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THE MEDIUMS OF BOSTON.

A VISIT TO A WELL-KNOWN MEDIUM AT THE PAVILION.—
A LONG AND SINGULAR SITTING.—HER VARIED POWERS.
—SHE CLAIMS TO BE A PHYSICIAN, A TRANCE MEDIUM,
AN INSPIRED SINGER, AN ENTRANCED SPEAKER IN TEN
LANGUAGES, AN INSPIRED DRUMMER! AND TO BE CON-
TROLLED BY THREE DIFFERENT SPIRITS.—HER BIOGRAPHY
GIVEN IN THE TRANCE STATE.—WHAT THE SPIRITS SAY
OF HENRY WARD BEECHER.—DIOGENES IS EXHORTED TO
SECURE "A FEMALE ELEMENT."

MRS. SUSAN E. CROSSMAN.

[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.]

THE READERS OF THE SCIENTIST may, in the lapse of two weeks, imagine Diogenes and his sketches of Boston mediums to have vanished together from its columns, and if I were to judge from the unkindly tone of many of the communications handed to me by the editor, I should be bound to think that whilst my articles were missed, they were not mourned.

But if some of my correspondents have assailed me, and in no measured language, others have been kind enough to say words of approval and encouragement, and so I take this opportunity of thanking both my critics and my friends for the interest which they have manifested in my investigations. Far more important is the fact that they have noticed my humble efforts at all, than the adverse or favorable character of their opinion about Diogenes as an individual. However, though I have been crowded out to make room for the eloquent inspirational addresses of Mr. J. J. Morse, which have in the two past issues of the Scientist occupied so conspicuous a place, here I am making my bow once more to the readers, and with the object of introducing to them another of Boston's prominent mediums—Mrs. Susan E. Crossman. It was not a long

time after my visit to Mrs. Wildes, my sitting with whom was the subject of my last letter, that I found myself ascending the stairway of the Pavilion, on Tremont street, to Room 19, where this lady is to be daily consulted.

Mrs. Crossman announces herself in a well-known Spiritual organ as a healing, trance and test medium. In my seance with her, which was quite a lengthy one, I found that her claims as a medium embraced a much wider field than was even indicated in this comprehensive advertisement.

Knocking at the door of Room 19, I was almost directly requested by the lady herself to step in. I did so, and found a large, light and well furnished room, the windows looking out to Tremont street, and commanding a view of the old King's Chapel and its burying ground. A large number of Spiritual papers and magazines were scattered around, and this was the only circumstance which I noted as especially indicating the fact that I was in the presence of a Spiritual medium.

Personally, Mrs. Crossman appears to be in the advanced prime of life, has a fresh, bright, cheerful expression of face, very animated eyes, a full round figure, and combines with them all an agreeable and ready address.

"Do you wish to see me on medical business," asked Mrs. Crossman, as soon as I was seated. "No, I merely wished to have a sitting with you as a trance medium—I believe you are a trance medium," was my reply. "Oh, yes," was the rejoinder, "I am a trance and test medium, but healing is my special forte." "I really don't know what made me ask you the question," she added, in a minute or so, "as I really cannot tell what I shall say to you." I then asked if her control was that of a little girl or of an Indian, or what? "Of an Indian," was the reply. "I am controlled by Mr. Bynner and Dr. Carter for healing, but Black Kettle, who once tried to steal me, is my regular control." I won't be certain that Bynner was the first name, but that was as I understood it.

In a few minutes, Mrs. Crossman passed apparently into the trance state. Unlike most mediums, this act was not accompanied by any convulsive or spasmodic movements of the face or body, but by movements of the medium's hands over the body and head.

The medium explained this circumstance by saying, "We do this because you come to see us in healing hours, and therefore we are obliged to."

As soon as this explanatory remark was delivered, the medium commenced her communication, which was very long, lasting upwards of an hour, and the style of which was, to me, entirely novel. It took the form of a personal biography. It commenced and went on for some twenty minutes in this way:

"When our medium was a little girl, living with her father on his farm, Black Kettle came to steal her body. He saw she was a nice, bright squaw, and he wanted to take her off to his wigwam. Her father suspected something, and wouldn't

have him come into the house, but gave him his food at the door, and locked up the house, so he couldn't get his child, and he thought the world of her. One day Black Kettle said to her that he would tell her a secret. Her tooth was aching dreadful, and he said to her that if she would bite a black snake, her teeth would never ache again. She felt such pain that she didn't mind what she did. Her brother brought in a black snake, and held him by the head and tail, and she bit the snake twice, and she has never had the toothache since. Her teeth are all sound to-day, and if you doubt it, we will make her show you her teeth." (At this point the medium opened her mouth wide and displayed, snrely enough, two rows of round, good teeth). "All the rest of the family," she continued, "have had to get false teeth."

After, probable, a quarter of an hour more, spent in detailing reminiscences of Black Kettle's doing in the flesh, the medium went on to relate her entry into public life as a medium, in this wise, "Black Kettle came to her and would have her be a medium, because he see that she had a sound body in every respect and could work big cure, but her husband who is, as you see, a very respectable gentleman, superintendent of a railroad, and who can afford to dress her in silks and satins, and cover her hands with diamonds, as you see," (Here the medium extended towards me her hand, on which I counted four handsome rings.) "he didn't want her to be. That was pride. He's big proud, and so he say, 'What Mr. Blood say? What will all our friend say?' So he went and built a beautiful home for her at Lowell, and he take her to it to live, for he wouldn't hear of her coming out before the world. So she went to Lowell with her daughter, Ella, but she couldn't stay there, she couldn't breathe there. She knew it was Black Kettle, for she felt him doing it all the time. So, at last, her husband, he say to her, 'You go into Boston and take some rooms, but send for me before you take them, and see if you'll be happier.' So I came" (Here the medium dropped the style of "our medium," and used the first person, singular, and this change was made several times during the sitting). "down here and saw these rooms, which were the very rooms Black Kettle wanted I should have, because I lived at the Parker House a long time, and I have peculiar power here."

After this, the medium went into the same minute, and, I confess, to me, tedious narration of her inspiration by Dr. Carter and the other gentleman. "We tell you these things," said the medium, repeatedly, "so that you may know what she has passed through to become a medium."

These declarations were accompanied by tears. Thus fully three quarters of an hour passed before I learned anything except personal gossip about Black Kettle, Dr. Carter, Mr. Byrner, Mr. Crossman, Mr. Blood, and some other friends of the medium and her family. Then a new vein was struck, the pith of which was a medical lecture, couched in this vein, "Now we does, through this medium, the big cure. She have got twenty-five bundles of letters to-day, sent her by express from Lowell, from all parts of the land, from poor, suffering creatures, and she takes pieces of paper and puts her hands on them, and magnetizes them, and puts stamps on them, and sends them away, free of charge, though she charges two dollars for a magnetic healing to all persons who call on her, not because she wants money," (Here, the medium reiterated all about the wealth of her husband, and the value of her diamond rings.) "but because Black Kettle won't let her sit without two dollars is paid, because he knows it's worth it, and she never fail to cure. Now we can see right through you at a distance, and tell you just what's the matter with you, just as well as if you was cut open; because our guide was the best physician in Boston when he was in the body, and never had a death-mark on his book."

Wishing now to get a foothold for a little questioning of the medium, I asked, "Can you tell me my own bodily condition, and my ailment, if I have any?" The answer came, "Yes, you have a weak and low vitality. You have need of more iron in the blood."

"Have I any specific complaint or disease which you can locate?"

"No, you have no disease, and you are generally in good health, but you lack blood and vital force."

Now, the reader will naturally ask, Is this statement true? So far as I am competent to decide the point, I think it is,

though if I had been told that I was suffering from a tendency to this, that, or the other disease, I could not disputed it with any certainty, not being a competent judge of such matters. From this point, the medium went on to describe, at great length, the wonderful cures she had effected, and I make these extracts from her remarks on this head as samples of the whole of them.

"This is entirely true. We can show you some of our first-class physicians who come here to have their patients examined at a distance. They give the name of a person, and Dr. Carter examines the case, and guides us in describing it. Many of our leading public men come here and sit with this medium, because they know she does them good; though they tell her they wouldn't like their wives to know it, because there would be talk. Now there's Mayor Norcross, for instance, he comes here often, and he always pays her five dollars, because he knows he gets good from her. He draws from her. When the Warm Creek Indians were here, playing at the Howard, they use to come up here, and the captain, he come here every day, and he drew from me, and felt great good, and he threw up his arms and said, 'Oh, if you could only give me this medium power, I would give you all I'm worth.' And then, some of the senator men, they come here to see this medium, and by the placing of her hands over their bodies, they draw from her and they get big cure."

I should say that the medium recounted, in her trance state, not less than twenty or thirty names of persons whom she had cured; but I cannot recall them with certainty, except those I have given above. The next feature in the sitting was peculiar, if not amusing. The medium said, "Now, our medium sing Spanish, as Mr. Alonzo Bond would tell you, and Mr. Carl Zerrahn, who know this medium. She has Spanish blood in her veins, and she sing Spanish, though you no understand it. Shall she sing for you?"

I assented, and then for two or three minutes I was regaled with the strangest noise I ever listened to, it may have been Spanish or Dutch, for all I know, but it certainly was not English, nor music. Then the medium said Black Kettle would sing, though all he could sing was Yankee Doodle in the Indian language. The medium then, accordingly, entertained me with Black Kettle's version of our national song, the Indian words of which sounded to me something like this,—

"Meeney, meeneey, treeneey, tree,
Meeney, meeneey, treeneey,
And treeneey, treeneey, meeneey, tree,
Oh, treeneey, meeneey, treeneey."

Then the medium desired me to fetch a table and set it in front of her so that she could show me how, under her guides, she could drum. I got the table and put it in front of her, when she commenced thrumming on it with her fingers and kept it up for two or three minutes. I have seen this done many times by persons not enhanced nor inspired, and must beg to be excused from regarding it as in any manner extraordinary.

I now interposed, somewhat abruptly, with the question, "Can the medium tell me anything of or from my friends in the spirit world?"

The answer was: "The medium is specially controlled for healing by magnetism, and tests do not come under her strongest power, though she is a strong trance and inspirational medium, having spoken and sang at Nassau Hall and other places. She also speaks nine or ten different languages under control, and is also an inspirational singer."

Seeing that I was only provoking more references and testimonials from Mr. Alonzo Bond, and many other highly respectable parties, I arrested the medium with the question, "Are there any of my spirit friends present?"

"There is one: a beautiful lady present, who is ever near you, to hold you up and support you, and she puts me in great sympathy with you."

I asked if the medium could give me her name. "We cannot," was the reply. "But you know, for she is in the spirit who loved you best in the earth life, and what you know we have not come here to tell you."

Before I could ask any further questions the medium had started on what she termed a medical lecture by Dr. Carter. He began by speaking of the necessity of every man having "a female element." "It was thus," said the

medium, "with Henry Ward Beecher and Elizabeth Tilton. He found he had need of a female element, which Mrs. Beecher did not furnish and so he stole it, and thought it no sin." For fully fifteen minutes the medium, speaking under Dr. Carter's guidance, insisted on the need I stood, as did all men, of "a female element" to draw from. That, she said, she saw I had not got, but must have or die. I was exhorted to find this female element, not necessarily as a wife, but in female society, and, as a wrinkle of great value, the medium told me that I should always get the most from a female by getting on her right side. I had heard before about "getting the right side of a woman," said the medium, punningly, "and this was especially necessary, in order to get the full magnetic benefit to be derived from her. The medium illustrated this branch of her subject by telling me how, in bed, she had treated Mr. Crossman for pain in the chest by simply chafing it with her hands, which drove the pain, as she stated, down into his bowels, and from thence it was driven entirely away. "She should not tell you these things, unless she was in a trance," added the medium, "because she is a very sensitive woman, and would not bear to be accused of boasting. When she comes out of this trance, tell her to show you the piece about her pawsre in the Banner," she continued.

And so it went on to the end of the chapter, and, finally, at the end of an hour and a half, Mrs. Crossman opened her eyes and resumed her normal state. She then showed me, before I left, some few of her many letters from as far away as Texas and Kentucky, and from the tenor of many of these I gathered that many persons in those remote parts had found themselves benefited by her treatment.

Now, to sum up the sitting, I cannot see that it throws much light on the question we set out to investigate, namely, the truth or falsity of mediumistic pretensions. Mrs. Crossman may be a powerful healing medium, but as I was not sick, I could not give her the chance to show her powers. As a test medium, in my case, at least, her powers proved very barren and meagre in their results. As to her assumption of inspirational power as a speaker of Indian, Spanish, and other tongues, I must say, frankly, that I think Mrs. Crossman's controls do not supply her with large lingual resources, judging, of course, from the specimen of her abilities, in this direction, furnished during my sitting with her. Evidently, Mrs. Crossman has genuine ability and power as a healing medium, but little or none as a test or business medium. I merely suggest this, and with this suggestion leave my readers to form their own conclusions.

DIOGENES.

HUMAN LEVITATION.

IN THE Quarterly (Eng.) Journal of Science there is a long, interesting and very well written article on "Human Levitation," from which the following information is quoted:

"Till the last two centuries all persons known in Christendom to be subjects of levitation were probably either burnt or canonised, according to the ruling clerical view of their orthodoxy or the reverse."

An attempt to collect some of the chief examples not condemned gives in tabular form the volume and page of the Bolandist's "Acta," where particulars may be found. The latter we have omitted, but give the following list of forty levitated persons canonized or beatified, with their date of birth, country, and condition in life:—

Andrew Salus, Scythian Slave,—880-946; Luke of Soterium, Greek Monk,—890-946; Stephen I., King of Hungary,—978-1038; Ladislaus I., do., (his grandson),—1041-1096; Christina, Flemish Nun,—1150-1220; St. Dominic, Italian Preacher,—1170-1221; Lutgard, Belgian Nun,—1182-1246; Agnes of Bohemia, Princess,—1205-1281; Humiliana of Florence, Widow,—1219-1246; Jutta, Prussian Widow Hermit,—1215-1264; St. Bonaventure, Italian Cardinal,—1221-1274; St. Thomas Aquinas, Italian Friar,—1227-1274; Ambrose Sansedonius, Italian Priest,—1220-1287; Peter Armen, Spanish Priest,—1238-1304; St. Albert, Sicilian Priest,—1240-1306; Princess Margaret of Hungary,—1242-1270; Robert of Salentum, Italian Abbot,—1273-1341; Agnes of Mt. Politian, Italian Abbess,—1274-1317; Bartholus of Vado, Italian Hermit,—1300; Princess Elizabeth of Hungary, 1297-1338; Catherine Columbina, Spanish Abbess,—1387; St. Vincent Ferrer, Spanish Missionary,—1359-1419; Coleta of

Ghent, Flemish Abbess,—1381-1447; Jeremy of Panorma, Sicilian Friar,—1381-1452; St. Antonine, Archbishop of Florence,—1389-1459; St. Francis of Paola, Missionary,—1400-1507; Osanna of Manua, Italian Nun,—1450-1505; Bartholomew of Anghiera, Friar,—1510; Columba of Rieti, Italian Nun,—1468-1501; Thomas, Archbishop of Valencia,—1487-1555; St. Ignatius Loyola, Spanish Soldier,—1491-1556; Peter of Alcantara, Spanish Friar,—1499-1562; St. Philip Neri, Italian Friar,—1515-1595; Salvator de Horta, Spanish Friar,—1520-1567; St. Luis Bertrand, Spanish Missionary,—1526-1581; St. Theresa, Spanish Abbess,—1515-1582; John a Cruce, Spanish Priest,—1542-1591; J. B. Piscator, Roman Professor,—1586; Joseph of Cupertino, Italian Friar,—1603-1663; Bonaventure of Potenza, Italian Friar,—1651-1711.

EXPERIMENTS IN MATERIALIZATION.

THE STATEMENT OF A SCIENTIFIC INVESTIGATOR WHO IS PERMITTED TO ENTER THE CABINET.

EXPERIMENTS with the young lady medium, Miss Showers, continue—the results being occasionally reported. The Spiritualist, of Jan. 8, has an interesting account. The "conditions" are improving, and one person after another is favored by being permitted to see and touch, both the medium and the materialized spirit, at one and the same time. A calm, earnest, spirit of enquiry is met with a corresponding desire on the part of the spirit-world to give that information most needed. The experience of Mr. William Harrison, editor of the above named paper, is a valuable contribution to our collection of facts concerning the phenomena of materializations. He says:—

"Lenore (the materialized spirit) next asked me to go in, and directly the curtains opened I saw something large lying along the bottom of the recess, for some stray light found its way in through the curtains, and feebly illuminated a space about a foot square at the centre of the bottom of the cabinet. Lenore, whose few instructions I faithfully obeyed, led me by the hand, knelt down by the side of the object, and placed my hand on it; it was the shawl, and directly I touched it something heavy inside moved under my hands, like a person turning half over when asleep. Lenore said, "That's Rosie" (Miss Showers). I said, "Can you give me her hand?" She felt for it, then as if suddenly remembering, said, "Oh, it is not by her side; they have tied her hands together, but feel how her heart beats," and she placed my hand on a part of the shawl under which something was palpitating violently. Lenore's hand was on the top of mine, and I could see her kneeling by my side, as she was in white, and in the illuminated part of the cabinet. I asked her to seize my arm with her other hand, so that I could see and feel both her hands. She grasped my coat-sleeve with it, but I said, "No, please grasp my wrist," which she at once did, so that I not only saw but felt both her warm hands, and that she was kneeling and bending like myself. Then I made, in effect, the following statement to the listeners outside the cabinet: "I am kneeling by the side of Lenore, and can see and feel both her hands on the top of my hand and wrist; underneath the shawl, right under my hand, something large is palpitating violently, and I am not biologised." It was not a mechanical kind of motion below my hand; it was irregular. Thus the sum and substance of my testimony is that something large and living, not Lenore, was wrapped up in that shawl, and that Lenore told me it was Miss Showers. I did not see her face, which should have been in that part of the cabinet in darkness, and on the other side of Lenore, who told me to leave the cabinet, as I had been in it as long as possible for a first visit, but that I should come in again another time, and the spirits would gradually get used to my influence. She held my hand down on the palpitation object for a minute or more.

I may remark that the mental and other conditions which influence all manifestations produce such tangible, well-marked effects at materialization seances that these latter, apart from their intrinsic interest, are of special value in elucidating the laws and conditions which govern the whole range of Spiritualistic phenomena. Thus, it has been proved in The Spiritualist that there is a connecting link between materialization manifestations and the writing mediumship of Messrs. Flint and Mansfield; in short, these materialization seances not only throw light upon the conditions influencing all the physical phenomena below them, but throw some light upwards towards the writing, clairvoyant and trance manifestations, where the effects of varying conditions are too intangible to be observed with equal ease.

HISTORICAL AND PHILOSOPHICAL

MIRACLES AND SCIENCE.

MULTITUDES who read the Scriptures have quick eyes for the texts which seem to concern the doctrine of the Trinity, or the nature of baptism, or the manner of church-government. But they are very few indeed who have an eye for the supernatural. Long ago, even Richard Baxter, towards even the end of his life, ingeniously confessed how much he had been astonished, on counting up, at the number of occasions on which angels are mentioned in the Bible. As to there being a science of spirit involved in the Scriptures, how very few people ever think of such a thing! And of those who attack the credibility of the Scriptures, as compromising the dignity of Jehovah by making him appear to men and talk with them, and give them visions, how very few remember that already—and a very long time ago it had been said, "No man hath seen God at any time!" And of these inconsiderate critics, how much fewer still are they who have tried what Maimonides—good old Rabbi—could do for them, even though indisposed to follow him entirely! Thus writes Maimonides in his book "Gad": "Know also that all the prophets who mention prophecy as coming to them ascribe it either to an angel or to the Blessed God, although it was by means of an angel, without doubt. On this point, our rabbies of blessed memory long ago delivered their opinion in explaining, 'And the Lord said to her' thus,—by means of an angel. And know further, that whenever it is written that an angel spake with one, or that the word of the Lord came to him, this has not taken place in any other way than in a dream, or in a prophetic vision. There is an ancient agada respecting communications made to the prophets, as they are recounted in the prophetic books, which states that they were made in four ways. First, the prophet makes known that the communication was made by an angel, in a dream or vision. Secondly, he merely mentions the communication of the angel to him, without explaining that it was made in a dream or vision, because of the well-established principle that prophecy is confined to one or other of these two methods, 'I will make myself known to him in a vision, I will speak unto him in a dream.' Thirdly, the angel is not mentioned at all; but the communication is ascribed to God, the Blessed One, who speaks it to him, but who makes known that it comes to him in a vision or dream. Fourthly, the prophet simply declares that God spoke to him, or said to him, do this, or say this, without explaining, either by mentioning an angel, or by mentioning a dream, on account of the well-established, fundamental principle, that prophecy or prophetic revelation comes only in dream or in vision, and through the agency of an angel." And in explanation of another point, Maimonides adds, "Furthermore it ought to be known that the expression 'And the Lord said to such an one' is used when, strictly speaking, he has no prophetic vision, but the communication was made to him by means of a prophet." It will be remembered, of course, that by vision is meant what is experienced in a preternatural, trance-like state. Thus, at Joppa, the Apostle Peter "fell into a trance, and saw heaven opened, and a certain vessel descending unto him." But at Jerusalem, giving an account of this experience, he said, "I was in the city of Joppa, praying; and, in a trance, I saw a vision, a certain vessel descend." This is the meaning of the word "vision," as it is used by Maimonides; it is a vision during a trance.—*Miracles, Past and Present.*

"THE MEDIUMS OF BOSTON."

To the Editor of *The Spiritual Scientist*:

DEAR SIR.—I am the last to impose upon the columns of a paper devoted to the interests of the community at large, discussions which seem to involve private interests only; but as an answer to my article in your issue of January 7th, an article that did involve the best interests of the community at large, and the cause of Spiritualism in especial, Mr. John Hardy has chosen to receive my statement in the spirit of a personal attack, I must beg of your courtesy once more, to make room for the following words of explanation. To that article of January 7th I again refer all who may be interested in this controversy, and endorse, as I do, the duty of distinguishing true mediumship from false. To that article I have nothing

to add, except an emphatic reiteration of every word it contains; but the gist of my present writing is this, I said,—

"Permit me to inform your friend, 'Diogenes' that the experiences which he so graphically details in connection with Mrs. S. W. Fletcher and Mrs. E. J. Wells have been mine with about two score of 'celebrated' advertising mediums, whom, from time to time, I have myself visited in Boston, and who have not even had wit or intuition enough to guess at the character of their visitor."

These words Mr. John Hardy construes into an attack upon "all the mediums of Boston," and a crusade against the practice of paying mediums for their time and service. If Mr. Hardy had been as long in the field, and had devoted as much time, money, and service to the cause of Spiritualism as your present correspondent, he would have known better than thus to attempt perverting my words.

It is scarcely more than ten or twelve years ago (at a period when Mr. Hardy was differently occupied, I believe), that I wrote an article for the *Banner of Light*, entitled "Compensation of Mediums." That article occupied one entire sheet of the paper, and was devoted to a defence of mediums, a plea for their just appreciation and just compensation, a protest against the injustice of expecting mediums to work for nothing, and an urgent plea for the necessity of professional and well-paid mediums. Up to that time writers in the spiritual journals were full of attacks on the mediums, demands that their work as a profession should be abolished, and that "as they had freely received, so should they also freely give." At the time when I wrote, I was not only a strong test medium myself, but had quite recently sat for the public of New York, and not having required the compensation due to professional service, I sat at 553 Broadway, FREE for the public. It was this fact, and the assurance it brought that no one could suspect me of selfish motives in my plea, that induced me to utter it, and the result was the reception of scores and scores of letters from grateful media, thanking me for my timely defence of their interests, and a kindly feeling on the part of my fellow-workers towards myself, which has only broken out into ingratitude and enmity when it became apparent that I should not endorse the harnessing of "social freedom," or rather "free lust," to the noble car of pure Spiritualism. Before Mr. John Hardy attacks me with assumptions as gratuitous as false, concerning my motives in my late article, he had better make himself a little more familiar with my past career, and the good service I have rendered alike to the cause of Spiritualism and its exponents. My views are now not changed, neither are my teachings, my writings, and my zeal in behalf of Spiritualism. Mr. John Hardy takes the liberty to say I *was formerly* "a medium, a lecturer, and a spiritualist." I deny to say I am all these still, and will not allow any one to deny my being so, or even to insinuate a word to the contrary. If I don't lecture on free love rostrums, or write for free love papers, that is all the greater proof of my being a true Spiritualist, and I repeat I will not allow even an insinuation to the contrary. Thus much in answer to this gentleman's personal attack on myself. What he has to find fault with in respect to my treatment of mediums, I am entirely at a loss to conceive. That which I wrote against was the "stuff" which pretends to be, but which is not, mediumship.

In describing my visits from time to time to more than two score of advertising mediums "in Boston and elsewhere," have I denounced all the mediums in Boston and elsewhere? Have I, in fact, denounced any? I insist upon it, I have not. On the contrary, I have done good service to true mediums, by showing up that which, if mediumship at all, was certainly unworthy the name of it. If spirits can only come back to gabble baby-talk, tell falsehoods, and not give the slightest evidence of any knowledge beyond vague guessing, the Spiritualists, above all other classes, should be the first to repudiate such "stuff." I say all honor to Diogenes and Robert Dale Owen for showing up, each in their several ways, the true from the false.

As to Mr. John Hardy, being somewhat at a loss to comprehend what he is aiming at, but feeling very certain he has made a decided miss when he attempted to strike at me, I kindly recommend him to study those very appropriate and significant words of the Bard of Avon:

"Let the galled jade wince;
Our withers are unwrung."

I am Mr. Editor, very faithfully yours,

EMMA HARDINGE BRITTEN.

APPEARANCES OF THE HOLY VIRGIN IN FRANCE.

ROMAN CATHOLIC SPIRITUALISM is a subject on which William Howitt writes an interesting paper, which appears in the *Spiritual* (London) Magazine for January. We make the following extracts of the phenomena:

La Salette owes its celebrity to a much earlier prodigy—the visions of Mary Alacoque of the burning heart of Jesus; but at Lourdes it was a little girl to whom the blessed Virgin is said first to have revealed herself. So also here in Alsace she is said graciously to have appeared to four children. The place where this occurred is in the Vosges mountains, just where the former departments of the Haut-Rhin and Bas-Rhin divided, in a valley called the Weilerthal. There, on opposite hills, stand two ruined castles, Hoch-Konigsburg and Frankenburg. On the hill near the ruin of Frankenburg, on a Sunday night, July 7, 1872, four little girls from the village of Kruth, or as called by the French, Neubois, just below, went up to the ruin and into the adjoining wood, called Kastenholtz, or Chestnut-wood. These little girls were Leonie and Odilie Martin, Maria Marcot and Filomena Atzenberger. The youngest was seven, the eldest eleven years of age. They were gathering bilberries. These children had already heard much talk of the persecutions of the Catholics in their families. The sad, sanguinary events of the last war had also given to the children a quicker feeling and understanding of things. In the school of suffering, people speedily become acute, but at the same time magnanimous. These children talked together of the persecutions to which the people of Alsace would probably be subjected by the Prussians; and they declared they would rather lose their lives than abandon their religion. "Let us," they said, "pray to the Mother of God to defend us." As they wandered in the wood, they repeated the "Memoria,"—"Think of us, O sweetest Virgin."

Suddenly the little Leonie, who had been stooping down, saw a White Lady, who, she said, wore a golden crown, on which stood a cross. On her breast, she also wore a cross, but that was black. She pointed to the apparition, and then all the children saw it, with the cross on the crown and the cross on the breast. The two youngest children were frightened, and ran away. Odilie Martin and Filomena Atzenberger remained. They now saw the White Lady threateningly wave a sword over the heads of soldier-forms which flocked beneath her. Then they too, were seized with terror, and ran home. There they related what they had seen, but got little credit for their story, least of all from their school-sister, a nun who was their school-mistress.

[Such is the opening account of this affair: other visits on subsequent days developed similar results.—ED.]

The girl Bernadine, at Lourdes, declared that before the appearance of the Virgin there blew a wind; these children at Kruth also declared that every appearance of the White Lady was preceded by a wind. At Lourdes, too, the people saw first a light, and out of this light stepped forth the heavenly figure. When the apparition was about to cease, first the figure disappeared, and then the light died away. At Kruth, the same phenomena exactly took place. Spiritualists will recognize these as facts familiar to them; the cool wind, so often announcing the approach of spiritual presence, and the figure issuing from a mass of light, as in the case of Mr. Livermore's spirit-wife. So far these circumstances give an air of reality to the phenomena. But it will be asked, how did these children know that it was the Madonna? How did they recognize their own mothers? From their earliest perception of anything at all, Catholic children are as familiar with the portraits of the Holy Mother as they are with the persons of their own parents. They are always before their eyes in their own cottages or other houses, often, it is true, very rudely painted, but always bearing the same characteristics. At every turn out of doors, on the fronts of churches, within the churches, over the altars; on shrines by the wayside, in woods and hills, everywhere stands or sits the Holy Mother, with the Child on her arm, and a crown on her head. So the children called the White Lady at once the Blessed "Mutter Gottes" (Mother of God). Nor long did she wait to declare herself. She was asked who she really was, and replied, "The Mother of Mercy."

SPIRIT TEACHINGS.

AT the orations given under influence by Mrs. Cora L. V. Tappan, at London, Eng., questions are frequently proposed and answered by the control, who purports to be Dr. Rush, formerly of Philadelphia. The following were given at the Cavendish Rooms, reported in the *Medium*:

Q. Do Mrs. Tappan's guides consider pure wine (such as the light wines of France and Germany) injurious, if taken in moderation, by one whose ancestors have been accustomed to use stimulants of this character for generations past?

A. We consider that anything containing alcoholic stimulants is injurious, and only to be used as a *dernier ressort*. Undoubtedly, the light wines of France and Germany, and native wines of other countries, contain less of this alcoholic stimulus than many other wines and beverages. When one's ancestors have been accustomed to partake of alcoholic drinks or wines and beverages, they may have imparted a taste that is hereditary, and a tendency that requires careful treatment like any other disease, and should be treated as a disease.

Q. In speaking of the electrical and magnetic state of our bodies, can you inform me whether there is any instrument or apparatus made that can be used to tell, to some extent, which state a person is in at any time they choose to know; and if there are not such, is it not probable there soon will be?

A. There are no instruments of sufficiently fine sensitiveness to test the electric or magnetic condition of the human system, since it is much finer than any condition of electricity or galvanism manufactured by the batteries now in use; but, undoubtedly, as science advances, and as the human system becomes more and more sensitive, and these instruments become necessary, there will be distinct instruments to ascertain the degree of electric or magnetic state in the system. There is a guide, however. If, on applying the magnetic or electric battery, the shock is such as to produce a degree of nervousness or excitability not before experienced, then the person is in an electric condition, and should never receive such shock. If, on the other hand, the person on taking hold of the battery receives a healthy stimulus, he is in a magnetic condition and requires such electricity, although electricity thus generated is not so beneficial as that imparted by the magnetiser.

Q. In last Sunday's discourse it was stated that children should be allowed to "determine the kind of food they will eat." The experience of the questioner is that some children would choose to eat meat *only* (no bread or vegetables), some only sweets. Ought this choice to be allowed, even supposing the parent governing them as to quantity?

A. Where the child manifests a degree of appetite that is morbid in any one direction it certainly should not be encouraged. What was intended in the lecture on Sunday week was to say that nature generally determines when there is a special antipathy towards any particular kind of food, as nature also, when unbiassed, determines the kinds of food that are healthful. Undoubtedly a child that has a great craving for much meat, must require that meat under certain conditions; but if the appetite continues morbid, it should be restrained, like every other morbid faculty.

To say that we teach a motiveless religion is surely the strangest misconception. What! Is it nothing that we teach you that each act in this, the seed time of your life, will bear its own fruit in the hereafter? that the results of conscious and deliberate sin must needs be remedied in sorrow and shame at the cost of infinitely laborious pain in far-distant ages? that the erring spirit must gather up the tangled thread of its former sins, and strive as best it may to unravel the evil of which it was long ages ago the perpetrator—and this not perfunctorily, not imperfectly, as a task to be finished with all speed, but with burning earnestness and with overmastering zeal, as knowing that on the perfect completion of the work, happiness absolutely depends?—Ah! could you see the tearful, prayerful pains that erring spirits must take to purge them of their stains of guilt; the efforts by which alone they can emerge into peace from the surging whirlpool into which their sins have plunged them: hear the despairing cries, as another, and yet another, consequence of their sin discovers itself: the shuddering sense of blood-guiltiness, as thoughtless deeds develop themselves into misery, despair, and death; could you see, in a word, the infinite ramification of the effects of sin and the efforts of the awakened soul to undo them, you would not need to seek for a stronger deterrent, nor speak to us of "motiveless religion."

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After quite a number of years experience, are we reduced to the necessity of confessing our cause has no coherency, and our philosophy no soul? In America, progressive and radical; in France, re-incarnational; in England, Christian and progressive; but nowhere, unanimity!

Are there no points of union? Is it utterly impossible to fuse these diverse sections? cannot we evolve a common basis of organic coherency? Two points alone seem settled, namely, the existence of disembodied spirits, and the reality of their communicating with mortals. After that, all is sectionalization! If Spiritualism is to benefit the world, as an agency, it must be superior to any, at present, in existence. The success attending the present institutions is due to the acceptance of certain points of union. That, combined with concerted, organized action, makes them a power to-day. Where is our power?

Has man a moral sense? Undoubtedly. Also, he possesses an inspirational nature. His right education, intellectually, will clear the way for the exercise of both. Facts, of being, are the base of all true culture. Their arrangement into groups the foundations of all sciences. Their teachings, the bases of philosophy. All point the way to obedience as the means of happiness. Our need is a science and a philosophy. For them to be able to assert their powers successfully, they must be superior to those now existent.

Thus the senses and the intellect are ministered to. The "inner life" yearns for something besides. The aspirational nature must be ministered to. How? Where are our principles? "My highest conception of right," says one; says another, "our principles are found in Christian Spiritualism;" "not so," says a third, "Re-incarnation is to be the Spiritualists' doctrine;" while another wisecrack shouts out, "Spiritualism is all science,"—just as though men had not souls as well as senses.

Our common ground of union must contain Fact for the senses, Scientific Philosophy for the intellect, and real Religion for the soul. The latter from the second, and the whole based upon the first. If there was no car track, there would be no surety in the moving mass upon the rails. Order is Heaven's first law. And if our cause is to succeed we must have more order, more united action, more unanimity in regard to principles, than we possess at present. Churchianity has cursed the

world long enough. Christ is buried under Christianity, but Jesus is not the measure of all Truth, any more than is Herbert Spencer or Tyndall. To associate our cause with the term "Christianity" is to make those within, as well as those without, feel that it is to creedalise it. In England, orthodoxy is fashionable, Spiritualism is not. To join them is thought to bridge the gulf. It does not; our facts oppose the Church dogmas, and in calling our cause Christian, we are accused of inconsistency. The sought-for friend sneers, and—damns us all the same.

Re-incarnation rests on no *proof*; at present, it is purely speculative,—is too, imbued with Roman Catholicism,—if true, can only affect us in the remote future. Radical Spiritualism is—too often—Rationalism run mad. Progressive—eclectic—Spiritualism has more of the true elements of unity we need. Admitting no finality; ever broadening and improving; reducing to order as it proceeds, it *builds* as well as destroys.

Spirit Communion, God, and Individual Immortality are, at present, all we can unite upon: good enough in themselves, they are not enough. Life, its design, duties, and requirements, these are the points on which we need a set of principles, a Spiritual Philosophy IN FACT, worthy of the name: that shall present our movement as one worthy of the respect of the world at large, and one that will fill the soul of every adherent with a lasting joy, and an eternal satisfaction.

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Philadelphia is still agitated over the "Katie King" expose and the columns of the newspapers in that city contain arguments for and against the Holmeses, as mediums, and concerning the truthfulness of the several statements which have appeared. Our opinion is, that if the mediums have been wronged, their spirit-guides will see them placed aright before the world; but if they (the mediums) have abused their power, and the confidence of those who trusted in them, then the law of compensation and retribution, if nothing else, will subject them to some humiliation, before their genuineness can be established. The spirit-world is always ready for test conditions when there is an honest endeavor, on the part of those who investigate, to know more of the relations between the two states of existence. Let us have done with statements. If there was a false door in that cabinet—that is enough. All other evidence turns on this, for without it there could have been no ingress or egress. Never mind who the woman was: the door is *prime facie* evidence that we need a committee of spiritualists who shall use a *whole* cabinet.

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IT HAS BEEN our good fortune to sit as a pupil to that most interesting teacher, sound philosopher, and electric conversationalist,—the "Strolling player." The memory of this happy event will last us during our earth life, and we hope will be sufficiently strong to bring us, in the future, again in communion with this most happy intelligence. The instruction received, will we hope, better fit us for our duties as editor of this paper; certainly we did not expect to so soon have an opportunity to get a clearer idea of a few of the many questions which have been suggested by our study into the spiritual philosophy.

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Is it too early yet to think of the anniversary, March 31.

MR. MORSE, unlike other lecturers who have visited this country, will take no large amount of money from America, when he returns to England; in fact, nothing in proportion to what he should have carried, as a slight token of his ability as a lecturer, and his worth as a Spiritualist and a gentleman.

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It is customary on the appearance of the first number of a paper to make apologies for errors, omissions, &c., The Scientist is not a new paper: but to make a removal, purchase new type, and fit up an office, is almost sufficient extra work to warrant us in anticipating some errors and asking the indulgence of our readers in this direction.

J. J. MORSE, the celebrated English trance speaker, is engaged as follows, during the remainder of the time he is in this country: Greenfield, Mass., during February; Bangor, Me., during March; Lynn, Mass., in April; New Haven, Conn., during May; Philadelphia, Pa., during June. Negotiations are pending, which when completed will result in Mr. Morse concluding his visit with an engagement in New York City, during July.

A PROPHECY FULFILLED.

PLINY THE YOUNGER, the most elegant writer under the Roman Empire, writing to his friend Sara, relates the following story:—

"Our present leisure affords you an opportunity of giving instruction, and me of receiving it. So I would very much like to learn whether you think there are such things as ghosts, with form and will of their own, or whether you regard them as mere delusions shaped by our fears. For my own part, I am led to believe in their existence, chiefly from a thing which I hear occurred to Curtius Rufus. While still in an humble and obscure position, he had attached himself to the governor of Africa. One afternoon he was strolling in the verandah, when he was confronted by the form of a woman, of more than mortal height and beauty, which greatly alarmed him. The phantom declared—'She was Africa, and was there to an-

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ENGLISH NOTES.

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

They have an expose in England now; the mediums are Bastian and Taylor. Some of the sitters in one of their dark circles, had arranged, in the room, a platinum wire which terminated, at one end, in a bunch of cotton wool saturated in petroleum. The circle was in progress; the guitar and other instruments were performing as usual; when, at a given signal, a galvanic stream was sent from an adjoining room. It ran along the wire, ignited the wool, and in less than a quarter of a second the apartment was lighted with a brilliant flame. It is claimed on the part of the ingenious chaps who arranged this contrivance that Bastian was the motive power for the mysterious movements of the instruments; on this point, of course, there is some controversy, which, if it serves no better purpose, tends, at least, to soften the feeling, that "mistakes" can occur only on the American side of the Atlantic.

The newspaper statements concerning the "Katie King" of Philadelphia, have reached London, and the spiritual papers of that city, now received by us, are teeming with opinions on the subject. "Did't we tell you it was'nt our Katie."

John Bright, of England, is attending seances in Dundee, Scotland, and on one occasion said "We are convinced against the evidence of our own senses."

Mediums for materializations are constantly being developed but there is an apparent lack of test mediums; it is the reverse in America.

At the Boston Spiritualists' Union, Rochester Hall, Sunday evening, the speaker, J. J. Morse, paused in his remarks while two young men made a rather noisy exit from the hall, and when the door had closed upon them he brought down the house by remarking, in a very grave manner, that he made a rule never to interrupt people when they were going out.

BOSTON SPIRITUALISTS' UNION.—The meeting of the Spiritualists' Union, last Sunday evening, was addressed by Robert Cooper, Esq., who took for his subject, "Spiritualism in England." He traced the progress of modern Spiritualism from its advent in that country, giving instructive particulars of the visits of prominent mediums and his own experience with them. The opposition to the movement, the present condition of the cause, were all noticed briefly, and yet a very comprehensive review was given.

Mr. Morse followed with his experience at a seance, to which Mr. Cooper had referred.

The meeting was largely attended; and great interest was manifested. A vote of thanks was passed to Mr. Cooper, who had favored the Union, by given his lecture free of charge, for the benefit of the cause.

SHORT-HAND NOTES.

THERE is no danger of running a thing into the ground just now, since the latter is frozen about four feet down.... DON'T get whims into your head. Ideas are much better.... PEOPLE who attend to their own business generally find that it attends to them, in the long run. One's own is much better than somebody's else.... THE forte of a great many young ladies in this city is the piano.... "PAY as you go" is a good motto, but go as you pay is about as good.... THE buckle which Gilmore regularly uses—Arbuckle.... MARTYRS of the steak—those who purchase the 15 cent article.... MISTAKES sometimes occur. Recently an auctioneer knocked down a customer instead of an article he had just sold.... SOMETHING that will do to keep—your own counsel.

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ENGLISH NOTES.

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

They have an expose in England now; the mediums are Bastian and Taylor. Some of the sitters in one of their dark circles, had arranged, in the room, a platinum wire which terminated, at one end, in a bunch of cotton wool saturated in petroleum. The circle was in progress; the guitar and other instruments were performing as usual; when, at a given signal, a galvanic stream was sent from an adjoining room. It ran along the wire, ignited the wool, and in less than a quarter of a second the apartment was lighted with a brilliant flame. It is claimed on the part of the ingenious chaps who arranged this contrivance that Bastian was the motive power for the mysterious movements of the instruments; on this point, of course, there is some controversy, which, if it serves no better purpose, tends, at least, to soften the feeling, that "mistakes" can occur only on the American side of the Atlantic.

The newspaper statements concerning the "Katie King" of Philadelphia, have reached London, and the spiritual papers of that city, now received by us, are teeming with opinions on the subject. "Did't we tell you it was'nt our Katie."

John Bright, of England, is attending seances in Dundee, Scotland, and on one occasion said "We are convinced against the evidence of our own senses."

Mediums for materializations are constantly being developed but there is an apparent lack of test mediums; it is the reverse in America.

At the Boston Spiritualists' Union, Rochester Hall, Sunday evening, the speaker, J. J. Morse, paused in his remarks while two young men made a rather noisy exit from the hall, and when the door had closed upon them he brought down the house by remarking, in a very grave manner, that he made a rule never to interrupt people when they were going out.

BOSTON SPIRITUALISTS' UNION.—The meeting of the Spiritualists' Union, last Sunday evening, was addressed by Robert Cooper, Esq., who took for his subject, "Spiritualism in England." He traced the progress of modern Spiritualism from its advent in that country, giving instructive particulars of the visits of prominent mediums and his own experience with them. The opposition to the movement, the present condition of the cause, were all noticed briefly, and yet a very comprehensive review was given.

Mr. Morse followed with his experience at a seance, to which Mr. Cooper had referred.

The meeting was largely attended; and great interest was manifested. A vote of thanks was passed to Mr. Cooper, who had favored the Union, by giving his lecture free of charge, for the benefit of the cause.

SHORT-HAND NOTES.

THERE is no danger of running a thing into the ground just now, since the latter is frozen about four feet down.... DON'T get whims into your head. Ideas are much better.... PEOPLE who attend to their own business generally find that it attends to them, in the long run. One's own is much better than somebody's else.... THE forte of a great many young ladies in this city is the piano.... "PAY as you go" is a good motto, but go as you pay is about as good.... THE buckle which Gilmore regularly uses—Arbuckle.... MARTYRS of the steak—those who purchase the 15 cent article.... MISTAKES sometimes occur. Recently an auctioneer knocked down a customer instead of an article he had just sold.... SOMETHING that will do to keep—your own counsel.

MATERIALIZATIONS.

BY THOMAS W. SILLOWAY, A. M.

THIS newly coined and good word, which comprehends much, awakens intense and peculiar sensations in all who know its use and import. To some organisms it anticipates new things, interestingly wonderful, akin to the incredible: in all others it awakens feelings of disgust, because it tells of things, as they judge, impossible, and against natural law. In the opinion of such, generally, it is also anti-scriptural, which is to them, *per se*, the argument for an anathema on not only the persons observing, but on the story they tell. To believe in materializations,—that is spiritual element enough materialized to be visible to material eyes, handled with fleshy hands, heard and felt by mortals,—is, by the class last named, considered evidence of fanaticism and weakness of intellect; vagaries of a diseased brain; or worse yet, the tricks of shrewd men and women, deceiving their less shrewd, but credulously inclined observers. A heavy load carries the person who, in this year, 1875, says, "I have seen, and heard, and felt these things, and so I believe." The great outside majority, who has *not* observed, and so, not believing, feels called upon to act as a brake on the wheels of progress. In spite, however, of the large friction produced, the car of science and reformation, in either or all of the great domains, moves surely and steadily up the somewhat long and heavy grade, carrying all to the summit; losing nothing, and so anew ratifies the remark that "nothing good dies." Were it not for the fact that, from the first, science and reform has, at all periods, had to contend with the world's great theologic element; zealous of its interests, we should be at a loss to know why it opposes now.

We assume no untenable ground when we say, that what are termed materializations to-day, are by no means new; they are only feebler and of less moment than those of a couple of a centuries ago. There is an old adage, which perhaps gives a clue to present opposition and conditions. "He who fights, and runs away, may live to fight another day." Had the materializations of the time named been properly met and judiciously considered, the battle would not have to be fought now. We talk of nineteenth century glories: these would have been seventeenth century ones, and as glorious as ours, but for a triumph of the same element and spirit which is vainly attempting to postpone investigation now.

"Truth crushed to earth will rise again." The ghost will not be laid. The earth moves, whether Galileo physically dies or lives.

Consider now a few of thousands of examples of materializations,—manifestations similar, identical in nature, but more incredible and greater than any to be seen or observed now. They were attested to by men celebrated for intelligence, integrity, and piety. Named as good examples of imitation, by all who live in this day and generation which is said to be characterized by a decline from uprightness and honest purpose. A degenerate age, one in which is lost sight of the good old piety and truth of the years gone.

In the celebrated case of Margaret Rule, tried before the civil court at Boston, for *witchcraft*, Samuel Aves, Robert Earle, John Wilkins, Daniel Williams, Thomas Thornton, and William Hudson testified as follows: "The said Margaret Rule was seen by us to be lifted up from her bed wholly by an invisible force, a great way towards the top of the room where she lay, having no assistance even from her own arms or hands; and when so lifted up a strong person could not pull her down, nor could the weight of others upon her prevent her from ascending up."

On the 20th of May, 1680, was conducted the trial of Elizabeth Morse of Newbury, Mass. She was tried as a witch, and condemned to be hanged, but was afterwards reprieved. Persons of undoubted veracity and intelligence were witnesses at the trial, and from the mass of testimony given under oath, I take the following, being a portion of the testimony of her husband, William Morse. "On Monday, Mr. Richardson, the minister, being there, and my brother, the frame of my cow-house they saw very firme, I sent my boy to skare the fowles from my hog's nest. He went to the cow-house and it fell downe, my boy crying out with the hurt of the fall. In the afternoon, the potts, hanging over the fire, did dash so vehemently one against the other, we sett down one that they

might not dash to pieces. I saw the andiron leap into the pott, and dance, and leap out, and againe leap in and dance and leap out againe, and leap on a table and there abide; and my wife saw the andiron on the table. Also I saw the pott turn itselfe over, and throw down all the water. Againe, we saw a tray with wool leap up and down and throw the wool out, and saw nobody meddle with it. Againe, a tub, his hoop fly off of itselfe, and the tub turne over and nobody neere it. Againe, a wooden wheel upside down and a spade sett on it. Stephen Greenleaf saw it, and myself and wife. . . . Againe, my wife and the boy making the bed, the chest open and shutt, the bed clothes would not be made to ly on the bed, but fly off againe." Thomas Rogers and George Hardy, being at William Morse's house, affirmed that the earth in the chimney corner moved and scattered on them. That "Thomas Rogers was hitt with somewhat, Hardy with an iron ladle, as is supposed. Somewhat hitt William Morse a great blow, but it was so swift that they could not tell what it was, but looking downe, after they heard the noyes, they saw a shoe. Mr. Richardson, on Saturday, testified that "a board flew against his chaire, and he heard a noyes in another room which he supposed, in all reason, to be diabolical."

I am aware that the foregoing partakes more of the nature of what are now known as Physical Manifestations, rather than Materializations. They are adduced as preparatory to what I next quote, which are a few examples more closely allied to the latter. I add, in passing, that those desirous of more extended accounts of these manifestations are referred to Coffin's History of Newbury, Mass., also to Mathers' Wonders of the Invisible World, as found in his "Magnalia." In the work last named, he has many examples or "relations." In the Third example, speaking of the Morse manifestation, he says, "Before the Divil was chained up, the *invisible* hand, which did all these things, began to put on an astonishing visibility."

"They often thought they felt the hand that scratch'd them, while yet they saw it not; but when they thought they had hold of it, it would give them the slip. Once, the fist, beating the man, was discernable, but they could not catch hold of it. At length, an apparition of a Blackmoor child shew'd itself plainly to them, and another time, a drumming on the boards was heard, which was followed by a voice that sang, 'Revenge! revenge! sweet is revenge.' At this, the people were terrifi'd, called upon God; whereupon there follow'd a mournfull note, several times uttering these expressions: 'Alas, alas! we knock no more, we knock no more!' and there wes an end of all."

He begins his Ninth Exemple by the following: "*Hæc ipse miserima vidi*," ("These things, these wretched eyes beheld.") He was a personal eye witness of them, and a part of them occurred at his own house. After a recital of many incredibly strange things, he says, "It was the eldest of these children that fell chiefly under my observation; for I took her home to my own family. An invisible chain would be claspt about her, and she, in much pain and fear, would cry out when they began to put it on. Sometimes we could with our hands knock it off as it began to be fasten'd. But, ordinarily, when it was on she would be pull'd out of her seat with such violence towards the fire that it was as much as one or two can do to keep her out." . . . "I may add, that they put on unseen rope, with a cruel noose, about her neck, whereby she was choak'd until she was black in the face, and tho' it was got off before it killed her, yet there were red marks of it, and of a finger and thumb near it, remaining to be seen for some while afterwards." . . . "Sometimes these children would be very mad; and then they would climb over high fences, yea, they would fly like geese, and be carried with an incredible swiftness through the air, having but just their toes now and then upon the ground,—sometimes not once in twenty foot,—and their arms waved like a wings of a bird." . . . "The demons would pull her out of the people's hands, and make her heavier than perhaps three of herself."

The narrative of these four children, of John Goodwin of Boston, was prepared, at great length, by Mr. Mather, then minister of the second church. The ministers of Boston and Charlestown, who were frequent observers of the manifestations, and who several times made prayers at the house of the afflicted family, accompanied the narrative with their endorsement and attested to its truth. It was reprinted in London, and the famous Richard Baxter, now, as then, considered first

bought him off without the loss of his life: since which there has been heard no more of the business.

The history I receiv'd of Mr. Joseph Beacon himself, who, a little while before his own pious and hopeful death, which follow'd not long after, gave me the story, written and sign'd with his own hand, and attested with the circumstances I already mention'd."

Mr. Mather has been accused of being superstitious and carried away by delusion. No man, I think, could have been more critical in his examinations. None more sincere in his opinions. In the preface to these examples, and the many others he relates,—all of which are as strange and unaccountable, or unexplained, save on the theory of our modern spiritual manifestations,—in this he remarks, "I will now offer the publick some remarkable histories, for every one of which we have had such a sufficient evidence, that no reasonable man in this whole country ever did question them; and it will be unreasonable to do it in any other. For my own part, I would be as exceedingly afraid of writing a false thing, as of doing an ill thing: but have my pen always move in the fear of God." Who of all our clergy or laity of our day, is more an honest observer or investigator, or more religiously inclined?

The entire pages of *The Scientist* could be filled with examples, as strange and as well-authenticated as these named, and are ready at hand, as if waiting to be used; but I must not intrude, and with a single example more will close.

On the court records of Boston, appears the following: "August ye 2cond 1692. William Beale, of Marblehead, aged upward of 60 yeares, testifieth and saith, that last March past was 12 moenth, towards the latter end of the moenth, then, myself being in the house of George Bonfields of Marblehead, whither I had gone that I might have helpe to nurse or looke after mee, because of a greate and wracking paine had seized upp on my body, being broade awake, I saw upon the iume—jamb—of the chimney a darker shade wch. covered the iume aforesaid, and in the middlee of the darkness upon the iume I behelde somethinge of the form or shape of a man. I turned my head upon the pillars and in ye darknesse aforesayd saw the plaine shape or else the person of Phillip English of Salem, the wch reports say married with William Hollingsworth's daughter of Salem, according to my best indyement, knowledge, and understandinge. As I had formerly knowlege and acquaintance with him—English—my coniecktures of him and these passages aforesayd were as followeth: What is this man's business heere now, or wch way came he hither so soone this morninge? By land or water? Then laboreing to correctk my thoughts, not to thinke that hee was a wich, and flyinge to our Omnipotent Jehovah for his blessing and protection by secret circulations, instantly the roome aforesayd became cleare, and ye shape, shade, or person vanished. And this was about the time that news brought to mee in ye morning that my son James was very like to recover of the small pox, wch I left at home sick; and ye same day in ye afternoon came news that hee was suddenly strooke with a paine on his side and did not expect to live three hours, and, ack cording to my Judgment, before three houres weere ended newes came that he was departed this life; at wch doctor Jackson, wch was his doctor, and William Dagget wch was his nurse, both of Marblehead, told me yt they admired and wondered. And it was not many moenth before that, my son Georé Beale departed this life in ye same house, after he was recovered of the small pox. Hee deceased ianuary ye 23 before my son James death aforesayd."

These few of many manifestations and materializations have been quoted as illustration of the fact of the appearance of spirits, at intervals, down through all the yeares to our own time; never yet explained, nor as well accounted for as may be done by an intelligent theory of Spiritualism. If these things are so, does it well become a person, claiming to be a Christian or one of scientific attainment, to ridicule and refrain from properly investigating this system, which now has a history of centuries, and especially when it exists as fact, that during the twenty-seven yeares just passed the thing has so advanced, and become the faith and belief of millions, on each side of the water, that all attempts to "lay the ghost" has not only proved abortive, but given an added strength to the very thing they would destroy.

class evangelical authority, furnished preface, in which he says, "This great instance comes with such convincing evidence, that he must be a very obdurate Sadducee, that will not believe it."

It is hard to refrain from remembering that obdurate Sadduceism still exists. It is also an interesting fact, and one worthy of our consideration, that a non-belief in the existence of ever present and acting spirits was in the days of the fathers of New England, not only recognized as Sadduceism, but boldly stigmatized as such. To his description of the manifestations at Salem Village, in the family of Rev. Mr. Pares, Mr. Mather used as the title or heading of the article, "Sadducismus Debellatus" ("Sadducism Stormed,") and so it has come in our time to be, that, notwithstanding the clergy and their followers of the former times are spoken of as eminently pious, intelligent, and an example to us, yet their opinions and judgment are now, when adopted and approved by us, pronounced heretical and subversive of the best interests of humanity and the Christian Church. In this emergency what shall we follow if not our observations, and the teachings of reason and common sense?

In his Twelfth Example, Mr. Mather remarks, "Apparitions after death are things which, when they occur, have more of strangeness in them. And yet they have been often seen in this land: particularly, persons who have died abroad at sea, have, within a day after their death, been seen by their friends, in their houses at home. The sights have occasioned much notice and much discourse at the very time of them; and records have been kept of the time,—reader, I write but what hath fallen within my own personal observation,—and it hath been afterwards found to be that very time when they appeared. I will, from several instances which I have known of this thing, single out one that shall have in it much of demonstration, as well as particularity.

"It was on the second of May in the year 1687, that a most ingenious, accomplish'd and well-dispos'd young gentleman, Mr. Joseph Beacon by name, about 5 o'clock in the morning as he lay, whether sleeping or waking he could not say,—but judged the latter of them,—had a view of his brother, then at London, although he was now himself at our Boston, distant from him a thousand leagues. This, his brother, appear'd to him in the morning—I say—about 5 o'clock, at Boston, having on him a Bengale gown which he usually wore, with a napkin ty'd about his head; his countenance was very pale, ghastly, deadly, and he had a bloody wound on one side of his forehead. 'Brother!' said the affrighted Joseph. 'Brother,' answer'd the apparition. Said Joseph, 'What's the matter, brother? how came you here?' The apparition reply'd, 'Brother, I have been most barbarously and inhumanly murder'd by a debauch'd fellow, to whom I never did any wrong in my life.' Whereupon he gave a particular description of the murderer, adding, 'Brother, this fellow, changing his name, is attempting to come over into New England, in *Foy or Wild*. I would pray you, on the first arrival of either of these, to get an order from the governor to seize the person who I have now described; and do you indict him for the murder of me, your brother. I'll stand by you and prove the indictment.' And so he vanish'd. Mr. Beacon was extreamly astonish'd at what he had seen and heard, and the people of the family not only observ'd an extraordinary alteration upon him for the week following, but have also given me, under their hands, a full testimony that he then gave them an account of this apparition. All this while, Mr. Beacon had no advice of anything amis attending his brother then in England, but about the latter end of June following, he understood, by the common ways of communication, that the April before, his brother, going in haste, by night, to call a coach for a lady, met a fellow, then in drink, with his doxy in his hand. Some way or other the fellow thought himself affront'd in the hasty passage of this Beacon, and immediately ran in to the fireside of a neighboring tavern, from whence he fetch'd out a fire-fork, wherewith he grievously wound'd Beacon on the skull, even in the very part where the apparition shew'd his wound. Of this wound he languish'd until he dy'd, on the 2d of May, about 5 of the clock in the morning, at London. The murderer, it seems, was endeavoring an escape, as the apparition affirm'd; but the friends of the deceas'd Beacon seized him, and, prosecuting him at law, he found the help of such friends as

ON SPIRIT TEACHING.

To say that we teach a motiveless religion is surely the strangest misconception. What! Is it nothing that we teach you that each act in this, the seed time of your life, will bear its own fruit in the hereafter? that the results of conscious and deliberate sin must needs be remedied in sorrow and shame at the cost of infinitely laborious pain in far-distant ages? that the erring spirit must gather up the tangled thread of its former sins, and strive as best it may to unravel the evil of which it was long ages ago the perpetrator—and this not perfunctorily, not imperfectly, as a task to be finished with all speed, but with burning earnestness and with overmastering zeal, as knowing that on the perfect completion of the work, happiness absolutely depends? Ah! could you see the tearful, prayerful pains that erring spirits must take to purge them of their stains of guilt; the efforts by which alone they can emerge into peace from the surging whirlpool into which their sins have plunged them: hear the despairing cries, as another, and yet another consequence of their sin discovers itself: the shuddering sense of blood-guiltiness, as thoughtless deeds develop themselves into misery, despair, and death; could you see, in a word, the infinite ramification of the effects of sin and the efforts of the awakened soul to undo them, you would not need to seek for a stronger deterrent, nor speak to us of "motiveless religion."

AUTOBIOGRAPHY OF J. J. MORSE.

An autobiographical sketch of J. J. Morse appears in the *Medium and Daybreak*, for January 8, 1875, from which we glean that Mr. Morse was born the 1st of October, 1849. At four years of age he was left without a mother, at nine his father died, and from this time to the year 1868 he received no education,—except a practical one which comes from hard work as a collier boy, furnace boy in an iron foundry, waiter barman, &c. It would seem that the ill-treatment he received at school, the unkindness of his relatives which forced him to this ultimatum, was a designed experience to better fit him for the service which he is now rendering the world.

It was in the autumn of the last mentioned year, that his attention was directed to Spiritualism. A law suit against the medium Home was reported in the daily papers, and being the subject of discussion at one time, he was induced to read several works and attend a seance. He gives an idea of the indescribable sensation which there possessed him, and of his actions while under conscious control.

At another time, while cleaning pewter pots in sand, the index finger of his right hand traced letters in the sand: he remembered (or rather, as he now supposes, was impressed) that spirits could communicate by writing mediumship, and ascertaining they were anxious to do so, at evening he received a communication, through his own hand, from his mother. Not believing in Spiritualism he attempted to explain away the phenomenon, but found himself obliged to attend the seance the next Sunday evening: again he was controlled,—this time to take the Bible, open it to the 14th chapter of Romans, declaim the first verse, and preach a lecture or sermon. Other evenings, also, he went under influence, but was happy only when he had become a convert to a belief in the science of mesmerism. Finally, he received tests from other mediums, and the question of spirit communion was settled in his mind.

Some months later, while under physical control, he walked to the fire place, inserted his hand "into the blazing mass, stirring it up much in the same fashion as a poker would have done under the circumstances," although he could feel nothing, save that he was touching something that was neither cold, hot, or anything else. This was in the presence of other persons.

He details the circumstances under which he became the medium for seances at the Spiritual Institute, at London, of his success in this sphere of usefulness, and up to the time when he was obliged to become a professional speaker. In this connection, also, is given a very interesting incident illustrating the power of spirits to correctly prophesy.

In conclusion, he speaks of his guides, "Tien-Sien-Tie" and the "Actor" or the "Strolling Player." He speaks very modestly of their ability, and does not seem to have even a small degree of consciousness that he is one of the most genial, intelligent, gentlemanly, and eloquent inspirational speakers that are controlled in the cause of Spiritualism.

The wisdom and philosophy of Tien-Sien-Tie is evident in the lectures of the past few Sundays, at Beethoven Hall, and before the Boston Spiritualists' Union in the evening. Of the logical ability, philosophical acuteness, quick repartees, bright wit of the "Strolling Player,"—he needs only to be heard to be appreciated and loved.

NOTES AND NOTICES.

The annual convention of the New York State Organization of Spiritualists, was held at Buffalo, on the 17th inst. Saturday was devoted to the discussion of business matters and the election of officers for the ensuing year. The convention lasted two days and evenings. Among the prominent speakers were Rev. J. H. Hunter, of Auburn, N. Y., Geo. W. Taylor, of Chicago, Mrs. Emma Hardinge Britten, of Boston, and Mrs. E. C. Woodruff. At the close of the convention the receipts were found to exceed the expenses (which had for the greater part been borne by J. W. Seaver of Byron, N. Y.) by some thirty-five dollars which was immediately raised by collection.

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

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

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

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

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

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

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

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

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

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

"Lawrence American." The *Spiritual Scientist* is the title of a new journal, edited by Mr. E. Gerry Brown, late of the business department of the "Journal of Commerce." Mr. Brown is a thoroughly conscientious Spiritualist, a pleasant writer, and a genial good fellow. The *Scientist* is a twelve-page paper, and the first number betokens good taste and ability. The believers in spiritual phenomena, and all who would be informed as to its best phases, will find in the new paper the most correct reports and scientific discussion of these matters. The publishing office is at No. 9 Bromfield Street, Boston, and the subscription price, \$2.50.

W^e present the following subjects for the consideration of those who may be pleased to contribute to our columns, believing that the opinions of individuals, either based upon observation or on spirit information, may be of use to those who have not satisfied themselves upon the points suggested. We shall endeavor to notice all contributions,—either by publishing in full, or abstracting opinions expressed.—

1. In what respect, and to what extent, does the action of a disembodied spirit upon our organism differ from that of an embodied spirit?
2. Under what natural laws, and in what manner, do disembodied spirits act upon inanimate matter?
3. If emanations from our body are necessary for certain manifestations, how do they contribute to the result?
4. Can embodied spirits act upon inanimate matter in the same way, and if not, why not?
5. In what respect does the vision of a conscious medium differ from that of other persons?
6. Can this state of vision be produced, and how?

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 mental power without knowing it are to be found in nearly every household.

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

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

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

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

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

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

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

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

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TO FORM A SPIRIT CIRCLE.

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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. Surround an uncovered wooden table, with all the palms of the hands on its top surface. Whether the hand-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.

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