

# SPIRITUAL SCIENTIST

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

## SPIRITUALISM.

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

16

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### SPIRITUAL SCIENTIST.

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#### PROPHETIC PRESENTMENTS.

INCIDENTS IN THE LIFE OF M. DE TALLEYRAND.—A REMARKABLE ANECDOTE.

DR. SIGMOND received from the widow of M. Colmache, the private secretary and friend of M. de Talleyrand, the following remarkable anecdote.

One day, in the presence of the minister, the conversation had turned upon the subject of those sudden warnings which have been looked upon as communications from the world of spirits to man: some one observed, that it would be difficult to find a man of any note who had not, in the course of his life, experienced something of the kind.

"I remember," said Talleyrand, "upon one occasion, having been gifted for one single moment with an unknown and nameless power. I know not to this moment whence it came; it has never once returned, and yet upon that one occasion it saved my life. Without that sudden and mysterious inspiration I should not have been here to tell my tale. I had freighted a ship in concert with my friend Beaumetz. He was a good fellow, Beaumetz, with whom I had ever lived on the most intimate terms; and in those stormy times, when it needed not only friendship to bind men together, but almost godlike courage to show that friendship, I could not but prize most highly all his bold and loyal demonstrations of kindness and attachment to me. I had not a single reason to doubt his friendship. On the contrary, he had given me, on several occasions, most positive proof of his devotion to my interest and well-being. We had fled from France; we had arrived at New York together, and we had lived in perfect harmony during our stay there. So, after having resolved upon improving the little money that was left by speculation, it was, still in partnership and together, that we freighted a small vessel for India, trusting to all the goodly chances which had befriended us in our escape from danger and from death, to venture once more conjointly to brave the storms and perils of a yet longer and more adventurous voyage. Everything was embarked for our departure; bills were all paid, and farewells all taken, and we were waiting for a fair wind with most eager expectation, being prepared to embark

at any hour of the day or night, in obedience to the warning of the captain. This state of uncertainty seemed to irritate the temper of poor Beaumetz to an extraordinary degree, and, unable to remain quietly at home, he hurried to and from the city with an eager, restless activity, which at times excited my astonishment, for he had ever been remarkable for great calmness and placidity of temper. One day he entered our lodging, evidently laboring under great excitement, although commanding himself to appear calm. I was engaged at that moment in writing letters to Europe; and looking over my shoulder, he said, with forced gaiety, 'What need to waste time in penning those letters? they will never reach their destination. Come with me, and let us take a turn on the Battery; perhaps the wind may be chopping round; we may be nearer our departure than we imagine.' The day was very fine, although the wind was blowing hard, and I suffered myself to be persuaded. Beaumetz, I remembered afterwards, displayed an unusual officiousness in aiding me to close my desk and put away my papers, handing me, with hurried eagerness, my hat and cane, and doing other services to quicken my departure, which at the time I attributed to the restless desire for change, the love of activity with which he seemed to have been devoured during the whole period of our delay. We walked through the crowded streets to the Battery. He had seized my arm, and hurried me along, seemingly in eager haste to advance. When we had arrived at the broad esplanade—the glory then, as now, of New York—Beaumetz quickened his steps still more, until we arrived close to the water's edge. He talked loud and quickly, admiring in energetic terms the beauty of the scenery, the Brooklyn heights, the shady groves of the island, the ships riding at anchor, and the busy scene on the peopled wharf, when suddenly he paused in his mad, incoherent discourse—for I had freed my arm from his grasp, and stood immovable before him. Staying his wild and rapid steps, I fixed my eye upon his face. He turned aside, cowed and dismayed. 'Beaumetz,' I shouted, 'you mean to murder me: you intend to throw me from the height into the sea below. Deny it, monster, if you can.' The maniac stared at me for a moment; but I took especial care not to avert my gaze from his countenance, and he quailed beneath it. He stammered a few incoherent words, and strove to pass me, but I barred his passage with extended arms. He looked vacantly right and left, and then flung himself upon my neck, and burst into tears. 'Tis true, 'tis true, my friend! The thought has haunted me day and night, like a flash from the lurid fire of hell. It was for this I brought you here. Look! you stand within a foot of the parapet: in another instant the work would have been done.' The demon had left him; his eye was unsettled, and the white foam stood in bubbles on his parched lips; but he was no

longer tossed by the same mad excitement under which he had been laboring, for he suffered me to lead him home without a word. A few days' repose, bleeding, abstinence, completely restored him to his former self, and, what is most extraordinary, the circumstance was never mentioned between us. MY FATE was at work."

It was while watching by the bed-side of his friend that Talleyrand received letters which enabled him to return to France; he did so, and left Beaumetz to prosecute the speculation alone. The Prince Talleyrand could never speak of the preceding event without shuddering, and to the latest hour of his existence believed that "he was for an instant gifted with an extraordinary light, and during a quick and vivid flash the possible and the true was revealed to a strong and powerful mind," and that upon this the whole of his destiny hinged. "This species of momentary exaltation," says Dr. Sigmond, "which is not again repeated, but is remembered with the most vivid impression, is what is more immediately known by the name of fantasia;" in France and England it is named *presentiment*.—*Dr. Forbes Winslow's Psychological Journal.*

## HISTORICAL AND PHILOSOPHICAL

[For the Scientist.]

### WHO ARE THE DIRECT PRODUCERS OF SPIRITUAL MANIFESTATIONS?

"DEVIL" AND "DIAKKA" A MISNOMER.

IX.

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

**F**REE AGENCY is kindred to my main subject and requires comment.

"Free moral agency" is an important principle in the orthodox creed, without limitation, qualification, or explanation. Agency denotes power or ability to act; but this power or ability to act must be limited as applied to finite intelligencies; therefore, "free moral agency," in an unlimited sense, may be considered as little other than a misnomer.

That man is a "free moral agent" in his sphere would be much more logical. An *agent* is limited to a sphere in which he is qualified to act. A person, who is given to the free and unrestrained indulgence of "natural" propensities, is a "free agent" in that direction, but would be very poorly qualified to act as a *free agent* when confronted with "evil" temptations; his services as agent in moral ethics would not be very valuable only as a guide-board to show the wrong direction, or point to the way in which we are warned not to travel; so if we must call him a "free agent," it is only in the capacity of teacher—to teach us of the dangers and difficulties that are sure to attend us in traveling this road. Moral ethics must include this kind of teaching. To become adepts in moral science and to profit thereby we must become acquainted with the whole ground. If we cannot realize the unprofitableness of traveling the rough and thorny path of sensualism without actual experience, then it becomes necessary that we have guides to lead us into the rough roads of vice and sensuality, in order the sooner to realize the unprofitableness of such a course, and follow more willingly our guides to a pleasant and profitable pathway.

If the omnipotent, divine mind controls and regulates the universe of matter and mind, who can deny the necessity of all these incongruent conditions as indispensable means of mind-development, soul-unfoldment, and a more expanded, felicitous sphere of "free agency." In a lower sphere of mind-development an actual experience in the school of sensualism seems a necessity; while in a higher condition of intellectual or spiritual unfoldment, a knowledge of the experiences of the sensual sphere is obtained without the actual experiences incident to the sphere of sensualism: especially when assisted by qualified angel *developers*, who, not only teach us the beauties of the higher spheres of development, but by representation and "temptation," lead us through the scenes and experiences of the sensual sphere, psychologically, without actual experience; thus by angel assistance our probation in the sensual sphere is greatly shortened, and we soar upward and dwell with angels, even while in the flesh.

A prominent principle in "free agency," in the probationary sensual sphere, is that we are not only free to act in the direction of sensuality, but we are prompted at times by angel guidance as a means of our sooner being awakened to a sense of our condition of bestiality or sensualism. In order to realize our condition, it is necessary that we be impressed with the importance of effort in the direction of a higher

condition in which to realize true enjoyment; and the inevitable consequences of "eternal damnation" (?) or state of misery without such effort; and in connection with these angel impressions there naturally arises in our undeveloped minds the idea that there is both a "God" and a "devil," and as a means the angel guides permit us to entertain false ideas; out of these grow false doctrines, and false theories, in connection with which there is a semblance or principle of truth.

There is a principle of truth connected with the idea of two great opposing spirits: "God" and "devil." That there are two great opposing powers or principles existing in nature cannot be denied. The development of animate and intellectual forms is mainly dependent upon antagonistic, spiritual forces in nature. These may be termed positive and negative; but to give either the name of "evil," "devil," or "diakka" is illogical at least: for these positive and negative forces or powers are ever changing and re-changing positions. Positive becomes negative, and negative, positive, alternately. Neither, therefore, can be Almighty or "devil." They may be called attributes of Deity, as both are but the expression of divine law.

Orthodoxy teaches the necessity of resisting what is designated as "evil" or the "devil," the father of "evil." What then, it may be asked, is "good" or "evil"? It is just what church, state, community, or individual makes it, according to their comprehension of divine laws: it is the criterion temporarily established by finite minds, by common consent, according to the stage of intellectual development, education, &c.

At the present time, in the most enlightened countries, it would be considered an "evil" deed for a church organization to put to death persons who do not agree with such organization in religious sentiment; yet how many thousands have been put to death as heretics, simply from this cause alone, under supposed divine orders or sanction, as a holy duty or a holy act. Is it a "holy" or "evil" act to hang witches under the Bible command, "Thou shalt not suffer a witch to live."?

If the laws of a country sanction hanging, for theft, those who steal to save their lives from starvation, would the act of hanging in such case be a "good" or an "evil" act, considering the command "Thou shalt not kill."?

If church, state, or individual can take the life of a person, under any of the above conditions, without committing an "evil" deed under mundane law, why should not angels be endowed with divine authority to produce, by representation, the phenomena called "evil" without transgressing a divine law, when such phenomena are deemed indispensable for the purposes of development?

### CHILDREN'S LYCEUMS,—CAUSES OF FAILURE.

BY A. CRIDGE.

**M**ANY reasons have been assigned for the limited success of Children's Lyceums, of whereof one seems paramount—the removal of which would probably invoke a speedy subsidence of all others. Its nature is indicated in the following extract from a letter received from Mrs. Anna Denton Cridge, now in California, which is perhaps the more forcible because not intended for publication:—

"I am teaching the children physiology—not in a dry style; but we talk and laugh and compare, having quite good times; for they like it exceedingly, and are learning the technical terms, too. I commenced with the bony structure, comparing it to the joists, beams, &c., of a house, of which only the framework was up, the joists fastened by ligatures instead of nails, and so on. How they did laugh, and how many apt things they said, helping out the comparison, asking questions of me and I of them. *Ah, we do need a better method than the present school system!*"—which system a Washington school teacher epitomizes by stating that school trustees make machines of the teachers and compel them to make machines of their pupils. So much for the much-vaunted system of common schools.

Now, the difficulty is that, in our lyceums and elsewhere, we are trying to put "new wine into old bottles." The essence of Spiritualism is spontaneity, naturalness, freedom; to this all mere systems and forms, however useful in their place, should be subordinated; but at present the means are largely mistaken for the end. It is useless to lecture to children under ten years of age, whatever the manner or substance. Their thinking powers cannot thus be aroused. Religionists may drive their children to Sunday or other schools by means of physical punishments or reproofs, and when there the teachers may scare them into compulsory attention by threats of hell-fire; but to us such methods of securing attendance and attention are fortunately impracticable; fortunately, because we shall finally be shamed or forced to learn how to make lyceums attractive as well as instructive. Children can be attracted to science and useful knowledge: if they are not

it is because they are not rightly taught. Teachers, as well as poets, are "born, not made," and "when found" should be "made a note of," and not denied permission to teach spontaneously and attractively in order to make way for formalism, as I know was done in one case. Let the right persons teach children on the right (practical) subjects in the right way, and children will come, as the "frog who would a wooing go, whether his mother would let him or no."

More can be learned on this free-and-easy conversational plan in *one* hour than on the hum-drum, cut-and-dried, machine method in *five* hours, or a week, perhaps. Then four hours are available for building up the physical, cultivating a love of the beautiful, and developing other faculties, including the instructive or spiritual, too frequently repressed. Thus are avoided premature debility, death or insanity, from long-continued cerebral excitement, not more intent than unnecessary.

Our present school systems are only calculated to breed loafers and lunatics: if people grow up to better things, it is in spite of the system. To pile on useless facts, instead of teaching useful principles or practical information, to cultivate memory in place of reason, seems to be the object, and is certainly the effect, of present systems. But when Spiritualists inaugurate and sustain, not only a Sunday, but a daily lyceum, in harmony with their own principles, adapting the teaching to the children, instead of trying to adapt the children to the teaching, making the shoe to fit the foot, instead of cramping the foot into the shoe, then we may look for a revolution in the rising generation which will leave not one stone upon another of the temple which orthodoxy has been for ages so industriously constructing.

A spirit here controls my hand.—"Let it once be understood that a knowledge of things suitably presented is eagerly grasped, and then people will see about ascertaining how to present it. But so long as this is not fully realized, the old methods of presentation will be adhered to; and in that respect old institutions have, and will keep, the advantage. New purposes, new principles, must precede new methods; and as long as old methods are adhered to, it shows that new purposes and principles are uncomprehended."

Another defect, not peculiar to lyceums, but a result of current materialistic modes of thought, is that in popularizing Science it is presented in a purely materialistic aspect, regardless of comparisons which facts in the physical sciences so often bear to spiritual truths, while children, as well as adults, could perceive, if adequately presented, correspondences which reach the very depth of our being, mold our lives, and are the essence of true poetry, forming the connecting link between man and nature, perhaps we might say between man and God. But too many scientific men, veiling the light of true science in materialistic mists and myths (for the latter are not confined to theology), see no poetry in nature. To them, as to Wordsworth's boor—

"A primrose by the river's brim  
A yellow primrose was to him,  
And nothing more."

Only so many atoms of this, that, and the other, not a "thing of beauty," and a "joy for ever," unveiling to the interior perceptions, through the outward senses, that infinite beauty and infinite love which underlies the universe of matter. Such scientists can impart no life to the rattling bones of facts termed Science. But permeated by their spiritual significances, these "dry bones live," becoming part of ourselves. Children take but little science which is not thus spiritualized. *And they are right.*

#### PERSONAL.

THE editor of the Spiritual Scientist, not having passed the middle age in life, is desirous of making the acquaintance of "Katie King," discovered by the correspondent of the Philadelphia Bulletin, provided she answers in every particular the following description given by R. D. O. in his wonderful letter of July 6, 1874. Intentions honorable.

The face of our "Katie" is classic in its regularity. Earnestness, with a passing touch of weariness, is its habitual expression; and even its smile, though bright, has an occasional dash of sadness in it. One thinks of it as strikingly handsome, as full of character, as intellectual, and, withal, as singularly attractive; but one would never term it pretty. The nose is straight, not aquiline, as in the London photograph, and the large eyes are rather dark, and bluish gray in color. The face is perhaps a trifle wider in proportion than that of the Venus of Milo, but both features and expression more nearly resemble those of some ancient statue than they do the lineaments and looks of Florence Cook, or the spirit materialized through her mediumship, so far as, from the photographs, one can judge of either.

A glass case, and this young lady in it, would be a most attractive feature in the Philadelphia centennial.

#### ENGLISH NOTES.

THE Beampton (Eng.) free public library refused to accept thirty-six volumes of Swedenborg's works which were sent by the Swedenborg society.

The Spiritual (London) Magazine, recently edited by Thomas Shorter, will, at the commencement of the year, pass into the hands of Dr. Sexton, of the Christian Spiritualist. This magazine has been in existence fifteen years, and has, during that time, taken a high stand as to the character of its articles, and the literary ability with which it has been conducted. Dr. Sexton announces that he will preserve the tone hitherto maintained.

The English Spiritual journals are giving circulation to a report that Mrs. Emma Hardinge (Britten) will soon visit England. We understand that Mrs. Britten has so such intention. She is certainly needed here more than in Great Britain.

Rev. Father Ignatius, the great English monk, has avowed himself a medium! In a recent service he held in Brighton, he said that the "spirits of the dead often spoke to him, and in far clearer tones than his hearers and he could speak, and that if Christians would not have Christian Spiritualism, the devil would thrust another Spiritualism upon them."

#### SCIENTIFIC.

##### THE SOUL—ITS COMPOSITION IN A SCIENTIFIC SENSE.

My dear Editor,— LIVERPOOL, No. 29 Erskine St., Dec. 3, 1874.

Amidst incessant public labors, of various kinds, I take the opportunity, at once, to state that I thank you very much for your kind and courteous letter, in which, *inter alia*, you ask the question, "How" I arrive at the conclusion that the soul of man is naturally composed of C48, H36, N6, and O14, in a scientific sense, and I answer, in terms of Baconian induction, from many and long-continued EXPERIMENTS, in regard to the physical relations of mental faculties—especially concerning the development of Germ, Life, and the creation or evolution of plants and animals—*de novo*, by way of molecular generation—and the certain production of protoplasm, scientifically, by the requisite combination of inorganic materials—from small ciliated infusoria found in fluids, when atmospheric air has been deprived of its life, up to naides, nereides, &c., which latter animals perpetuate their souls, or mental phenomena, by spontaneous division of their own bodies—in fact, the psychical principle is divided, again and again, from generation to generation—thus showing that the separate and independent mind, with special will and special desires, is in nowise necessarily associated with cerebral hemispheres. As to Life from Death, I have an abundance of "evidence" incontrovertible, as I think, in the sight of those physical or spiritual scientists, who have long been familiar with the recent controversy on heterogenesis, and allied subjects, in the German Congress of Naturalists. For example, if the albumen of a newly laid egg be mixed with pure distilled water, absolutely free from life, and the "death" be exposed to the atmosphere for half an hour, merely, "life" will be observed very distinctly, and in the course of 90 minutes, mycozoma and vibrios will be present, in considerable vitalized quantities. On this planet, the third in order from the chief star, we are everywhere surrounded by a mass of gaseous matter, retained at its surface by the force, called gravity, and revolving together with it round a luminary of fiery meteors, and element for element: you may obtain the same materials from other planetary bodies, as are to be derived from eggs, or corn, nay, out of a piece of granite of our own rocks,—lifeless molecules of matter and force, as they seem, are to be evolved those assemblages of atoms, which eventuate in the constitution of brain, or mind, but up the whole ascent from monad to man—there is no "SOUL," or aggregate psychical phenomena to be found, without the proportional *per cent* of those four elements, to which I have elsewhere adverted (and which are also similarly combined in proteine) and, of course, in albumen, fibrine caseine, as carbon 55, hydrogen 7, nitrogen 16, oxygen 22, in short, organic intelligence is molecularly associated, in physical science, with the demonstrative logical presence of such elementary substances, their symbols, and equivalent numbers, everywhere.

Spiritual life is a higher, more ethereal form of "material" existence, philosophically in conformity to the law of continuity, it may be better or worse, as man wills to determine.

Ever yours,

WILLIAM HITCHMAN.

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

GEORGE W. RAINS, Esq., Professor of Medical Chemistry and Practical Pharmacy in the Medical Department of the University of Georgia, taking the above for the subject of an introductory lecture to the course of 1874-75, before the present class of the Medical College, said,—

*Gentlemen:* It devolves upon me to make the annual address to your class, and in accomplishing this duty it is a matter of consideration as to what shall be the subject. You have no time to listen to discourses that do not tend to give you additional knowledge in the profession you have adopted, or to suggest useful ideas relative to its practice. I will take advantage of the liberty which the occasion affords to speak on a few subjects that cannot, as yet, be properly taught as science in the lecture room, and yet of great interest to the medical profession.

The progress of science resembles the exploration of an unknown—and in the minds of many a hostile—country; advanced scouts are thrown out from the main body to penetrate its tangled recesses and boggy grounds, to bring back information of new discoveries and feasible routes. Such information rarely proves strictly accurate, but it supplies indispensable aid for the advance of the army of workers, which steadily moves forward with resistless force. It is of this border land of science that, as one of the scouts, I bring you some news of interest; not first discovered by the speaker, however, who has mainly followed in the trails of those who preceded, but who confirms their tales and corroborates their assertions. To many of you who have but just entered as recruits into the army of progress, the matters treated of will be new and startling, but to those who are veterans in the ranks of science I shall give perchance but little news that they have not received from other sources.

My subject may be entitled, "Strange Forces in Nature, and their Relation to the Healing Art."

It is well known that there is in progress a marked change in the usually accepted ideas of the constitution of matter, as well as in the nature of force. Solid and liquid masses, and the gases which we can weigh and measure, no longer comprehend the whole of material existence as now conceived; but recognized matter exists so transcendently attenuated that, to use the language of an eminent physicist, only the mind can come into contact with it; nevertheless, actual matter completely filling space, and governed by fundamental laws. The beautiful blue of the sky is proven to be due to matter, which, if the whole that is seen completely filling the vast firmament were gathered up into the condensed form of ordinary matter, might, it is supposed, be enclosed in the palm of one's hand.

The phenomena of the tails of comets, the extremities of which in some cases move with astonishing velocity as they sweep around the sun in perihelion, appear best explainable as being the result of an electric polarization of an etherealized matter filling space, producing a cosmical aurora. Even in the case of our atmosphere, which must extend not less than five hundred miles above the earth, as shown by the aurora, we find matter inappreciable to the skill of man. Vastly finer is that boundless ocean of matter called ether, which penetrates between all atoms, and fills the immensity of space with its eternal vibrations and undulations. It is assumed by many physicists, that the atoms of all matter are but the agglomerated and condensed points or particles of this primeval existence; its first appearance to optical vision being probably that faint luminosity enveloping the sun, giving its halo in total eclipses, and marking the first line of matter in the spectroscope. Hydrogen follows next, with its three bright lines, and so on, until we arrive at platinum, which is two hundred and fifty thousand times more condensed than hydrogen.

Thus our conceptions of matter must be greatly expanded before we can take in the facts of the surrounding universe, and similarly our conceptions of the forces which act on matter must undergo material and essential changes. Mankind are indisposed to change long accepted ideas, and it is with great reluctance cherished opinions are enlarged or abandoned. Scientists especially, as a class, cling with great tenacity to routine theories, and with strong opposition meet new views or accept new facts.

Thus the statements of the pioneers are received with incredulity, if tending to change preconceived views; and it is only after the vanguard of the main body, in its advance, has actually occupied the disputed ground, that the tales of the scouts, with the required corrections, are received as fact and become accepted science. Hence are seen two classes of scientists; the statements set forth by the one being denied by the other, and generally long years elapse, sometimes centuries, before startling new truths, although set forth by the ablest men, are received and accepted.

One of the remarkable discoveries of modern times which met with great opposition was promulgated at Vienna, in 1776,

by a German physician named Mesmer. He published a thesis setting forth that there was a universally diffused fluid which he called Animal Magnetism; that it was a subtle agent of communication between animate and inanimate nature. That it existed in man, and could be will be communicated, or passed into other persons, under favorable conditions; that, when so communicated to the sick, it healed diseases, perfected the action of medicines, and brought on favorable crises. He assumed that this fluid issued from magnets, and at times used them in treating his patients.

This claim to the discovery of a new force produced great excitement in Europe, particularly in Paris, where two commissions from the Royal Academy of Medicine, one in 1784 and the other in 1831, reported on the alleged phenomena. The former admitted many of the asserted facts, but attributed the successful results to the imagination. The latter, composed of eleven members, after consuming five years in their investigations, made a report entirely favorable to most of the asserted facts of animal magnetism, and in conclusion stated that, as a therapeutic remedy, it ought to be allowed a place within the circle of the medical sciences. The British Foreign Medico-Chirurgical Review, in 1851, in an elaborate article on the subject, stated that animal magnetism presents to the medical practitioner a new means of investigating the functions of the brain and nervous system, and of elucidating their physiology, pathology and therapeutics; and, therefore, the phenomena and alleged phenomena are most deserving the notice of the profession.

Many eminent physicians on the Continent and in Great Britain advocated the claims of mesmerism, as it was now called, as being a remedial agent possessing great power. Dr. Esdaile, a surgeon attached to the English army in India, established the practice of mesmerism in the army hospitals under his charge at Hooghly in 1845, and published a statement of the numerous and remarkable cures which followed in the treatment of a large variety of diseases. He organized a number of native assistants to whom he taught the art, and then availed himself of their aid in mesmerizing the hospital patients; it is believed that in no case was there a failure in magnetizing the patients, varying from one minute to a dozen trials of one hour each, on successive days. Dr. Esdaile asserted that a force was communicated to the patient, since water could be charged with it, and that he had succeeded in magnetizing the blind without their knowledge, at a distance of ninety feet; also that the influence passed freely through walls, like ordinary magnetism or electrical induction.

He summed up his experience as follows: That mesmerism is a natural power of the human body; that it affects directly the nervous and muscular systems; that in the mesmeric trance, or sleep, the most severe and protracted surgical operations can be performed, without the patients being sensible of pain; that spasms and nervous pains often disappear before the mesmeric trance; that it gives us a complete command of the muscular system, and is therefore of great service in restoring contracted limbs; that the imagination has nothing to do with the first physical impression made on the system by mesmerism, as practiced by him; that it is not necessary for the eyes to be open; that it is better to shut them as a source of distraction, and that blind men are as readily mesmerized as others; that water can be charged with the mesmeric fluid, or force, and has a powerful effect on the system when it has been previously affected; that the mesmeric fluid, or force, can be transmitted through the air to considerable distances, and even pass through dense materials.

The late Dr. Gregory, the eminent professor of chemistry in the University of Edinburgh, was a strong advocate for its employment by physicians, and classified its therapeutic use: first, in relieving pain and curing diseases; secondly, its use in preventing pain in surgical operations; thirdly, the use of magnets, crystals and other inanimate objects, as well as of magnetized water, or magnetized objects of any kind; and, lastly, the use of clairvoyance in diagnosis.

The actuality of clairvoyance, or perception without the use of the known senses, is still an open question in the minds of many physicians, although probably generally adopted by those who have made the subject a thorough study. The lowest stage of this peculiar perception is in sympathy, a higher phase is thought reading, or the perception of ideas; this capability was possessed by Zschokke, the German Swiss writer, as detailed by him in his autobiography, and is, in a greater or lesser degree, more common than is generally imagined. A prominent case is in the person of Mr. G. R. Brown, who at the present time is exhibiting this capability before the scientists of New York and Yale College. He submits to the conditions imposed, in fact allows the professors to arrange matters to their own satisfaction; he appears to be remarkably successful, and seems to have convinced the most skeptical. One of his acts at Yale was as follows: Prof. Lyman held a paper in his hand concealed, on which words were written by Prof. Fisher, and, blind-folded, Brown spelled the words without difficulty.

(TO BE CONTINUED.)

IDEALISM REVIVED.  
IS MATTER INDESTRUCTIBLE?

A WRITER in the New York Sun says: Dr. Martineau, in a recent address, in London, on Religion as affected by Modern Materialism, gave his club-mates, Huxley, Spencer, and Tyndall, some wholesome ideal food for their digestion. He says: "The alleged division of forces (gravity, heat, &c.) considered over and above the phenomena is absolutely without ground; each of them, as apart from any other, has a purely ideal existence, without the slightest claim to objective reality. The differentiations are only in the effects; the casual power is not observed, but thought, and that thought is the same from instant to instant and from field to field, and this sameness cancels plurality from force, and reduces the story of their transmigration into a scientific mythology." Again he says: "The atomic hypothesis is a thing not known, but created, while God is not created, but known."

Here we have the basis of a philosophy far more enlightened and more consistent with exact experimental science than the material metamorphoses and mechanical equivalents of Spencer and Tyndall. God, thought, feeling are the absolute reality which we know. Modes of force, and even atoms of matter, are only created forms, and, being creations, they must be subject to annihilation. We know that gravity, electricity, heat, &c. are correlates, and therefore are, as specific modes of force, subject to annihilation.

We thought matter indestructible, as observed by the balance, only because we thought gravity persistent. But if gravity becomes motion in a falling weight, and that motion becomes heat, then that gravity is no longer gravity, but heat; and being itself destructible, it cannot prove the indestructibility of matter. We measure gravity, not by the balance, but by the velocity of each atom of the pendulum. The gravity of the atmosphere pressing on a pound of water will move that water into a vacuum, with a velocity say of 40 feet per second. Now decompose that water into gas and that same pressure of gravity weighed by the balance gives the gas forty times this velocity. If it be said: "Let the entire mass of gas and mass of water be each moved in a body, and their velocity will be alike," the reply is: "If a mere change in conditions changes the result, then our proof of the indestructibility of matter is not gravity at all, but is a mere condition, an evanescent creature of human will, which proves or disproves, as the will directs."

What evidence have we then that the pound of gas is quantitatively the same matter that was previously observed by us as water. Will some scientist who "discerns in matter the promise and potency of every form of life" inform your readers?

NATIVITIES.

SIR THOMAS BROWNE, in "A Letter to a Friend," has the following curious passage upon Nativities: "That Charles the Fifth was crowned upon the day of his nativity, it being in his own power so to order it, makes no singular animadversion; but that he should also take King Francis prisoner upon that day was an unexpected coincidence, which made the same remarkable. Antipater, who had an anniversary feast every year upon his birthday, needed no astrological revelation to know what day he should die on. When the fixed stars have made a revelation unto the points from which they first set out, some of the ancients thought the world would have an end, which was a kind of dying upon the day of its nativity. Now, the disease prevailing and swiftly advancing upon the time of his nativity, some were of opinion that he would leave the world on the day he entered into it: but his being a lingering disease, and creeping softly on, nothing critical was found or expected, and he died not before fifteen days after. Nothing is more common with infants than to die on the day of their nativity; to behold the worldly hours, and but the fractions thereof; and even to perish before their nativity in the hidden world of the womb, and before their good angel is contrived to undertake them. But in persons who outlive many years, and when there are no less than three hundred and sixty-five days to determine their lives every year—that the first day should make the last, that the tail of the snake should return into its mouth precisely at that time, and then should wind up upon the day of their nativity—is indeed a remarkable coincidence, which, though astrology hath taken witty pains to solve, yet hath it been very wary in making predictions of it."

This remarkable coincidence happened in the author's (Sir Thomas Browne's) case: he himself died on the 76th anniversary of his birthday.

SPIRIT TEACHINGS.

As civilization progresses, and power and wealth increase, men grow material, and recede from the Deity, and their inner nature, and from all response to the divine mind.

Side by side with religion, hand in hand with ecclesiastical forms of belief, materialism has taken its place on the side of civilization; France and all the nations of modern Europe have been shaken by it.

SCIENCE reveals that there are subtle elements by which you are acted on physically; and a new science reveals that there are subtle laws of spiritual nature by which the disembodied act upon the embodied.

If you are told that it is impossible for a form to appear to the physical sight without human assistance, and such does occur, then it is so much worse for that system of philosophy which reveals such impossibilities.

WHEN it is found by constant investigation that a disembodied mind, through subtle laws and forces, can control material substances,—can work wonders before your eyes,—can reveal certain tangible forms, it becomes then a vast system of inquiry and a most pertinent question of investigation to every scientific mind.

THE very fact that your bodies need clothing, food, and shelter,—that the body is but the instrument of the mind, and that the spirit seated in the inner temple of this structure is the primal source from which your actions flow,—proves that you must investigate that which belongs to your spiritual, as well as your material nature.

ANYTHING that promises some solution of the vast problems that have engaged Man's attention for thousands of years should be hailed with joy and gladness of heart by all intelligent and thinking minds; because it is not that there has not been proof in the world heretofore, but that each age is prone to recede from the first principles of its inspiration.

MEDIUMS are our fathers, mothers, sisters and brothers, neighbors or friends. Most of them have become mediums contrary to their wish and will and in spite of the opposition of themselves and friends; the phenomena have appeared wherever they chose, and have in each case commanded attention, and enforced conviction of their spiritual origin.

If it be true that an intelligent power pervades the universe, and true that man has an individual spirit, then must it also be true that every human being that has lived upon the earth in the thousands of years of the past, and has passed away by the change called death, inhabits some spiritual realm,—some portion of space, hitherto unknown, and very little conceived of by man.

It was impossible, according to science, that any means of telegraphic communication between the two shores of the Atlantic should be; and while the first locomotive was carrying its freight through the land, an austere society pronounced it to be impossible. So to-day, in the midst of these manifestations which are well attested by human sight and sound, you are gravely told by the men of science that it is impossible,—contrary to the laws of nature.

ALONG with other sciences, and amidst the profoundest investigation of material subjects, there comes an announcement far more important than that of an open polar sea, than of wonderful discoveries in Africa,—that another realm, even the realm of thought, lies close to yours, that another atmosphere not perceived by your senses, but only by your spiritual consciousness, is about you; and above you,—that another world and another form of existence holds direct and palpable conversation with yours.

If it be useful for a man who is going on a long voyage to a distant country to know in advance the methods and customs of the country, to speak its language, to provide himself with the proper raiment and food to protect himself in that distant land—then it is useful for all the voyagers upon the sea of life, who are journeying towards the spiritual world, to know the nature of the world which they shall enter; to know what manner of provision is necessary, whether it shall be material or spiritual; to know what in itself shall best adapt the spirit for its future habitation, whether it qualities shall be intellectual greatness or goodness of heart.

WHEN you consider that man's material nature, at best, occupies but a small portion of the life that is truly his; when you consider that the physical wants of the body are few; when you consider that with all your digging and delving of your natural lifetime you cannot take with you, beyond the narrow house of the grave, any portion of the wealth accumulated, and when you consider there must be a world into which you are going where money does not pass current, where mind and intellect alone prevail, and where all your deeds and thoughts must be laid bare,—then the importance of the knowledge of the Spirit becomes more apparent every day and hour.

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## SPIRITUAL SCIENTIST.

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A MERRY CHRISTMAS!

## EVIDENCE AGAIN.

The important statement, which was to have explained the cards of R. D. Owen and H. T. Child, has been published. We propose to view it in the light of evidence.

There are two paragraphs out of ten, in his latest communication, directly affecting the case in question; of the remaining eight, four judiciously advertise his former literary efforts and his experience as an investigator; two are explanatory of his motives and tend to harmonize his recent discoveries with his shrewdness as an investigator; and one is a tribute to the consistency of Col. Olcott and Prof. Crookes.

The only attempt at a charge, in the whole explanation, is found in the following paragraph:—

"Various suspicious circumstances have presented themselves within the last few weeks, including what I and other habitual frequenters of the sittings judge to be a direct attempt to deceive. These do not, it is true, afford proof that all preceding manifestations from the same source are untrustworthy (seeing that there are many examples in which mediums, when their powers fail, supplement the genuine with the spurious); but, under the old *ex pede Herculem* rule, they do throw a doubt over the whole."

Certainly: one case of imposture by a medium may throw a doubt over all the manifestations of that medium, in the same manner as the exposure of one imposter may throw a doubt over the whole truth of Spiritualism. But the "endorsement" which was withdrawn testified to the genuineness of certain phenomena.

The question is, *Did Robert Dale Owen ever witness a materialization through the mediumship of Mr. and Mrs. Holmes?* If he has, then it was not necessary to withdraw his endorsement.

Nor should he withdraw it publicly until fully satisfied that the phenomena were not genuine; at present, he is undecided, as may be clearly seen from the following:—

"Before taking action in this matter, I stated, in plain terms, to the parties concerned, that I had withdrawn all confidence from them; giving them some of the reasons, founded not on report, but on personal observation, why I had done so. I also reminded them that they had persistently declined, or neglected, to act upon my suggestions, that they should set the cabinet on castors, so that it could be moved to any part of the room which the audience might select. I added that, by so doing and by giving up the dark circle, and allowing free examination of the cabinet, both before and after the sitting, it was still open to them, if all was right, to vindicate their honest dealing to the public. And I concluded by telling them that if they succeeded in such vindication, no one living would rejoice more sincerely than I."

"Is it still open to them to vindicate their honest dealing to the public?" If R. D. Owen is satisfied of trick-

ery why does he think they can vindicate themselves? Besides, in his letter of endorsement he tells us that, "after the strictest scrutiny, with every facility promptly afforded me by the mediums to detect imposition, had it been attempted, I here avow my conviction that the phenomena are genuine;" and yet they wouldn't put the "cabinet on castors" nor allow "free examination."

Finally he says, in his explanation,—

"It is proper I should add, in conclusion, that, so far as I know or believe, no one who ever attended the Philadelphia seances has aided, directly or indirectly, in any deception or concealment; or is responsible (except it be by having granted undue confidence) for the results, be they what they may."

What does this mean? If some one personated the ghost, which can be the only explanation inferred, she must have been at the seance. It is the most blind paragraph in the statement.

The public would like to know if there ever has been a materialization in Philadelphia.

## WHAT IS THIS EXPOSITION OR IMPOSITION?

The only direct, plain statement concerning the Holmes mediums would explain the accusation of fraud by saying that a "young woman, yet in the mortal form, personated Katie King." Even Dale Owen and H. T. Child leave us to infer this from their "suspicious circumstances" and non-attention to these rumors.

But we want a theory which will cover all the facts in the case. We prefer to believe that Robert Dale Owen can see, touch, hear, and describe correctly, or else how can he explain these words found in his letter of endorsement, dated July 6, 1874:—

"After the strictest scrutiny, with every facility promptly afforded me, by the mediums, to detect imposition had it been attempted,"—

"I have seen, during a single sitting of an hour and a half, three separate forms, completely materialized, walk out to within a foot of where I sat, have touched all three, have conversed with all three; and this has occurred in the light, without any one in the cabinet, both mediums sitting beside me."

"Again, I have witnessed on six different occasions the levitation (that is, floating in the air) of a materialized form."

"I have received, written under my very eyes by a luminous, detached hand, a communication of some length."

"I have seen the form, which had spoken to me a minute or two before, fade away until it became a dim shadow."

We have been thus minute in quaffing from his testimony,—simply to show that the imposture, as explained by the secular press, does not, cannot explain any of these statements.

We are willing to think that a mortal can, by the aid of trap doors, &c., personate a materialization, and do things which mortal forms can do. But we calmly say to Robert Dale Owen, or any sane person, we will not believe that a mortal can "fade into a dim shadow, and reappear in all its brightness," or "detach its hand," or "float in the air."

## WHO IS TO BLAME?

We have given considerable editorial space to "Katie King" this week, and propose to give more, until this matter is definitely settled. It is a most interesting topic of conversation to the outside world, and must be to Spiritualists.

There are some curious phases presented,—perhaps the Spiritual philosophy may explain them. The more suggestive are these: Henry T. Child tells us, in his "Narratives of the Spirits of John and Katie King," that he has long been subject to influences from the interior world, and "has been accustomed to see and hear spirits." It will be remembered, also, that he has been

the agent of the Holmes for some six months past.

Why, then, did not his spirit guides impress him that the manifestations were not genuine?

If some portions were genuine, and others impositions, why could he not, with his spiritual vision, distinguish between the two?

Clairvoyants and mediums without number have sat in these circles,—the same questions are applicable. Why did they not perceive and give warning?

Our spirit friends are said to accompany us wherever we go,—can they not give us information in such a case, and help us to detect imposition?

We say this case of "Katie King" as it now stands, if attentively studied, may teach us a valuable lesson; and it is with the most charitable feelings towards all concerned that we present these suggestions.

#### AN ARRAIGNMENT.

If the labors of Robert Dale Owen, in the past, in advancing the cause of Spiritualism, are deserving of commendation, his latest course is certainly open to argument.

His statement gives his reasons for the card published a fortnight since. We present the following just, though not forcible, criticism:

That Robert Dale Owen hurriedly rushed into print, withdrawing an endorsement—the strongest that could be framed out of words in the English language—concerning the mediumistic powers of Mr. and Mrs. Holmes to produce materializations. The card was unaccompanied by any other statement, and gave rise to every variety of vague rumors concerning these manifestations, and reflecting upon Spiritualism.

That his statement, now published, contains nothing which would warrant such undue haste.

That he makes no distinct charge against these mediums; nor does he in his statement show how he was deceived; that he is not sufficiently convinced that he was deceived; for he claims that the present evidence in his possession "does not afford proof that all preceding manifestations from the same source are untrustworthy."

#### THE OTHER SIDE.

##### WHAT THE HOLMES MEDIUMS SAY.

WE have received the following letter from Mr. Holmes, dated Philadelphia, Dec. 19, 1874:—

Dear Sir,—

It seems that we are to be put down and driven out, without really knowing why or wherefore. I can't get Child to answer my letters of inquiry. Owen has replied to a letter, but only reiterates his former statements "of bad conduct on my part, and failure to put cabinet on castors." Also, that the last spirit form he saw wasn't "Katie King." Who said it was? Must the veritable "Katie King" always appear to him? Were we under contract or bonds to produce the same identical phenomena every time Owen and Child attended? What does he mean by bad conduct? Is it that I lay on a sick bed, and only able to sit in a seance once or twice a week?

The press throughout the country have taken the cards of Owen and Child as a basis for saying all sorts of things against us. They have exhausted the whole criminal calendar, and no epithet is too bad or low to apply to us, while Messrs. Owen and Child are spoken of as being deluded only.

Now, if the phenomena as witnessed by them was a deception, we were as much deluded as they were. If it was a fraud, they also knew it as much as we did. There can be no go-between. It was either one or the other.

We maintain that whatever was witnessed at our circles was genuine; that which was given through Dr. Child, while in the clairvoyant state, wherein he described the phenomena as it took place in the dark seance, and sometimes anticipating it, he can answer for.

We shall stay at Philadelphia to be in at the death in this matter.

We have held seances nearly every night since this new

departure took place. The anti-Child party now flock to us, and profess to be glad that Child is out. The cause in this city seems stirred to its very foundation. No doubt some good underlies all this agitation,—the result only can tell.

In the meantime we are being used by both parties to work out the result that all this will inevitably lead to. Sorry to tire you, but such is life. Very truly,

NELSON HOLMES.

#### EDITORIAL PARAGRAPHS.

##### "GOD BLESS US EVERY ONE."

THE BANNER OF LIGHT is famous for keeping silent at times when it should speak out. It had the cards of Henry T. Child and Robert Dale Owen, and then the explanation,—covering a period of two weeks,—and it has no editorial opinion concerning the solution of this all-important topic.

JOHN FISKE says, in his Cosmic Philosophy, "There is a contradiction, no doubt, but what of that? Truth has been vulgarly supposed to consist in agreement. Not a bit of it; it consists in contradiction. The test of truth is not that A is A, but that A is not A. Everything which is, is that which is not." Something of this kind is applicable to the Katie King business.

WE gave the Globe credit for sound sense and impartial judgment. Its issue of Saturday, however, is hardly deserving of this compliment. With a great flourish and sound of trumpets in the shape of a dozen staring head-lines, it prints a column-and-a-half statement, exposing the manifestations of the dark circle. We always read these exposures, and we read this one carefully; it was a young man—an amateur medium; manifestations similar to those produced by spiritual power took place, and are described by the reporter. Then comes the expose, in which he says, "the other and more puzzling tricks were not explained, but everybody believed the assurance which they received that they were tricks, and nothing else." Bosh! what stuff! Tell us how these puzzling tricks are done, if they can be imitated by any other means than spirit power.

SPIRITUALISTS should remember that Dale Owen has made no direct statement. Do not connect the long newspaper accounts, copied from a Philadelphia paper, with the cards of Owen and Child withdrawing their endorsement. That story is the cleverly conceived account of a reporter, but full of inconsistencies.

WITH pleasure we announce that Mrs. Maud Lord has returned to the city, and taken rooms at No. 26 Hanson Street, where, commencing next week, she will give circles Sundays, Mondays, Wednesdays, and Fridays—seats secured in advance. Mrs. Lord is probably as well known as any medium in the United States; her success lies in her perfect honesty; she gives every facility for investigation, and the time has been when she was more unjust to herself than her patrons—refusing to receive money because the manifestations were unsatisfactory, when the audience alone were responsible for the "conditions."

WE direct the attention of our readers to the article, "The Soul,—Its Composition in a Scientific Sense." The author is Dr. William Hitchman, M. D., Prussia, M. R. C. S., England, licentiate in medicine, Ireland, &c., &c. He is also president of the Liverpool Anthropological Society, and a Spiritualist during twenty years of investigation. We have also received from him "A Chapter of Naturalism," which we shall publish next week.

#### SHORT-HAND NOTES.

GIVE.—Give is a good thing. It is now Christmas, and to give is especially a gift—of the giver. The Bible and Shakespeare are eloquent upon the giver. It is said to be more blessed to give than to receive. Some people think it otherwise. We know of scores who would rather receive a thousand dollars than to give it. The thousand might be much multiplied and not be a great ways from the truth. Our sincere and earnest advice, first and last, is to give. Give something, even if it is small. Remember the widow's mite, though you may not be the widow. Some folks are fond of remembering widows. That isn't our business, but theirs. The lesson now is—GIVE. There never was a better time to be generous; but, bear in mind, it mustn't be towards yourself altogether.

THE letter killeth, but the spirit giveth life."

GOD made man free,—to stand or fall.—*Milton.*

VICTORY against truths must ever be barren of results.

WHATEVER occurs ought, on the proper evidence, to be believed.

THOUGH friends and fame and property may fail,  
Great is the truth,—at last it must prevail.

"As the image of the sun paints itself on the mist before his rising, thus foreboding spirits precede great events, because the future is already moving in the present."—*Schiller.*

THERE (eternity) the Omniscient smiles on those, who through the darkness of life have fed that lamp, the soul—there, thought, but the seed on earth, bursts into the flower and ripens to the fruit.—*Butler.*

A MODERN POET addressing God has said:—

"The laws of Nature are but Thine,  
For Nature! who is she?  
A name,—the name that men assign  
To thy sole alchemy!"

RICHARD BAXTER, in his "Saints' Rest," says, "Who can give any natural cause of men's speaking Hebrew or Greek, which they never learned or spake before, of their versifying, their telling persons that are present their secrets, discovering what is done at a distance while they neither see nor hear? . . . Sure it were strange if in an age of so much knowledge and conscience, there should so many scores of poor creatures be put to death as witches, if it were not clearly manifest that they were such."

## PHENOMENAL

### THE MEDIUMS OF BOSTON.

THE INVESTIGATOR AGAIN DECLARED TO BE HIMSELF A MEDIUM.—HE ASKS AN EXPLANATION, AND GETS IT.—A HALF-HOUR SITTING FULL OF VAGUE GENERALITIES.

#### MRS. SUSIE FLETCHER.

NOT many days after I saw Mrs. Hardy, my sitting with whom was described in the last article of this series, I found myself, by appointment, at the rooms of another of the leading Boston mediums, known as Miss Susie Willis, or Mrs. Susie Fletcher, the latter being the lady's correct name. She announces herself as a "business, test, and medical medium," and receives her visitors at her neatly appointed quarters over the publishing office of the *Banner of Light*. Here, right under the shadow of this great organ of Spiritualism, and presumably therefore under the shadow of strong spirit influences, I certainly anticipated to meet with facts which should be,—well, if not remarkable, at least worth the telling. I must confess to disappointment. But let what happened be told, and speak for itself.

I had only waited a few minutes in the small back parlor, a pleasant and cosy little apartment, when Mrs. Fletcher entered. In a few words I communicated to her my desire to have a sitting, to which she at once assented. Seating herself in a chair directly opposite to the seat I occupied, on a lounge, she spoke of the weather, and so on, and did not seem as ready as either Miss Nickerson or Mrs. Hardy to be controlled.

Finding her disposed to preface the sitting with conversation I seized the opportunity to ask a few questions, in reply to which she stated that her control was usually the spirit of a little girl, which, she said, told her more than any of her other attendant spirits; that from infancy she has been mediumistic,—an assertion which she supported by saying that the first intelligible words she uttered were about a little child which had passed over into the spirit land before she was born; and that her powers were strongest as a clairvoyant, although she had, at times, been the medium of physical manifestations, and other spiritual phenomena. Her utterances, whilst in the trance state, she said, were entirely involuntary, and when she returned to the normal condition, she was entirely unconscious of all she had said. I was almost forgetting to describe Mrs. Fletcher's personal appearance. She is a fine woman, of large, powerful frame, and inclined to roundness and fullness of form. Her head is large, and the face full, the most expressive feature in the countenance be-

ing the eyes, which are dark, large, and animated—eyes such as a good mesmerist might be expected to possess. The general impression Mrs. Fletcher gave me, however, was that of a homely, matronly woman, well developed, both physically and mentally, and in the enjoyment of robust health. I looked in vain for the pale complexion which was so marked a feature in Miss Nickerson's appearance, and scarcely less so in that of Mrs. Hardy, and saw on the contrary rosy cheeks suggestive of anything but an over-wrought mind or an over-taxed body. Somehow or other, I really cannot say exactly why, the pallid hue seems to me the more natural, or rather super-natural tint, for the face of a genuine medium. On reflection, I have no doubt that the prejudice is founded on the very conventional theory which always insists on having angels white, ghosts dressed in sheets, and apparitions dipped in the pale rays of a sickly moon. I fear I am digressing sadly, and so let me come at once to the real purpose of this article, which is to describe my sitting with Mrs. Fletcher. The medium passed under control much in the same way as those described in my previous articles, spasmodic actions of the body, and contractions of the facial muscles, being the noteworthy features of the passage from the normal to the entranced state.

"Well, Chief, me come to see you, and tell you a great many things," were the first words spoken, after the control had been obtained. It will be noticed that I am addressed as "Chief," and throughout the sitting that appellation was continually used, my proper name not being once given. The tone of voice in which the medium spoke was not at all different from that in which she had talked with me a few minutes before in the normal condition, and had neither the accent of childhood, nor any other particular characteristics, to mark it.

"First of all, I want to tell you, Chief, that you are a strong medium, yourself," continued the medium. I enquired, "In what way?" "I don't mean, Chief, that you are controlled like I am now, nor that you are made unconscious, but sometimes, Chief, when you think you will go and do thus and so, something says to you, Don't do it, and you don't. See, Chief, what I mean? Umph." This last word I put in to represent a guttural kind of exclamation with which the medium terminated almost every other sentence. As to the reply given, it seems to me that if thinking you will do one thing, and then altering your mind and doing another, is a proof of mediumistic power, there are few persons anywhere who do not possess it in a high degree. I asked further light on this point, thus, "In what way have I at any time been controlled?" The answer was, "I don't mean, Chief, that you have been physically controlled, but sometimes when you have sat down to write you have written as the thoughts have come to you, but when you have finished, and read it over, you have been astonished at what you have done." Probably on this hypothesis of mediumistic power, a large majority of persons would be found to possess it; for myself, I have never been astonished at anything I have written, except as to its poor quality. Wishing to see if my professional character would again be identified, as it was by Mrs. Hardy, I asked, "What have I written especially under control?" The reply was, "I mean, Chief, like this, that you have sat down to write a letter to your friend and it's kind of astonished you when you came to read it over." To the best of my knowledge, I have had an exceedingly small private correspondence, and there was nothing in it calling for any astonishment either in my correspondents or myself.

"Now, I'm going to tell you, Chief, something about your past life. I see three great changes in the past, three times, Chief, when you thought you had got to the top of what we call the hill of prosperity, and then had to step down. I see one time when you walked, Chief, to the edge of a precipice, and then jumped off. Since then you have been jogging along kind of easy, but still, Chief, you are not quite content in your own mind. This, it will be seen, is the merest generality and outline. I at once asked, "What was the nature of that great change?" "Well, it was a change which you hurried into, Chief, and ever since you have been wondering whether it was exactly right." Again, there was this tantalizing generality which proves nothing, and amounts to but little. "Was it a great domestic or financial change?" I asked again. "Well, Chief, it was partly domestic and partly financial. It was a financial change, Chief, you may call it, but still, it had an effect on domestic affairs." The reader will see how impossible it is to argue anything from a statement like this. In vain I asked five or six further questions such as, "What was the principal result of the change?" "What was the great event it brought about?" and the like. To each and all of these queries I received a long answer, something like this, "Well, Chief, it was this way, you were surrounded by a number of influences, some of them were mesmeric, and physically controlled you, and you were led on until you came to this place where you made a great leap, &c." Not a single definite fact could I get stated. Now, as to whether any great event, financial or domestic, has occurred



in the course of my life, in the sense in which the phrase "great event" is ordinarily used, I cannot remember any.

Probably ten minutes were taken up with this sort of questions and answers, and then I gave a new turn to the sitting by asking whether any spirit friends of mine were present.

The answer was, "There is one old lady who is very oddly dressed, and she looks as though in the earth life she had had a mother's love for you, I think she was a grandmother, and she is near you, but she has no influence over you." I asked her name, but the medium said she did not understand her name. "Is there any other earth relative of mine, now at the spirit land, present?" was my next question. "No, Chief, there is no relative of yours present that I know, but it's hard, Chief, to tell relatives in the spirit land, because, you know, in the spirit life there are no relationships except those of the soul." If this theory is correct, how, I thought, does it harmonize with the readiness with which grandmothers, aunts, and sisters were made to speak with me by both Miss Nickerson and Mrs. Hardy?

The medium went on to describe a young man present, whom she was not sure was a brother, but who in the earth life had been accustomed to come to me for help in his studies, and who still came back to enjoy spirit intercourse with me. Having carefully considered the medium's description of this person, I do not find myself able to recall any such relative, friend, or acquaintance. I inquired, "Has he anything to say to me?" and the answer was, "No, he only comes to greet you, and tell you that he is happy, &c."

"Are there any other spirits present who can communicate with me?" I asked. "You are surrounded by a band of spirits who are working with you, and desire the same objects as you do, but I do not see any relatives or earth friends near you. You seem to stand alone, and as I see your present condition, you are, without being very unhappy, discontented, and before long you will make a change, a great change, and go away from where you are now, and you will not return for a long time, though you will return."

Again I pressed for a specific statement of the nature of the change, but only obtained the broadest and widest of possible replies. The nearest approach to detail was made in this way: "You will make a home of your own, and with a spirit who will sympathize with your spiritual desires, and be happy."

Assuming this to be a prophecy that marriage is my future portion—which seems its only interpretation—it is enough for me to say that that happy state is already mine.

For the space of probably thirty minutes the medium continued to speak in the strain I have already sufficiently indicated, a strain which it will be readily seen affords little or no opportunity for testing the genuineness of the medium's power. In summing up the results of the sitting, I shall not venture to affirm that the apparent spirit control of Mrs. Fletcher was a farce; but I will certainly say that, so far as even naming a single person in the spirit world with whom I was acquainted in the earth life, or stating a single definite fact in my own life, past or present, which accords with my actual experience, it was a decided failure. With this commentary I rest for the present. DIOGENES.

#### CLAIRVOYANCE.

SEEING 250 MILES.—AN EXECUTION.—COMMUNICATION FROM THE MURDERED MAN.

THE Hartford Times says, A. E. Carpenter's wife, who appeared at the Opera House last week, to exhibit some practical illustrations of the clairvoyant faculty, is said to have given, last week, in New Haven, a very remarkable proof of the accuracy of this mysterious power of a sight that sees without the aid of the physical eyes. As the case is related, it was this: Judge Foster, Dr. Gallagher, Brown the mind-reader, and we believe one of the Yale professors, were examining the subject, last Friday, and obtaining various illustrations of Mrs. Carpenter's clairvoyant power, when suddenly the lady exclaimed, "What is that? I don't want to see that; it is dreadful." Being asked to describe the repulsive sight, she said it must be a gallows—though she had never seen one—and added, "There is a crowd of people; and they have got a man on the platform and are going to hang him; I don't want to see it!" Being told to leave such an unpleasant scene, if it so distressed her, and look elsewhere, she said, "But I *must* see it; something compels me. And they are going to hang an innocent man! That man never committed the murder for which he is killed."

"Where is this place?" was asked of her. "Can you tell us where this execution is taking place?" (No person present was aware that there was to be an execution on that day, Dec. 4; and Mrs. Carpenter, we are assured, had never heard that one was to take place.)

"I do not recognize this place," she answered; "I was never here before. They have drawn a black cap down over his face. Oh, I don't want to see it."

She turned away for a few moments. When again she returned to the subject, the execution had taken place. Soon after, in answer to the question, "What have they done with him now?" she said,—

"They have put the body in a box. But," she added, with an impressive air of decision, "That isn't *him* that lies there in the box. *He* has risen above the spectators, and I see two of his sisters coming to greet him."

"Are they in the body?"

"No. They had gone before. Others are coming. They will take care of him."

The gentlemen present, who could not imagine where the execution occurred, were much impressed with the evident reality, to the clairvoyant, of this whole scene; so much so, that they came again the next forenoon, to see if they could learn something further of the affair. Directing her attention again to the subject, she repeated, emphatically, "That man did not commit the murder! I see before me a man who tells me he is the man who was murdered."

"Can you describe him?"

"He is a rather short, square-built man; he seems to have a slight stoop in his shoulders. He looks at me earnestly, and says that man was not the one who murdered him."

Here her hand began to move, like one writing, or wishing to write. A pencil was given her, and her hand, directed by a sort of spasmodic movement, wrote in strong, masculine, homely characters,—

"You have killed an innocent man.

[Signed]

C. W."

Dr. Gallagher, consulting his watch, said, "It is time for the New York train to be in. Let's get the New York papers, and see if there isn't some account of a *hanging* that took place yesterday." A messenger was sent out, and soon returned with several New York papers of that morning (Dec. 5) containing an account of the execution, the previous day, at Watertown, N. Y., of one Hiram Smith, for the murder of Charles Wenham. The account added that public opinion thereabouts was about equally divided as to the prisoner's guilt or innocence.

On Thursday, Dec. 10, the New York Sun had this paragraph: "The Utica Observer expresses the belief that Hiram Smith, who was hanged in Watertown, on Friday, for the murder of Charles Wenham, was *probably innocent* of the crime for which he suffered. The evidence on which he was convicted was mainly circumstantial, though he was entrapped into a confession of guilt by an amateur detective who kept a store in Carthage and won his confidence by making him a confederate in sham thefts and other transactions which he supposed to be unlawful. Having humbugged Smith in this manner, he was taxed with a want of confidence in his associates, and by way of making good his claim to be considered a villain, he avowed his connection with the killing of Wenham. Many suppose that this confession was mere bravado, and there is a widespread impression that the executed man had nothing to do with the murder."

This, certainly, looks like a remarkable case—for the clairvoyant—if the facts occurring at New Haven have been correctly reported. It is proper to add, that the Watertown paper, of Dec. 10, has an article in justification of the jury and the execution, and concluding as follows: "The opinion should not obtain even partially that Hiram Smith was unjustly punished. With the convictions of all who understood the case against his innocence, there should remain no doubt but that the law has been justly satisfied."

#### A MATERIALIZATION IN IOWA.

A MURDERER APPEARS, AND DENOUNCES HIS MURDERERS.

FROM Atlantic, Iowa, comes the following: On Feb. 1, 1873, Eli T. Coffin was murdered, and his body hung under a bridge, five miles from here. His wife had previously died, as was supposed, from exposure and starvation. Coffin was worth several thousand dollars, but miserly in disposition. The circumstances of his death led people to believe that a brother-in-law, who came from Chicago to assist in prosecuting Coffin, assisted by incensed citizens of that locality, were the perpetrators of the murder. On the evening of Dec. 13, at 10 o'clock, Mr. Wright, of Lewis, was alone in his store, and was about to close his store, when a man entered and sat down by the stove. When approached by Mr. Wright, he rose and said: "How are you, Mr. Wright?" at the same time offering his hand, which Mr. Wright took, and recognized his visitor as Eli T. Coffin. The mysterious visitor then took a chair and held a conversation with Mr. Wright, during which he stated that he was murdered by a stranger, and gave the names of D. K. Carter, the DeBusk boys, and Jessie Smith, as having been present at the time of the mur-

der. After some conversation concerning Coffin's financial matters and his wishes concerning them, Mr. Wright heard some one outside, and, wishing some one else to hear the apparition, went to the door to call them in, when the ghost suddenly disappeared. Mr. Wright is well known in this county, and is not a believer in Spiritualism, or anything of the kind.

#### AN "ANGEL" APPEARS TO A METHODIST MINISTER.

PREDICTION CONCERNING HIS DEATH.—REMARKABLE STORY.

ANOTHER very remarkable incident is added to the many startling things which have occurred in these "latter days." Our readers will remember that we gave an account of the sad death of our venerable fellow-citizen, the Rev. Henry Asbury, which occurred on Oct. 1, 1874. Mr. Asbury had retired to his room and bathed his chest with kerosene oil to relieve a pain with which he was afflicted, and which had been relieved by the same application previously. After bathing with the oil (by some accident of which he could give no account) he came in contact with the blaze of fire, and, the oil igniting, he was soon enveloped in flames. He ran into the yard, but before assistance could be rendered his clothes were burned to ashes and his body almost to a crisp. From this painful and distressing accident he died the same evening at 6.20 o'clock.

When his wife came to his relief in the yard he remarked: "I am gone, I have to die." He then walked into the house, and when he laid down he related the following wonderful incident of his life. He said that "about fourteen years ago an angel appeared to him; he felt the breeze of its wings, and the angel told him that his end would be a terrible one." He continued: "I see it all plainly, just as the angel told me; this is no fiction; you will find it written down in a memorandum among my papers. I kept my mouth closed to exclude the flames so I could be able to tell you all about it." After his death the following written memorandum was found carefully preserved among his papers:

#### AN EXTRAORDINARY EVENT OF MY LIFE.

SEPT. 10, 1859.  
As I was coming from Tate's factory, up the river, at night, to where my son John and my wagons were camped, on the old plank road, an angel passed by me: I felt the breeze of its wings, and it spoke to me and told me what would be my end in this life. I believe every word of God, whether spoken by angels or men, inspired, and my whole hope of happiness here and hereafter is in God, through Jesus Christ, His Son, and my Saviour, Amen.  
H. ASBURY.

Mr. Asbury was an "old soldier of the cross," who had served his God faithfully and well, having been a local minister of the Methodist Church for about forty-two years, we believe. His death was as peaceful and triumphant as his life had been devoted and consistent. His anticipations of heavenly rest were sweet and joyful, and his soul grew rapturous as he spoke of the "depths of the wisdom and knowledge of God."—*Lincoln (N. C.) Progress.*

#### MATERIALIZATIONS AT MRS. HARDY'S.

IN a room fifteen by twenty feet, on the second floor of the house 4 Concord Square, some fifteen persons were gathered Monday afternoon, to witness the phenomena of materialization through the mediumship of Mrs. Hardy. A common extension table and a few chairs constituted the furniture in the room. This table was to form the mysterious dark cabinet, and consequently it was subjected to close scrutiny by several gentlemen; it was turned upside down, its leaves were removed, leaving the skeleton frame exposed, showing no opportunity here for machinery. Then the table was set upright, and the leaves replaced. By direction, the centre one was removed,—the gentlemen forming a committee for this purpose. A double breadth of carpet was tacked round on the top of the table, equidistant from the edges about one foot, forming thereby a square hole in the centre. It was suggested that the table be moved; also, that when moved, the carpet be tacked to the floor. No objection being made, this was done. A box, twelve inches square by nineteen inches high, with the bottom and side removed, was now set over the square hole, serving as a screen to the strong light.

The manifestations were as follows: hands were presented through this hole, and were shaken, or touched by those present.

The hand of a lady showed itself at the aperture and grasped that of the writer. To describe the touch of this hand, as perceived by the senses, is rather difficult; at first it seemed cold, inanimate, and hard; afterwards the temperature changed slightly as did also the apparent substance, becoming more like that of a gloved hand. The five fingers interlocked themselves between the five fingers of the writer.

It would seem that in this position it were impossible that it could escape; but on any pressure, or undue attempt to drag it away, it would certainly manage to disappear.

The wrist and arm of this hand were seen to be covered with a drapery which to the touch resembled lace. The controlling power which manipulated the hand signified its willingness that a piece of this drapery could be retained, and two pieces were cut off—one of which still remains in the possession of the writer.

A ring was taken through this aperture and disappeared. A voice whispered that a dark seance should be held.

The audience drew back from the table, and the committee found the carpet tacked as they had left it. It was now taken up, but there was no trace of the remainder of the lace from which the piece was cut, or of the ring above alluded to. The perfect state of the Brussels floor-carpet precluded the solution of the problem by any trap-door theory.

A dark circle was formed in which the usual manifestations took place, and the ring was returned.

This is a short sketch of a seance lasting some two hours.

Concerning the lace, it has been asked, "Did the spirits materialize that fabric?" If it is in our province to advance a theory at this time, we would say, It is not necessary that they should; it could have been brought there by spirit power, and the remnants taken away. This would be a more reasonable explanation, and one that can easily be accepted; it is a tenable position, for evidence of spirit power in this direction may be gathered from various sources. They can materialize drapery, but it must fade away, as does the hand. There are instances on record where materialized spirits have distributed pieces of drapery, locks of hair, &c., but we have yet to see an instance where the spirit who gave it wished it to be accepted as materialized by spirit power.

#### NOTES AND NOTICES.

MRS. EMMA HARDINGE BRITTEN, the celebrated and eloquent advocate of Spiritualism, again lectured in Mechanics Hall, Salem, to a highly respectable and deeply interested audience. In the evening several subjects were handed in by persons in the assembly who voted unanimously to select for the address the subject of "Jesse Pomeroy, the nature of the idiosyncrasy which induces his criminal propensities, and the probability of his cure or reform."

For nearly two hours the gifted speaker discoursed on the subject, giving the most keen and scientific analysis on the nature of crime as originated in the physical or mental regions of the structure. After proving by unanswerable arguments, that neither in the physique nor morals of this unhappy criminal could the true causes for his monstrous tendencies be found, Mrs. Britten went on to draw the almost irresistible conclusion that the boy must be the subject of "obsession." She enlarged upon the demoniac influences which might be expected to result from the legions of evil spirits which human society and human institutions manufacture; the inevitable results of deadly influence upon susceptible media which such spirits are likely to produce, and the solemn duty of jurists and legislators to study out the problems of obsession, in common with criminal propensities, e'er they pronounce judgment. No mere synopsis can do justice to this thrilling address, which was listened to with breathless interest, and has been, we are informed, re-demanded by several of the audience present.

A Salem journal says,—

"For one hour the audience was held spell bound by her eloquence, as with glowing words she portrayed the misery and want existing in the great city of London. And when she touched upon the social question that threatens to thrust itself upon society, the burning sarcasm of the rebuke she administered to those who seek to pervert the purity of society touched every heart, and was the noblest answer divine inspiration through human lips could give to the malicious libel circulated throughout the city, to the effect that Spiritualism is in any way answerable for the infamous doctrines of the 'free loviters,' who have thrust themselves forward as Spiritualists. Her address both morning and evening were master pieces of eloquence and high spiritual morality."

CHILDREN'S PROGRESSIVE LYCEUM.—The Conductor, Alonzo Danforth, read a paper on the "Objects of the Lyceum," in connection with the usual exercises Sunday morning.

The Spiritualists' Fair, in aid of the Lyceum, commenced the 23d, and will continue until January 1st. On that evening a calico ball will be given,—a two-o'clock party.

BOSTON SPIRITUALISTS' UNION.—The evening session was quite largely attended considering the state of the weather. "Katie King and the Recent Developments" was the subject considered; remarks were made and views expressed by the president, H. S. Williams, Messrs. Plumb and Rhodes, Judge Ladd, Dr. Storer, and others.

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, 1860, 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. I. Stanton 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 Volckman, Esq.; Horace S. Yeomans, Esq.

Professor Huxley and Mr. George Henry Lewes to be invited to co-operate. Dr. 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.; Josiah Webber, Esq.

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

1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

3. That these sounds and movements often occur at the time and in the manner asked for by the persons present; and by means of a simple code of signals, answer questions and spell out coherent communications.

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

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

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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 be observed.

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 and 7 1-2 o'clock. The public are cordially invited.—  
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 ington Street, at 10 1-2 A. M., each Sunday. All  
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BEETHOVEN HALL, rear of 473 Washington Street,  
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