

SPIRITUAL SCIENTIST

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

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

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Yearly,
Two Dollars and a Half.

BOSTON, DECEMBER 31, 1874.

Weekly,
Seven Cents a Copy.

SPIRITUAL SCIENTIST.

PUBLISHED BY

The Scientist Publishing Company, 9 Bromfield St., Boston.

EVERY THURSDAY.

E. GERRY BROWN, EDITOR.

Back Numbers of The Scientist can be furnished.

THE MEDIUMS OF BOSTON.

A SITTING WITH A NOTED CHARLESTOWN CLAIRVOYANT.—HER TWOFOLD CONTROL.—ANOTHER INDIAN SPIRIT TALKS TO OUR INVESTIGATOR.—STRANGE BUT NOT TRUE COMMUNICATION.—SPIRITS APPEAR WHO ARE STILL IN EARTH FORM, ETC., ETC.

MRS. E. J. WELLS.

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

THE magic wand of annexation which has, within the last twelve months, enlarged the territory of Boston to such grand proportions, enables me to introduce to the readers of the Scientist, as one of "the mediums of Boston," a lady whose name and fame as a Spiritualist are well known within the district of historic Bunker Hill. "Mrs. E. J. Wells, Clairvoyant," is the simple inscription on the door-plate of 79 Main Street, Charlestown, and without further ado let me describe a private seance which I had with that lady some few days since. It was early morning when I called, and being ushered into a parlor on the first flight, and waiting perhaps ten minutes, Mrs. Wells appeared. She is a woman apparently in the prime of life, of fine carriage, a firm and commanding countenance, and withal a pleasing manner. She pointed me to a seat in the further corner of the room (I mean furthest removed from the window), and seated herself in an easy chair opposite me. She inquired if I wished a healing or business sitting, to which I replied that I desired the latter. In a little preliminary conversation with her, I ascertained that she is largely engaged as a medical medium, and is subject to separate controls in her distinct characters of healing and test or business medium. An Indian spirit controls her mainly in her business seances, as was the case in the sitting which I am about to detail. In her medical sittings, she gives advice, as she claims, under the control of

"Dr. Merriam," a white doctor, now in the spirit land. She is a trance medium in both capacities.

After the lapse of perhaps five minutes, occupied in this conversation, Mrs. Wells passed into the trance state, the passage into that condition being effected with the same convulsive movements which I have observed in all my sittings with other mediums. If anything, they appeared to be stronger than usual. As soon as the control, an Indian spirit, as before mentioned, was obtained, the medium uttered several incoherent and mostly guttural sounds, such as the typical Indian of the stage would use, and then addressed me in this manner,—

"Well, Chieftain, you no come to see me about your body, your health, I mean; but I tell you that you are pretty well, and yet, Chief, not very strong. You're in danger, Chief, all de time of running down. You must take care of yourself, Chief."

This communication quite agrees with my bodily condition, but the evidence of it is so palpable, that I scarcely think it can be accepted as a remarkable utterance on the part of the medium.

"Well, Chief, you come on your business affairs. I see you is in a purty bad kind of a muss, I mean in difficulties like, and you no know how to go on. The guide say to you, 'Tread careful, Chief, and don't be in too great a hurry to push what you've got on hand.' Understand?"

"Yes," I shortly replied; but I must confess that I didn't, and don't now. There was a long pause here on the medium's part. I broke the silence with,—

"Can the guide tell me what course I should take in regard to the difficulty?"

Here I made the most of the only circumstance in my present position corresponding to "a difficulty," and centred my mind on that, as I awaited an answer.

"Well, Chief, me sees you in a muss, a big muss, and me says to you, 'Be careful, and you'll come out all right.' There be some great difficulties in your way, Chief, and I sees you will be tried like with fire, but you have enough in you, and enough good spirit influences around you, to overcome them."

Said I, "Can you tell me the nature of the great difficulty which I have to contend against?"

"Well, Chief, I sees that in your business you is like mixed up with many. Understand what I mean?"

"Yes," I replied.

"Well, then, Chief, I sees you mixed up all around, and I sees you going here and there, and you carry—what you call em?—samples, Chief; you are a traveler—that ain't the name, Chief, you calls yourself, but what you calls a—what do you call yourself, Chief?"

(CONTINUED ON PAGE 195.)

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.

THE first notice of Lord Chancellor Somers, as a boy, is *exceedingly* curious, and is stated in Cocksey's *Life and Character of Lord Somers* to be perfectly well authenticated. It is to the effect that, when walking with one of his aunts, under whose care he was placed at the time, "a beautiful roost-cock flew upon his curly head, and while perched there, crowed three times very loudly." The occurrence was instantly viewed as an omen of his future greatness.

EFFICACY OF PROTESTS.

A SPIRIT COMMUNICATION RECEIVED THROUGH ALFRED CRIDGE.

MORE is gained in the protest against false customs than is generally supposed. The protest involves more than a mere assertion of non-conformity. It goes to the root of the matter by undertaking to show reasons and methods. It sows the seed, which is none the less vital because it may not bear fruit for one or more generations. We do not estimate results by what immediately follows; nor is the value of a plant to be determined by the rankness of its growth. It is with valuable ideas, as with valuable vegetation,—the evolution is slow, but none the less certain, and all the more permanent. Therefore keep on protesting, and protesting, albeit it may seem to the superficial but as the idle wind; but, as "the wind bloweth where it listeth, and ye cannot tell whence it cometh, nor whither it goeth," so shall these protests evoke, at unexpected times and places, the results which cannot fail to come from earnestness in action. We look not for the germ of eternity in a perishing leaflet, nor for the strength of the oak in the wayside seeds that spring up from the thistles or the grass. It is from the slow, silent generation of the seeds of mighty trees that the forest is evolved in all its sublimity and beauty, while the quickly-growing vegetation which is so often brought to the surface is as frequently demolished by the season of inactivity in which the oak, the olive, and the giant pine preserve and extend their growth, year by year, and generation by generation.

The protest is the spiritual seed of a glorious harvest which may or may not be gathered within the earth-life of the protestant. It is the earnest of future achievements, the commencement of an end foreseen by the few, unseen by the many. It is the word spoken which is wiser than the speaker knew. Yes, great is the *protest* which is uttered because felt in the inmost soul, which escapes because it cannot be withheld, which fails not to send asunder the iron armor of solid conservatism and interested bigotry. Woe be to him who derides such protests; for it shall be better in the day of judgment, to which every soul must come, for the most vicious of those who sin from impulse than for the polished and cultivated conservative whose best features only form a gloss to his intense selfishness. *Protest*, then, PROTEST, PROTEST! for a Protestantism, rightly understood, has given the seed and unfolded the germ of a world's salvation.

"FACTS IN ANIMAL MAGNETISM."

REV. MR. TOWNSHEND, in his book with the above title, speaking of his magnetic subjects, says,—

Anything like a doubt of their sincerity will also distress them exceedingly, and obstruct the exercise of their powers. Moreover, they display extraordinary penetration in discovering which of the persons around them entertain feelings of incredulity or suspicion, and should they have to encounter a large amount of unbelief and hostility to mesmerism, they will become reserved, and irritable, and will fail in everything they undertake.

I observed that on days when my thoughts were preoccupied, or my health a little out of order, E. A.—in the mesmeric state was dull, spiritless, and disinclined to exertion. The variations of the atmosphere seemed also to effect him. In dry, clear weather, his mesmeric faculties were best developed; on damp, misty days they were less alert; and when thunder storms were passing, they were singularly disordered.

At present, it may be safely asserted that never was any subject, capable of physical experiment, submitted to such unjust requisitions as that of mesmerism. It has been expected to give the same results at all times, and under all circumstances. The truth, however, is that mesmeric sleep-waking does not only present different degrees in different persons, but in the same. The patient may at one time be mesmerized, but not to clairvoyance: at another, he may display the most admirable faculties of the mesmeric state.

I found on one occasion, when I mesmerized a person out of doors, that the wind had a manifest power to disturb, and as it were, bear away the mesmeric influence. Whatever state of the atmosphere tends to carry off electricity from the body, hinders in so far my capacity for mesmerizing; and whatever state of the atmosphere tends to accumulate and insulate electricity in the body, promotes greatly the power and facility with which I influence others mesmerically.

NATURE can only be commanded by obeying her laws, man can only be served by respecting the conditions of his being, a nation can only be swayed by penetrating what is at work in the mind of the masses and taking to the state of its development.—*Bancroft*.

THE MEDIUMS OF BOSTON.

(CONTINUED FROM PAGE 193.)

"Is it a drummer, you mean?" I asked, which I believe is the slang phrase for a traveler such as the medium described me to be.

"Yes, yes, Chief, a drummer, that's it, though I don't see there's much music to it," returned the medium.

"Except chin music," I suggested, to which the medium also assented, with a wild Indian kind of laugh. I need scarcely assure the readers of the Scientist that I am not a drummer, nor do I belong to the genus traveler, unless the collection of news, and writing of articles such as this, can be construed so as to come within that definition.

"What are the great difficulties to be?" I again queried. "Well, Chief, the great trouble for you now is the dull times. Understand?" "Yes," I answered. "Well, Chief, you are going into some places where you'll have great luck, and others where you'll do nothing. Understand?" "Yes," I echoed once more. It will be seen that the medium is still talking on the basis of my being a "traveller with samples."

"You will have a great change before many moons, Chief, and improve the conditions around you." "What will the change be?" I asked. "Well, Chief, it will be a change that will lift you up higher." "Shall I leave Boston?" I inquired, putting a question which I have lately felt strong inclinations to settle for myself in the affirmative. "Yes, Chief, you will leave Boston, and go away a big journey, and go to one great big place, what you call a city, and one little place, what you call a small town like, but you'll come back again soon, Chief."

A long series of questions with which I do not propose to waste the Scientist's space were here put by me, all endeavoring to get something more definite, as well as more accurate, as to my present and personal affairs, but without success. The allegations about "samples" and "great difficulties," and "changes," were doubled over and over again, in about the same words as those already given.

The medium then gave the sitting a new turn by saying, "I see, Chief, you've had lots of ups and downs in the past." I assented. "Oh, dear, Chief, I see lots of difficulties in the past which you've got over, through your own firmness, and yet, Chief, the good, strong spirits, all around you, have helped you more than you think." A number of questions which I put at this point, endeavoring to have the medium state particulars of these past matters, all failed to elicit anything less general. Like most other persons who have lived to a mature age, I admit having had quite a number of "ups and downs" in the world, and so far the medium speaketh truly.

Now the medium opened up another branch of inquiry by stating that, "I see, Chief, that you have one that you call friend, and he be no friend of your. He be treacherous, Chief. Be careful of him." I asked for a description of this individual, and he was described something like this, "He be dark brave and tall brave, and he be with you like all the time in your business. He be friend of yours you think, but he would like to have your place, Chief, if he could. Avoid that brave, Chief, if you can." I certainly have a dark and tall friend, and in fact two or three of them, but I have no reason to suppose that my place, a very humble one, is coveted by any of them. Two or three other friends, "braves" the medium called them, were also described as being dangerous and so on; but some questions I put with a view to better identifying them, and learning the character of their deceitful intentions, were not answered with satisfactory clearness.

"You have some beautiful influences around you, Chief," the medium at length said. "I see your father, he in the spirit world, and he comes and says, 'Persevere, my boy, and you shall have your reward, and win the respect of good men, as a humble citizen, which is better than the applause of the great,'" and much more to the same purpose. My mother, the medium said, also came from the spirit land, and bound a wreath to my brow, and bade me go on and prosper. Asking how long they had been in the spirit world, the medium, after some hesitation, replied, "Four or five years. Father went first and then he drew mother over." This statement is a direct contradiction of fact. The next spirit whom the medium discerned was a little boy of my own, a little darling, whom, she said, had been taken away from me as a baby. Such an event, I am glad to say, has never occurred to me. Asking a question as to my domestic affairs and prospects, I was told they were dark, and "there has been a grand blow up between your squaw and you, a great many bitter words and hard feelings." "What will be the end of it?" I asked. "Well, Chief, you will divide lines with that squaw, and you'll meet another squaw, and she'll be too strong for you, and will get you entirely under her magnetic influence." I am happy to say that my present squaw (that being the Indian spirit's way of saying "wife," I suppose) and myself are on perfectly amicable terms, and there is no present opening for "another squaw."

The sitting, which lasted fully forty minutes, was brought to a close, with a benediction from the supposed spirit of my

father; and paying Mrs. Wells her usual fee, I departed without, as the reader will have found for himself, gaining much evidence of the lady's alleged power as a medium. Without denying that Mrs. Wells has ever been the channel of messages to mortals from the other world, I make bold to say that in my case, at least, she was not so, in any true sense. I have heard the theory offered in cases like this, that the medium was deceived by false spirits influencing the communication. That theory shall be reserved for future consideration. DIOGENES.

"EXTRA HUMAN INTELLIGENCE" IN SPIRITUALISM.

DOCTORS of divinity are not in the habit of conceding much to Spiritualism, beyond bad influences, but they do so far occasionally honor truth, if for no higher purpose than to grace the devil, as to acknowledge the reality of the spirit-phenomena, and the presence of an "extra human intelligence" in the manifestations. As reported in *Nature's Laws*, Prof. Austin Phelps, D.D., says: We must concede to them a certain basis of phenomenal facts. Precisely how much must be yielded may not yet be certain; but fair criticism will grant something. . . . Bees do not swarm upon nothing. Neither do believers plunge in crowds into an absolute vacuum.

"As little reason have we to cavil at the character of a certain portion of the testimony by which the toughest facts of Spiritualism are supported. Some of that testimony, so far as it respects the sanity, the culture, the integrity, and the opportunities of the witnesses, would convict a murderer in any court in Christendom, outside of New York City. . . . Moreover, the theories of scientists, thus far announced, can not fairly be held to cover all the facts of the case. Electricity, magnetism, odic force, nervous disease, unconscious cerebration, do not, any or all of them, exhaust the demands of candid science in explanation of the phenomena? After all these deductions, Spiritualism is apparently right in claiming that a residuum of fact remains, which goes straight to the point of proving the presence and activity of extra human intelligence. For one, I must concede this, at least, as a plausible hypothesis."

Spiritualists do not accept the doctrine of extra "human intelligence"—deific or satanic in the philosophy of modern Spiritualism. This being understood, the above testimony, though guarded and qualified, is in keeping with the logic of facts and the developments of history.

QUEEN KATHERINE PARR.

UPON the margin of a page of Joannes Ball's *Catalogus Scriptorum Illustrum* appears the following, among notes of the end of the 16th or beginning of the 17th centuries, (spelling modernized): "She was told by an astrologer that did calculate her nativity that she was born to sit in the highest state of imperial majesty; which became most true. She had all the eminent stars and planets in her house; this did work such a lofty conceit in her that her mother could never make her sew, or do any small work, saying her hands were ordained to touch crowns and sceptres, not needles and thimbles."

BEETHOVEN at the age of twenty-eight became totally deaf; yet it was after this that many of his best compositions were produced. Though shut out from external sounds, his mind was alive to the melody of the inner world. Where a mind is attuned to these harmonious elements they never fail to find expression in this life. Through Miss Clara Louise Kellogg, when an infant of only nine months, they found vent in her attempts at singing; but it is said of her, that, failing to turn the tune with precision, she did not again attempt to sing for three months thereafter, or when she was one year of age, when she again broke the spell by successfully singing a whole air through. It is also said that at the age of two years, she was acquainted with all the notes of the piano.—*Primitive Christianity and Modern Spiritualism.*

IT may be asked, How can we discriminate between the wisdom by inspiration, direct or indirect, and that emanating primarily from our own minds? My answer is, The physical brain originates nothing; it is but the mirror upon which are impressed the ideas, thoughts, and sentiments of the spiritual brain; and the latter is a laboratory fitted to attract from the great realm of Spirit; to elaborate, transmit, and manifest certain grades and forms of knowledge, and to reject and repel all others. Every impression received through the external senses elicits ideas from the realm of ideas, inter-existing in the all pervading realm of Spirit, and these likewise are elaborated by the processes of the spiritual brain, and in their totality represent the habits and modes of thought, and character of mind, of the individual.—*Primitive Christianity and Modern Spiritualism.*

HISTORICAL AND PHILOSOPHICAL

STRANGE FORCES IN NATURE, AND THEIR RELATION TO THE HEALING ART.

BY GEORGE W. RAINS.

II.

PERSONS remarkable for mesmeric healing power were known before the time of Mesmer, one of whom, Valentine Greatrakes, an Irishman, performed wonderful cures. At London, Oxford, and other cities in England and Ireland, in 1666 and the years following, he attained such notoriety that thousands of patients, from all parts of the country, flocked to his residence. He made no charge for his cures, which were performed mainly by placing his hands on and moving them over the affected parts. The Bishop of Down stated that he could, as an eye-witness, assert that Greatrakes cured dizziness, very bad diseases of the eyes and ears, old ulcers, goitre, epilepsy, glandular swellings, schirrhous indurations, and cancerous swellings. The celebrated Robert Boyle, President of the Royal Society of London, said that many physicians, noblemen, clergymen, &c., testify to the truth of Greatrakes's cures. The chief diseases cured were blindness, deafness, paralysis, ulcers, swellings, and all kinds of fevers.

From remote periods the mesmeric treatment was employed to alleviate human suffering and healing the sick. Thus, on the tombs and temples of ancient Egypt, on the mummy cases, as well as on amulets and charms, are seen representations of the priests, who were the physicians, performing the ceremony of making mesmeric passes over the sick, and placing their hands on the afflicted parts, precisely as is now done for like purposes. It was daily practiced in the temples of Isis, Osiris, and Serapis; in these temples the priest treated the sick and healed diseases, either by magnetic manipulations, or other means producing somnambulism. In India likewise, from a very early period, the higher phases of mesmeric phenomena appear to have been well understood.

The distinguished chemist and physicist, Baron Von Reichenbach, of Vienna, in 1845, asserted that he had discovered a new force, naming it the Od, Odylic, or Odic, or all-pervading force. By numerous experiments, extending through some years, most carefully and scientifically performed, he established the existence of a remarkable influence or force, given out by magnets, causing a faintly luminous emanation from their poles; also by crystals, by the magnetism of the earth, by the sun's rays, by chemical action, by electricity, in short, to a certain extent, in all matter; also by animals, particularly by the human hand. Moreover, that this force and the so-called fluid of animal magnetism were identical. Thus was placed on a scientific basis the action of the hand in making passes over mesmerized subjects, an additional force by that means being imparted to their nervous system, closely connected with the vital force.

The assumption of a fluid or force, as the cause of the mesmeric phenomena, had been, and still is by many, denied, who otherwise recognized and practiced the art; it had early been seen that individuals fell into the magnetic or somnambulant state without the aid of any one, and hence could not have received any new force; thus it was said that the whole was the result of the imagination. This assumption derived new weight when Dr. Braid, of London, published his process of Hypnotism, in which, by a simple process of gazing at an object, the mesmeric or biological state was produced without any outside assistance. The larger number of physicians now accepted most of the facts of mesmerism, and among them was Dr. Carpenter, the distinguished physiologist.

Experiments, carefully made by able physicians, however, had confirmed the existence of the Odic force, and the question arises, How can all the facts be reconciled? It appears to me that this can reasonably be done. It is assumed that the Odylic force is contained in, and given out by, all persons, only varying in amount; and that this force is in intimate relationship with the nervous system, and hence closely associated with the emotional states of the mind, as well as with its unconscious action. This being premised, it follows that any disturbance in the natural distribution of the Odic force in the system, whether it be by a fresh accession from without, or by any action of the emotions or unconscious cerebration, produced by a suggestion or dominant idea, might result in

anæsthesia or any other state of the mesmeric phenomena. It can thus be understood how it is that the power of the imagination, so-called, can cause such astounding effects. This force of the imagination, in its therapeutic relations, opens a wide and most interesting field of exploration to the physician.

Dr. Tuke, in his recent valuable publication, has fully entered upon the subject, and discussed it in an able and scientific manner for the use of the medical profession. Of the power of the imagination over the human body there are numberless well-attested cases: the effects are real and absolute, and not imaginary or fanciful, as some, having confused ideas, suppose.

The imagination, in its medical sense, is a complex, mental power of great interest and importance. It is able to convert bread pills into emetics or cathartics of great potency; thus, in an experiment by Dr. Durand, in a hospital, one hundred patients were given inert draughts such as sugared water. In a short time after, he entered the wards, full of alarm, pretending that a mistake had been made, and that a powerful emetic, instead of syrup of gum, had been administered, and preparations were made accordingly. Of the one hundred patients, eighty were acted upon as if an emetic had really been given.

A case is given by Dr. Noble, in which a strong cathartic, composed of extract of colocyinth and calomel, acted as an opiate, inducing a comfortable sleep in a patient who supposed the medicine had been given for that purpose. A doctor left his prescription on the table for a lady who suffered from pleurodynia, saying, Put this to your side. The patient literally did so, instead of obtaining the prescribed plaster, but, in spite of the mistake, derived great benefit from the treatment.

Dr. John Brown, of Edinburgh, gave a laboring man a prescription for some medicine required in his case, saying, Take that, and in a fortnight you will be well. The man swallowed the prescription itself, misunderstanding the doctor, and in less than a fortnight he was entirely cured.

Sir Humphrey Davy, the great chemist, introduced a thermometer under the tongue of a patient afflicted with the palsy. The man at once exclaimed that the remedy—for such he regarded the thermometer—did him great good. Davy took the hint immediately, did not give the gas, but required him to return next day. He again inserted the same instrument in his mouth, the same result followed, and at the end of two weeks the man was dismissed, cured by a thermometer.

Warts are continually being cured by a variety of ways appealing to the imagination, such, for example, as rubbing with a bit of meat and throwing it away. Dr. Carpenter says the charming of warts away are real facts, however they may be explained. An instance of automatic or unconscious action of the mind is seen in the experiment of holding a coin or ring, suspended by a hair, in a glass vessel, between the forefinger and thumb; the coin will in many cases strike the proper hour, without the conscious assistance of the operator.

The force of imagination has, in many cases, caused death itself, as in the case on record of a man sentenced to be bled to death. He was blindfolded, a sham operation performed, and tepid water allowed to run down his arm. At the close of the operation the man was dead.

The marvelous action of the mind over the circulation of the blood in the capillaries is shown in the case of a lady, vouched for by Dr. Tuke, who saw a child, in whom she had a particular interest, coming out through an iron gateway. She saw the heavy gate swing to as in the act of closing, and it seemed to her inevitable that it would close on the ankle of the child and crush it. She found that she could not move to his assistance, from a sudden, intense pain in her own ankle, which she had in no way strained or injured. With great difficulty she reached her home, and found on examination a red circle around the ankle, with a large red spot on the outer part, just at the place where the gate would have struck the limb of the child. Next morning the entire foot was inflamed, and she was confined to her bed for several days.

Dr. Tuke also cites a case by Planque, in which a healthy, robust man saw in a dream another man throw a stone violently against his breast. The vivid shock awoke him, when he found that there was on his chest a round mark having the appearance of a bruise. The next day there was so much swelling that the surgeon had to scarify the part to prevent sloughing. Many cases of a like nature, still more remarkable, might be referred to.

Dr. Carpenter observes that certain states of the mind—produced by suggested or dominant ideas—have a remarkable influence on the organic functions, whilst the direct influence of the will is inoperative. If the imagination is possessed of such powers, it behooves the physician to call in its aid as a most valuable ally whenever practicable; it appears to be able to control the healing power of nature, and thus may be justly regarded as one of the most valuable of remedial agents.

MANIFESTATIONS.

IN 1706-7, the Rev. Mr. Hughes, of Jesus College, Cambridge, communicated to the Rev. Mr. Bonwicke, the following "unusual story":—

One Mr. Shaw, formerly of St. John's College, and late minister of Souldern, within twelve miles of Oxford, as he was sitting one night by himself, smoking a pipe and reading, observed somebody to open the door; he turned back, and saw one Mr. Nailor, a fellow collegian, an intimate friend, and who had been dead five years, came into the room. The gentleman came in exactly the same dress and manner that he used at college. Mr. Shaw was something surprised at first, but recollecting himself, he desired him to sit down, upon which Mr. N. drew a chair and sat by him; and they had a conference of about an hour and a half. He told him that "he was sent to give him warning of his death, which would be in a very short time;" and, if I mistake not, he added that his death would be sudden. He mentioned likewise several others of St. John's, particularly the famous Auchard, who is since dead. Mr. S. asked him if he could not give him another visit: he answered, not alleging that "his time allotted was but three days, and that he had others to see, who were at a great distance." Mr. Shaw had a great desire to inquire about his present condition, but was afraid to mention it, not knowing how it would be taken. At last, he expressed himself in this manner, "Mr. N., how is it with you in the other world?" He answered, with a brisk and cheerful countenance, "Very well." Mr. Shaw proceeded: "Are there any of our old friends with you?" He replied: "Not one." After their discourse was over, he took his leave and went out. Mr. Shaw offered to go with him out of the room; but he beckoned with his hand that he should stay where he was. Mr. Nailor seemed to turn into the next room, and so went off. This Mr. Shaw the next day made his will, the conference having so far affected him; and not long after, being taken with an apoplectic fit while he was reading the divine service, he fell out of his desk, and died immediately after. He was ever looked upon to be a pious man and a good scholar; only, some object that he was inclinable to melancholy. He told this story himself to Mr. Groves, fellow of St. John's, and a particular friend of his.

Mr. G., upon his return to Cambridge, met with one of his college, who told him that Mr. Auchard was dead, who was particularly mentioned by Mr. Shaw. He kept the business secret, till, hearing of Mr. Shaw's own death, he told the whole story. He is a person far enough from inventing such a story; and he tells it in all companies without any manner of variation. We are mightily divided about it at Cambridge, some heartily embracing it, and others rejecting it as a ridiculous story, and the effect of spleen and melancholy. For my own part, I must acknowledge myself one of those who believe it, having not met with anything yet sufficient to invalidate it. As to the little skeptical objections that are generally used upon this occasion, they seem to be very weak in themselves, and will prove of dangerous consequences, if applied to matters of a more important nature.

Mr. Turner, writing to Mr. Bonwicke, of Cambridge, within the next fortnight, says: "There is a circumstance relating to the story of the apparition, which adds great confirmation to it; which I suppose Mr. Hughes did not tell you. There is one Mr. Cartwright, member of Parliament for Northamptonshire, a man of good credit and integrity, an intimate friend of Mr. Shaw's, who told the same story with Dr. Groves (which he had from Mr. Shaw), at the Archbishop of Canterbury's table; but he says further, that Mr. Shaw told him of some great revolutions in state, which he will not discover, being either obliged to silence by Mr. Shaw, or concealing them upon some prudent and politic reasons."

A REMINDER.

SIR WALTER LONG'S widow (Aubrey relates) did make a solemn promise to him on his death-bed, that she would not marry after his decease; but not long after, one Sir — Fox, a very beautiful young gentleman, did win her love; so that, notwithstanding her promise aforesaid, she married him. They were at Wroxal, where the picture of Sir Walter hung over the parlor-door, as it doth now at Draycot. As Sir — Fox led his bride by the hand from the church (which is near to the house) into the parlor, the string of the picture broke, and the picture fell on the lady's shoulder, and cracked in the fall. (It was painted on wood, as the fashion was in those days.) This made her ladyship reflect on her promise, and drew some tears from her eyes.

We quote the above from Mr. Russell Smith's nice reprint of Aubrey's Miscellanies, 4th edition, 1857. The editor adds the following note: "This story may be true in all its details, except the name of the lady, who was a daughter of Sir W. Long: she married Somerset Fox, Esq."

SPIRIT TEACHINGS.

AT the orations given under influence by Mrs. Cora L. V. Tappan, at London, Eng., questions are frequently proposed and answered by the control, who purports to be Dr. Rush, formerly of Philadelphia. The following were given December 6th, at Cavendish Rooms:—

Q. THE hour of sunrise has a peculiar effect upon some invalids, and doctors consider it a critical hour. Does it arise from the changing of the magnetic poles at the return of day?

A. The hours of sunrise and of sunset have peculiar magnetic or electric effect upon invalids; and it is generally known that persons in a very low state of vitality either pass away from earth—or are more likely to—at sunrise or sunset. If the persons are magnetic in their temperament, they pass away at sunset; if they are electric in temperament, they pass away at sunrise; owing to the change in the vital currents.

Q. HAS the situation of the magnetic poles and the peculiarity of the magnetism of individuals anything to do with their distinguishing gait or motions?

A. Most assuredly. Special traits of character in persons can be determined by their walk, gesture, and general movement, as well as they can be determined (according to phrenology) by the conformation of the brain, and perhaps a little better; since the immediate impulse of the mind then present controls the rapidity and general movements of the person in walking or in whatever he performs. Of course this is all accomplished by the relation of the poles of the body to the central organic, magnetic, or electric structure.

Q. How does the cultivation of volition in this life benefit the spirit in the disembodied state?

A. Because the exercise of volition is the primal power over the body, the spirit rises to new states of progress and advancement; and by accustoming one's self to the exercise of volition on an instrument that is so difficult of control as the human organism, the spirit must thereby acquire a greater amount of volition on entering the spirit land; hence all those persons who master the physical body by effort of volition become the more readily advanced in the exercise of volition in spiritual directions.

Q. IT has been said previously that "there is nothing to lead one to suppose that disease has a positive aggressive distinguishing feature of existence," and again that "every substance that has organized form and shape is struggling against this aggressiveness of matter." How are these to be reconciled?

A. It is the spirit that is struggling against the aggressiveness of matter through the organization; but disease is not in itself aggressive, because it has no specific organization or volition, and is a negative condition of matter when not acted upon by spirit. It will be remembered that it was stated that matter unimbued by spirit is in itself disease; since if a person carry about him a limb that is paralyzed or a limb that is filled with corruption, which the spirit cannot act upon through the nerves and the usual methods of circulation, it is so much gross matter and decomposing substance, and when acted upon by spirit it is vivified and filled with life. The consequence is that matter in itself is disease because it changes its form and decomposes; while spirit, acting upon matter, prevents this decomposition. As soon as the spirit withdraws from any portion or the entire body, then decomposition takes place—it is disease.

Q. WHEN the guide says, "I consider, therefore, that disease is that condition of growth in nature which intervenes before perfection is obtained," are we to infer that disease is an absolute necessity for man at one time or other?

A. It is an absolute necessity for the condition of the earth at one time or another, just as the carboniferous epoch, unsuited to man, was a condition necessary to the growth of the earth or any of the geological periods previous to the habitation of man upon the earth. Disease may not, when man has sufficient knowledge, be a necessary condition of human life; it will not be so when mind has conquered, not only the form which it possesses, but all other portions of the earth's surface, making the substances of the earth amenable to the health and welfare of man.

Q. THE guide says, "Superabundance of heat produces fever, and a superabundance of cold its opposite." How will he reconcile these with the fact that Turkish, vapor, and hot baths, which increase the heat already existing in the body, lessen or destroy fever?

A. Simply from the principle that whenever the bath or vapor is applied it not only increases the heat of the body, but opens the pores and secretions or excretions of nature, and allows the heat to escape. If the heat were simply increased, and the man encased in something to prevent perspiration, there would certainly be no removal of the fever.

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

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

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SPIRITUAL SCIENTIST.

VOL. I.

DECEMBER 31.

No. 17.

A REASONABLE EXPLANATION DEMANDED.

The rappings inaugurated at Rochester, the trance state, and the mysteries of materializations have now traveled the whole world. From whatever point we may select, we have a complete circle of the manifestations.

A strange force, which to science is unknown, is certainly manifesting itself in the world to day. It makes no difference how often it may be imitated, and, therefore, surely detected; in other cases the problem is incapable of solution by any known laws.

These premises are admitted by any and every impartial investigator,—Materialists and Christians alike,—but the inference that this force is spirit power provokes argument and discussion. Each assigns to the phenomena different causes, and generally, we might observe, it is in harmony with his preconceived tenets of belief.

The Theological Christian sees in it the mythological devil, and warns his brother who has "eyes to see and ears to hear" against giving it his attention. The Materialist perceives another of nature's laws, perhaps "not understood," but "certainly not spirit," for there is no such thing as spirit—only matter. The scientific man, perhaps, fears that such an acknowledgment as the intervention of spirit power would leave too large a residuum in his previous deductions, and therefore he denies its existence. Another class, listening to this force through whatever medium it may select,—man, woman, child, pencil, slate, or chemical laws,—finds it to announce itself as the remains of an individuality, who once busied itself in earth's affairs in mortal form, and that it may explain many things in the world's history which before were but dim mysteries.

Briefly, then, this is the position of Spiritualists. They have used the "divine gift" of a reasoning mind to discover the plans and purposes of the fixed laws of the Universe: a force announces itself, and is accepted as that of Spirit, because such a theory will cover all the known facts in the case. This Spirit, in its second state of consciousness, so to speak, teaches them how to live; teaches them that nature's laws cannot be broken, but that an infringement brings its penalty; teaches them, with that power not to be misunderstood when felt, the LANGUAGE OF THE SPIRIT.

To those who will not accept this theory, we say, Give us some other reasonable explanation. This force to day engages the attention of twelve million of people in the United States alone; and of this number, more than ten million accept the theory of departed spirits—because it seems reasonable and is the only explanation offered.

If it be true, how can the remainder of the Christian world, who claim to preach the Word of God, reconcile their action towards this, the revelation of the truth of that Word? A quotation seems *apropos*:—

"Beware, therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in nowise believe, though a man declare it unto you." Acts xiii. 40, 41.

THE SIMILIARITY OF AND UNIVERSALITY OF THE MANIFESTATIONS.

It is a noticeable fact that the advanced phases of spiritual phenomena, or manifestations ascribed to this cause, occur in different portions of the world at about the same time. The moving of household furniture and utensils, without any visible cause, astonishes Illinois, France, and Mexico in the same month and almost the same day. An increase of power in Europe is supplemented by the appearance of strange phenomena in America. The Eastern and Western Hemispheres, northern and southern countries, are alike favored.

We are led to these comments on reading, in the *Revue Spirite*, of Paris, an account of some manifestations in the Isle of Maurice. The *Sentinel*, the local paper, tells of the mysterious doings; stones are thrown with violence, tables are turned upside down, plates and dishes are broken,—and this in broad daylight, without human aid. Nor is any cause assigned for these disturbances. The proprietor did not believe in the intervention of the inhabitants of the other world, and called in the police; but they have become discouraged with their failure to detect the perpetrator, in spite of their ability to lay their hand on any one who might trouble himself to fill the role of an apparition. Naturally enough the town is excited, and the wonders are accepted as miracles. In Cookstown, Ireland, we have the same manifestations, although considerably stronger. Stones throw themselves up from the ground, dishes hop off the tables and shelves, and wearing apparel is destroyed. At the same time, in Haverhill, Mass., was chronicled something of the same nature; four persons, driving on a level road, were surprised to see a heavy stone fall into the team, and deposit itself as lightly as a feather. And so we might collate other incidents from other places, but these few will serve our purpose.

It is evident that the strange performances must be caused by an intelligent force; and that the same results are produced in different places at one and the same time would justify the inference of a design on the part of some intelligent centre, with respect to all these localities.

So far as the evidence may be relied upon, the manifestations cannot be explained by trickery; but it is not necessary to enlarge upon this point. Even if in all cases individuals could be detected as the authors of these occurrences, it would be a remarkable coincidence, worthy of explanation, that minds in sympathy with each other neither in religion, language, nor ideas, separated by thousands of miles of land and water, yet should conceive each the same plot, carry out its particulars in essentially the same manner, and in all cases manage the affair so successfully as to escape detection, and defy the close scrutiny of the police, the clergy, and scientific investigators, who earnestly try to solve the problem.

MEDIUMSHIP should be cultivated. The gift is a natural one, and exists with all: some, however, possessing it in greater perfection than others.

HARLEQUIN SPIRITS.

"The vulgarity and ignorance of the spirits which have thus far been "materialized" are, in nearly every case, so perceptible that all sensible people must rebel against accepting their remarks as evidence of the grade of intelligence in the spirit world."—*New York Times*.

We have not seen or heard of anything worse than appears in New York dailies; in fact, nothing that will approach a performance on a New York stage. The spirit world is composed of just such people as go out of this existence every day. No better, no worse. A sensual age undoubtedly is surrounded by sensual spirits,—perhaps anything higher than a "harlequin" spirit might go right over the heads of many American readers. We should not be surprised if something lower still will yet be sent, that the most grovelling intellect may be palpably reached.

WHAT WE MEAN.

The Spiritual Scientist utters an excited shriek, the significance of which we cannot see. Quoting our remark that "the more puzzling tricks" of the amateur medium "were not explained, but everybody believed the assurance which they received that they were tricks and nothing else," it exclaims: "Bosh! What stuff! Tell us how the puzzling tricks are done, if they can be imitated by any other means than spirit power!" Well; but "the more puzzling tricks" were done by the young man, and he preferred to keep the secret for the amusement of his friends. Does this "Scientist" mean to say that he was a real medium in spite of himself, and without his own knowledge, and that he didn't know when he was performing a trick, or how it was done? We never knew the same things to be "imitated" by "spirit power," and doubt if they can be.—*Globe, Dec. 28.*

THE *Globe* is quite apt in drawing an inference from an article the "significance" of which "it cannot see." The Scientist, however, does not mean to say that the young man is a medium; nor does it doubt that the "more puzzling tricks," on that occasion, were performed as stated in the *Globe*; we believe it can chronicle events truthfully. But when it attempts to tell the cause of these tricks which were performed in the dark, it has only the statement of the young man who says "It's trickery." We have his word, without the demonstration which could so easily have been given. The difference between that young man and a medium is this: one says, "it's trickery," and refuses to prove it; the other says, "It's a force or power outside of myself,"—investigate all you desire. There is another point of difference: the first explanation, trickery, is always readily accepted; the second, "it's a spiritual force," is doubted, and proof ten times proved is required. To say "we never knew the same things to be 'imitated' by 'spirit power'" is to acknowledge a lack of thorough investigation. "To doubt if they can be" is to exhibit an honest skepticism which investigation would soon remove, and afford an opportunity for a more positive declaration.

EDITORIAL PARAGRAPHS.

THE religious and secular press that have never published a single item referring to "Katie King," give long accounts of the exposure. That carries the news; the Orthodox, Baptist, or other sectarian farmer, has read the account in his paper. Then he meets his neighbor, who is a Spiritualist. The temptation is irresistible; he gives a sly hint about "Katie King" that opens a conversation, and then that spiritual man proceeds to show in a very logical manner to that sectarian farmer that Spiritualism is true, and that the Bible is full of it. The sectarian farmer, being a thinking man, sees the point, and the seed is sown in good soil, for which we may thank those impartial journals.

THE CHRISTIAN SPIRITUALIST, edited by Geo. Sexton, LL.D., and published in London, says,—

The National Reformer copies the following statement from the Boston Investigator: "According to the mediums, Mark Smith is to play an engagement at one of the leading theatres in heaven, for there are theatres there, he says, on a much greater scale than on the wicked earth. The prices of

admission are not given." When twaddle like this, affecting Secularists and Secularism, finds its way, as it occasionally does, into other papers, national reformers complain bitterly of the attacks made upon them, in which neither names nor places are given, and yell about the injustice with which they are treated, *ad nauseum*. Yet they do not hesitate to employ the same weapons against the Spiritualists and Spiritualism. We should probably be asking to much of the Reformer, which needs reforming, or the Investigator, that never investigates, were we to inquire who is Mark Smith, and what are the names of the mediums through whom this communication is said to have been given.

MR. OWEN, after all the recent statements, says, "Still the Holmes are very powerful mediums." Never mind that, brother, but, tell us, do you now think that you have ever seen a materialization through their mediumistic powers?

THE SCIENTIST occasionally gets a scrape from the investigators. These are cross-cuts, we suppose, made by one of those saws which was recently set and filed by the editor of Brittan's Quarterly. "Hew to the line, let the chips fall where they may."

THE EXPLANATION from H. T. Child is published. He says, "We are therefore compelled to say that the supposed materializations are tricks." But how, in the name of the spiritual philosophy, was it possible that he should serve them as their agent, participate in their profits, and not receive warning from those spirits "whom he has been accustomed to see for years," and with whom he has "familiar conversation." Such a queer state of affairs is worthy of a more extended explanation, and would be more valuable to spiritual science than any statement which has yet appeared concerning the "exposure."

WILL those of our subscribers who have received the red circular, please answer immediately, and confer a great favor on the Company?

REV. SAMUEL WATSON, D.D., of Memphis, Tenn., has issued the first of the *Spiritual Magazine*. It is certainly worthy of the warm welcome which it has received from all spiritual papers. It is an attractive form, neatly printed, and a very interesting array of original and selected matter is presented. Terms, \$1.50 per year; to ministers, \$1.00 per year.

NOTES AND NOTICES.

NOT only make good resolutions on the new year, but keep them. There's where the good part of it comes in. . . . It is well to take things cool; but when mercury indicates 95, how can you? . . . THE singing birds at the *Globe* did not put many feathers in the cap of Mr. Strakosch. The story of \$10,000 out isn't at all musical to a manager. . . . CONGRESS is taking its holidays. When it assembles there will be plenty of "holler" days. . . . THE close of the year sometimes exhibits rather a shabby appearance among individuals; and the same may be said of the clothes. . . . FAIRS of late have had a great run. In their method of management, some of them haven't been so fair as they might have been. . . . THE King of the Sandwich Islands is coming. Also New Year, and a demand to settle up those little bills, you know. . . . THE OLD YEAR has been tolerably clever. Let us hope that the New Year will be equally so. New things, especially to the ladies, are most acceptable. . . . NO FORM is more to be admired than a re-form. The tailors don't see it, but others do. . . . A PORTION of the streets of Boston is now swept at night; but no complaint is made that the laborers are night-walkers. . . . NEXT year the female sex is to be admitted to the School Committee. This is the proper thing. In the course of time the wrong always wheels into the right. . . . CLUBS do not always indicate enmity; as witness the many which meet at the social board in Boston on Saturdays. . . . REMEMBER the poor about these times. The chief point of memory is the purse. . . . STEAM is a good thing, but it is much better in an engine than in a human brain.

SCIENTIFIC.

A CHAPTER OF NATURALISM.

BY WILLIAM HITCHMAN, M.D. (PRUSSIA), M.R.C.S. (ENGLAND), ETC.

"Learning hath gained most by those books by which the printers have lost."—*Thomas Fuller.*

PHILOSOPHERS have long been perplexed in their efforts to define nature, and human nature, in a manner altogether satisfactory to themselves and others. *Inter alia*—man has been sometimes characterized as "the suicidal animal." But, alas! for the permanency of this discovery—notable as it might seem at first sight—the scorpion crossed this sage's path of progress, and claimed equality with the Lord of Creation, in this dignified and glorious prerogative! Moreover, during the Socratic and Aristotelian periods of philosophic history, shone the Greek intellect, "like a meteor streaming to the wind," but incomparably more lasting.

Man is "a social being," observes the head of the Peripatetic sect—the great Stagirite, who was sent for by Philip of Macedon, to instruct Alexander, and, as chroniclers tell, gave such unbounded satisfaction to my lord, the king, that the latter erected statutes to his memory, and rebuilt Stagira, his honored birthplace. From *Meteorology* to *De Anima*, the works of Aristotle display, in the truest sense, as all readers know, genius of the highest order and best quality—the admiration of every age and country—in science, literature, and philosophy, whether called rhetoric, poetry, politics, ethics, physics, mathematics, logic, metaphysics—in a word, THOUGHT.

In the first chapter of his *Natural History of Animals*, recently translated, the term *νεῦρα* is rendered "nerve," instead of tendon or ligament; the sentence "salt water and fresh water marshes" occurs, with other and more copious illustrations of equal truth and value. Without some knowledge of zoology and comparative anatomy—for example, the structure of the ovum of the cuttle-fish, the history of the hęcotocyle, the envelopes of the embryo, and the like—not even the profound scholarship of a Scaliger, or a Bentley, would suffice to master the difficulties of the text of Aristotle, in the matter of such familiar words as *εἶδος*, *ζῆνος*, *δινομαστωῖα*, and so forth, well-known expressions to both physicians and metaphysicians in the treatise *De Incessu*. Now, there is not a syllable in the original about "salt water" at all; yet in English translations of the great philosopher of nature, he is absurdly represented to teach, amongst other things, that the perch, the carp, and the silurus, are "marine fishes," and that the different modes of locomotion—flying, walking, and swimming—are given by the Stagirite as "wriggling" examples of progression! Surely, the great intellectual luminary of old was far too enlightened in all departments of human learning to have written thus of each particular class of gasteropods, caterpillars, worms, or of a species of the genus. What shall be said of such unnatural interpolation?

"Intolerable, not to be endured—men have died from time to time, and worms have eaten them, but not for love."—*As you like it.*—
—By Mary, No!

The sense is so obvious, in every instance, to a practical anatomist, as to remind him of a justly merited compliment—

"Il maestro di color che sanno."

What naturalist can fail to discern in the following passages from *De Partibus Animalium*, the exact scientific question on the theory of development, as advocated by Lamarck, and the author of "Vestiges of Creation"? "Similarly, some philosophers assert, with respect to the generation of animals and plants, that from water flowing in the body a stomach was formed, and every organ became the recipient of food, or waste, and that by the passage of air nostrils were produced." (Vol. I., p. 640, ed. Bekker.) The classical reader of *The Scientist* may find, again and again, in the works of Aristotle, various matters of scientific interest, at the present moment, everywhere, but to which one cannot now advert—especially those relating to atoms, germs, and molecules, or "Spontaneous Generation," a theory which has recently been advocated by Dr. Bastian, with considerable ability, in the *British Association for the Advancement of Science*, and duly supported by myself at Liverpool, with extremely curious, most important, and far from entirely inconclusive results. Life is given to insects out of death? Infusorial animalcules need not other parentage than flint, dust, disease, or destruction! What is done is done, living flowers do skirt an eternal frost.

Then, in such circumstances, shall each matin bell knell us lack to a world of hideous annihilation, and shall we evermore exclaim, in the language of true science,—

"Forth from his dark and lonely hiding place
(Portentous sight!) the owlet Atheism,
Sailing on obscene wings athwart the noon,
Drops his blue-fringed lids, and holds them close,
And, hooting at the glorious Sun in Heaven,
Cries out, 'Where is it?'"

Does this hypothesis, alone, conclude the wondrous chapter of our earth's history which is told by *psychic* Naturalism? No: indeed, ten thousand times ten thousand denials or refusals rise up forthwith in the soul of each fond lover of God's Universal Truth, when he instantly remembers that life given to lowest organisms, out of seeming atomic death, is as much a law Divine of the Eternal Almighty Parent, as the special creation of a Mastodon, or the genus Man. The history of cultivated vegetables, and that of domestic animals, throws freelight—more or less—on our own history. Orchards, gardens, stables, are all scientific laboratories, where each natural observer can work, with intellectual advantage, upon organized beings, even as the great variety of pigeons, dogs, horses, and poultry is illustrative of that in the races of human species—germ, embryo, youth and adult—whether by the direct fusion of one primitive cantonment with another,—transformation not seldom ending in degeneration, or by the reunion of three fundamental types with their several intermediate portions.

Are the phenomena of nature solely due to a blind force acting necessarily? Round about precisely the same anatomical and physiological organization are distributed wholly different languages, in vogue at the same time, and representing most accurately, in the science of philology, the three grand linguistic divisions, universally admitted by British and foreign anthropologists. In fact, supported mainly by the first chapters of *Genesis*, Peyrege has sought to demonstrate, scientifically, to those naturalists who believe only in naturalism, that Adam and Eve were exclusively the ancestors of the Jewish nation; that they had (as Lawrence eloquently, nay, brilliantly taught in our own College of Surgeons, in 1818) been long preceded by other men; in short, that the pre-Adamites, ancestors of all the Gentiles, were "created" at the same time with the animals, and upon different ethnic areas of the habitable globe. With certain atheists or skeptics, however, nature and naturalism would seem to comprehend the sum total of all conditions of possible being—spiritual, mental, or physical; plant, animal, and man; past, present, future. Is the true spiritual philosopher, Mrs. Tappan, by way of eminence, seeking to vindicate the reality and grandeur of a transcendent spiritual ground, as the origin of faith, in the Logic of Pure Reason, by a series of propositions, in which the main truths of ideal integration are exhibited, demonstratively, by the free light of their own irrefragable evidence, in the very constitution of universal humanity? What is the issue in 1874? *Virtus sub cruce crescit, ad athera solum tendens.*

With what catholicity of sentiment is such knowledge received by scientific associations, and *à fortiori* by that human empire which neighbors not Heaven?

Is she not met, at home and abroad, with the oft-reiterated imputation of mere gratuitous "assumption," or downright metaphysical "jargon"?

On what substantial fabric is based the much be-lauded scientific "imagination" of the more fashionable physicist?

It is affirmed, as a matter of experience and observation, the world over, that in veriest reality, man is the only being one meets with, in nature or naturalism, from beginning to end of every chapter of their great unfolded book, having the following truly essential characteristics of spirituality proper:

- 1st. The ineradicable notion—however imperfectly developed, in theory or practice—of moral good and evil.
- 2ndly. The belief in another and better life.
- 3rdly. The confidence, not only in a Deity that reigns supreme, but in spirits who are vastly superior to himself in faculty, power, will, or happiness.

What is the invariable answer, from a scientific stand-point (when the matter is re-worded)? "Tut! man, go no more a roving into the darkness of eternal night. In respect of spirituality, domestic animals are equally spiritual, for they readily obey those who influence them with the fear of rod, or the love of sugar!" There is no difference, in point of fact, or actual kind, between the superstitious biped, who worships God, and the vilest quadruped, who crouches at his master's feet, to obtain pardon for a fault. EHEU, CONDITIONEM HUIUS TEMPORIS! "Hast any philosophy in thee, shepherd?"

What is the remedy for this unbounteous state of things? Obviously to love Truth better than sectarianism or partisanship, and to render justice alike to Spiritualism and Science. Whosoever would arrive, henceforth, at a just conception of the knowledge of ourselves must extend his philosophical horizon. From man the molecular, to man the mental, social, moral,—nay, more, even this last enlarged basis is vastly too incomprehensive. Anthropology, of this our day, affects, in

no meanness of spirit, to embrace the moral and physical, or fossilized constitution of man, and his relations to lower animals; but we have not hitherto considered him thus exclusively in the pages of a thinker's journal. The natural history of the genus *Homo*, it is here submitted, when fairly represented, is emphatically distinguishable from the higher pantheistic relationship of psychical facts, or special events, respecting tribes, nations, or states, in the order in which they really, if not religiously, happened, with their multiform immaterial causes, and diversified moral effects, as regards especially the origin, life, and virtuous actions of purer conscience; internal knowledge of the better self; private judgment of right and wrong; spirituality of being, enlightened or debased, in a comparative sense, throughout all records of progressive civilization,—by a barbarous people. Physical organization, assuredly, has no peremptory claims, of itself, to determine accurately the true nature of soul or spirit, nor has the psychology of mind and brain. Social existence has not explained what passes within the heart of cultured individuality, the exalted spiritual affinities of nations, or the superstitious grouping of generic families, kindred, and lineage of different tribes, at least, exhaustively.

Organic Remains?
There's small choice in rotten apples.
Hic jacet!—
Knock as you please, there's nobody at home.

Further, however, are human beings of one species and the same stock, universally, with successive generations of red, white, black, yellow, spotted, or of intermediate tints, in various races, and different countries, together with numerous modifications, and individual diversities in each gradation—features, skulls, characters, figure, proportion, strength, moral and intellectual conditions—inexplicable utterly by climate, or natural conformation, anatomically, physiologically, psychologically? Or, are there fundamental, absolute, permanent specific differences, spiritually, materially, in association with geographical areas of sudden creation, or special centres of gradual evolution, by natural selection? Are some peoples of the earth "designed" for civilization, and others for barbarism? According to the teaching of Agassiz, Morton, Nott, Gliddon, and others of the American school of anthropology, the higher races are pre-ordained to extinguish the lower completely; and alas! it is the inherent right of the white man to destroy the red man, for example, as an instrument of Providence; in opposition to which, Prof. Waitz, of Marburg (and no higher authority need be cited), maintains that the original endowment of all nations was "psychically" the same, had external circumstances remained favorable, and that the essential impediments which obstruct the progress of primitive peoples, and keep them in a state of barbarism, are a wild nomadic life and constant warfare.

In fine, what are the origin and destiny of man, scientifically? Naturally of naturalism, he is neither better nor worse than the molecular elements of which he is organically constructed, a solid framework of straw,—a thing to be born of earth, and ultimately burned by eremacausis, or broken up by putrefaction, into other and fresh compounds, previous to oxidation. Dissolved in morning dew, or evening rain, vain man, like his ancestral ape—"furnished with a tail and pointed ears"—consists once more of oxygen, hydrogen, nitrogen, and carbon, which form the bulk of his tissues, and sulphur, phosphorus, iron, lime, magnesia, and various other alkalies, earths and metals, in atomic forms of combination, or incidental principles. In fact, human flesh and the blood of monkeys yield exactly the same equivalents as protoplasm, or the physical basis of soul; viz., C 48, H 36, N 6, O 14, with about 4 per cent. of dust and ashes. In bodily organization the proudest man is but a step removed from the wildest beast; in short, as we trace back the physical history of successive gradations of evolutionary or natural development, he has been but the same—himself a zoophyte—and not more wonderful. It is spirituality, alone, that stamps his soul with everlasting pre-eminence, and lifts him above and beyond every other thing "wherein the breath of life is." Admirably hath the poet expressed the antithetic constitution of human nature, both spiritually and materially, when he so aptly exclaims,—

"How poor, how rich! how abject, how august!
How complicate, how wonderful is Man!

An heir of glory! a frail child of dust!
Helpless immortal! Insect infinite!
A worm! a God!"

To recapitulate: Passing from the first round dot of living germinal matter, psychological facts are as much opposed to the scientific imagination of specific differences between various sub-divisions of mankind, as the recent physical phenomena, which are now adduced in favor of that most fashionable assumption, by certain naturalists. All nations possess languages of an exact grammatical structure, in common with similar notions of supersensual things and spiritual aspirations; withal, Prof. Waitz at last inclined to the opinion, as did Prof. Wagner, that having regard to the chief characters,

there may yet be found such permanent radical differences, as shall certainly compel the truth-seeker to divide mankind into various species and diverse kinds. In respect of the antiquity of the human race, or specific time when man first arose from his primitive state of original APEDOM, as all essential conditions for the existence of a superior monkey were present at the diluvial period of geology, and since that particular epoch, no considerable changes have occurred on the surface of our terraqueous ball, the third in order from the sun, scientific imagination, not to mention metaphysical "jargon," permits us the privilege of dating our Darwinian ancestor's arrival from the old world division of Simiadae, somewhere between the slightly remote limits of 35,000 and 9,000,000 of years! Surely another baronetcy or knighthood awaits the reseaches of some most fortunate anthropologist, that shall yet discover in these somewhat aged strata, pliocene, miocene—nay, incomparably more ancient layer of our Alma Mater—the honored bones of the father of the family, the oldest *Homo sapiens*? In form and stature, an ape more anthropoid, or a man more pithecoïd, than science has previously known,—entombed lies our hero in the field of his fame,—beneath the feet, it may be, of Mr. Stanley on the western coast of Africa, amid fossil remains, too, of a select mammoth and tichorrhine rhinoceros—if not duly ornamented by a grateful posterity with flint axes, flint knives, and bone skewers, of precisely the same pattern as those now fabricated by the lowest savages of this our day.

"Lightly they'll talk of the spirit that's gone,
And o'er his cold ashes upbraid him—
But little he'll reck, if they let him sleep on
In the grave where no Stanley has laid him."

May the American people, nevertheless, emerge from this brilliant discovery, physically and morally renewed forever and ever!

Liverpool, 29 Erskine St., Dec. 5, 1874.

PHENOMENAL

A NEW MEDIUM DISCOVERED IN WESTERN NEW YORK.

SINCE the alleged spirit from the other side of the dark river rapped out its first message to mortals, through the medium of Miss Fox, the world has become greatly agitated upon the subject, and the human mind has been earnestly engaged in endeavoring to explain the phenomenon. Any new developments of the question, or any variation of the old developments, are sure to attract attention. Therefore, when a rumor floated down from Spencerport that a certain young lady in that vicinity had manifested the power to cause a table or a chair to hop up and move around the room, or to tip its ascent or dissent to any proposal, and also to cause some unknown power to rap out intelligible answers to proposed questions, a reporter was at once dispatched to ascertain the facts of the case. Stepping aboard the train our reporter was soon seated in the residence of Mr. Sprung, a good-natured and well-to-do farmer. The subject was at once opened. It was a mystery to him and to all the people, and it had made quite a stir in the immediate neighborhood. The facts are, briefly, that one evening, some time since, a young gentleman proposed to form a circle. Those in the room did so. A small table was placed in the centre of the room, and on it their hands were placed. Among those present was Miss Carrie Sprung, and it was soon discovered that the table readily obeyed her, while it was deaf to the questions of others. She has been ill for some time past, but is now recovering, and is possessed of an exceedingly nervous temperament. A great many questions were propounded and answered, either by the tipping of the table in a specified direction, or by raps. The news soon spread, and every evening since, and sometimes during the day, the circles were formed, and the table moving and rapping produced. A chair was also made to trip upon its light fantastic leg. Our reporter inquired particularly as to whether there was any human agency used to produce these movements, and he was informed by Mr. Sprung that he had taken great care to watch for the workings of a human hand, but could discover and was sure there was none used. Last Sunday evening two young gentlemen, who did not believe in such things, seated themselves upon the table and used their best efforts to prevent it from moving, but, under the touch of Miss Sprung, it moved. The young lady does not pretend to be a medium; does not pretend to know by what means she produces the results above referred to. She admits the fact that, by a touch of her hand, these things appear, and that is all.—*Rochester Democrat*.

MORE PROOFS OF IMMORTALITY.

THE Winsted (Conn.) Press says, It has come to pass that on the night of the 2d of November strange things began to happen in Salisbury. Mr. S. Sage, of Salisbury, is authority for the statements, which are, in substance, that blocks of wood, pieces of mortar, charcoal and stones were thrown into a shop window, on the night of the 2d of November, and although the night was quite light, nobody could discover whence they came. All night long these "manifestations" continued, ceased during the day, and recommenced about eight o'clock P.M., on the 3d of November, and stopped at midnight, and so on for two days more, when the "manifestations" changed their centre of operations, and moved over the line a short distance into Sheffield, at the house of a Mr. Landon, and there demonstrated themselves for several hours. Many windows were broken, and the house considerably battered. A remarkable fact was observed, that whatever broke through a pane of glass—mortar, charcoal, or stone—seemed to lose its projectile force as it struck the glass, and was not cast into the room, but dropped on the window-sill (as if laid there by spirit hands). A great many people gathered to witness the scenes, among them some clergymen, it seems, but "none of them were able to detect the source of the mischief."

THE COMING SPIRITUAL CHURCH.

A PROPHECY FROM ANN LEE, OF SHAKER FAME, THROUGH THE MEDIUMSHIP OF MISS DOTEN.

THE attendance at the Boston Spiritualists' Union, Sunday evening, was quite large, and an unusual interest was manifested in the proceedings. The stillness at times was so intense that the ticking of the clock could be distinctly heard.

Miss Lizzie Doten was the speaker. It will be remembered that an intelligence, announcing itself as Ann Lee, controlled a few weeks ago, and promised an address on "Mediumship."

After stating that the intelligence had been near her during the day, Miss Doten said she would read a short sketch from the life of this remarkable woman; after a few interesting abstracts, she passed under control.

The intelligence said, "I desire to speak briefly to-night concerning the great Spiritual Church which is about to be founded in America. Before I came to America, I saw a vision of the country, I saw it represented as a great tree, and it seemed like the tree presented in Revelations, whose leaves were for the healing of nations; I saw that every individual leaf was glowing with light; I saw it to be the great Spiritual Church which would take in all nations, all people, and all tongues. I saw, by the glowing of each leaf, that each man was to have a revelation unto himself."

"And when we speak of the Spiritual Church we speak understandingly, and when we speak of the outpouring of the Holy Ghost, we speak of the Spirit which should pervade every heart."

"You ask how it may come. When I look down into your souls, let me tell you what I see,—there is not one individuality in the sense of creating thought; you may think it is yourself, but it is not. Behind every one stands the creator of that thought. I see the connecting link between the human and the angelic."

"If you improve the condition of the lower classes, you improve the whole family. For, verily, not one worm that you grind beneath your feet, but that its life goes to make up the life of the next higher above it. You, as the human family, make up the life of the spirit world."

"I say that it is incumbent upon us, knowing that you are to come up to this world, to give you the truth. We come as Love, and appeal to the divine in you,—setting aside all that we have heretofore termed sin."

"As there is a Spiritual Church above,—and in every era there is a new church from that church in the spirit world,—so from this church there are emanating great truths which must be made manifest to the hearts of men."

"When this Spiritual Church comes, how will it come first? LIKE A MIGHTY RUSHING WIND. Just as it came to the Shakers, so will you too be shaken: the outside world will say, this people are mad. You will be shaken physically, and I will tell you why."

"There are many of you who are half dead, physically, and you need to be shaken up to make the physical life permeate your whole being. And because you are half dead you cannot receive communications perfectly. You may say it sounds strangely, but there is a purpose in everything."

"When you labor, labor in harmony, it creates a rhythmic vibration,—the air, to speak scientifically, becomes polar-

ized, and then it is that spirits can more readily come into relation with you."

"I PROPHECY,—you think perhaps that it seems very childish, but the philosophy of spirit manifestation is yet to be given,—I prophesy that that time will come when you will shake and dance as did the shakers, only you will do it less violently, and more harmoniously."

After sketching the nature of this harmony, the control said, "I PROPHECY that the Spiritual Church will be instituted; men and women will join in this exercise, and they will not feel that they are degraded."

The control then noticed the absence of an established order of exercises among Spiritualists, and said these had been taken away that they might feel the need of them; said that songs would be given by inspiration for use in this church; that each church should be constructed with upper and lower halls,—the upper for addresses, and the lower in which to meet together for harmonious exercise. What is known of the Divine will come through the soul. The institution of marriage will be honored, and it will be seen why it should. There will be apostles and disciples.

The speaker closed by saying that the address was but an introductory to another and more full statement concerning this Spiritual Church.

"WHAT GOOD HAS SPIRITUALISM DONE?"

ELDER EVANS, writing to The Tribune, in reply to an editorial on Spiritualism, says,—

As an order of people, we, the Shakers, do have established connections "with the outlying ghostly world"—business connections too. Among this people, Spiritualism, which is showing so much power (see Rev. xviii.), originated. From here, Spiritualism went forth to humanity outside of this order. Do you ask what good it has done? It claims to have released the thirty million of serfs of the Russian Empire. If true, is not that glory enough? A friend from Albany, who went with the Palestine company of seventy Americans, was present at a dinner given by the emperor and empress, at which the empress, speaking of Home, the American medium, states that it was by directions of spirits, through Home, that the emperor issued the ukase freeing the serfs, and to this the emperor assented. That slavery in America was destroyed by spirit agency I have never doubted. "John Brown's soul went marching on," as really as did the army, and he went not alone. Stanton was a confirmed Spiritualist, and his statements to us that Lincoln was equally so were most explicit. Will The Tribune, as the friend of the common people of the two conjoined worlds, let these important facts go forth to humanity?

THE SCIENTIFIC WORTH OF SPIRITUALISM.

THE Scientific American, in an article headed, "How to Investigate Spiritualism," enlarges upon its importance as affecting present scientific calculations; after noticing the general attention which the subject of materialization is receiving, it says,—

Now these things seem to justify us in recurring to the subject of Spiritualism, and in improving the opportunity to point out some things which science has to do with it. And, to make the matter short, we will limit our remarks to the alleged physical phenomena, the movements or changes of matter. We leave out of view of course the religious aspects of Spiritualism; and for its bearings on psychology and physiology, we refer to what Faraday, Carpenter, Tyndall, and others have written. In the first place, then, we find no words wherewith to adequately express our sense of the magnitude of its importance to science, if it be true. Such words as profound, vast, stupendous, would need to be strengthened a thousand fold to be fitted for such a use. If true, it will become the one grand event of the world's history; it will give an imperishable luster of glory to the 19th century. Its discoverer will have no rival in renown, and his or her name will be written high above any other. For Spiritualism involves a stultification of what are considered the most certain and fundamental conclusions of science. It denies the conservation of matter and force; it demands a reconstruction of our chemistry and physics, and even our mathematics. It professes to create matter and force apparently out of nothing, and to annihilate them when created. If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of science than their verification. A realization of the dreams of the *elixir vita*, the philosopher's stone, and the perpetual motion is of less importance to mankind than the verification of Spiritualism.

THE fair in aid of the Children's Progressive Lyceum, No. 1, is still holding at Rochester Hall, 554 Washington Street. It should be generously supported, as the object is a worthy one. It will close with a two o'clock dance; tickets for sale at the hall.

MEETINGS IN BOSTON.

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BOSTON SPIRITUALISTS' UNION, at 554 Washington Street, on Sunday afternoon and evening, at 2-12 and 7-12 o'clock. The public are cordially invited.—H. S. Williams, President.

MEDIUMS' MEETING at Templars' Hall, 280 Washington Street, at 10-12 A. M., each Sunday. All mediums cordially invited.

THE LADIES' AID SOCIETY will until further notice hold its meetings at Rochester Hall, 554 Washington Street, on Tuesday afternoon and evening of each week.—Mrs. C. C. Hayward, President; Mrs. ELLA MAE C. SECRETARY.

BRETHREN HALL, rear of 413 Washington Street, near corner of Boylston Street. The Music Hall Society of Spiritualists will commence meetings Sunday October 11, at quarter to 3 o'clock, and continue through the season.

COUNCIL No. 1.—New Fraternity Hall, cor. of Berkeley and Appleton Streets. Lectures 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.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

A. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Berghem, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Feston 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 Voickman, Esq.; Horace S. Yeomans, Esq.

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

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

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

1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.
2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.
3. That these sounds and movements often occur at the time and in the manner asked for by the persons present; and, by means of a simple code of signals, answer questions and spell out coherent communications.

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

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

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