to it, and for the time being puts the rightful owner out of doors, and by the muscular and nervous control thus effected the spirit is enabled temporarily to re-establish a conjunction with a material organism similar to that under which we are enabled to manifest through our own bodies.

17. The value of this class of mediumship is simply incalculable, as affording a deeper insight into the mysteries of the human structure; and of revealing the existence of an extra-mundane intelligence.

18. I will now call your attention to the second division of trance-mediumship, that is, the "psychological control." Let me state, though, that I am of opinion that this class of control grows out of, or is the unfoldment from, the class of control that we have just discussed, and that for its satisfactory manifestation it should be preceded by the automatic mediumship. Such, most certainly, was the case in my own development. The susceptibility that has been developed during the "outward" phase of trance-mediumship or "automatic control" now enables the operating spirit to control the nerves first, and through them it reaches the mind of the medium, inspires and improves it, and developes a facility and clearness of expression immensely transcending the normal utterances of the subject. But such mediumship is, as a rule, but indifferently fitted for "test" purposes. True, visions, impressions, clairaudience, and clairvoyance are incidental to this phase, and thus, as means of "test," will, of course, qualify my just uttered statement. The class of mediums I am now dealing with exhibit the higher degrees of psychological and mental phenomena, and belong to that range of effects of this kind produced from nervous and mental action. Therefore, it would appear that a different quality or degree of the "force" or "power" used must be necessary to produce these results. Personally, I am the subject of this phase of trance-mediumship, and the nervous and mental exhilaration and excitation I experience, when passing under control, are, it seems to me, only capable of solution on the hypotheses I have sketched. (TO BE CONTINUED.)

THE POSSIBILITIES OF NATURE.

THE folly of dogmatising on the laws and possibilities of Nature, of which we know so little, and assuming that that those laws are a finality, is humorously illustrated by Mr. Kingsley in his *Water Babies*, which may be cited for the benefit of those "land babies" for whom this charming fairy tale was written:—

"And Tom?

"In fact the fairies had turned him into a water baby.

"A water baby? You never heard of a water baby. Perhaps not. That is the very reason why this story was written. There are a great many things in the world which you never heard of; and a great many more nobody ever heard of.

"'But there is no such thing as water babies.' How do you know that? Have you been there to see? And if you had been there to see, and had seen none, that would not prove that there were none.

"'But a water baby is contrary to Nature.' Well, but, my dear, little man, you must learn to talk about such things, when you grow older, in a very different way. You must not talk about 'ain't' and 'can't' when you speak of the great, won der

ful world around you, of which the wisest man knows only the very smallest corner, and is, as Sir Isaac Newton said, only a child picking up pebbles on the shore of a boundless ocean. You must not say that this cannot be, or that is contrary to Nature. You do not know what Nature is, or what she can do; and nobody knows: not even Sir Roderick Murchison, or Professor Owen, or Professor Sedgwick, or Professor Huxley, or Mr. Darwin, or Professor Faraday, or any other of the great men whom little boys are taught to respect. They are very wise men, and you must listen respectfully to all they say, but even if they should say, which I am sure they never would, that cannot exist; that is contrary to Nature; you must wait a little and see, for, perhaps, even they may be wrong.

"Wise men are afraid to say that there is anything contrary to Nature, except what is contrary to mathematical truth, but the wiser men are, the less they talk about 'cannot.' That is a very rash, dangerous word, that 'cannot,' and it people use it too often, the Queen of all the Fairies is apt to astonish them suddenly by showing them, that though they say she cannot, yet she can, and, what if more, will, whether they approve or not."

ADVICE TO INVESTIGATORS.

FORM circles in your own households: hold regular sittings every other day for three or four months, and it is almost certain that one or more of the sitters will, more or less rapidly, develop into a psychic. It is better to sit round a table than a towel-stand, for the simple reason that the former is more convenient. Wood is a conductor of the force, which, issuing from the organism of the sitters, and more especially from that of the psychic, is concentrated in the substance with which, in the case of the physical manifestations, the experiment is made. Some woods are better conductors than others, and metallic substances ought to be kept as far as possible in the background. It is advisable that persons who are in particular sympathy with one another should sit together, and though it is by no means necessary to join hands, such a course is preferable as tending to establish a more perfect battery, or chain of communication. Authorities lay down as law that males and females should, wherever it is practicable, be separated one from another. But, for my own part, I am convinced that such a hard and fast rule is mischievous. The one thing needful is to get sympathetic persons in close contact, irrespective of sex. Thus, if at one part of the chain there be a person whose nerve structure is an impediment to the production of the force, the extra power at the other end may serve to create an uniform atmosphere which may counteract the antagonistic influences. The psychic accumulates the nerve force of all present, blends their emanations with his own stronger currents; and then the intelligence, either of some one in the room or some unseen operator causes the force to impinge upon the table, floor, walls, or other furniture in the apartment. For good manifestations, harmony of mental action on first sitting down is an essential pre-requisite. Let the company either join in some mutually interesting topic of conversation, or pray in concert, or sing a song with a good lively chorus, in order that the molecules of their brains may roll in harmony, and that the waves of the concentrated force may flow in an even, regular sequence. The circle should not converse on different topics, nor should they mentally offer up different prayers. Silence, moreover, is often found to be adverse to the manifestations; for it is impossible that during the waiting period, which lasts any time, from two minutes to two hours, the parties should all be likeminded. Above all, let them remember that the very best way of attracting malignant or stupid spirits is to allow one's mind to dwell upon absurd, unfounded, ecclesiastical theories of demoniac agency. Good spirits have too much common sense and human nature still left in them to converse with obstinate persons, who, instead of welcoming a heavenly-sent truth, mistake them for devils.

RICHARD BAXTER wrote, "Who can give any natural cause of man's speaking Hebrew or Greek, which they never learned or spake before, of their versifying, their telling persons, that are present, their secrets: discovering what is done at a distance which they can neither see nor hear?

SPIRIT TEACHINGS.

MAN'S MORAL RESPONSIBILITY.

On this head the question was asked—Is there any moral responsibility in man?

THE STROLLING PLAYER. I am much obliged to you, I was just going to walk into that. That is as good a question as I have had yet. There is a power in man which enables him to a certain point to modify certain conditions. It is a power he is not always able to exercise. An individual who consciously, with malice aforethought, after intellectual consideration and careful scheming and arrangement, deliberately and artfully, we may say, plans an action which militates against the right of personality belonging to any other individual, commits a crime and has to bear the moral responsibility of his action. Again, any attempted violation of law, no matter whether it be physical, moral, or spiritual, or whether it be social, political, or religious, invariably brings its own punishment with it, and the punishment is always in the same ratio as the imputed offence. Therefore, every individual is a center of responsibility. On all person's heads will be centered the result of their actions sooner or later, and, though whatever is, is right in the present condition, they will also have to remember that whatever is, is right under that condition when they bring back on themselves the results or ultimates of their past actions. Moral responsibility is a great eternal fact from which there is no escape.

A question was here asked—What about insane people?

THE STROLLING PLAYER, resumed. The wrongs committed by them are the revulsion or reaction of principles implanted in their own personality, but, they not being the authors of that personality or principle, have personally no remorse to bear; only the mere having of the principles to adjust themselves, effects a heavy measure of pain: but compensation comes in here here: to their was the retribution: the compensation comes in the result of the fact that they have been true to themselves, they have been blind and fallen victims to others.

Uniform compensation and retribution are unalterable laws of being from which there is no escape. They are ever vigilant and watchful, ever surrounding you and guarding you in spite of yourselves, leading you by proper paths to the heaven you are trying to reach.

Moral responsibility is a great fact, but look here; we have had a good deal of talk about moral responsibility, but I believe I am responsible to myself and to no other living, breathing, being, wherever such an one exists, and whenever anybody prys into my pocket to see how much scrip I have got, the order is given "step down." This strikes, as you will admit, at a very vital principle of society, thusly: society infers that it has a right to inflict punishment upon an evil-doer: I infer that the evil-doer is responsible to himself, and society has nothing to do with it.

Q. Does an individual discover his wrong doings in the light of your moral responsibility after leaving this world more powerfully than he does here?

A. If he fails to awaken to it in this life the awakening in the after-life is far more powerful than ever it would have been if it had come here.

Q. Can you give us a description of how he feels it—as to how it is brought to his mind?

A. Thusly: every individual has his outward incarnate principle which has to work through an organization, which inherited certain conditions, which bring their effects sooner or later, and when the equilibrium has been produced, he will realize the demands of principles, it may be principles which he had at heart believed, but had not courage to express, staring him in the face, and demanding recognition at his hands, even as they did in times gone by. Remorse seems to sum up the whole sentence in a word. And then, argue the problem out for yourselves can't you, all of you? and you can feel, that this inner-communion with your inner-self, this purification of your own nature by the solemn conclave you are holding thereon, will effect a far greater heaven for you, and bring a consequent greater benefit, than could ever come from all the primitive efforts of mankind directed against you.

(TO BE CONTINUED.)

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PHENOMENAL.

THE MYSTERIES OF NECROMANCY.

A STRANGE STORY BY BENVENUTO CELLINI.

Sir David Brewster in his letters on Natural Magic, quotes the following strange story from the memoirs of the celebrated Florentine artist, Benvenuto Cellini :—

"It happened," says he, "through a variety of odd accidents, that I made the acquaintance with a Sicilian priest, who was a man of genius, and well versed in the Latin and Greek authors. Happening one day to have some conversation with him when the subject turned upon the art of necromancy, I who had a great desire to know something of the matter, told him, that I had all my life felt a curiosity to be acquainted with the mysteries of this art.

The priest made answer, 'That the man must be of resolute and steady temper who enters upon that study.' I replied, 'that I had fortitude and resolution enough, if I could but find an opportunity.' The priest subjoined, 'if you think you have the heart to venture, I will give you all the satisfaction you can desire.' Thus we agreed to enter upon a plan of necromancy. The priest one evening prepared to satisfy me, and desired me to look out for a companion or two. I invited one Vincenzio Romoli, who was my intimate acquaintance; he brought with him a native of Pistoia, who cultivated the black art himself. We repaired to the Colosseo, and the priest, according to the custom of necromancers, began to draw circles upon the ground, with the most impressive ceremonies imaginable; he likewise brought hither assofœtida, several precious perfumes, and fire, with some compositions also, which diffused noisome odors. As soon as he was in readiness, he made an opening to the circle, and having taken us by the hand, ordered the other necromancer, his partner, to throw the perfumes into the fire at a proper time, entrusting the care of the fire and perfumes to the rest; and thus he began his incantations. The ceremony lasted above an hour and a half, when there appeared legions of devils, insomuch that the amphitheatre was quite filled with them. I was busy about the perfumes, when the priest, perceiving there was a considerable number of infernal spirits, turned to me and said, 'Benvenuto, ask them something.' I answered, 'let them bring me into the company of my Sicilian mistress Angelica.' That night he obtained no answer of any sort; but I had received great satisfaction in having my curiosity so far indulged. The necromancer told me it was requisite we should go a second time, assuring me that I should be satisfied in whatever I asked, but that I must bring with me a pure, immaculate boy.

I took with me a youth who was in my service, of about twelve years of age, together with the same Vincenzio Romoli who had been my companion the first time, and one Agnolino Gaddi, an intimate acquaintance, whom I likewise prevailed on to assist at the ceremony. When we came to the place appointed, the priest having made his preparations as before, with the same and even more striking ceremonies, placed us within the circle, which he had likewise drawn with a more wonderful art, and in a more solemn manner than at our former meeting. Thus having committed the care of the perfumes and the fire to my friend Vincenzio, who was assisted Agnolino Gaddi, he put into my hand a pintaculo or magical chart, and bid me turn it towards the places that he should direct me; and under the pintaculo I held the boy. The necromancer having begun to make his tremendous invocations, called by their names a multitude of demons who were the leaders of the several legions, and questioned them, by the power of the eternal uncreated God, who lives forever, in the Hebrew language, as likewise in Latin and Greek: insomuch that the amphitheatre was almost in an instant filled with demons more numerous than at the former conjuration. Vincenzio Romoli was busied in making a fire, with the assistance of Agnolino, and burning a great quantity of precious perfumes. I, by the direction of the necromancer, again desired to be in the company of my Angelica. The former thereupon turning to me said, 'Know they have declared that in the space of a month you shall be in her company.'

He then requested me to stand resolutely by him, because the legions were now above a thousand more in number than he had designed: and besides, these were the most dangerous: so that after they had answered my question, it behooved him to be civil to them, and dismiss them quietly. At the same time the boy under the pintaculo was in a terrible fright, saying, that there were in that place a million of fierce men who threatened to destroy us; and that moreover, four armed giants of enormous stature were endeavoring to break into our circle. During this time, while the necromancer, trembling with fear, endeavoured by mild and gentle methods to dismiss them in the best way he could Vincenzio Romoli, who quivered like an aspen leaf, took care of the perfumes. Though I was as much terrified as any of them, I did my utmost to conceal the terror I felt, so that I greatly contributed to inspire the rest with resolution: but the truth is, I gave myself over for a dead man, seeing the horrid fright the necromancer was in. The boy placed his head between his knees and said, 'In this posture will I die, for we shall all surely perish.' I told him that all these demons were under us, and what he saw was smoke and shadow, so bid him hold up his head and take courage. No sooner did he look up than he cried out, 'the whole amphitheatre is burning, and the fire is just falling upon us.' So covering his eyes with his hands, he again exclaimed, 'that destruction was inevitable, and desired to see no more.' The necromancer entreated me to have a good heart, and take care to burn proper perfumes, upon which I turned to Romoli, and bid him burn all the most precious perfumes he had. At the same time I cast my eye upon Agnolino Gaddi, who was terrified to such a degree that he could scarce distinguish objects, and seemed to be half dead. Seeing him in this condition, I said, 'Agnolino, upon these occasions a man should not yield to fear, but should stir about and give his assistance, so come directly, and put on some of these.' The effects of poor Agnolino's fear were overpowering. The boy hearing a crepitation ventured once more to raise his head, when, seeing me laugh, he began to take courage and said, 'the devils were flying away with a vengeance.'

In this condition we stayed until the bell rung for morning prayers. The boy again told us that there remained but few devils, and these were at a great distance. When the magician had performed the rest of his ceremonies, he stripped of his gown, and took up a wallet full of books which he had brought with him.

We all went out of the circle together, keeping as close to each other as we possibly could, especially the boy, who had placed himself in the middle, holding the necromancer by the coat, and me by the cloak. As we were going to our houses in the quarter of Banchi, the boy told us that two of the demons whom he had seen at the amphitheatre went on before us leaping and skipping, sometimes running upon the roofs of the houses and sometimes upon the ground. The priest declared that though he had often entered magic circles, nothing so extraordinary had ever happened to him. As we went along he would fain persuade me to assist him in consecrating a brook, from which he said, we should derive immense riches; we should then ask the demons to discover to us the various treasures with which the earth abounds, which would raise us to opulence and power: but that these love affairs were mere follies, from whence no good could be expected. I answered that I would readily have accepted his proposal if I understood Latin. He redoubled his persuasions assuring me that the knowledge of the Latin language was by no means material. He added that he could have Latin scholars enough if he had thought it worth while to look out for them, but that he could never have met with a partner in resolution and intrepidity equal to mine, and that I should by all means follow his advice. While we were engaged in this conversation, we arrived at our respective houses, and all that night dreamed of nothing but devils."

SPIDER AMULET.—Burton notes that when at his father's house at Lindly in Leicestershire, he "first observed an amulet of a spider in a nutshell, wrapped in silk, so applied for an ague" by his mother: and his surprise disappeared when he found "this very medicine in Dioscorides, approved by Matthiolus, repeated by Aldrovandus."

Ashmole says, in his Diary: "I took early in the morning a good dose of elixir, and hung three spiders about my neck, and they drove my ague away. *Deo gratias!*" "Spiders and their webs," says Pettigrew, "have often been recommended for the cure of the ague."

MURDERED PEDLERS.

GRACE GREENWOOD writes from Washington to the New York Times: What a strange fascination there seems ever to have been about the career of the poor merchant of the perambulating, pack-burdened sort! In spite of its hardship and peculiar peril, the life must have a charm of its own. What an army of martyrs the peripatetic profession already numbers! Could there be a "midnight review" of murdered pedlers, what ghastly shades would come forth from darksome pond, reedy river, lonely wood, and wayside thicket, and up from pits and quarries, and from under cairns and crumbling old hearthstones, and through creaking trap-door, and out from secret, dark closets!

It may come from long habits of itinerancy, but it certainly seems that the ghosts of murdered pedlers are peculiarly given to walking. Only the other day, I heard a well-vouched-for story of an unfortunate "traveling foot-trader" whose spirit would not down, though his body lay for years at the bottom of an abandoned well. Strange to say, all was not well with him. He persistently haunted the lonely, old farm-house in which, it seems, he was murdered, and drove tenant after tenant away. He was never seen, but in the night-time he could be distinctly heard, walking with a slow, heavy tread, in the long hall, up the stairway, into and about the fatal chamber, in which no one dared to sleep. After a while he would descend the stairs, slowly, wearily, pass through the hall, out the door, down the board walk of the yard, and off into silence and deeper mystery. At last, the old house had a tenant who was not to be frightened away,—a person of rare nerve, active, Christian faith, and the courage of a good conscience—a woman, of course,—and she resolved to get at the heart of the horror. Sitting up late and alone, one night, she heard the invisible guest in the hall outside her room, heard him ascend the stairs, enter the chamber overhead, and walk about after the old fashion. She waited till he descended the stairs, then, boldly stepped into the hall, lamp in hand, and confronted him or *it*—something, *nothing*, as far as sight was concerned; but she resolutely addressed herself to the sound. "Why do you trouble us?" she said; "we have never harmed you. In the name of God, leave us in peace!" The footsteps paused for a moment, then slowly went past her, accompanied, she said, by a strange draught of cold air, though no outer door was then open. She instantly followed the presence, which seemed to pass through the door she paused to unbolt. Outside, she still heard the steps, and followed them down the yard to an old well, long in disuse, and covered over. There the sounds suddenly ceased and all was utter stillness. The next day, the brave woman sent for workmen, and had the well uncovered and dragged, and at the bottom was found truth, in a ghastly form—a human skeleton. Then, old townspeople recalled a mysterious disappearance, long ago, of a certain pedler, and a sudden emigration of the somewhat disreputable family who, at the time he was missed, lived in the lonely, old farmhouse. I need hardly add that after the poor bones had been given Christian burial, those "Footfalls on the Boundary of Another World" passed over to where they belonged, and left their earthly haunts to silence and to peace.

MESMERIC PHENOMENA IN LAUSANNE.

Mr. Algernon Joy, who is still in Switzerland, writes from Lausanne:—

"Some years ago, a lady here, with whom I am connected, and all of whose family I know intimately, allowed herself to be experimented upon by an amateur mesmerist, who had never tried his hand before. In a very few minutes she was in a deep trance, from which he in vain attempted to rouse her, not knowing in the least how to set about it. But the spirits had got hold of her, and she began babbling of green fields, &c., in a way that frightened her superstitious relations out of their wits. At last when the mesmerizer, who was a doctor, had done everything he could think of, she was put to bed, and in course of time became quiet, but was long in waking, and was unwell for some days. Some time after, when this had been almost forgotten, she was one of a circle which tried table turning. The doctor above named was not present, but in a few minutes my friend was entranced again, as deeply as before, and again began talking all sorts of things. Some time after this, at a ball, she suddenly went off in the arms of a gentleman with whom she was waltzing, to his great terror. Another time she pulled up short in the middle of a tune she was playing on the piano, perfectly rigid at first, as on the other occasions. She cannot bear to be spoken to on the subject, and has I believe, had no recurrence of the disagreeable symptoms, for some years past. There are so far as I know, no Spiritualists here. As elsewhere most people know that it is all a humbug, the remainder that it is mortal sin."

A HAUNTED HOUSE IN ANCIENT ATHENS.

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

IT MAY, perhaps, interest your readers to be reminded how the ghost question was regarded by Pliny the Younger, the most elegant writer under the Roman Empire, and the intimate friend of the historian Tacitus, the deepest man of his day. The latter shall, with your permission, be himself put in the witness box in another number. Meanwhile, here is a letter from Pliny to his friend Sara:—

What think you now of the following story? Has it not more of the frightful about it, and no less of the miraculous? I will tell it just as it was told to me.

There was a large and roomy house at Athens, but one that had a bad name, and proved fatal to indwellers. In the dead of night the sound like the grating of iron, or, to a more attentive ear, the clank of chains, used to echo through it, first from a distance, then from quite close at hand. Presently a spectral old man used to present himself, lean and squalid, with long beard and shaggy hair, wearing shackles on his legs and fetters on his hands, which he kept shaking. This occasioned nights of distress and horror to the inmates, whose sleep was banished by fear, and the result was illness; and, as the illness grew to its height, death. For by day, too, the phantom had departed, its image would remain impressed on the eyes, and apprehension stayed when its cause was gone. The house was therefore quitted, and abandoned to desolation, its unearthly occupant being allowed sole posession. Still an advertisement was kept up in case any one, unaware of the serious drawback, might wish to purchase or rent it. Then a philosopher named Athenodorus came to Athens, and read the bill. On hearing the price, the cheapness raised his suspicions, and, on making inquiries he was told the story, which only rendered him more than ever anxious to hire the house. As evening closed in, he ordered a bed to be made up for himself in a front room, and called for writing materials and a light; then dismissed his attendants into the interior, and applied himself, mind, eye and hand, to the task of writing, that his brain might not be left free to conjure up the apparitions he had been told of, and torment him with idle fears. At first silence reigned supreme about him, as did everywhere else. Then there was a clash of iron and a shuffling of chains. So far, however, from lifting his eyes, or laying aside his pen, he redoubled attention to his work, and stopped his ears. The noise increased, and advanced nearer, until it seemed first at the door, and then in the chamber. He turned his head and saw a figure, which he recognized as the one described to him. It was standing beckoning with his finger, as if summoning him. He answered by a wave of the hand to wait a little, and resumed his writing. It proceeded to rattle the chains over his head. Then looking behind him again, and seeing it signalling as before, without further delay, he took up the candle, and followed it. The ghost walked slowly, as if encumbered by its chains; but after turning into the courtyard, it vanished suddenly, and left his companion alone. Finding himself thus he plucked some grass and leaves, and marked the spot. The next day, he went before the magistrates, and advised them to order the place to be dug up. A skeleton was found entangled in a mass of chains, the body itself, from lying long in the ground, having rotted away, and left the bones, bare and mouldered, in the fetters. These were collected, and publicly buried; and the ghost having been duly laid, the house was haunted no more.

STOW, in his Chronicle, relates that the silver cross which was wont to be carried before Wolsey, fell out of its socket, and was like to have knocked out the brains of one of his servants. A very little while after, came in a messenger, and arrested the Cardinal before he could get out of the house.

IN A BOX.

A MATTER OF FACT WHICH HAS AN EXPLANATION—THE MEDIUM "BOXED" BY MATERIAL CONDITIONS.

In our last issue appeared a report of a seance held at the rooms of Dr. Storer in which it was made to read that a new medium, who had made his appearance, possessed the power to pass through a solid substance,—his particular forte being to pass himself into a closed and sealed box.

The editor of the Scientist declined to attend the seance in question, having no faith in the parties who were supposed to possess this power. The supporter of the supposed medium, —one Miss Lillie—had been so often exposed, and made to appear in so ridiculous a light in the Boston Herald, and the evil done by such fraudulent manifestations is so glaring an injury to the cause of Spiritualism, that we refused to attend; we offered as an excuse a disbelief in the powers, claimed, and contended that if the manifestations were genuine a feeling of distrust would tend to weaken, if not destroy the harmony which should characterize a test circle; therefore we preferred to await developments.

The report which appeared in the Scientist, was furnished by one in whose judgment we have the greatest faith; indeed, the majority of people participating in that seance felt that the conditions were unquestionable. But the phenomena was so wonderful, and performed, so easily, at all times, that suspicion was aroused as to the construction of the box; and it was decided to put it to even more severe tests before endorsing it to the public as a spiritual performance.

On Friday evening February 5th., another party has gathered; the programme was similar to that described last week.

The medium insisted on the conditions usually required at physical manifestations, and was thereby enabled to make the most of his natural genius: but for once he was in too much of a hurry; he got into his box, but unfortunately he did not close the door through which he went, quite so neatly as usual; the corner of one end, was not quite flush with the side piece; sharp eyes detected it, and suspicion was rendered a surety; the box contained secret springs, and it was determined that the company present should fully understand how they worked.

The box which appeared so perfect, was soon in the hands of the committee. Martin, the medium who was inclined to become physically demonstrative, was put on an anxious seat and held there by four of the company. Miss Lillie who wanted to faint, was told to faint in the entry, where there was plenty of room, and air. Screw-driver in hand it was attempted to remove the screws at the end of the box. They turned freely, and were easily pulled out with the fingers.

Martin now saw his occupation, or certainly his reputation, as a medium was gone, and expressed his willingness to explain the *modus operandi* of his manifestations.

When placed bound in the cabinet, it was his custom to cast off his bonds, open the end of the box by removing the slide screws, pass himself into it, through the trap end, and shove it back in place, put out his hands through the air hole, replace the slide screws, and call for a light; he would then of course be found in the box. The numerous threads and cords which had passed over the *sides top* and *bottom*, of the box were of course intact. If the ends had been sealed his "conditions" would'at have been right.

Such, in a few words is the history of one attempt made by Spiritualists to detect and expose bogus mediums, and yet these same parties will probably hold forth as before; they will give their physical manifestations, bogus tests, war dances and other ridiculous performances under the guise of Spiritualism—calling themselves Spiritual mediums.

COMMUNICATION.

MALDEN, Feb. 7, 1876.

To the Editor of The Spiritual Scientist:

As a firm believer in the Spiritual Philosophy and in the reality of many wonderful physical phenomena, undoubtedly caused by spiritual agency, the writer of this would respectfully but emphatically protest against the practice of inviting persons to pay their money for the privilege of witnessing what are supposed to be spiritual manifestations, but which, in many cases, are proved to be frauds, and which could easily have been proved such by thorough investigation before opening the door to paying visitors: and it is much to be regretted that persons, recognized wherever they are known as upright and honorable citizens, should connect themselves with such enterprises.

The expose of the box trick, as reported by the Boston papers, is one of those righteous showings up of rascality, which should have occurred before, instead of after, a public exhibition. When large admission fees shall cease to be a feature of exhibitions of spirit power, then, and not till then, will the grand motive for deception disappear, and one great step will be taken toward obtaining honesty in mediumship. Trusting that our spiritual brethren will one day cease to make Spiritualism subservient to their desire for money getting, the writer of this would subscribe himself, their brother and friend for the Truth, EDWIN M. SHEPHERD.

We give place to the communication from our correspondent, as he expresses a truthful sentiment in its general application. In the special case referred to, we would say, that in our opinion the seance was one of several, designed to investigate the phenomena. False mediums are always unscrupulous in their charges; in this American Republic they have a right to their time; to expose them on their own ground was impossible; to take them elsewhere involved an expense, which no two or three cared to incur, so some dozen or more were invited, and as in a multitude of counsellors there is wisdom, so in gatherings of Spiritualists, FRAUD will sooner or later be detected. But when detected, the time and money spent in exposing the fraud, should not be wasted.

The Spiritual Philosophy has not advanced sufficiently far, to establish institutions for the correction of individuals by good influences. Consequently Spiritualists must recognize the value of those now existing, and provided at the public expense for those individuals deemed worthy of receiving a course of instruction to remove bad tendencies. "Obtaining money under false pretences," would be a sound indictment against these people who are so clearly exposed in their fraudulent practices, and those concerned in the seance of Thursday evening would have made a test case—"under test conditions."

If Spiritualists should secure one conviction against such parties, the public would care for them if at any future time they should dare call themselves "Spiritual mediums,"—ED.

NOTES AND NOTICES.

MATERIALIZATION.—The writer was present at a seance given by Maud E. Lord, one evening last week; the usual manifestations took place, evidencing that the mediumistic powers of Mrs. Lord are being developed into even stronger and higher phases, and we have no doubt, that with a perfectly harmonious circle, a full form could be materialized. A playful spirit paid particular attention to one member of the circle, giving his name as "Diogenes," and saying that he too was out of his tub. Little "Maud," a child some six years of age, was carried round the circle several times, at intervals, being deposited first in the lap of one, then another. Messrs. Morse and Cooper attended a seance at Mrs. Lord's a few evenings before leaving the city, and received many remarkable and satisfactory tests.

IT IS SAID that flowers, oranges plucked from the tree, plants, two white doves, &c., were brought by spirit agency, under test conditions, some few evenings since, in this city.

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.

BOSTON SPIRITUALISTS UNION. Sunday evening meeting, was addressed by Dr. Storer, in answer to the question proposed for consideration. After he had finished speaking, remarks were made by Miss Lizzie Doten, John Wetherbee, A. E. Carpenter and others.

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 a correspondent 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—weary—wrecked in hope—bewildered in darkness.

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

SPIRITUALISM TRUE.

How do we prove this? You enter any court of justice to take human evidence, to assemble a certain number of witnesses, three of whom shall be acknowledged as wholly unreliable—wholly untruthful; you examine these separately, and despite their unreliableness, they shall each separately confirm each other's statements; and this is evidence which no court of civilization can reject—evidence which for hundreds of years has been accepted as testimony in all courts of judicature. Now enlarge upon your position; let your three witnesses be truthful; the fact that they shall confirm each other is no additional weight—none at all. It is deemed by the keenest analyst of human nature impossible that three persons separate from each other shall represent the same circumstances exactly, unless those circumstances have a common origin in truth, no matter whether the witnesses be reliable or not. But double the number of witnesses treble it, multiply it by hundreds, by thousands, by millions—remove your witnesses to every part of the world, separate them by oceans and continents and spaces of time that it is possible to bridge over; and when, instead of three millions, you have three times told three millions of persons, each testifying to the same general points of faith, that is authority which we think we are justified in presenting to you and it is upon such authority Spiritualism rests.

EMMA HARDINGE.

TO FORM A SPIRIT CIRCLE.

It is calculated that one person in every seven might become a medium by observing the proper conditions. The phenomena of Spiritualism have, in most cases, arrived at their conclusions by agencies established by themselves and independently of each other and of the notions of professional mediums. Every spirit-circle is indeed an "investigator," and may be at an advanced stage; and that it, if by humans 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 possessed of 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 in ten individuals, about the same number of each sex. Set 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; if not yet known why, "Belief or unbelief has no influence on the manifestations, but an actual seeking against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation for a few minutes, and "best man neither should be of a frivolous nature. A grave, earnest feeling among the sitters of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to act near.

6. The best evidence 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 tostings or raps.

7. When motions of the table or sounds are produced free, 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 at the right order to get the best manifestations?" Possibly some members of the circle will then be led to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come announcing themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

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

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

11. 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.

12. Possibly at the first sitting of a circle symptoms of three forms of mediumship than this or more may make their appearance.

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SPIRITUALISM DESERVES INVESTIGATION.

SPIRITUALISM deserves investigation, because within the last twenty years it has tended to sway 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, Adams Street, Adelphi, under the presidency of Sir John Lubbock, Bart. M.P., appointed a committee to investigate spiritual phenomena. The Committee was appointed on the 20th of January, 1869, as follows:—

"A. G. Atkinson, Esq., F.G.S.; H. Wheatley Bennett, Esq.; J. S. Bergheim, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; D. Eaton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dyke, Esq., M.R.C.S.; Mrs. D. H. Dyke; James Edmunds, Esq., M.D.; Mrs. Edmunds; James Garnon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; James Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maltster, Esq.; Isaac L. Meyers, Esq.; B. M. Mott, Esq.; Robert Pearich, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volckmann, Esq.; Horace S. Yeomans, Esq."

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

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Serjeant-at-law; William B. Gower, Esq.; H. D. Jenkins, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Sampson, 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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