

SPIRITUAL SCIENTIST

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SPIRITUALISM.

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

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THE ROYAL IRISH CONSTABULARY DEFIED BY SPIRITS.

GREAT DISTURBANCES BY SPIRITS IN THE NORTH OF IRELAND.

SOME violent disturbances, evidently produced by a spirit, or spirits, have been going on for a long time at the house of Mr. Allen, grocer, Cookstown, Ireland, and the power at work appears to be malicious. The following account of the occurrences is taken from the Belfast News Letter of November 16th. The News Letter is the oldest and most important journal in the north of Ireland, and the property of the Mayor, Mr. J. A. Henderson. The report may therefore be considered to be reliable. Moreover, the narrative fits in with others of a like nature; only a few weeks ago we recorded some similar occurrences in America, and Mr. William Howitt once published a pamphlet full of authenticated cases of stone-throwing by spirits. Two or three years ago, we printed an account of stone-throwing by spirits at Peckham, in which case windows were broken over and over again, in broad daylight, under the eyes of the police:—

THE COOKSTOWN GHOST.

Cookstown has lately been singled out for the attention of a visitor whose freaks and doings have caused no little wonderment and curiosity. Were the time a little further advanced, the narrative of the manifestations which have so completely upset the ordinary tranquility of the community might be embodied in a fairly exciting Christmas story. It would abound with mystery and weirdness and incomprehensibility. The story, however, would lack the orthodox moral; it would be wanting in an end; the inexplicable would remain unexplained, for the simple reason that at present it admits not of solution. The stranger has not as yet made himself visible to any eye, but his presence is too obtrusively indicated by uncanny acts, to be either unnoticed or uncared for. The absolute identity of the unseen is, therefore, a matter of grave conjecture, public opinion being strongly divided as to whether he is a ghost, a spirit, or simply an atom of depraved humanity, indulging in a fanciful and certainly much-to-be-condemned form of amusement. According to all preconceived notions of ghostdom, a form from

that land of shades should assume a spectral, faintly-illuminated, human aspect, having a peculiar predilection for the witching hour of midnight, "when churchyards yawn and graves give up their dead." Such is not the case in this instance, for in no shape or entity is our unquiet friend ever observable, while neither cock-crow, the sun at noonday, nor the hush of twilight, exercises controlling power over his actions. If a ghost then he be, he has undoubtedly got a dispensation freeing him from all the thralldom of his kindred genus. By some, who have sufficient nerve and courage to become facetious on the subject, it is asserted that a spirit has broken loose from the mystic store-room of Mrs. Guppy—one which disdains the further confinement of dark seances and the undignified monotony of table-rapping. There are others again who are quite incredulous, and hem and haw, and hint and declare, that the thing is not so ghost-like or mysterious as it seems; that, in fact, if they just had their way Cookstown would soon resume its wonted serenity, and be no more troubled with this paradoxical, invisible apparition. Whatever the agent may be, though, certain it is that the household selected for its scene of operations has been put to infinite pain and annoyance. And not all the sympathy, and kindness, and assistance, of friends and neighbors are at all able to relieve them from their unwelcome guest, or prevent them from suffering unpleasantnesses which, seemingly trivial in themselves, are yet perfectly torturing in their recurrence and strangeness. The unknown is of the most evil and malign disposition, with a well-developed tendency to destroy and to revel in mischief pure and simple. If it be a ghost, or a spirit, at liberty to wander "fancy free," an unaccountable partiality is shown for one habitation, and a very petty, perverse propensity for interfering with the delf, the cooking, and other domestic matters. In fact, the spirit seems most at home in the kitchen, as if it were the shade of some departed scullery-maid, whom "habit's iron law" had compelled to return to earth, but whose sole remembered capacity was the smashing of the crockery-ware.

STONE-THROWING BY SPIRITS.—A SHUTTER TAKEN DOWN BY INVISIBLE POWER UNDER THE EYES OF ARMED MEN.

The haunted house is situated on Old Town Hill, and is occupied by a Mr. Allen, who carries on a respectable business as a grocer. If not exactly in the sere and yellow leaf, Mr. Allen is somewhat stricken in years. Intelligent and candid in his walk of life, he has gained the esteem of all who know him; and the fact that he should be the object of such bewildering occurrences as have and are almost daily taking place, creates all the more commiseration, and a feeling very much akin to indignation, in the town. The manifestations of something unusual and untoward, first became noticeable some eighteen months ago. The phenomena were

then mainly confined to breaking the windows. It may be thought there was nothing very extraordinary and ghostlike in such a procedure, but there was. When several panes were broken, and the how and means escaped attention, a strict watch was put upon the windows, but all was useless; the cause was still undiscoverable. Sometimes stones were used as the *media*, but by whom or what nobody could see; and more frequently again the glass broke, apparently of its own accord. Even the frames began at last to get abused, more especially at the rear of the house, and the strictest and most constant guard could make nothing of it. The house, by the way, is a small two-story building, with three windows behind, and the ordinary shop and front windows before. The yard is small, and surrounded by a wall ten feet high, from whence extend the open fields. All the glass at the back of the premises having been repeatedly broken, and every effort at protection avoided, one of the windows was barricaded with a shutter, to which was affixed a bell, in such a position that if the shutter were moved the bell must ring. Men were also placed at each window with loaded guns, so that it was impossible for any individual to approach without being at once observed and in their power. Notwithstanding this, the shutter was taken down, the bell simply noting the fact when it was accomplished, and that in such a gentle, tinkling monotone as to be almost unheard. In the front of the premises glass was broken with the same security and freedom from observation.

HEAVY STONES ROLLING ABOUT THE HOUSE.—MOVEMENTS OF DOMESTIC ARTICLES.

Fear now commenced to grow into serious alarm, which in no way decreased as other incidents, equally, if not more, bewildering in their character, became of daily occurrence. Bowls took a fancy to rotate, with various degrees of swiftness, upon the tables, and then, as if smitten with the same idea of self-martyrdom, shot off at a tangent, ending sharply and forever their symmetrical usefulness upon the floor. Coats, which formerly hung with all staidness and propriety upon their respective pins, now shivered and fluttered, as if seized with an ague, and again expanded in all their proportions, as if each were enveloping an invisible Falstaff, or an aspiring Claimant. Hats took unto themselves wings, and bodily flew away. In sooth, the natural order of affairs in the house was completely deranged, and the more agitated became the inanimate articles, the more excited became, naturally enough, the members of the family. Every conceivable project that could be devised for elucidating these mysteries failed utterly in pointing out a cause which could be understood. Even the potatoes boiling in a pot on the fire became mashed, and leaped behind the fire. And when ten or twelve were entered for boiling, a tot up in a few minutes revealed the startling fact that several had altogether and unaccountably disappeared, though many pairs of straining eyes were watching with almost painful eagerness every motion of the immovable pot. Latterly, also, large stones, weighing on an average about three pounds, or three pounds and a half, have rolled slowly down the stairs, bobbing with leisurely ease from step to step. These have been sometimes damp and wet with clay, as if just removed from a ditch or roadway, and at other times dry and clean, as if preserved from the weather for a considerable space of time.

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[For the Scientist.]

WHO ARE THE DIRECT PRODUCERS OF SPIRITUAL MANIFESTATIONS?

"DEVIL" AND "DIAKKA" A MISNOMER.

VIII.

BY D. G. MOSHER, AUTHOR OF "CELESTIAL PHILOSOPHY."

FOR eighteen years I have been to some extent almost constantly under spiritual influence for development.

My experience is no other than that qualified angel developers are *ever* the producers of influences both opposing and direct in the developing processes. For the development, or strengthening of my individuality, there is constantly being brought to bear upon the mind, and also on physical organism, an opposing influence that requires a continual effort to overcome. As I write I am compelled to oppose an influence, that, without an effort to overcome, would obliterate the writing as dictated by the mind. There is also an opposing or dual influence that is brought to bear against the *true* spirit or influence.

The true influence is permanently associated with my own mind, and confirms the truth of my subject. The opposing influence contemns or ridicules this established, incontrovertible truth which is in my own mind, and corroborated by the true influence. The one may be called the "good," the other

the "evil" influence, which must be "overcome." The latter may be compared to *darkness*: the former, to *light*. We can have no idea of the one without a knowledge of the other.

As we cannot see in the dark, we labor to "cast out" the darkness; when this is accomplished, our whole soul dwells continually in the light, and in the enjoyment thereof. This enjoyment, in fact, is mainly the result of the labor required to "overcome." These adverse influences are the source for tribulation and labor; happiness is the result of victory over these. In my own case, I know that "evil" influences have been productive of good results,—have been a principal means of making me a positive and independent individuality.

"Devil" and "diakka" are among my best friends, though they have contested every step of progress in my development. When I have been the recipient of truth, they have declared such to be untrue; thus compelling me to exercise my own judgment in relation thereto. When I write, they confuse my thoughts by a kind of gibber, and control my hand to scribble, and make unintelligible my communications. This compels me to resist or overcome these adverse influences,—for which they have my thanks.

Knowing by sad experience that these "diakka" phenomena are fixed facts, I have the assurance that they emanate from qualified angels who are governed by divine wisdom in producing these adverse phenomena as a necessary means of development. The time for new developments is governed by divine law. A reversion or any material change or modification of doctrine or theory is divinely ordered. There was a time when the eastern continent embraced the whole inhabitable world, according to established theory. There was a time, notwithstanding, for a Columbus to be the recipient of ideas in relation to another continent; he was inspired to put forth efforts for the discovery thereof. There was a time when, according to generally accepted theory, our earth was no other than a broad extended plain. Galileo, at the appointed time, was made the recipient of ideas that led to the discovery of the rotation of the earth, even in contradiction to the teachings of Holy Writ, and the wise ones of that age; and the recipient of truth was looked upon as a culprit, and deserving of death.

At length the *igneous theory* of the formation or creation of our earth became the accepted belief. This theory is now being reversed.

A lake of fire and brimstone for the punishment of the wicked has been a literal reality according to human creeds. This is now generally denied, even by orthodoxy; but this lake of fire and brimstone has only changed form, or has been burned out, and another kind of hell for the wicked has been fabricated, but *don't know exactly* what kind of place it is, so the hell of orthodoxy is fast becoming extinct, or giving way to the doctrine of *annihilation*, the mode of its accomplishment being, also, one of the "mysteries of godliness." The "fall of man," and the "atonement," are also mysteries of a similar sort. These last, including the doctrine of annihilation, have, in the main, been stricken from the creed of modern Spiritualism, as false doctrines.

Who, I ask, have been the *authors* of all these false doctrines of religion, and false theories of science?

From whom emanates *all* that is false and profane, sensuous or vile?

Where is the line of demarcation between Deity and "devil," or between "devils" and "diakka"?

Finally, are they not natural outgrowths and supernal revelations, given in exact time, in accordance with the law of adaption, or as "stepping-stones" to a higher plane of development?

To this last, I affirm doctrines and theories may be true, deduced from certain premises, but when the premises are proved false, the doctrine or theory is false also. Again, from the same premises may sometimes be deduced different theories by minds of different development, differently educated, and of different reasoning powers or judgment; for instance, the Bible is taken as evidence of a spiritual existence. It is also made to prove the non-existence of a spiritual entity or soul. Imperfections in man, then, are the principal source of these discrepancies and different teachings. The final conclusions must be that angels have a divine right to teach false doctrines, and represent in the form of spiritual phenomena all grades of character in word, deed, or act—even "devil" or "diakka,"—as a means of development.

EVERY idea has eternity for its unfolding.

MEN who study truth, when they reach their goal, must always meet at last upon common ground.—*Agassiz*.

IN dreams commences all human knowledge, in dreams hovers over measureless space the first faint bridge between spirit and spirit—this world and the world beyond.—*Bulwer*.

IF a man believes things only because his pastor or the assembly so determines, without having any other reason, though his belief be true yet the very truth he holds becomes his heresy.—*J. Milton*.

SLEEP.

[The following verses are excerpts from an inspirational poem, delivered by Mrs. Cora L. V. Tappan.]

O SLEEP, whom the God hath made known,
That mortals may dream what is death,
So the joy that shall finally come
Shall not quite take away their full breath.

O Sleep, thou subduer of care,
Thou touchest the brow that is sad,
And behold in the visions of air,
The spirit grows young and grows glad.

O Sleep, thou art golden and glad,
And thy feet are the softest and best,
Uplifting the world that is sad,
And bidding the weary to rest.

And when thy sweet sister called Death
Shall fold all the bodies to sleep,
Thy spirit with its living breath,
That for ever its vigils doth keep,
Will show that the world men call dreams
Is the world of a subtle delight;
That the earth is the dream-life that seems,
While above is the real world of light.

THE MEDIUMS OF BOSTON.

A PRIVATE SEANCE OF THE SCIENTIST'S INVESTIGATOR WITH AN EMINENT MEDIUM.—A CIRCUMSTANTIAL ACCOUNT OF WHAT HE SAW AND WAS TOLD.—COMMUNICATIONS AT VARIANCE WITH FACTS.—OTHERS CORRECT.—A BALANCING OF EVIDENCE.

MRS. EMMA HARDY.

BEFORE introducing the reader to another of Boston's prominent mediums, allow me to add, by way of postscript, an observation which I ought to have included in my sketch of Miss Nickerson, in the last number of the Scientist. It will be remembered that whilst conveying to me what purported to be a communication from my aunt, the medium referred to "family changes" which had taken place. I wish to state the additional fact that I asked, in order to test the genuineness of the communication, whether she knew what the changes were, and I received an answer in general terms. I again pressed for a more particular account, if she knew, of the events which these changes included. Another general and vague reply was given, and so I abandoned the effort. Now I need not point out that a mere allegation of domestic changes is almost sure to be true in the case of any person, and therefore is an allegation which requires no mediumistic power to make. With this exception, I see nothing to amend in the summing up of the results of my sitting with Miss Nickerson.

I now have to present an account of a visit which I paid some time ago to a lady, who, in her character of a trance-medium, is pretty widely known to the people of Boston, the strange occurrences at her residence, No. 4 Concord Square, having often furnished the theme of interesting articles in the daily journals.—Mrs. Emma Hardy.

I called at about two o'clock in the afternoon, and was ushered by a servant into a back-parlor, which I could see was in daily use as a waiting-room for persons calling to secure private seances. It was tastefully and stylishly furnished, and on the mantelpiece, enclosed in a neat frame, were five or six printed rules to be observed at private seances. Reading these, I found that not more than one person would be admitted to see the medium at one time, except on payment of two dollars for each person; that a party of twelve could have a seance, by appointment, for ten dollars; that a sealed packet would be answered on the payment of two dollars; that the medium would not undertake to fix the length of a sitting, as that matter was in the hands of the controlling spirit.

After waiting about twenty minutes, Mrs. Hardy appeared, and asked me if I had an appointment, at the same time opening a small memorandum book, as if to find my name. I told her I had not, and then she told me that she had appointments that afternoon, and scarcely knew whether she could give me a sitting, adding, "My time is pretty well occupied every day with appointments." But she decided to give me an audience, and led the way into a room adjoining, a very

small room, only large enough to comfortably hold three persons, and furnished with just that number of chairs, and a camp-stool. On the walls were some Spiritualist pictures, and on a little shelf I observed a portrait of the famous Katie King, as she appeared in England. Mrs. Hardy pointed me to a chair at the farther end of the room, and seated herself in the opposite corner, perhaps four feet of space intervening between us. Some little description of this noted medium is perhaps in order here, for the information of those who have never seen her. Mrs. Hardy is apparently about thirty-five years of age, perhaps a trifle less; of average height, with an inclination to shortness and stoutness; a countenance full of character, and strongly Scotch in outline, though I do not know that she is either of Scotch birth or descent, but the cheek-bones are prominent, the forehead large and broad, and the eyes large and expressive. She has the same pale complexion which I noted in Miss Nickerson, though altogether she is a woman of a much stronger type and hardier fibre—when I say *hardier*, no pun is intended.

"When I go under control you can ask any questions you please," said Mrs. Hardy, by way of preliminary remark.

"May I ask by what spirits you are controlled?" I said.

"I have different controls. I very often speak under the influence of an Indian spirit," replied Mrs. Hardy.

"Can you summon the spirits to control you at any time?" I asked.

"Oh, no," she replied. Now it is worthy of note here that in an advertisement published by Mrs. Hardy, certain fixed hours are named (9 to 11 A. M. and 2 to 3 P. M., I think) during which she will give sittings. The same is true of many other mediums, and yet neither Miss Nickerson nor Mrs. Hardy expressed any doubt as to whether they could become entranced, and both of them entered into that condition within a short time after the sitting commenced.

It will be remembered that Miss Nickerson before beginning to speak told me to rest my arm on a little table which stood between us, and it was not until I had done so, and we had joined hands, that her utterances began. With Mrs. Hardy this condition was absent, and we remained seated entirely apart, in the relative position I have already indicated, throughout the seance. And again, whilst passing under control, I noticed that Mrs. Hardy exhibited much less physical disturbance than did Miss Nickerson. Passing her hand once or twice across her forehead, and sighing, she began to speak in a changed tone of voice, which I scarcely know how to describe. It had in it, as I thought, a strong element of childishness, but from the use of the Indian expression "squaw" once or twice during the sitting, I presume it was what purported to be the voice of an Indian spirit. The eyes of the medium remained tightly closed all the time, and the substance of her utterances, whilst in the trance state, was as follows. The voice did not change in tone throughout the seance.

"A beautiful spirit comes to you, and stands over you, and says she takes a great interest in your happiness. She is not your mother, but was like a mother to you in life, and says she still watches over you," commenced the medium. This, it will be seen, is a very general communication, and has no particularity of detail to give it a valuable character; as in any sense a test of the actual presence of spirit prompting it. I asked the spirit's name. "She doesn't tell me her name," said the medium, "but she is a very beautiful spirit, and watches over you from the spirit world all the time." This being unsatisfactory, I asked, "Is she old or young?" "An old lady," was the reply, "and then there's another com's, Mary, an aunt, and gives her love to you, and says 'I am glad to have you come and talk with me. Won't you ask us to tell you something to help you in your daily troubles?'"

So far, it will be observed that the medium has announced two spirits, and given the name of one of them the same as that given by Miss Nickerson, Aunt Mary. That I had such a relative I stated in my last article. I now determined to address myself to the task of obtaining clear and more satisfactory proof of her identity. With this view, I said, "Does my aunt know all that has happened to me since her death?" The reply was that she did. As a test question I then asked, "Can she tell me how many of my family have been married since she died?" "Two," was the medium's response, "and one dead." This is an incorrect reply in point of fact: only one having been married, whilst two have died. As a second testing question, I asked, "Can you tell me whether father and mother, the old folks, are living in the old home now?" "Yes, they are still in the same place," replied the medium. The reply is again at variance with the fact.

Pursuing the same tack, I inquired, "Can she tell me how long I have been in this city?" To this the reply was, "She seems to say you have gone away once and come back again." This, it will be seen, is scarcely an answer to the question; the statement it contains is incorrect. Again I asked, "Does my aunt know what my business has been since her death?" "You have worked with the pen, and written sometimes for

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HISTORICAL AND PHILOSOPHICAL

THE PHILOSOPHY OF CLAIRVOYANCE.

DR. JOSEPH HADDOCK, of England, made his discovery of Lucidity and Clairvoyance in the autumn of 1847, and as the result of his experience, gives the following as his philosophy of clear-seeing. He says:—

"A true clairvoyant is one who, by the opening of the internal consciousness, has a sensational perception of the objects of an inner or spirit world, that is, provided the clairvoyance exists in a sufficient degree. If the attention of the clairvoyant is directed to any individual, the effect is to bring the clairvoyant into a sensational connection with the associate spirit of the person sought for; and from the normal recollections being treasured up in the internal memory, while the external memory, and all immediately connected with it, is quiescent, this associate spirit appears to the clairvoyant to be the real individual sought—and from this source, and the reflection of memory, above alluded to, is often obtained much of the information the clairvoyant is able to communicate respecting persons and scenery. But as man, even in his mortal life, is internally a true spiritual organism, and, as such, is, as we have already observed, a subject of the laws of the spirit world, a clairvoyant may have a sensational perception of this spiritual organism, and thence of the entire man himself, however distant they may be from each other as to their natural bodies. Yet still, it is probable that this direct connection is mediately effected by the aid of the associate spirit. Here then is the simple and rational, though deeply interesting, solution of the undoubted fact, that by clairvoyance the actual condition of a person totally unknown to the mesmerizer and his subject, and across the broad Atlantic, has been correctly told. This I have seen extremely useful in a medical view—for by directing the attention of a sufficiently lucid clairvoyant to a distant patient, the disease under which the patient was laboring has been discovered, and every interior organ of the body described, both as to its actual condition and general action."

THE REASONS FOR THE TRUTH OF SPIRITUALISM.

DR. WILLIAM HITCHMAN, president of the Liverpool, England, Anthropological Society, gives the following reasons for the truth of Spiritualism:—

1. The contemporary nature of various adequate scientific testimony, repeatedly confirmed and long continued in America and Europe.
2. The acknowledged intelligence and established truthfulness of the *same* scientists on other subjects, admitted to be genuine and unequivocal, mathematically, by the best academies and learned societies.
3. The recent independent substantial agreement as to the facts and phenomena alleged to be spiritual, together with the circumstantial accuracy of the statements of eight different contemporary scientific and competent eye witnesses; viz., Camille Flammarion, of Paris; M. Butlerow, of St. Petersburg; Prof. Mapes and Judge Edmonds, of New York; and heroes like Crookes, Wallace, Sexton, and Varley, of London; together with three emperors, a score of princes, many thousands of nobility and gentry, as well as clerical, medical, and legal investigators,—in short, a large, thoughtful section of the intelligent public.
4. The undesigned repetition of coincidences which exist between the known facts, or recognized phenomena, anthropologically, both in ancient and modern times,—again and again demonstrated to be invincibly conclusive,—A.D. 1874, in the presence of highly trained skilled experts, and attested by educated judicious inquiries—both British and foreign.
5. The entire absence of any conceivable motive for *perpetual* "fraud," or *incessant* "falsehood," on the part of distinguished scientific men in England, France, Holland, Italy, Russia, Germany, and the United States.
6. The great difficulty, not to say gross injustice and utter absurdity, of continuing to suppose that the best teachers of the purest science are all engaged in the vile immoral work of propagating an egregious willful imposture, always forging the basest testimony on behalf of a delusion, a mockery, and a snare.
7. The utter absence of any fair adequate contradiction to rational statements, derived solely from sound practical investigation by natural philosophers, and the scientific results of actual experimental observation, now published in recognized journals of acknowledged reputation, at home and abroad.
8. The frequent reference to *similar* phenomena of a spiritual nature, not only recorded in the Hebrew and Christian Scriptures (the wise woman of Tekoah, however, was a questionable spirit, despite the Bishop of Chester); but in every

known religion in the history of mankind, whether regarded as races, tribes, or nations, civilized and barbaric—showing most clearly that what is now called Spiritualism has been well-known, from generation to generation, in all ages of the world, historic or traditional; and is thoroughly attested solemnly and sincerely in forty-eight different languages now spoken.

9. The adequacy of the cause for a *revival* of such facts and phenomena of spirit-life in the atheistic or materialistic nineteenth century, if we really believe that "God is a spirit," and man has a soul, or spirituality, whose future destiny is wholly independent upon present conduct in mortal flesh and blood.

10. The sufficiency of the spiritual hypothesis *alone* to explain all the different phenomena now permitted to appear, as science or a religion, whereas no other theory has yet explained, or seems likely to explain, *all* the facts of the most genuine and well-attested manifestations. Therefore, to *dis-believe* the truth of Spiritualism, in open defiance of adequate scientific proof of its foundation in fact, is more superstitious and irrational than to credit its teachings, as a sincere lover of simple justice. Of "errors" I exclaim,—

"And yet the light that led astray—
Was light from Heaven."

Now if these reasons afford not sufficient ground for believing the truth of valuable testimony, now given to the world by eminent scientific men, in *favor* of modern Spiritualism, and which my own lengthened experience fully corroborates, I really know of no fact, either in the British Association for the Advancement of Science, or out of it, which I *am* justified in believing. Socrates is my friend, Plato is my friend; but truth, I say, is the body of God's *soul*—in time and eternity.

DEATH AND SLEEP.

TRANSLATED FROM THE GERMAN OF KRUMMACHER.

IN a brotherly embrace the Angel of Sleep and the Angel of Death roamed through the earth. It was evening. They encamped on a hill not far from the dwellings of men. A melancholy stillness reigned all around; even the *Ava Maria*, that solemn evening bell, which melts the poet's heart, was gradually dying away in the distant village.

Still and silent, as it is their custom, sat the two benevolent genii of humanity, in a friendly clasp, while night slowly set in. Then the Angel of Sleep arose from his mossy couch, and strewed with his light spirit-hand the invisible slumber-seeds. The evening winds wafted them to the lowly huts of the weary husbandman. Now sweet, refreshing sleep enveloped them all, from the aged with his staff to the nursing in his cradle; the sick forgetting his pain; the sorrowful, his grief; the poor, his cares. All eyes were closed. Having fulfilled his blessed mission, the kind and soothing Angel of Sleep laid down again near his stern brother.

"When the morning rays gild the eastern sky with the glory of our transcendent home," said he, in blissful innocence, "then shall men bless me as their friend and benefactor! Oh, what joy, to do good invisibly and in secret! How happy are we faithful messengers of the good spirit! How beautiful is our silent calling!" Thus spoke the friendly Angel of Rest. The Angel of Death cast a sorrowful glance towards him, and tears, as only immortals can weep, glistened in his large dark eyes. "Alas!" said he, "why am I not permitted, like you, to enjoy the happy thanks of earthly children? The earth calls me her enemy, the disturber of her pleasures!" "O my brother," replied the Angel of Sleep, "will not the redeemed soul, at her awakening, when the glories of the higher life dawn upon her, recognize thee as her friend and benefactor, and bless thee most gratefully? Are we not brothers, children of one father?" Thus spake he; then the sad orbs of the Angel of Death glistened again, but this time with hope and faith, and the brotherly spirits embraced more tenderly.

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 fountains 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 the soul!

ANÆSTHETICS AND THE NERVOUS SYSTEM.

HOW ETHER, LAUGHING-GAS, OR CHLOROFORM AFFECTS THE SYSTEM.

IN the state of mesmerism, which is a state of coma partially, there are certain effects visible upon the nervous system, and upon the circulation. You are aware that under the influence of ether, or laughing-gas, or chloroform, or any familiar anæsthetic, the nervous system undergoes a peculiar and singular change, which also stimulates the nerves and mental faculties in certain directions, expressing either that which is uppermost in the will, or expressing that which has been long suppressed in the mind. The influence which an anæsthetic agent has is the influence which mesmeric or magnetic force has when not directed by a wise and judicious will. The effect upon the nervous structure is precisely the same, with this difference, that the one person being under the control of a wise and beneficent mesmerizer, there is never any reaction to the nervous system, or upon the particles that constitute the vital life of the brain or of the structure of the organism. But all anæsthetics produce certain injurious effects, to the extent that for every portion or particle of power exercised over the nervous structure there must be something given in return, which is not adequately returned; there must be a supply of nervous force expended, while in mesmeric control there is nothing expended, but the soothing and anæsthetic power is retained.

THE INFLUENCE OF SPIRITUALISM.

SPIRITUALISM has undoubtedly had much influence in the development of the progressive movements of the day. It has waged, and is still waging, a fierce conflict with materialism and the embodiments of selfishness, as seen in the present constitution of our social, religious, and political institutions. Society had become a monstrous vampire feeding upon itself, and its life-currents were well-nigh sapped, when modern Spiritualism raised its remonstrances against the foul blot which marred the beauty of human existence. It urges men to a consideration of their present condition in connection with their future destiny. It has given mankind, for his guidance in his relationships with his fellow creatures, a new and nobler rendering of the golden rule, teaching them "to feel unto others, as they would that others should feel unto them." It has taught that we obtain our own welfare and happiness in obtaining that of our neighbors—thus awakening desires and stimulating efforts for the good of others. It has swept away, once and forever, the darkness and gloom of the grave, and has demonstrated the continuity of existence.

The tendency of Spiritualism is essentially reformatory; at once a levelling and a reconstructive power. Its mission is the destruction of old institutions, moral and religious, which are based upon self-love, and the rearing of new ones founded upon a fair and beautiful love—a love for others.

ON SPIRIT TEACHING.

THE grand and great aim of spirit teaching—of all divine revelation—is to awaken in and give the human spirit, in the physical state, the consciousness and free use of its own unfolding powers. The human spirit must, after all external aids and assistance, owe its best acquisitions and achievements to the free exercise of its own inherent energies and powers. Its best achievements and acquisitions must come from clear perceptions of its own nature; must be founded on its own original and essential capacities, which cannot be traced to any teachings; must come from the stirrings and aspirations of its own developing and unbounded energies after new truths. The claims of spirit teaching upon developed intelligent men are not yet clearly understood, and the neglect with which it is generally treated, and the low place which it still holds among the objects of human investigation, will yet be pointed out as the greatest shame and disgrace of the present age.

WITHIN our own human hearts is the only devil that prompts us to wrong, the only adversary that ever becomes the hindrance to the perfection of our destiny. Look to it, then, and instead of shouldering your faults and shortcomings upon the imperfection of the creative scheme—instead of supposing that ye will benefit by the merits of another—realize in the bright example of Him who died to prove the truth of his sayings and not excuse your sins, that the destiny of man in this rudimental state is to be a man of sorrows, to struggle bravely and hopefully to the very last.—*Emma Hardinge.*

SPIRIT TEACHINGS.

HE who is lazy here, will lack energy there.

IF there is no mind, the whole scheme of life is a failure.

THE continued existence of this inner man is proved by facts.

IF man ever needed in any age spiritual illumination he needs it now.

IN the spirit-world all have their own individuality and their own speciality, even as in this life.

TO-DAY you live in an epoch of time, when something of the nature of spiritual phenomena is needed.

SPIRITUALISM claims to unite a science and a system of spiritual philosophy with the religious nature of man.

WITH a simplicity of nations, there is always simplicity of belief, and a keeping close to nature and nature's God.

WHAT is to prevent the men of to-day who stand before the altar as exponents of God's word from being also inspired.

THE only glimpses we have had of this spiritual realm have been through the various revelations given to different nations.

THE very fact that you have living bodies, thinking minds, aspiring souls, proves that you have need to inquire into what belongs to your spiritual nature.

IF you are told that it is impossible for a table to move upwards because it is contrary to a supposed law of gravitation, and it is lifted, it is so much the worse for that law, but the fact remains the same.

WE should be glad for the religionist to be convinced that he cannot upbuild his religion upon mere creed; and we should be glad for the man of science to know that there are more things in heaven and earth than are dreamt of in his philosophy.

SPIRITUALISM reaches in its hypothesis, and its actual revelations and statements, the precise condition of every individual spirit that passes from earthly life, showing you by the example of those who have already passed into that life, what is necessary to prepare you for entering that existence.

IT should be a part of your daily duties, not simply a form of worship one day in the week, or one or two hours in the day, but a continual school of spiritual culture, whereby humanity may know that every attribute of the mind, and aspiration of the soul is eternal in its results; while those of the body are merely temporal.

IF there comes to you a voice out of the atmosphere, or there are sounds and sights and forms revealed, that have not their origin in any human contrivance or knowledge, and these forms and voices and sounds claim to come from disembodied spirits of your friends, it rests with those who doubt it to disprove it; for the fact attests itself.

IF men of science cannot reconcile revealed religion with their evidence of scientific truth, then one or the other must yield; and the results of the past few years show that in Christendom the scientific mind has taken the lead, and that steadily the encroaching wave of infidelity and materialism has been sweeping away the foundation of the church.

IF Spiritualism be true—then it reveals, as it claims to do, as the facts of Spiritualism show, not only that man has a spiritual nature, but that that nature exists independently of his material organized form, under a separate form outside of his material body—then materialism has not a shadow of foundation for distrusting the revelations of ancient time.

THE science of Spiritualism relates to man's spiritual nature; to the spiritual life and the inhabitants of that life, to their employments and their occupations, to their needs,—and so reaches over the archway until it meets revealed religion hand in hand, and sees that not only are the facts of science true, but so also are true the essential truths and facts of revealed religion.

THE present word "Spiritualism" means a philosophy or system of science and ethics whereby from palpable proofs, physical, intellectual, and intuitional, intelligent communication is established between two classes of beings heretofore scarcely recognized by one another; between two worlds that have seemed far apart; between two distinctive, yet ever connected, forms of life—the invisible and the visible universe.

IF you were suddenly called upon in an emergency to face death, and the blanching of the cheek and the shrinking of the eye were to reveal to you this mysterious terror, and there was a consciousness within yourself that there is no such thing as death; that you cannot perish; that the life there is within you is immortal, and that go wherever you will you cannot escape from that life,—then this fear and this abiding terror would cease to afflict mankind, and there would be opportunity and time for the employment of other faculties beside the one of fear.

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Doubted and denied. For if any human being can be controlled by an influence which to Science is an unknown force, we can assume that each and every individual is to some extent subject to the control of that force; and its manifestations through them will be as different, each from the other, as are the individuals themselves. If this force is unknown, so are its manifestations. Where the individual leaves off, and where this force begins, is the question, then, for us to determine. If it can make one man a medium, or, in secular press editorial terms, an idiot or fool, it is not impossible that it should make another an editor or a poet. The echo of its teachings could have given to all ages the inventions which have been the most treasured. We welcome investigation concerning this force. Spiritualists assume it to be the spirits of departed friends, because it is the only theory which will cover all the facts in a case. If the existence of the force is admitted, then show what it isn't, by demonstrating what it is. The world has ever inquired, and still demands an answer.

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The Rochester Democrat, in speaking of Spiritualism, says, "It is never too early to deliver from error, thereby saving souls; and this particular error has reached such terrible proportions that there can be no sacrifice of dignity in exploding it."

We venture to predict that there will be a considerable sacrifice of dignity before it is "exploded," as the editor expresses it. Theological and scientific light have been thrown on it, and it don't explode worth a cent. Because why? It don't contain the elements for an explosion: it has got no brimstone in it, and the pure article isn't all gas. But one thing is decided: there can't be much more friction between Theology and Science, and the combined efforts of the two against Spiritualism, without a powerful explosion somewhere; and possibly it may be the dogma of "saving souls," by the atonement.

"KNOW THYSELF."

"With men this is impossible; but with God—all things are possible."

The "declension in the qualities of really noble souls, when they have staid a while in the life to come," should

not surprise the reverend gentleman who has spoken so uncharitably of "spiritual revelations." For how knew he the quality of those souls? There are many "like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead bones and of all uncleanliness." We are sufficiently advanced in Spiritualism to know that each one has a less opinion of himself in the next existence than in this one; and also to know that any returning spirit can preach a more effective sermon, in two minutes, than can the reverend gentleman in two hours, for it speaks from experience.

"KATIE KING."

THERE seems to have been some misunderstanding, down in Philadelphia, between the Holmes mediums and their hitherto most earnest champions. Robert Dale Owen and H. T. Child have published cards, in two of the spiritual papers, withdrawing their endorsement to the genuineness of the Holmes mediums. After reading them, we endeavored to obtain some further information, and wrote to H. T. Child, asking, "Is not an explanation due the public where an inference is so plain?" He courteously responded immediately:

PHILADELPHIA, Dec. 14, 1874.

To the Editor of the Spiritual Scientist:—

Mr. Owen has written a letter to the Banner of Light and Religio-Philosophical Journal giving the reasons which have influenced him to withdraw his assurance of the genuineness of the materializations in Philadelphia.

On Wednesday, the second day of December, a form appeared at the aperture, and also opened the door and spoke to us, which many supposed to be Katie King, but which was immediately known by her old friends to be some one else. She called Mrs. Holmes up to the aperture, but no one else was permitted to see her so closely. This fact, with the continued indifference on the part of the mediums to attend to suggestions made by Mr. Owen and others, that they should have the cabinet placed upon castors so that it could be removed to any part of the room, which, although they had frequently promised to have done, they failed to do, led us to publish our cards.

Yours truly,

HENRY T. CHILD, M.D.

It is the policy of the editor of The Scientist to pass judgment only upon evidence. We believe materializations possible; and because of the overwhelming testimony of the honesty of the Eddy family, we have faith in them. The skeptical world has, in many instances, pronounced the manifestations through the mediumship of Mr. and Mrs. Holmes to be genuine, and "Katie King" was believed to be a veritable materialization.

The endorsement of Robert Dale Owen is but that of one man, either one way or the other: we confess we should have had more faith in his late discovery had it been given to the world in the place of his letter of July 6, 1874 (see Narratives of John and Katie King, by Henry T. Child), wherein he says, in speaking of the mediumship of Mr. and Mrs. Holmes,—

"All my former experience in Spiritualism, favored as I have been, pales before the new manifestations witnessed by me in the course of last month. After the strictest scrutiny, with every facility promptly afforded me by the mediums, to detect imposition had it been attempted, I here avow my conviction that the phenomena are genuine; that I have again and again—on more than twenty occasions—seen, heard, touched forms to appearance human and material, and to sense tangible; that these forms have stepped up close to me; that I have held conversations with them, occasionally receiving advice, sometimes having my thoughts read and adverted to; that I have received, written under my very eyes, by a luminous, detached hand, a communication of some length, purporting to come from an eminent English clergyman who died twenty years ago; the style and signature serving further to attest its genuine character; finally, that I have seen the form which had spoken to me a minute or two before, fade away till it became a dim shadow, to reappear, a few minutes later, in all its brightness."

His last statement we have not been favored with; but the sum and substance of it is probably as given in the letter from H. T. Child published above.

Now, what are we to think, viewing the whole matter in the light of evidence? Let any candid person, whether in or out of Spiritualism, compare these two statements, and per-

haps they will agree with The Scientist in saying, Give us more evidence,—or else less.

It is well not to blind the eye to the faults of Spiritual mediums or manifestations; but it is better to sharpen the intellect to account for them.

The main question is,—*Has there ever been a materialization through the mediumship of Mr. and Mrs. Holmes?* It is no new experience to detect mediums occasionally "helping the spirits." The Davenports undoubtedly have some mediumistic power; not quite enough for the public taste, perhaps, otherwise Col. Higginson would not have had his faith shaken by discovering imposture. Hudson, of London, England, stands as a spirit photographer under test conditions; nevertheless, he could only obtain about one picture in five persons. The other four were so anxious, however, and Hudson needed money so much, that he finally got a spirit picture every time, and did a good business, until detected. Now he is content to get one in five.

Is it a similar case in Philadelphia? We have faith in the mediumistic powers of Mr. and Mrs. Holmes until we have more evidence against them.

SPIRITUALISTS AS PUBLIC OFFICERS.

THE Boston Times told a good story not long ago about a man who wanted to figure in the Police Court, on a charge of fast driving. He whipped his horse to his utmost speed, and then waited for the mounted patrolman to arrest him. To his surprise, however, the officer informed him, "We only arrest them as drives more than twelve miles an hour." The poor fellow had deluded himself into the idea that he had a fast horse. The Journal of Commerce is in a similar situation: it talks about the police force, but happily it occasionally interlards with small paragraphs, from which it appears that this paper is "exposing" the police force. Last week it said, "we is writing to instruct the people." The Journal should remember that the teacher that instructs usually gives information which those to be taught do not possess. The public are well aware that the police rules forbid officers to walk or talk together, unless it be to communicate information; but it does not presume that, because officers are seen together, therefore, the rules are violated. If Rule 41 forbids the forming of an association within the department, and if any of the officers belong to some national order or society, it certainly cannot be held that this rule is violated. The Journal takes the affirmative in both cases, however, and probably thinks it a logical position. If it has among its readers any of the members of the order which is alluded to, under the name of the "American Order of Phoenix," they must be vastly amused by reading the first editorial column. It knows as little of that society as it does of Spiritualism, and displays its ignorance on both subjects. It is quite a Christian position to denounce an order because it advances its own members and persecutes outsiders; but the charity, which is its concomitant, should, in all consistency, be extended toward all sects. Spiritualism should be exempt from all misrepresentation. In all decency, a public officer should not be assailed because Spiritualism is his religious belief. We do not care to characterize with a name that sentiment which would connect the capacity of this officer with the vagaries of a bigoted imagination on a subject of which it is confessedly ignorant. It is because of this principle involved that The Scientist, with its national circulation, has alluded to a local matter. In conclusion, we would say that the logic as well as the knowledge of the Journal of Commerce had better be brushed up before it tackles Spiritualism. Even if it keeps to police and fire department reforms, ward caucuses, and municipal politics, its present stock in trade is barely sufficient.

THE NEW POSTAGE LAW,—A LIBERAL OFFER.

On all yearly subscriptions now on our books, and on all those received up to January 1st, postage will be prepaid by THE SCIENTIST PUBLISHING COMPANY. The yearly subscription rate of THE SCIENTIST until January 1st, 1875, will be two dollars and fifty cents.

To any one sending us a club of FIVE names for one year,

we will send THE SCIENTIST in a separate wrapper to each person, and also one to the getter-up of the club.

Send us a club of EIGHT, for six months, at one dollar thirty cents, and we will send you as a premium THE SCIENTIST for one year.

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

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

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

EDITORIAL PARAGRAPHS.

TO THOSE persons who have connected Prof. J. H. W. Toohy with the management of The Scientist, we desire to say that he is not, nor has he been, in any way identified with the editorial policy of this paper, nor is he interested financially. We make this statement by his request, and in justice to him. Prof. Toohy is a veteran Spiritualist, with opinions and principles formed by many years of close study and observation,—a man who will not abandon the right to pursue the expedient. We hold him in esteem, and as an occasional contributor we believe his writings are largely appreciated by the readers of The Scientist.

SOME of the leading journals in the secular press are now asking, "What new idea has ever been given to the world through a spiritual medium?" We might answer by asking another, "What new idea has it not given?" but on this occasion we will be more definite, and say one at least,—a system of railway brake, which enables the engineer to stop the entire train at once by a gradual pressure upon every car at the same time, under the control of the engineer.

JOHN WETHERBEE, Esq., delivered the essay before the Second Radical Club, Monday evening, the subject being "Modern Spiritualism." Like other of Mr. Wetherbee's efforts in this direction, it was highly creditable to Spiritualism, and his lively, interesting, and entertaining style was highly appreciated by the listeners. The meeting was held at the rooms of the New England Woman's Club, 3 Tremont Place.

JAMES REDPATH, Esq., can serve as much spice as he likes in his course of lectures, but perhaps he had better learn that Spiritualism needs none of his cheap Pepper.

SHORT-HAND NOTES.

NOBODY mistook the cold weather of Tuesday. It took everybody, and didn't miss anybody. . . . PEOPLE generally seem to take the President's message for Grant-ed. . . . VENUS has always been very popular with the public at large; but just now its transit is the thing with scientific folks. Nothing like a transit,—at least for a hundred years. . . . It doesn't follow that there is a typhoon because one blows his own nose.

THE MAN who always sees the first performance, attends inaugurations, is present at openings, and all that sort of thing, has reached the city and taken lodgings at Tip-Top House. The public, we are sure, will be glad to learn that he is well and blooming. He attended, of course, the opening of the Globe, and was conspicuous for blue necktie, brass buttons, and buff vest. He always applauds vehemently, and did on this occasion. There is no lack of enthusiasm in his nature,—not a bit. He always, as we have hinted, goes to these occasions—when he has a free ticket, and he is generally successful in sponging somebody. He counts on his luck, and it is generally good. It is he who is deepest in the banquet business. No one is so posted among the flower dealers, or knows so thoroughly the wants of public performers. Let him alone for that. He is equally well versed in the artificial flower business, and has done his due amount of tossing in that line. In fact, he is one of the characters. We don't think he is the biggest man out, but then—he does.

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Is it a similar case in Philadelphia? We have faith in the mediumistic powers of Mr. and Mrs. Holmes until we have more evidence against them.

SPIRITUALISTS AS PUBLIC OFFICERS.

THE Boston Times told a good story not long ago about a man who wanted to figure in the Police Court, on a charge of fast driving. He whipped his horse to his utmost speed, and then waited for the mounted patrolman to arrest him. To his surprise, however, the officer informed him, "We only arrest them as drives more than twelve miles an hour." The poor fellow had deluded himself into the idea that he had a fast horse. The Journal of Commerce is in a similar situation: it talks about the police force, but happily it occasionally interlards with small paragraphs, from which it appears that this paper is "exposing" the police force. Last week it said, "we is writing to instruct the people." The Journal should remember that the teacher that instructs usually gives information which those to be taught do not possess. The public are well aware that the police rules forbid officers to walk or talk together, unless it be to communicate information; but it does not presume that, because officers are seen together, therefore, the rules are violated. If Rule 41 forbids the forming of an association within the department, and if any of the officers belong to some national order or society, it certainly cannot be held that this rule is violated. The Journal takes the affirmative in both cases, however, and probably thinks it a logical position. If it has among its readers any of the members of the order which is alluded to, under the name of the "American Order of Phoenix," they must be vastly amused by reading the first editorial column. It knows as little of that society as it does of Spiritualism, and displays its ignorance on both subjects. It is quite a Christian position to denounce an order because it advances its own members and persecutes outsiders; but the charity, which is its concomitant, should, in all consistency, be extended toward all sects. Spiritualism should be exempt from all misrepresentation. In all decency, a public officer should not be assailed because Spiritualism is his religious belief. We do not care to characterize with a name that sentiment which would connect the capacity of this officer with the vagaries of a bigoted imagination on a subject of which it is confessedly ignorant. It is because of this principle involved that *The Scientist*, with its national circulation, has alluded to a local matter. In conclusion, we would say that the logic as well as the knowledge of the Journal of Commerce had better be brushed up before it tackles Spiritualism. Even if it keeps to police and fire department reforms, ward caucuses, and municipal politics, its present stock in trade is barely sufficient.

THE NEW POSTAGE LAW,—A LIBERAL OFFER.

On all yearly subscriptions now on our books, and on all those received up to January 1st, postage will be prepaid by THE SCIENTIST PUBLISHING COMPANY. The yearly subscription rate of THE SCIENTIST until January 1st, 1875, will be two dollars and fifty cents.

To any one sending us a club of FIVE names for one year,

we will send THE SCIENTIST in a separate wrapper to each person, and also one to the getter-up of the club.

Send us a club of EIGHT, for six months, at one dollar thirty cents, and we will send you as a premium THE SCIENTIST for one year.

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

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

EDITORIAL PARAGRAPHS.

TO THOSE persons who have connected Prof. J. H. W. Toohy with the management of *The Scientist*, we desire to say that he is not, nor has he been, in any way identified with the editorial policy of this paper, nor is he interested financially. We make this statement by his request, and in justice to him. Prof. Toohy is a veteran Spiritualist, with opinions and principles formed by many years of close study and observation,—a man who will not abandon the right to pursue the expedient. We hold him in esteem, and as an occasional contributor we believe his writings are largely appreciated by the readers of *The Scientist*.

SOME of the leading journals in the secular press are now asking, "What new idea has ever been given to the world through a spiritual medium?" We might answer by asking another, "What new idea has it not given?" but on this occasion we will be more definite, and say one at least,—a system of railway brake, which enables the engineer to stop the entire train at once by a gradual pressure upon every car at the same time, under the control of the engineer.

JOHN WETHERBEE, Esq., delivered the essay before the Second Radical Club, Monday evening, the subject being "Modern Spiritualism." Like other of Mr. Wetherbee's efforts in this direction, it was highly creditable to Spiritualism, and his lively, interesting, and entertaining style was highly appreciated by the listeners. The meeting was held at the rooms of the New England Woman's Club, 3 Tremont Place.

JAMES REDPATH, Esq., can serve as much spice as he likes in his course of lectures, but perhaps he had better learn that Spiritualism needs none of his cheap Pepper.

SHORT-HAND NOTES.

NOBODY mistook the cold weather of Tuesday. It took everybody, and didn't miss anybody. . . . PEOPLE generally seem to take the President's message for Grant-ed. . . . VENUS has always been very popular with the public at large; but just now it's transit is the thing with scientific folks. Nothing like a transit,—at least for a hundred years. . . . IT doesn't follow that there is a typhoon because one blows his own nose.

THE MAN who always sees the first performance, attends inaugurations, is present at openings, and all that sort of thing, has reached the city and taken lodgings at Tip-Top House. The public, we are sure, will be glad to learn that he is well and blooming. He attended, of course, the opening of the Globe, and was conspicuous for blue necktie, brass buttons, and buff vest. He always applauds vehemently, and did on this occasion. There is no lack of enthusiasm in his nature,—not a bit. He always, as we have hinted, goes to these occasions—when he has a free ticket, and he is generally successful in sponging somebody. He counts on his luck, and it is generally good. It is he who is deepest in the banquet business. No one is so posted among the flower dealers, or knows so thoroughly the wants of public performers. Let him alone for that. He is equally well versed in the artificial flower business, and has done his due amount of tossing in that line. In fact, he is one of the characters. We don't think he is the biggest man out, but then—*he* does.

WHAT IS SLEEP?

THE ACTION OF THE HUMAN WILL IN REFERENCE TO IT.

WE make the following extracts from a highly interesting and instructive lecture, given under spirit control, by Mrs. Cora L. V. Tappan, in London, and reported in the Medium and Daybreak:—

Sleep is the reversal of the magnet or the magnetic points throughout the system, which during the day turn towards the sun's rays, which at night turn within or toward the earth, and unless you sleep you exhaust the vitality, which is not supplied or met by any corresponding electric power. You will therefore sleep, and in order that magnetic power may not go to the earth and deprive you of strength, the horizontal position of the body is required. Then you do not lose your strength by its passing through the soles of the feet, or by being in a wrong position with reference to the magnetic current.

The first state of sleep is caused by the withdrawal of electric currents which the sun's rays produce or disperse upon the earth that is physical in its nature. The next stage of sleep is that in which the mind, having discovered this peculiar withdrawal of the supply of electric forces, ceases to act upon the nervous system.

You will find in the first stage of sleep, after you have retired, as is customary, that the body itself gradually undergoes a palpable feeling of change. Sometimes this occurs before you retire, and there will seem to be almost a palpable substance pervading the whole system. This arises from the circumstance that each one of the atoms, or magnetic or electric particles of your body, is reversing the order of its action, and whenever you feel this coming on it is your moral and physical duty to sleep, and if you do not heed it you will be obliged to pay for it in lack of strength on the morrow. Whenever this depressing of the eyelids, lassitude throughout the system, indicates to you that there is no more electricity in the atmosphere for you, and that the magnetic points have all turned in the opposite direction, it is your duty to sleep.

The next stage of sleep is where the brain also turns its magnetic or polar centres within, and in this stage you frequently undergo strange experiences. If the brain has been particularly taxed during the day upon any special subject, or if there has been an unusual strain upon the system, you will find yourself not only going through what you have passed through in that day, but impossible things in the same direction. If you are afflicted with a great amount of order and regularity, you will find yourself missing all the railroad trains; you will find yourself in the midst of a vast amount of confusion; there is any quantity of luggage and rubbish that you cannot possibly take care of. This is because during the day your mind has been intent upon placing some special things or persons in order, and the mind, like the physical vision, reacts, producing its complementary state, just as if you gaze intently at a pure white light, on shutting your eyes you will see a black spot the size of that light; and if you gaze upon a bright yellow light to the exclusion of other objects, on shutting your eyes you will see the complementary color, which is blue; and if you gaze at a red light, on shutting your eyes you will see green. So in reference to sleep, if your mind has been intent in any special direction, or if you have been worried about a multitude of things, though all perhaps have been arranged, you will still find yourself in the midst of those accumulated ills without any possibility of removing them. That is the second stage of sleep, and sometimes, nay, in the majority of cases, you do not pass beyond this stage, but repeat again and again the things performed in the day, or a month ago, or years ago, or some impossible thing which is the complement of what you have done. This stage of sleep is no more rest than is the frightful vision of the inebriate the truthful representation of inspiration.

Strive to gain the third stage of sleep, which is a dreamless, perfect rest, and in which the brain, which is your bodily instrument, has no conscious vibration, but in which the spirit (were it my province to tell you), revels in joys and grandeurs unspeakable. You bring back with you, not the feeble memory of events that you carry about with you for your temporal uses, but the consciousness as of a wealth of light and air and sunshine that you have been basking in and striving to reach; or you bring back the thought, "Oh, I have had such beautiful dreams, flowers, and woods and sunlit streams, could I only remember;" but because you cannot remember, the result upon your body is like magic. Your mind has not labored, your external body has performed no work but the ordinary vital function. The brain is there like a dew-filled flower, brimful from the chalice of life of which it has drunk in the night, and is ready for the day's work.

Seek for the third stage of sleep, for in it men taste the nectar of the immortal gods, and are one with those that upon Olympus' height held converse with innumerable hosts and dreamed dreams that they dared not speak.

PHENOMENAL

THE ROYAL IRISH CONSTABULARY DEFIED BY SPIRITS.

(CONTINUED FROM PAGE 170.)

ATTEMPTS TO ACCOUNT FOR THE DISTURBANCES.

The following portion of the report shows that some have thought that the disturbances are greatest when one member of the family is present: possibly one or more members of the family may have medium power without knowing it, in which case the manifestations would be stronger when they are near:—

No persons have been in the upper portion of the house where such events have happened, and not the vaguest shadow upon which to found a belief in the collusion or complicity of any parties in the causing of them has been at all afforded. The manifestations will serve to show the cruel and persistent manner in which Mr. Allen and his family have been afflicted, although they are far from exhausting the minor details of a system of persecution as vexatious and hard to be borne as it is strange and unexplainable, both in cause and result. The family consists of Mr. and Mrs. Allen, two sons, and a daughter. One of the male branches, a young man of twenty-two or thereabouts, resides constantly with his father, and is said to be an apt student of the art of legerdemain. Rumor will insist on mixing him up with the occurrences, but they have been known to take place when he was away working on the farm. Mr. Allen has ceased to accept, or even listen to, any interpretation or explanation of the facts. He is not by any means a nervous man, nor superstitious in his way of thinking; but, having seen these things occur, and being utterly unable to assert a reason for them, he would at the present moment be an easily manipulated disciple of the most ardent Spiritualist. The whole affair in its recital might seem quite a ludicrous matter, were it not for the very great pain suffered by those most concerned. That the people of the town are much excited by it, and anxiously awaiting its denouement, is unquestionable. The usual morning salute in meeting a friend is now invariably accompanied by the query, "Anything new from the ghost?" "Is all quiet at Allen's?" And not alone in Cookstown, but in all the district for miles around, the doings of the ghost are canvassed and criticised with the greatest interest. It has been shrewdly suggested that a Belfast detective might soon purge the premises of the spirit, but Mr. Allen scouts the possibility of such aid as not only useless, but absurd. Perhaps he is right, but in all human probability I think he is wrong. This being the market day, the great topic was, of course, actively discussed, and theories beyond number asserted each as the true and particular explanation of the whole business. Meanwhile the ghost is not yet laid, but more of him anon.

THE SPIRIT WILL NOT SHOW HIMSELF.—CHURCH WARDENS AND CLERGYMEN CALLED IN.—THE INVESTIGATORS AT FAULT.

In the News Letter of Nov. 19th is a later account of the disturbances, in which the reporter complains of the invisibility of the spirit, not knowing that such seldom show themselves except at seances with a materialization medium. A fortnight ago, Mr. Henry M. Dumphy, a gentleman well-known in Irish as well as London literary circles, published an article in these pages about a spirit in Dublin, who was invisible to all but one clairvoyant.

The reporter makes a wild attempt to connect the disturbances with Dr. Tyndall, a gentleman of whose dealings with Spiritualism and general characteristics the News Letter displayed a remarkably accurate knowledge in leading articles during the late visit of the British Association to Belfast. At all events its readers have now good evidence of the neglect of duty of men of science (with a few honorable exceptions) in not investigating such facts:—

Clergymen, doctors, elders, church wardens, and business men, of all grades and degrees of ability, have tried their hand at lifting the veil, but all with the same result, leaving the matter as mysterious as they found it.

THE MALICIOUS NATURE OF THE DISTURBANCES.—AMOUNT OF PROPERTY DESTROYED.—A TEST MANIFESTATION WITH A SAUCEPAN AND POTATOES.

Be this as it may, during a period of nearly eighteen months the most unaccountable proceedings have been going on, and at the present time we seem to be no nearer a solution of them than at the commencement. During this time an immense quantity of wearing apparel has been cut up into fragments, said to be valued for upwards of £60—in one particular case to the amount of £4 10s. One time a new hat would be cut round and round, and found lying out in the street, a few minutes after having been used, without the apparent possibility of any person having done it. Coats, trousers, vests, blankets, shawls were similarly destroyed without a shadow of suspicion resting on any person. This continued at inter-

vals till within the last two months, when the work of destruction assumed another form, which brought it into public notice. The window smashing then commenced—first, the front windows were demolished, not all at once, but leisurely, generally one pane at a time. At first it was thought some miscreants were at work, but the premises were so closely watched that this idea was dismissed, and especially as the glass was frequently broken under the eyes of the watchers, when it would have been utterly impossible for the perpetrator to escape instant detection. Shutters were then put on, and the work of demolition immediately commenced in the rear of the house, and continued until nothing but the bare sashes remained. Several plans were tried to discover the supposed actors in these scenes; but, despite the presence of a watcher at each window, and the protection of shutters on the outside, the glass-breaking went on, and no clue was obtained. Not even the prints of a foot or mark of any description could be discovered within a reasonable distance; in fact, the whole circumstances were of the most inexplicable description, and completely excluded the whole work from the bounds of human possibility. It is worthy of notice, at the same time, that the ghosts took exactly the same means to break the windows that an ordinary mortal would adopt—namely, by flinging a stone through it; but with this striking difference in the result—as a rule the fragments of glass were found on the outside, and the stone in the inside; in a few instances, both in the inside, and in fewer cases still no stone could be discovered. This phenomenon, I think, would baffle the sagacity of even a Belfast detective to comprehend. Meanwhile, if possible, a darker mystery enveloped the proceedings inside. Of course the house was searched again and again—every corner minutely examined from roof to floor, but without the slightest discovery of a suspicious character being made. And, notwithstanding that the upper part of the house was thoroughly secured, and no means of communication with the outside practicable, sounds as of weighty bodies falling on the floor above have frequently been heard when all the inmates of the house were positively known to be down stairs; and when the place was examined, with the view of discovering the cause, no signs of anything unusual could be seen. Stones, varying in size from a small paving-stone to one weighing twelve pounds, came downstairs at intervals, and at various times of the day, without apparently any greater impetus than what would be acquired by their own weight; and sometimes several have been found on the top-most step, piled up one on top of the other, so delicately balanced that the slightest touch would cause them to topple over. Where these came from is the mystery. About the stones themselves there is nothing remarkable. They are invariably such as might be found at any time convenient to the house, or in any old ditch in the fields adjoining. Eleven potatoes are counted into a pot, the lid tied down, and intently watched; but, behold, when the contents are examined, a few minutes after, only six are to be found. A crock of cream of its own free will and accord splits open without being handled, and the contents run out.

EXCEPTIONAL DIFFICULTIES IN INVESTIGATING.

It is said a spirit-charmer, when on the premises a few days ago, had a very important part of his pants cut away, and the back part of one of his boots lopped off in a twinkling. For some time the shop was free from the intrusion of this troublesome visitor, but now no corner is free from some disaster. Only a few days ago, a churn filled with milk was, for safety, locked up in the shop, and the keys taken by one of the members of the family to her bedroom. In the morning, however, the churn was found standing bottom upwards, and the floor covered with its contents. About the same time, a quantity of new cloth was cut up, so as to completely destroy it. The cuts had the appearance of having been done by a keen, long-bladed knife, forming clean, wavy lines, passing through several folds at the same time. Scores of transactions of this kind might be enumerated, but the outline just given will afford some idea of the perplexing nature of the proceedings, and, so far, the perfect impossibility of elucidating them.

I need not say that these astonishing things are regarded with the utmost concern by the people of Cookstown, or that the universal feeling abroad is one of sincere sympathy with Mr. Allen and his family; for, however one may be inclined to dispute the cause, the results are the same, and these undeniably point to an agency of some kind as malignant in design and execution as the parties concerned are powerless to understand or prevent its operations. One thing is certain. If these proceedings are being inflicted on a man who has the respect and esteem of all who know him, by human agency, it is a reproach on the town that the perpetrators have not been unmasked; and if by supernatural means, who will undertake to explain it? And now that the matter is fairly made public, it is possible some person may be able to advise us how to exorcise the Cookstown ghost, as we are heartily tired of its pranks, and would willingly make a present of it to Moneymore or any other neighboring town which feels inclined for the attentions of such a visitor.

It is pleasing to see that the narrative speaks well of Mr. Allen and his family, for plenty of similar disturbances are on record, and in ignorant communities unjust suspicions against the chief sufferers have sometimes taken root; only a few weeks ago we published how similar disturbances took place in the presence of a poor scared child, who chanced to be a medium; consequently, the poor little girl, to escape persecution, threw herself into the river in the attempt to drown herself. Sometimes these manifestations are attached to places rather than to persons; the place is then said to be "haunted," and in several cases on inquiring into the history of the immediate locality, it has been discovered that a crime has been committed on the spot. See Mrs. De Morgan's *From Matter to Spirit* (Longmans). We would not advise anybody to form a spirit-circle in the house, since a person possessing incipient mediumship might be injured by developing it near low influences. It might or might not be safe for fully developed mediums to go there; their own spirit guides should first be consulted as to whether they would be able to protect them from the power in the house. The simplest plan for Mr. Allen to adopt is, when they are rolling stones about, to ask them to give one knock for "No," three for "Yes," or to give raps at particular letters when he calls over the alphabet. Then ask them who they are and what they want. They should be dealt with kindly, and the investigation be carried on in a most serious and not a flippant spirit, for communion between the two worlds is a very serious thing.

Among experienced Spiritualists it is very generally believed to be a law that "the lower the spirit the greater is its power over common matter;" the lowest spirits sometimes use their power mischievously at their own idle pleasure, and sometimes use it for good purposes, under the guidance and instruction of higher and better spirits, by which good work they gradually raise themselves, and by working off their sins take a higher place in spirit-life, in accordance with the universal law of eternal progression.

MIND-READING.

At a social gathering in Springfield, Mass., Thanksgiving night, where there were about forty persons present, the topic of mind-reading, the *Union* says, was introduced, and practical tests were made, which, to say the least, were singular in their results. Most of those present scouted the idea that any influence by the will could be exerted to control the actions of another. But those who submitted to the test were forced to admit that other will or "involuntary muscular action" did exert a powerful influence in guiding them. The subject being blindfolded, the others would select some familiar object, and place it in a distant part of the room, some times in sight, but at other times out of sight of the operators. Then three, four, or five would place their hands on the back, shoulders, and breast of the subject, fixing their minds on the thing to be found. In a few minutes the person blindfolded would begin to move, sometimes sideways, sometimes backward, and sometimes forward, but always in the direction of the hidden article, and always where it was placed. The test was tried on a dozen different persons, with different operators on each, taken indiscriminately from the company, and, with the exception of one instance, with the same result. Each subject described the feeling as simply a desire to move off in the direction taken, impelled by a sense or feeling that some influence was crowding them that way, while all the operators declared they were unconscious of exerting any muscular force whatever. As the subject would often move off in a direction that would necessitate two of the operators to walk backward, while only one would be on the opposite side, there would seem to be something besides "involuntary muscular action" to be accounted for. Most of the company, however, were unconvinced of any other power. At all events, they got two or three hours of very enjoyable and interesting experiments.

BELL OMEN.

On the morning of Thursday, the 14th of March, 1861, "the inhabitants of London were roused by repeated strokes of the new great bell of Westminster, and most persons supposed it was for a death in the royal family. It proved, however, to be due to some derangement of the clock; for at four and five o'clock, ten or twelve strokes were struck instead of the proper number." The gentleman who communicated this fact through the medium of the *Notes and Queries*, adds: "On mentioning this in the morning to a friend, who is versed in London antiquities, he observed that there is an opinion in the city that anything the matter with St. Paul's great bell is an omen of ill to the royal family; and he added, 'I hope the opinion will not extend to the Westminster bell.' This was at 11 on Friday morning. I see this morning that it was not till 1 A. M. the lamented Duchess of Kent was considered in the least danger, and, as you are aware, she expired in less than twenty-four hours."—*Quoted in Chamber's Book of Days.*

THE MEDIUMS OF BOSTON.

(CONTINUED FROM PAGE 171.)

the papers," was the correct reply, in giving which the hand of the medium moved as in the act of writing. "You will write still more for them," the medium went on, "won't you?" I replied that I couldn't tell, and began to feel rather uneasy lest my aunt, or one of the attendant spirits of the medium, should tell me to my face that I was an emissary of The Scientist. The medium entered upon a long communication now from my aunt, dealing entirely in generalities, such as that she knew all my difficulties, and sympathized with them, and hoped to meet me in the spirit world, and then made a statement that I came to Boston from Paris, France, and that I came under spirit influence.

The place mentioned was the actual place where I lived before coming to this city. I was told, in answer to a question, that I should return there again within two years, which, at present, seems a highly improbable event. I was also informed that I had an idea of going to the West, but that I had better not; this intention I certainly have encouraged in my mind a great deal of late. "Your aunt also sends love to your squaw," the medium said. Taking squaw to mean wife, another fact, namely, that I am in the possession of that greatest luxury of life, was correctly stated. Several other matters relating to my family concerns were also correctly stated.

Other spirits were announced as present, among them a little sister, described pretty much as she was by Miss Nickerson, and a young man who gave the name of George; both of whom spoke merely in generalizations. Asking for my sister's name, the medium said it was not told to her, and as to George, I cannot recall any person of that name with whom I was ever intimately acquainted. Asking them if they knew and could tell my name, the medium also announced her inability to obtain it. Miss Nickerson, it will be remembered, addressed me by my proper name at the first sentence whilst under control.

As soon as I ceased questioning, Mrs. Hardy resumed her natural condition, with apparently little difficulty. I asked her if she found her work as a medium depressing, and she confessed that sometimes she grew weary of it; but in answer to a question whether it affected her health or strength injuriously, she said, "No, I very quickly recuperate,"—a remark which her appearance fully bears out. She has, she told me, only enjoyed the full powers of a medium for about eleven years; but from early childhood has felt spirit influences and impressions.

In coming to my closing paragraph, fully aware that I have again overstepped somewhat the bounds of space which the indulgent editor has allotted me, I feel somewhat at a loss to fairly sum up the results of this sitting with Mrs. Hardy. I almost think the reader, on the plain narration of facts I have given, is as well qualified to estimate the value of the evidence which it affords, or against the reality of mediumistic power, as I myself. It seems to me, however, that the failure of the medium to correctly answer the question of my Aunt,—questions to which, if my Aunt is really cognizant in her spirit state of the affairs of this life and had been present, she must have been able to give a correct reply,—is a serious obstacle in the way of accepting the communication as a genuine one. On the other hand, the naming of the place from which I came, the naming of my profession, and the correct mention of various incidents of my family and private history, are strong facts which must be allowed to weigh heavily in the other scale. I cannot pretend here and now to decide the point, and must defer the expression of any definite opinion until, in the light of further and fuller investigation, I am better able to address myself to that delicate task.

DIOGENES.

FOUND BY A DREAM.

THE RAYMERTOWN SUICIDE.—STRANGE REVELATION IN A DREAM.—HOW THE BODY OF FREDERICK HIMES WAS DISCOVERED.

CORONER DEFREEST, of Troy, N. Y., held an inquest on the remains of "Dutch Fred," or Frederick Himes, which were found, as stated in the Times, Saturday. The facts which led to the discovery of the remains are somewhat singular, but the coroner informs us that they can be relied upon. Last Tuesday night John Risenburgh, residing at Raymertown, dreamed that he saw the remains of Himes, who mysteriously disappeared in July last, hanging from a tree on the Grafton mountains. The locality described by the dreamer was where a stranger hung himself in 1862, and on Friday, with several others, he went to the place indicated. A rope, rotted off by the action of the weather and weight of the body, was found suspended from a small tree, at the foot of which was a skeleton. The bones of the upper portion were intact, and the clothes, in a dilapidated condition, were still on it. The lower extremities were scattered, the ends of the bones appearing as if they had been gnawed by

animals, the flesh being entirely gone. The remains were identified as those of Himes by the shoes he had worn, and by a small bundle of clothes lying by his side. The deceased was without family, and was of intemperate habits. In the summer he worked among the farmers, and in the winter worked for his board at Peter Robbin's tavern. When last seen, in July, he was at the residence of Peter Seick, where he breakfasted the morning of his disappearance. A few days previous to this he went to Dr. Van Wert and wanted to have a toe amputated. The physician did not think it necessary, and refused to perform the operation. He then said he would commit suicide. It is thought that he knew of the previous suicide, which led him to select that vicinity for the scene of his death. The coroner's jury rendered a verdict of death by hanging, and the remains were ordered interred in the church-yard at Raymertown.—*Troy Times.*

BRITTAN'S JOURNAL.

BRITTAN'S JOURNAL OF SPIRITUAL SCIENCE (Quarterly), No. 4, presents one hundred and fifty pages of original matter, prose and poetry. It is embellished with a fine steel engraving of Joan of Arc,—*"The Maid of Orleans"* being the leading paper. The article is historical, and illustrative of the universality of spirit influence. *"Among the Shadows"* is a short gem of poetry by Belle D. Hixon.

"We are but mortal, and we all must know
Some days of heartache—of rebellious pain;
Days when we falter in the cruel cold,
E'en though we know the sun will shine again."

"Semiramis," by Fannie Green McDougal, is the longest article, its nature being indicated by its sub-title,—*"A Sketch from Beyond."* "October" is a poem by Belle Bush of Belvidere Seminary. The Editor, in "Dr. Marvin on Mediumism," reviews and criticises two lectures on the Philosophy of Spiritualism and the Pathology and Treatment of Mediumism, by Frederic R. Marvin, M. D. "Ideas of Life," by S. B. Brittan, are continued in this number,—*"The Religious and the Harmonic Ideas"* being treated of. Jennie Lee contributes *"Song of the West Wind."* Mary F. Davis writes on *"Woman Suffrage."* "The Subtilties of Friendship" is a short poem by Emma Tuttle.

"I do believe these longings reach as far
As Paradise, and woo the sainted dead
From holier ways to where we groping are,
With lonesome hearts, and sad prayers all unsaid."

Among other prominent papers is one on *"The Origin of Spirit,"* by Hudson Tuttle; *"Law and Spiritualism,"* by Hon. A. G. W. Carter; *"Niagara,"* a poem, and *"The Immortal Painters,"* by Horace Dresser, LL. D. The closing pages are filled with Editorial Notes served in the usual entertaining and attractive style.

NOTES AND NOTICES.

OSGOOD & Co.'s BOOKS.—Not since this house has been under its present management has it presented a more attractive list of holiday books than that of the present year. The heliotype process has enabled it to produce a number of works of an unique and elaborate character, and to offer them to the public at prices which must be regarded as marvelously low. Indeed what this process is to do in educating and refining the artistic tastes of the masses is strikingly foreshadowed in these beautiful volumes. There is a large list from which to select a Christmas gift.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1, had their usual session Sunday morning. There will be a dancing levee held Saturday evening, the proceeds to be devoted to the funds of a Lyceum. These occasions are always sociable, and any one who may desire to attend will find themselves cordially welcomed. The Spiritualist fair also in aid of the Lyceum commences December 23d, and continues until January 1st, 1875. We hope the managers will reap the success to which they are entitled; and this they would do if everyone would contribute their mite towards this result.

SALEM.—Mrs. Emma Hardinge Britten lectured under inspiration, before a large audience, at Mechanics' Hall, Salem. The subject, *"Mental Condition of Pomeroy,"* was chosen by a committee of five, and ratified by the audience, the ideas advanced were largely appreciated.

BOSTON SPIRITUALISTS' UNION.—The meeting of the Union, Sunday evening, was largely attended, Dr. Storer speaking on *"How is activity promoted or industry regulated in the next world."* A piano solo, by Mrs. Currier, and singing by the Sawyer quartette, added to the interest of the occasion.

JOHN A. ANDREW HALL.—Mrs. S. A. Floyd lectured under inspiration, afternoon and evening.

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 medial powers without knowing it are to be found in nearly every household.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

George Cary, Esq., B.A.; Edward W. Cox, Esq., Sergeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swenston, 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:—

4. 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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