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

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THE MEDIUMS OF BOSTON.

A REMARKABLE SITTING.—THE INVESTIGATOR IS CONFRONTED WITH STRANGE BUT TRUE COMMUNICATIONS.—HIS PAST LIFE IS MIRRORED TO HIM FAITHFULLY BY THE MEDIUM.—HIS OWN IMPRESSIONS OF THE SEANCE.—IF NOT SPIRIT INFLUENCE, WHAT THEN?

MRS. C. H. WILDES.

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

AS THE readers of The Scientist will have learned from the perusal of my last two articles, my experience with some of our noted mediums was not such as would afford any ground for a powerful argument against those who insist on regarding Spiritualism and its agents with skeptical unbelief. But if I understood my errand rightly, I was not expected to bring back from my visits wonderful narratives of unaccountable occurrences, unless I was indeed the witness of them. I have borne my testimony thus far, or at least such has been my endeavor, with a strict regard for the interests of truth and impartiality. In now laying before the public an account of what to me seems a most remarkable seance, I hope that the manner in which I shall do it will be equally free from anything like an exaggeration or depreciation of facts.

Mrs. C. H. Wildes, whose rooms are at No. 21 Hayward Place, a secluded, and yet tolerably well-known nook, off the busy main thoroughfare of Washington Street, is a lady of apparently middle age, of full habit, medium stature, and pleasing carriage. She had recently suffered from sickness, on the morning when I called, and probably this gave to her face a careworn expression which I should hardly think was usual, though I had never seen her before. In a light and cheerful apartment, overlooking the place, she receives her visitors. I found no fewer than four persons waiting in the anteroom, for an audience. They were all ladies, two of

them elderly, and two younger, but still not young; and three of them were clad in mourning, I noticed. I waited nearly an hour and a half before my turn came, and even then I took precedence of one lady who had called before me.

I opened the conversation by saying that I had no particular business on which I wished to consult her, but desired to have a sitting, and see what communications would be the result.

"Oh, well," answered Mrs. Wildes, "it would be useless your telling me what you wanted, because I go into a deep sleep, and am not conscious what I say, and have no control over myself at all as to what I shall speak about, or how much, or how little."

This is in contrast with some of the mediums previously dealt with, who prefaced the seance by asking what was the nature of the sitting I required,—notably Mrs. Wells, the subject of my last article.

In a short time I observed indications that Mrs. Wildes was passing under control, and the manner of this act was quite different from anything of the kind which I have observed, heretofore, in my sittings with other mediums. The eyes were not at once closed, but took on a sleepy, overcome look, such as you may imagine in the case of a person drugged with a powerful opiate, and vainly essaying to resist its sleep-inducing power. It was not until two or three minutes had passed that the eyes were fully closed, and in the meantime the medium made one or two incoherent and rambling remarks, such as a person might be expected to make in that condition commonly styled half-awake. Here is a specimen remark: "Yes, I've seen some of your folks before," and again, "It is far away, far away," both vacant, meaningless expressions. Then, when the eyes closed, the breath came thick and long, as if indeed a deep sleep had taken possession of the body. So far as my observations, close and curious, will enable me to speak, I am decidedly of opinion that there was no simulation of a trance here; a control, such as an ordinary person is not accustomed to, did, I feel satisfied, exist over the medium. The movements were far too natural, and the appearance of the face and tone and manner of conversation far too strange, and at the same time well-sustained and consistent, to admit of explanation as a piece of deceit; the highest achievements, in the way of personation by our greatest actors, would not rival so consummate a piece of acting, if acting it was. At the same time do not understand me as asserting dogmatically that the controlling influence was spiritual, in the sense which the medium herself believes it to be, and as I doubt not sincerely. Judge of that for yourself. And what does Mrs. Wildes believe to be the nature of her powers? She says that all her life she has been subject to "impressions" and "influences,"

and for ten years has been guided by what she calls "a most faithful Indian spirit," by whom, as she says, she has never been misled in her utterances.

And now let me come to the task of describing what, under the influence of this spirit, or some other influence, not commonly recognized and understood among mankind, the medium said to the writer.

"Where you come from 'fore you come here?" were the first words. I hesitated in giving a reply, averse to helping the medium in any way. "I see big waters between you and your friends," continued the medium, without waiting for an answer.

Then she went on and described the kind of city from which I came, its characteristic features, and the home I used to have in it—all correctly, but without giving the name, which, in reply to the question, once or twice repeated, "What you call the name of that city?" I gave.

"Yes, yes, that's it, that's it," returned the medium, in the same tone that you would speak if some one gave you the name of a place which had been at your tongue's end all the time.

"You are not strong, Chief,—know that?" was the next query. I replied that I did. "You're a strong medium yourself, Chief,—know that?" was the next statement.

Then there was a pause of perhaps three minutes, during which nothing more was said, and then the medium appeared as if seized with a sudden and new influence. Her hands were thrown forward into beckoning attitudes, and then made motions for a pencil and paper. I searched my pockets in vain. Then, stretching out her hand to me to come nearer, the medium held my right hand with her left, and traced, with her right hand, five letters, one after another, pronouncing aloud each as she did so, which together make up the name of a beloved sister of the writer, who passed from earth scenes some eight years ago.

"Is my sister present?" I asked.

"Um! Um!" responded the medium, which I took to mean "Yes."

"Have you ever been present with me before?" I asked.

The reply was most remarkable, because it exactly corresponds with a fact which I well remember. It was as follows:

"Yes, I was with you when you went to sit for your portrait, away down here [the hand of the medium pointed in the direction of the Old South Church], and tried to give you a spirit portrait, but only gave a faint impression. Do you know where I mean?" I replied that I did. Here let me say that a year or more since I did sit for a portrait at Hazleton's studio, No. 142 Washington Street, under the direction of Mr. Charles Foster, the medium, then staying at the Parker House, and the faint impression of a child's face is upon the card. It is very faint, too faint for me to attempt to identify it. The medium proceeded to say that my sister was very like me as she appeared to her, but with golden, shining ringlets,—which precisely describes her appearance in life. "There is a lock of it cut off," added the medium, "and tied around with a ribbon, which you keep." This is an actual fact, except that the severed lock is in the possession of my mother, and not in mine. With a promise to give me at some time in the future a better picture, my sister's communications ceased.

Again there was a silence of two or three minutes, and then the medium, with great vehemence of manner, seized my hand as before, and traced out, spelling aloud as she did so, the full name—not only the Christian name, but the surname—of my aunt, "Mary B*****." I have indicated the number of letters in her surname, and I should add that it is a very peculiar name, of foreign origin,—so peculiar, that I have yet to meet with a person bearing it in this country. The medium described her appearance, and correctly, and closed with this statement: "She looks very like that old daguerreotype portrait which hangs up over the mantelpiece at home, this afternoon." There is such a daguerreotype hanging in the place indicated in this statement. I asked her how long she had been in the spirit world, and the reply was, "Nearly fifteen years," which is the fact. I then asked her if she had ever been with me before. The reply was in the affirmative. I asked, where? Again, taking my hand, the medium traced out the words, "Dover Street." Readers of these articles will remember that Miss Nickerson, whose residence was on Dover Street, named this same aunt as being present, and minutely described her. I must not omit to mention that both my sister and aunt, through the medium, addressed me in my correct Christian name, and my sister called me by an endearing abbreviation of my name, and spoke of herself with a similar abbreviated name by which her brothers and sisters were wont to call her when she was with us.

I now asked if any other spirit friends of mine were present, and was told that there was one who departed life very suddenly. The medium described his appearance, which tallies with that of a deceased uncle, whose demise under especially awful circumstances I alluded to in my first article. Other than this, I was told there were no other spirit friends present.

The remainder of the seance the medium occupied by telling me, with astounding accuracy, the general outline of my past and recent life-experience, so as to forcibly put me in mind of that utterance of the Samaritan woman who was told "all things ever she did." I need not point out to the reader the inconvenience of my detailing this portion of the seance, nor is it necessary for me to declare to them all the medium's predictions for my future, as they would scarcely help them to determine how genuine the mediumistic power of Mrs. Wildes is.

Briefly to review the results of this sitting, I think that it is impossible to regard it as anything less than a very weighty piece of evidence to the truth of spiritualist claims considered in the abstract; by which I mean, considered as allegations of a power resident in certain persons, called mediums, to divine the past, communicate with intelligent beings, to our dull senses unperceived, and to read the present and future with clairvoyant or prophetic eye. It does not at all follow, though, that every alleged medium is in reality the repository of such a power, and I am convinced that some I have visited are not. But there is, to my mind, no escape, on the facts above stated, from the conclusion that I was, through Mrs. Wildes's agency or mediumship, brought into contact with the spirit world, and did, in deed and in truth, receive from it communications of unquestionable genuineness. If any of my readers think this conclusion unwarranted, I shall be glad to have the sitting interpreted to me in accordance with some other theory.

DIAGENES.

"THE MEDIUMS OF BOSTON."

To the Editor of the *Spiritual Scientist* :—

Permit me to congratulate you on the spirit of fairness and candor that prompts you to admit the communications of "Diogenes" to a place in your columns. I do not felicitate either you, myself, or the cause of Spiritualism, in the characteristic of mediumship described by the said "Diogenes," but I do rejoice that at last one journal, whose editor is an avowed Spiritualist, has proved himself possessed of honesty, courage, and candor enough to give publicity to that which is not Spiritualism, but a miserable attempt to imitate it for the sake of establishing a remunerative calling. Up to the time when I denounced "social freedom" as an abominable fungus, fastened without cause or warranty on the pure soil of Spiritualism, I was "a noble worker," "a glorious sister," "an apostle," "a chosen vessel," "a shining light," &c., among Spiritualists; but when I began to write and preach in denunciatory terms of the attempts of sensualism to fasten its loathsome hobby on to the great car of Spiritualism, I became a "foggy," "fossil, played out," &c., I knew "nothing of what was transpiring in the great moving world," where "social freedom" delights to disport itself. In this last assertion my antagonists were profoundly mistaken. I, like your correspondent "Diogenes," for purposes of my own (and purposes belonging to higher intelligences than myself), have kept careful and unceasing watch and ward over the progress and conduct of the movement called "Spiritual," and hence I am far better prepared than my said antagonists deem me to analyze, and eventually to expose, firmly and unswervingly, the characteristics of the foul weeds which have overgrown the rare crop of spiritual blossoms we once enjoyed, but now, alas! so seldom even realize a glimpse of. Permit me to inform your friend "Diogenes" that the experiences which he so graphically details in connection with Mrs. S. W. Fletcher and Mrs. E. J. Wells have been mine with about two score of "celebrated" advertising mediums, whom, from time to time, I have myself visited in Boston, and who have not even had wit or intuition enough to guess at the character of their visitor. I have not called on these persons to "detect them in fraud," to "catch them out," or to fortify my own feelings of deep disgust at the cloud of folly and imposture that has overspread the once holy communion of spirits, with additional evidences of popular deterioration. I have made visits to the various public mediums of Boston and elsewhere, in the longing, yearning desire to see the true, glorious evidences of spiritual telegraphy, which I have so often enjoyed in the past, again or still at work. "Diogenes" has given, almost verbatim, in his two last communications, the substance of the stuff for which I have now paid out upwards of fifty dollars, but which I never mean shall cost me or any friends I can influence one cent more.

Compare the magnificent results produced at the dark circles of old Jonathan Koons, as described in my own history of Modern American Spiritualism, with the equivocal shallow farces enacted in so-called dark circles in 1874,—circles first endorsed as "transcending all previous marvels," and then denounced as bare-faced imposture. Compare the trials and tests applied to the poor Foxes, at Rochester, and the flimsy talk of "little Indian girls" and "big braves" measured out

at a dollar and a half to-day, and the most rabid Spiritualists among us would come to the conclusion that either the spirits or the mediums have fallen from grace, and that the more flourishing the trade, the more it savors of the earth earthy, and the less of the pretended source in the spirit world. When our spiritual writers will exercise as much charity for the victims of wrong doings and imposture as they claim for the wrong-doers and impostors themselves,—when mediums will let the spirits do the work instead of trying to help or supersede them,—when *animalists* will hold meetings, and form societies, and act, preach, and practice as such, and not steal the name and fame of Spiritualists to work under, the glorious old days of the communion will return.

Spirits have not left us, nor has the mediumistic force failed. But good spirits cannot control bad men and women; will not lend their aid to sanction imposture, or endorse licentiousness; and bad spirits are only too glad to act out over again bad and impure lives with association with their kind on earth.

Such to my mind is the *rationale* of the present flood of folly, imposture, and infamy that is casting its ill odor over the fragrant garden of spiritual truth and purity.

Yours for the better time past, and the hope of the good time to come,
EMMA HARDINGE BRITTEN.

KATIE KING.

ROBERT DALE OWEN'S LAST LETTER, AND ANOTHER REPLY FROM GEN. F. J. LIPPITT.

THE following are the essential parts of the last letter from Robert Dale Owen, which he writes from Philadelphia, under date of December 26th. He says,—

Having publicly expressed my lack of confidence in the Holmeses, I conceive that I have done all that can be properly required of me in the premises. I accuse not, nor denounce: able to give no testimony which I think would avail as legal proof. Common report seems to have settled down on a certain young widow, named White, as the confederate, if confederate there was. But I have never seen Mrs. White to recognize her, unless it was through the cabinet aperture. The gentleman who informed me of his reasons for believing in a false impersonation did not mention her name. Then, as you justly remind me, I have hearsay evidence only for the affair of the altered checks. I admit, further, that you are right in saying that "this class of manifestations depends not on moral, but on physical conditions only" in the mediums. Middleton, in his celebrated "Enquiry," speaking of the spiritual gifts which are said to have shown themselves throughout the early centuries of the Christian Church, says (page 25), that these were often committed, not to the ablest and purest champions of the Church, but "to boys, to women, and, above all, to private and obscure laymen, not only of an inferior, but sometimes, also, of a bad character." The highest order of spiritual gifts, however, appear to attach themselves only to those who are, in a correspondent degree, morally and spiritually elevated. Finally, the accused, as in my Tribune letter I suggested, have not yet been heard in defense, as perhaps they may be, ere long. They still remain in the city. Mr. Holmes, writing to me under date of December 18th, says: "Were the charges against us true, do you suppose, for a moment, that I would stay here, and face the people night after night, liable at any moment to be arrested and locked up? Does it look like guilt?" Let them have fair play, then. The public has been fairly warned, and will be on its guard in the future. If these people are sheer imposters, a few weeks can hardly elapse without bringing direct detection in the act. If they can vindicate themselves, I have already said, in my letter of December 10th, that no one will rejoice in their vindication more sincerely than I.

Gen. Francis J. Lippitt, who has been thoroughly consistent in all his statements, replies at length, from Boston, under date of December 29th, and makes a summary of the ideas expressed in closing, when he says,—

On the whole, as the case now stands, those who take any interest in this imbroglio will naturally ask certain questions; as—

1. Why have not Mr. Owen and Dr. Child been brought face to face with the alleged confederate?
2. Who is their unknown informant, who professes to have made a discovery of great interest and importance, for which all lovers of truth, skeptics or Spiritualists, must thank him, and who yet declines to disclose his name?
3. Of what nature were the "inducements and influences" by which he is stated to have succeeded in obtaining this young woman's confession?
4. Why are the public to learn what facts the young woman has confessed only through the statements of a person who chooses to keep himself in the dark? In other words, why has not her written confession been published under her sig-

nature, or (if she shrinks from giving her name) at least, without it?

Whatever the real truth of the matter may be, until these questions are satisfactorily answered, many persons, I think, will remain unconvinced that the Katie King seen and described by Mr. Owen and by myself was a living confederate.

"KATIE KING" OF ENGLAND AND AMERICA.

THE IDENTITY OF THE TWO.—AN INTERESTING DISCUSSION.

—THE HOLMESES AS MEDIUMS.

THE Spiritualist newspaper of London, for December 18th, contains a letter from Robert Dale Owen, written from Philadelphia, under date of November 23d, in which he takes the ground that the Katie King seen in Philadelphia is the same one that manifests in London through Miss Cook. His argument, as usual, is supported by his personal experience, and he makes a strong case in favor of his assertion. In closing he says,—

But yet it is a great satisfaction to find evidence affording fair and reasonable assurance that a spirit, to whose kind exertions I am indebted for such phenomenal attestation of a life to come as I never expected to obtain until death opened my vision, did not deceive me by false representations in regard to herself and her antecedents. As one may be called upon by affection or gratitude to sustain an earthly friend unjustly suspected of falsehood, so may it become even a higher duty to vindicate the character for veracity of a beneficent spirit, to whom one owes obligations that can never be acquitted, and whom one has learned to know and to prize as gifted with the best qualities of the heart.

The editor takes up the question, and asserts that materialized spirits rarely ever give any good evidence of their identity; and he says this "after attending probably two or three hundred seances, altogether, with different voice and materialization mediums." The spirits display little mental capacity above that of their mediums, and resemble them in this respect as strongly as they have done in features. "None of the John and Katie Kings," he says, "have given any information of a practicable, tangible character." "Did the intelligence she [Katie King] displayed, in her conversations with Mr. Owen, come from Mr. Holmes, who can write forcibly and intelligibly?"

The mediumistic powers of Mr. and Mrs. Holmes are noticed as follows:—

The Holmeses are undoubtedly powerful mediums. At Mrs. Makdougall Gregory's, Mrs. Holmes was once held by both hands by Sir William Dunbar, and Mr. Holmes by another visitor; about thirty guests were present. Under these conditions musical instruments flew all over the room, and nearly everybody was fingered about the head by spirit hands.

In closing, he says,—

As the whole question of spirit identity is a very difficult one, and the weakest link in the chain of evidence on which Spiritualism is established, the attention of all close thinkers should be directed to this branch of the subject; the manifestations are then sure to take a turn in the same direction, since at circles spirits try to give manifestations which please the sitters.

ENGLISH NOTES.

THE following lines appear in the London Spiritualist, as from "John King," through the mediumship of Miss Showers, some time ago, but now reprinted:—

"Hast thou not seen the swift-running tide
Bending with violence the firm gutter side?
So will those feel who their Saviour neglect—
For them no kind arm will be raised to protect.
Remember thy God in the days of thy youth,
Remember no passion should supersede Truth,
And take heed that wherever thy lot may be cast,
To remember thy God from the first to the last."

Fay, the physical medium, who has been in London during the past few months, has left for America. Mrs. Fay remains in England.

England is fortunate in possessing, in some of its local mediums, persons of refined taste, who give their time to the manifestations, neither asking nor receiving compensation.

Two bands of spirits who disagree with each other, are trying to communicate through one of the young lady mediums in London. "John King" is the leader who is "out"; his manifestations are said to draw vitality from the brain, thereby affecting her health.

HISTORICAL AND PHILOSOPHICAL

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

BY GEORGE W. RAINS.

III.

AMONG the strange forces may be classed the vital or cell force of the physiologists. In the twilight of microscopic vision we perceive glimmering points only just emerging into indistinct perception from the surrounding transparent liquid; these grow, enlarge, become more distinctly visible, until at last clearly perceived in their outlying forms. Did they exist before being rendered microscopically visible? Certainly, they existed before, because if a more powerful instrument had been employed, they would have been seen earlier. Again, flash a beam of electric light through transparent and colorless sulphurous acid gas, the beautiful experiment of Prof. Tyndall; at first, the tube remains perfectly transparent, but after a time the power of the vibratory motion of the intense beam of light makes itself known by shaking assunder the compound atoms of the gas. The atoms of oxygen and sulphur part company, the oxygen remains invisible as a transparent gas, but the atoms of sulphur, a solid, begin to gravitate toward each other, collecting into molecules; these becoming large enough to act on the finer rays of light, a faint blue sky color makes its appearance within the transparent tube. Presently the color deepens, as the process of agglomeration of the particles goes on, and becomes deeply blue; then, the process continuing, a whitish tint becomes mingled with the blue; it increases in depth of color, preponderates over the blue, which, ultimately settling on the sides of the glass, reveals to powerful microscopes twilight points of matter.

How excessively minute must have been the particles of the faint blue haze. Utterly beyond the vision singly of the best instrument, even after condensing into the deeply blue, or even into the whitish vapor. Thus atoms, molecules, and organic cells may exist in the transparent air, far beyond the vision of man, aided by all the powers of his transcendent art.

The beginning of the organic cell, which is the start of all vegetable and animal structures, is a totally invisible point of matter, or point of force I would prefer to call it, endowed with remarkable powers. It is not only able to draw assunder the compound atoms of the matter, or pabulum, with which it is surrounded, but it possesses the power of selecting, out of these divided molecules, such atoms only as it requires both of in kind and quantity, uniting them together into new combinations, which thus form the little masses of matter which, in the microscope we recognize as the organic cell. The cell, in its simplest existence, is a mere gelatinous mass, composed of a certain and large number of atoms of oxygen, hydrogen, carbon, and nitrogen, with a very few atoms of sulphur and phosphorous; it has no particular form, but, if left entirely free, would generally assume the spheroidal; it has no envelope, but is endowed with a capability of contraction, and has been called sarcode or protoplasm. The atoms are held together by unstable chemical affinities, and thus are, like a tall tower on a very narrow base, liable at all times to fall into smaller masses of component materials; but the power that selected, and lifted the atoms into their places, preserves the integrity of the structure, and is called vitality, or cell force.

Cells can be thoroughly dried, and so remain for an indefinite time, in some cases, without losing their vitality, as in the grains of mummy wheat and peas and certain infusoria. Also, certain germs of cells may be exposed to a degree of heat above boiling water, and still survive; or, in numerous cases, may be frozen with impunity. If a cell be exposed to the action of carboic acid or heat, the albuminous portion of its structure is coagulated, and thus the relations of attraction between the cell force and cell contents are destroyed; the cell, in such case, is said to be killed. Will it be proper to assume that the cell force has been transformed into light, heat, electricity, or some other force, when no proof has ever been given of such being the case? Has it been destroyed? No force is ever destroyed, as is now well known.

If, then, the cell force is not destroyed, nor changed into the physical or chemical forces, it must still remain as a cell force; hence, I suppose that, when the cells of the food are passed into the stomach, and dissolved by the pepsin and gastric juice, the cell forces survive, and in a subdivided state reappear in the chyle corpuscles of the central lacteals.

Also, when animal matter putrifies, the cell forces reappear

perhaps as vibrios and bacteria; and when vegetable matter decays in the soil, the cell forces may remain with the humus, and constitute an important element of its nutritive value.

Neither chemistry nor physics detect any difference between a living and a dead cell; nevertheless, the cell has lost that essential element which gave it its distinguishing characteristics. Cell force cannot be the simple resultant of the molecular forces of the constituent atoms of the cell, like the crystalline force in the crystal, because if it were, then it would remain with its components, and would be present necessarily as long as its molecules constituted the cell structure,—in other words, could not be killed.

Cell force increases or grows by the conjoined action of the sun's rays, carbonic acid, ammonia, and water; hence it must have a close relation with the solar and chemical forces. Once formed, however, it appears to have become individualized, and perhaps independent, as regards its existence, to a great degree, if not entirely, of the molecules constituting the material structure of its cell.

It has been, and still is, a question of great interest with scientists, whether the cell force can be generated spontaneously by the above forces, or whether a previously existing cell force, or germ of a cell, is not in every instance required. It is agreed on by all that, if there be spontaneous action, it can only result in rudimentary cells, or cells of the lowest order of existence.

In certain cases two living cell forces coalesce, forming a single cell of greater power, or possessing capabilities which do not exist in either of the original cells; conversely, an individual cell force is capable of sub-division, perhaps, indefinitely. An interesting instance of sub-division is to be found in the moner, which lives at the bottom of seas; in its fullest development a mere globular mass of sarcode, or protoplasm, or cell of the lowest order. It continues to grow in size up to a certain point, and then simultaneously divides its entire substance, except a thin outer membrane, into from thirty to fifty cells; these burst open the envelope, and separate from each other, becoming individualities, each one precisely alike the original cell, and goes through the same history. This organism, it might be said, never dies.

If cell forces, once formed, have an indefinite existence until absorbed or assimilated by the living cells of vegetables or animals, the atmosphere must be largely permeated by these germs or invisible cells; we draw in large numbers in the act of breathing, which may greatly assist oxygen in giving strength and life-sustaining power. It would follow, also, that infectious and contagious diseases would be breathed as invisible cell germs, which might develop in the blood, until arriving at microscopic vision, as has been asserted by Dr. Salisbury and others.

There exists a peculiar force called by physiologists the formative force, or force of form, which gives the form to all organic structures. It is certainly a remarkable force; for from living germs, precisely alike to all appearances, there ultimately grow up or develop all vegetable and animal forms.

Philosophically, we would have to regard all forms of the mineral, vegetable, and animal kingdoms as being the complex resultants of the various component forces of the structures. But resultants cannot precede components; hence, it would follow that the original germ contained all the components of the ultimate form,—that is, that every cell force of the completed structure had its representation in the germ from which all were derived, as believed by some physiologists. It is impossible to associate forces of the same nature without producing resultants; each representative of a cell in the germ must be a force, then the association of all the cell representatives must have an ultimate resultant which must have the embryo form of the completed structure.

In the mineral kingdom, the simplest form is the symmetrical crystal, a resultant of the molecular forces of the constituent molecules; compound forms, resulting from compound resultants, are seen in the arborescent shapes assumed by the individual crystals of ice on the windows in frosty weather, and the beautiful and still more complex geometrical forms of snow-flakes. Also, in the stony accretions resembling flowers, bunches of grapes, snow-balls, and other shapes on the walls of caves.

The organic world has forms belonging to a higher geometry, as has been said, than that of the mineral kingdom. Passing from the simple spheroidal cell to the higher and far more complex forms of vegetable and animal life, until the human form is reached, which is the perfection of form.

In all nature, animate and inanimate, there is a general tendency to assume shapes or symmetrical forms. Forms may exist wherever there is matter: even the attenuated vapors of Tyndall's experiments are said, at times, to assume beautiful forms of exquisite shapes and symmetry. Above the poles of magnets, lines of force, constituting beautiful forms of curves, become visible to the eye when attractive matter, such as fine particles of iron nickel, are sifted over them; forms of matter, invisible to the eye, may then exist, of which our vision can take no cognizance.

Every transparent block of ice is filled with forms of icy

flowers, existing invisible to the eye until the powerful beam of electric light, assisted by optical contrivances, brings them into view. Nature revels in forms and colors; with unsparing hand she scatters them in the earth, in the waters, and in the fathomless air; the solid earth is a mass of infinitely varied crystalline forms, and its surface is enameled with gorgeously colored flowers.

The influence of color should not be overlooked by the physician; nature has not neglected this hygienic and psychological power, but has spread the softest green carpet for him to walk over, and painted it with the most beautifully tinted flowers, to cheer up his mind and soothe his vision. Above him an azure mantle spreads itself over the expanse of the heavens, lighted up by the golden orb of day, whilst a robe of darker blue, spangled over with twinkling stars, makes night beautiful; thus, to quiet his earthly passions, and to harmonize his feelings with the pure and sublime influences above and around him, the fevered patient should be soothed with the neutral tints of his chamber, and the desponding enlivened by bright and varied colors; inflammatory diseases and excited nerves, by the softest tints of blue and green, whilst deficiencies of animal heat and lethargic conditions of the system would be warmed and excited to better action by the bright tints of red.

CONCERNING SPIRIT COMMUNICATIONS.

AS TO public mediums, they always have superintending spirits, and these generally transmit the messages, and answer questions in the name of, and for, the spirits primarily communicating. Many communications, therefore, which we regard with suspicion, are genuine messages from the spirit purporting to send them, and it is not surprising that they bear so little resemblance to his utterances when in earth-life, when we consider the indirect and imperfect channels through which they are received.

The channels of spirit-communication are not highways, upon which all spirits who would can freely travel, nor is it a direct pathway to any spirit. They all have to encounter difficulties, these only differing in degree. At a very impressive seance, Dr. Henry Slade being the medium, Nov. 30, 1870, one of his controlling intelligences, the spirit of a Dr. Davis, thus addressed me in relation to these difficulties:—

"Imagine one of your own telegraph offices, with a crowd of persons eager to send messages; one person prepares in his mind the message he desires to send, but he is too slow, and another, more ready, announces his message, which is sent; but before he has quite finished it, the former announces his also, which the operator hearing, tacks on to the first one, or even gets them mixed worse yet. Then suppose all the others attentively listening, and striving to gratify their desires to communicate, do you not perceive that mistakes would occur! It is just the same with us. We often make mistakes like you. You would excuse the mistakes in mortals; be equally charitable with us. Remember that our powers and facilities are limited, and often we fail in these matters. Again, you must know that between you and us the mode of intercourse is an intricate web, not a straight permanent line. We must handle the thoughts, when received from you, like the workman does his hot iron. It must be done with haste; otherwise the conditions change, and the thread of connection is often lost; and nearly all our intercourse, by this means, is done hastily, and consequently with the risk of failure. Do not judge us from isolated instances, but by the intrinsic evidence of the whole. When one of your orators delivers an oration, it is rarely he does not state something, or allude to something, that proves that he and you have knowledge of the same fact or facts. The same with us. Review in your memory the various questions and answers between us, and you will find the needful evidence you require."

In view of all these difficulties attendant upon the efforts of spirits to communicate with mortals,—to prove their identity, and to express themselves with their accustomed earthly facility and naturalness,—we should be careful how we charge fraud or delusion upon their failures, for spirits no more claim omniscience, omnipotence, or supreme wisdom, than we mortals; and, as to mediums themselves, they can only say, each for himself, "Must I not take heed to speak that which the Lord hath put in my mouth?" (Num. xxiii. 12.)—*Primitive Christianity and Modern Spiritualism.*

MEN are best educated by being left to suffer the natural consequences of their actions.—*H. Spencer.*

PRINCIPLES grow into life by informing the public mind, and in their maturity gain the mastery over events; following each other as they are bidden, and ruling without a pause.—*G. Bancroft.*

SPIRIT TEACHINGS.

AT the orations given under influence by Mrs. Cora L. V. Tappan, at London, Eng., questions are frequently proposed and answered by the control, who purports to be Dr. Rush, formerly of Philadelphia. The following were given November 29, at Cavendish Rooms, reported in the Medium:

Q. IN last Sunday evening's discourse you spoke of the magnetic poles of the viscera being situated in different parts of the body,—namely, the magnetic poles of the lungs being the cheeks, that of the stomach being the inner portion of the arms, &c. How are these several organs connected with their magnetic poles?

A. By the magnetic currents, of course. Every magnetic centre implies a circle. You are familiar with the fact that for every magnetic or electric circle upon the earth, or even in the body, or even in the polarization of light, there must be a centre or a pole. The vital organs, therefore, constitute the centre; and if you will make the base of the brain the centre of a circle, and draw repeated circles one outside the other, you will find the exact location of every vital pole in the human system; the line of the circle will cross in its various parts the precise pole that belongs to the vital organ through which the other portion of the line passes. This is the result of the fact that Nature in her angles or portions of circles, as well as in the circles themselves, always describes certain lines, and in a perfect magnetic and healthful condition the human system is always acted upon through the pole, and not through the magnetic centre. This is done by the magnetic currents that create or act upon what is called the sympathetic portion of the nervous system, producing sympathetically in the pole or from the pole of the vital centre an action, instead of upon the vital centre itself; and as a sympathetic action is known to take place between one member that is afflicted and another, as between the two eyes when one is afflicted, or between two ears when either is afflicted, or between similar sets of nerves in the limbs, so, when the vital centre is affected, the pole of that vital centre which, of course, sympathizes with the current carried along the nervous system, responds more immediately with the vital centre, or, perhaps, I may add, with the inner structure of the nervous system, and those that heard the suggestions previously made in a discourse, that the nervous system conveys the various magnetic and electric vibrations to certain members, will understand that the magnetic and electric currents supply the polarity of these members.

Q. ARE the disadvantages attending the aggregation of diseases in hospitals not counterbalanced by the facility of extending skillful aid and treatment, and of prosecuting the study of pathology under those circumstances?

A. Technically, yes; in a humanitarian sense, no. The aggregate amount of suffering may add to the technical knowledge and the technical methods of applying that knowledge to the treatment of disease; and when knowledge is so far extended, and when diseases are so far understood that the application of the treatment of them shall not be in the aggregate, but in proportion to the individual needs and requirements of the suffering person, then these disadvantages will be considered as just so many inducements to the acquirement of technical knowledge, since, of course, it is to the advantage of those studying any department of human suffering to have every facility for doing so.

Q. MAY human volition withdraw life from its own physical organism, in the sense and to the extent that a man can kill himself by taking thought so to do?

A. To a very great extent it has been done; but the wise, having sufficient knowledge so to do, would not therefore avail themselves of that knowledge. There are instances where persons have gradually exercised this volition, and have thereby produced weakness, debility, and finally death. All forms of melancholy, monomania, and hypochondria belong to that class of disease in connection with volition. By volition, or powerful control over the body, there is no doubt the individual could suspend at will the respiration of the vital circles and cause the withdrawal of the spirit from the body. It has been done in the case of martyrs, and of persons subjected to imprisonment and cruelty. They have preferred this method of death to the long method of torture inflicted, for instance, by the Inquisition, or by other methods.

Q. IF the best magnetic position of repose be from north to south, would not the opposite condition for electric persons be from east to west, or west to east, instead of south to north, as stated, as all electric force is manifested at right angles to the magnetic?

A. Certainly not; since what the electric person requires is non-action, instead of action. And as the temperament of the electric person causes too great tendency of the particles to the brain, so the position from east to west would rob the brain of vital warmth, producing a lack of healthful life. Therefore, the true position is for the electric from south to north.

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ORGANIZATION.

The British National Association of Spiritualists is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the facts and phenomena called Spiritual or Psychic; to make known the positive results arrived at by careful research; and to direct attention to the beneficial influence which these results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class, whether members of Local and Provincial Societies or not, and all inquirers into psychological and kindred phenomena.

Though but recently organized, this Association seems to be in a high state of prosperity. New members are constantly being added, the funds are increasing, and the future seems full of promise. And the secret of their success may be in the energy of the founders, and their determination to handle the questions which so naturally come before a body of this description. The time is not occupied in long speeches, nor is an entire session consumed in ten-minute remarks.

The Association realizes that Spiritualism has a work,—a large work before it. Individual action in some cases may be productive of great results; but in others, organized effort, and that in the proper channel, will alone answer the requirements.

And because it has a purpose, the Association will grow and prosper. It has no time for personal discussion, tending to the advancement of the individual. Who best can work, seems to be the motto at present prevailing, and it is not surprising that many subjects of vifal worth are under consideration.

Gold medals, for prize essays on Spiritualism, have been offered; the education of the children of Spiritualists is receiving attention, and monthly reunions are held. We look for important results from the British National Association.

THE SPIRITUAL CHURCH.

The prophecy concerning the coming Spiritual Church will awaken a welcome response from many Spiritualists; and it will find more full expression when the signs indicate the near proximity of its fulfillment.

Why Spiritualists should be contented with their present places of meeting, is a subject of wonder, openly expressed. Embracing so many truths, possessing strong attractions for the multitude, and basing its claims on

demonstrable facts, it would have seemed natural that its millions of believers would have discovered a unity of purpose, established their local societies, and spread their belief with a rapidity never before equalled.

There are some Spiritualists who object to the word church, or the ideas conveyed by it; but is this consistent with the Spiritual Philosophy? Man finds enjoyment in proportion as the exterior surroundings correspond to his interior desires. There exists in every human being the love of the beautiful: this quality may be latent, perhaps, in a few, but nevertheless it has an existence, and needs but association to develop it.

Here, then, we have one reason why many Spiritualists are to be found in sectarian churches: the beautiful architecture of the lofty edifice, the soft, yet grand, music of the organ, the chant of the choir, and, above all, the influence of the place, sanctified as it is by their best thoughts,—all find a responsive echo of sympathy in their souls, and form for them a strong attraction. Some there are who prefer the narrow, ill-ventilated hall, with its rich and never dying truths; but we question if there are not many among these who think that the speaker, subject, and audience merit a more pleasant and comfortable place of meeting.

The truths proclaimed in these places, to the sometimes small audiences, have earnest believers, almost without number, who are elsewhere supporting the promulgation of ideas diametrically opposite. Let this class of persons be gathered together, on any Sunday, from the various churches in this city, and they would fill one-quarter of the Protestant churches from which they came. Offer them these churches as a place of meeting, and one-half of the remainder would be sold at auction for want of support now given by intelligent and wealthy believers in Spiritualism. This statement needs no better confirmation than is found in that freedom of interpretation with which all denominations are being favored from their pulpits; and the ministers do but echo the demands of the congregation in this respect.

MATERIALIZATION.

The philosophy of the production of spirit materializations is destined to undergo some slight modification, if the recent discoveries concerning these manifestations are accepted as necessary conditions in any case. The summary of facts scientifically describing the Katie King appearance in England, taken with the similarity of other manifestations of this nature, warranted a classification of the several phases of the phenomena; and a theory was deduced which accords to a spirit, having the proper knowledge of certain chemical laws, the power to gather to itself certain particles from the atmosphere, which in part are emanations from the bodies of the medium and circle, thereby producing a materialization. The medium and the materialization had been seen at one and the same time, and no marked change was observable in the physique of the medium. Indeed, there have been instances of a materialization while the medium remained in a normal condition. But at the London seance, reported on page 214, the testimony shows the body of the medium to be less than its normal size. The testimony of Dr. Storer, in the Havana materialization, would warrant an inference that he was witness to a transfiguration. Evidently we have here a new phase of the phenomena, which merits investigation and experiment.

The subject is awakening attention in Europe as well as in America, and it is to either Paris or London that we look for a scientific explanation; for they alone have

the facilities for verification by experiment. America has the best resources, but there is not that enthusiasm in the work, nor the requisite liberality on the part of those who could contribute the funds necessary for a careful investigation by those who do feel sufficiently interested.

EDITORIAL PARAGRAPHS.

FOR STATEMENTS, the Katie King affair promises to rival the Beecher-Tilton sensation. Well, there are two mutual friends in this case, Child and Owen, and it is natural to expect a multiplication of complications.

WE, who believe in the manifestations of the spirit, in this latter day, should not be at all surprised if its works should be counterfeited by magicians. It has ever been so; we read in the Book of Exodus that Moses performed four miracles before Pharaoh, and the magicians did likewise with their enchantments. But at the fifth,—“This is the finger of God,” said they. We shall soon have the fifth in this age, when the wise men shall say, “This is truly of the Spirit.”

IN the ghost book of The Traveler, or, rather, in that part of the paper where the readers are obliged to see the shades of departed persons and things galvanized into life again, the operator queries why Spiritualism doesn't “abolish some other great evil,” such as “poverty,” for example. We disagree with the individual who considers poverty a “great evil.” If Spiritualism does not abolish poverty, it teaches that worth cannot be estimated by dollars and cents; and that the poor can more readily adapt themselves to the treasures of the next world.

IT WAS SUGGESTED at the Spiritualists' Union, Sunday evening, that an association of gentlemen be formed for the purpose of investigating the phenomena of materialization, by defraying the expenses of a medium who should seem to possess new powers in this direction. There is an ample field for research and it promises the richest fruits. Who takes the initiative?

THE DESCRIPTION of the materialization in Pueblo, Col., taken from the Weekly Register, is corroborated by letters received by a prominent Spiritualist in this city. The statement may be accepted as reliable.

IT IS SAID that Nelson Hoimes is to institute a suit against The Philadelphia Inquirer for slander. A few other mediums should follow his example. Let those who discover so much imposture also enter a complaint, and bring the matter into a court of justice. Substantial evidence, and a jury of twelve to decide the case, would be an interesting experience.

SHORT-HAND NOTES.

THE POOR of Boston have now their soup. It is so good in quality that well-to-do folks hanker after it. . . . IT is said that “circumstances alter cases,” but we have observed that carpenters are generally employed. . . . IN politics, rings are an abomination; but the ladies do not think they are so very bad—in their way. . . . A CHRISTIAN may be singled out by the condition of his sidewalk in these icy times. . . . THE Water question has been settled in Boston. Now for the liquor question. . . . THE good and great General Court assembled in this city yesterday. Whatever else it will not do, there is a certainty that it will feather its own nest. It is a soft thing to be a legislator, and the heads of not a few members accord with the “thing.” . . . THOUGH a republican people, we have actually a king—among us. King David of the Sandwich Islands is the he, and a clever fellow he appears to be. He is being feted in every way, and one of our fashionable shoe houses has footed him. . . . NONE of our legislators should be deaf to the “hearings” that will soon come before them. . . . MRS. CAREFUL says that the truth, on an

average, is to be spoken at all times; but she qualifies by saying that the naked truth is only to be uttered in private. Mrs. Careful is a singular stick—she is. . . . BOSTON is soon apparently to have a new City Charter. Many of its citizens would be glad to have a new constitution. . . . THE PACIFIC MAIL investigation is not so pacific as it might be. It is likely to result in anything but pacific. . . . IT is all very well to talk of a bird's eye view of anything, but who or what is to do it but a bird? . . . A FARMER naturally wants all the acres of land he can get, but the fewer acres in the jaw the better. . . . CONGRESS is divided about the currency. Some members want a soft, and some a hard currency. It depends, no doubt, on their brains. . . . BECAUSE a lady likes a muff on her hands, it isn't to be inferred that she takes to one on her arms. . . . SHORT MEAT-ER—a dish of hash at an eating house. . . . TAKING THINGS on trial is good in its way. We know of a chap who took a dozen shirts from one of our stores, six months ago, and he has been trying them ever since. No doubt his washwoman has been doing the same. . . . NEVER take an advantage. Take almost anything else. Possibly you may know how it is yourself. . . . ANYTHING for peace; but everything for the pieces. . . . SLIPPERY ELM may be found at the apothecaries, but slippery people are as common as possible in our present icy streets. . . . IT is said that nothing is useless. It is hard to believe this assertion when so many in the community illustrate the same. . . . LIVING on Beacon Street does not make one rich. We know of several persons who lodge on that thoroughfare from necessity at one dollar a week. . . . IF you want to have the goose hang high, take one to the top of Bunker Hill Monument. . . . THERE is no truth in the report that sleeping-cars are to be introduced upon our horse-car railroads, though it cannot be denied they are often made so. No allusion to your dozy neighbor. . . . STRAIGHT drinks end in the most crooked ways. . . . KIDS and opera generally have a sort of intimate relationship, but it is to be observed just now in Boston that there is more opera than kid. . . . IT is often said that this is “a funny world.” In footing it up we think it a tolerably serious one. . . . SOME individual thinks the way to keep warm about these times is to be hot-tempered. We don't see it. . . . SOME LADIES think that not to be in fashion is not to be at all. Is it not better to be in good taste? . . . IT is a good thing to take the papers, but it is not quite the thing to take them from the door-step.

PETS seem to be natural to the human kind. Possibly all of us have them. Only they differ. Some prefer one sort, some another, and still others something else, as different as possible. So it goes; so it always will, no doubt. We really think, however, that women are strongest and most marked on pets. They take to them, if we mistake not, most readily. This is not to be wondered at. If a woman cannot have a man as a pet—most of them rather fancy the thing—then they take to something else. We are not, in these strange times, to assert whether it is superior or inferior. Nor does it matter. A woman takes to a cat, bird, picture, dress; a man, to a horse, dog, fishing, and all that. “One can't most always sometimes tell.” Nevertheless, the fact is patent that pets are taken to, and often taken in. We presume it will be so to the end, as before hinted. It affords the mind, and taste, and the affections, an object to rally round and to support. On the whole, it is not the best thing that could be. Pets are pets, and they seem to be an almost general want. The only danger is that the pet may degenerate into the petty. Against this we seriously warn our readers to be aware.

THE MAN who goes out in the theatre at the end of every act is in town, of course. He always is. He invariably sits in the middle of a tier of seats, and troubles the utmost number of people. He would not locate in any other part of the house for the world. It is so nice and *distingue* to disturb everybody, and put them out of humor. Of course, this bore and nuisance has nothing whatever to go out for. He has nothing about him anyway, and least of all in his cranium. Nevertheless, he *will* insist upon his atrocious routine. It is out and in, and in and out, with him. As a character he is marked, but as an abomination he is still more so. He is the abhorrence of all well-mannered people, and really ought to be kicked out of good society. Let us hope that he will be one of these days.

CORRESPONDENTS.

THE KATIE KING EXPOSURE.

A CORRESPONDENT sends us the following abstract of a conversation reported to have been recently held:—

"You Spiritualists are pretty well used up by the Katie King exposure, I take it," said a gentleman to me yesterday. "Perhaps we are, but we don't know it," I replied; "we 'hug the delusion,' as you would speak of it, the same as before." He laughingly rejoined, "Well, what do you think of it, any way?" "I can speak positively only for myself," I replied; "but I presume many others hold similar opinions. I never have met Dr. Henry T. Child. I had somehow formed the impression that he was rather credulous,—a sort of thick-and-thin believer. I am glad to learn otherwise. Of Mr. Owen I have formed a high opinion. He is sincerely esteemed by thousands of people who do not believe in Spiritualism. Both of these men have repudiated the Katie King of the Holmeses as a fraud. It was a manly thing to do, a more heroic act than either have received credit for. Both had given unqualified endorsement of her as a spirit materialization, and both have boldly confessed that they were imposed upon. The effect has been to give Spiritualism a shaking up that it has long needed. Mediums and their motives will hereafter be rated according to their merits. There are more frauds in the business of mediumship, many of them making money, and it is hoped that they will speedily come to grief. No earnest, true Spiritualist can feel otherwise than glad at every such exposure. As widely as the Eddy Brothers are known, and believed to be genuine mediums, if they can be fairly proved impostors, a believer in Spiritualism would be a first-class fool not to accept satisfactory evidence of it. To sum this matter all up, I believe there is much of imposture practiced in the name of Spiritualism, and the sooner it is crushed out the better. We must be more wary of public mediums. If people will seek them in the privacy of their homes, insist upon having seances, &c., pay them in any way, and subsequently find themselves imposed upon by some mediums, nobody can wonder greatly. On the other hand, if persons advertise themselves as mediums for specified manifestations, and their performances prove to be pure trickery, or trickery even in part, the laws of the different States should punish them for obtaining money by false pretences. Those are my views, sir, on that phase of the subject." "But suppose," said the gentleman, "suppose all the other leading mediums should be exposed as successfully as the Holmeses, what would you then think?" "I should be very much amazed," I answered; "I should be sorry for those whose conversion to a belief in Spiritualism had been by witnessing a mere imitation of genuine manifestations. There are, perhaps, a good many such. That is something Spiritualists of other experiences cannot help. The known mediums might all be swept away to-morrow, as tricksters of the first water, without seriously affecting the belief of thousands who have been convinced by personal experience with phenomena in private life, which was not only unpaid for, but often occurred through most reluctant and unwilling mediums, who sometimes ridiculed Spiritualism, and whose friends disbelieved it. My own experience is somewhat of this character. But I will not bore you about the matter. As Spiritualists, we have no more desire to be humbugged than other people have, no matter what may be said. We may be half-witted, long-haired, wild in appearance, brainless and harmless, but some, living to-day, will see our belief not only tolerated, but respected everywhere. There is a quaint saying that 'he who laughs loudest laughs last.' You may smile, my friend, but we expect on this business to laugh last." "But did you not yourself believe in the genuineness of Katie King as a materialization?" "Yes." "Why?" "Because of such testimony as Mr. Owen and others gave." "Does not the exposure warn you to be careful what to believe?" "Most decidedly," I replied; "but I have tried to show you why we Spiritualists are not 'used up' by the recent exposure."

ON MEDIUMSHIP.

BY JANE M. JACKSON.

IT is a difficult undertaking to attempt to analyze mediumship from a scientific standpoint, as to health or disease; for the experiences of individuals differ on that question. It was supposed that a frail, nervous temperament was necessary for spirits to operate upon, but then we see others who are robust, and yet are perfect machines in spirit power. True, some persons are forced under certain processes of spiritualization to confine themselves to physical manifestations or become more susceptible to spirit influ-

ences. Some mediums are thin to emaciation, others abound in adipose matter, all equally gifted. Very few mediums understand the principles of pathological science.

Again, mediumship is not affected by character. Spirits manifest themselves the same through an organism good or bad, virtuous or sensual, educated or ignorant; especially is this noticeable in trance mediums, where the intellect is subservient to spirit control.

The gift of mediumship comes truest through hereditary transmission; health is a necessary condition for a high degree of manifestation. Physical and moral purity is the basis for the highest attainment of the phenomena, philosophically, scientifically, and religiously. Many mediums do not realize the responsibility of their calling; they advertise to dispense the gospel of a future life to all for a certain sum; rush into the presence of angels, as if to an audience of mortals met for amusement, without one prayer to God for his sanction,—too often supply the messages which are denied by the spirits, and the earnest seeker leaves in disgust. Just as soon as mediums act under laws necessary for spirits to act,—be themselves virtuous, good, and truthful,—will progressed spirits respond to the demand with increasing power, until angels walk and talk with men, as they did with the apostles.

It is true, wicked spirits can and will manifest to the injury of the cause: they are all children of God, and have a right to return; and they will influence all who are *en rapport* with them, throw upon susceptible media the same tastes and habits which had inflamed their bodies in earth life, glossing over sensualism, creating a love of drink, tobacco, and their attending evils. Mediums should beware of such control, and refuse to act as receptacles for these monsters, who will soon find that they must repent and reform ere they can communicate or be allowed control. Spirits seek their affinities: evil ones will shun the good and pure, for they find no food for sensuous appetites, and will not long intrude.

When mediums realize that their power is from God, that they are his agents, seek to do good to all humanity, not alone for gain, but shed the blessing upon all who need the ministrations, then shall their labors be crowned with success. The apostles, like the Master, taught in the fields, forests, and abodes of the wretched, and Faith accomplished miracles. The time is coming when spirit teachings will be triumphant, when gilded pulpits, worshiped ministers, selfish congregations, will give place to spirit circles,—to inspiration fresh from heaven, sent by a merciful God, brought by the loving hands of our own dear friends; where religion, "pure and undefiled," will destroy stale sermons, and imbecile responses of the "miserable sinner"; where all can meet, all be welcome, without regard to wealth or position.

The purer the heart, the more child-like the seeker, the fuller will be the blessing, and closer and more near will the angels come when the soul's desire goes out to meet them, and inspiration, flowing in the magnetic fluid, recalling the days of the Jewish Pentecost, when its rays seemed like tongues of living fire upon the heads of all who joined the festival. Day by day, showing the wonderful power of the departed, can we tell to each other what the strange manifestations are among us, bringing the Bible truths in our midst, until we acknowledge God's power, and the certainty of a future existence.

ON SPIRIT TEACHING.

SPIRIT TEACHING clearly demonstrates that there is a beautiful harmony existing between all human interests,—between man's physical, intellectual, moral, and spiritual interests; and that it is by giving them a wise proportionate attention that they can all be successfully secured. Man must not, therefore, confine his attention exclusively either to his physical or spiritual interests. The object of these remarks is to correct the disproportioned attention given, almost everywhere, to physical good: is to remove the erroneous views which make the accumulation of wealth the chief business of life, and the acquisition of physical comforts and gratifications the supreme good. Man was formed to act on matter, to triumph over it, to subject it to his various purposes; and the human mind undergoes progressive development by expressing itself in the beautiful designs and executions of the useful and ornamental arts; by expressing itself in various material structures, fabrics, and forms; while moderate labor is healthful and invigorating to the body, and gives a sweet relish, a suitable zest to repose, and to all the blessings of physical life. The teaching of our elder brethren in the progressed spirit state of being raises up our minds by the knowledge of truth to a pure element, gives us a hopeful respite from the depressing cares of physical life, and awakens in us the consciousness of our affinity with all that is pure, divine, and noble. It, in short, spiritualizes our nature, improves our best faculties, refines our best affections, and enables us to delight in the beauties and sublimities of the outward universe, while it binds us with new ties with universal being.

ADDISON, ON PROGRESSION.

THERE is not, in my opinion, a more pleasing and triumphant consideration in religion than this of the perpetual progress which the soul makes towards the perfecting its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength; to consider that she is to shine forever with new accessions of glory, and brighten to all eternity; that she will still be adding virtue to virtue, and knowledge to knowledge, carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a pleasing prospect to God himself to see his creation forever beautifying in his eyes, and drawing nearer to him by greater degrees of resemblance.

Methodists think this single consideration of the progress of a finite spirit to perfection will be sufficient to extinguish all envy in inferior natures, and all contempt in superior. That cherubim, which now appears as a god to the human soul, knows very well that the period will come about in eternity when the human soul shall be as perfect as he now is; nay, when she shall look down upon that degree of perfection as much as she now falls short of it. It is true the higher nature still advances, and, by that means, preserves his distance and superiority in the scale of being; but he knows that how high soever the station is of which he stands possessed at present, the inferior nature will, at length, mount up to it, and shine forth in the same degree of glory.

With what astonishment and veneration may we look into our souls, where there are such hidden stores of virtue and knowledge, such inexhausted sources of perfection? We know not yet what we shall be, nor will it ever enter into the heart of man to conceive the glory that will be always in reserve for him. The soul, considered with its Creator, is like one of those mathematical lines that may draw nearer to another for all eternity, without a possibility of touching it; and can there be a thought so transporting as to consider ourselves in these perpetual approaches to Him who is not only the standard of perfection, but of happiness?—*Spectator*, Vol. II., page 128.

PHENOMENAL

DIRECT SPIRIT WRITING.

A SEANCE WITH AN EXTRAORDINARY MEDIUM.

A WRITER in the Oneida Circular says: On Thursday last, the 12th of December, in company with Mr. F. Wayland Smith, I had the privilege of an interview with a gentleman residing in Syracuse, N. Y., who possesses to an extraordinary degree the peculiar organization which is called mediumistic or psychic. He does not seek notoriety in this line, being engaged in business, and so does not sit regularly for the development of his powers. He had sat but once before for six months. Judging by the strength shown on this occasion, regular sitting would probably bring him to rank with the most celebrated mediums.

We sat in the gentleman's dining-room, at an extension table, with two jets of gas brightly burning over it. Two of his friends added to our circle made the number five.

Having obtained a condition of *rapport* with us, and the spirits desiring to communicate, he produced a couple of ordinary slates, one of which was bound around the edge with black listing, to raise it slightly and exclude light from its lower surface when laid on the table. Several small pieces were now broken from a slate pencil with a pair of nippers. These pieces were small enough to move freely between the surface of the slate and the table when the slate was laid over them. Both surfaces of the slate were next thoroughly cleaned with a sponge, and the slate was laid in the centre of one of the boards of the table over the loose pieces of pencil. Some more of these were now sprinkled on the upper surface of the slate, and the other slate, also cleaned, laid above it. On this were some more fragments of pencil, and covering these was an earthen tureen-cover.

We then joined hands on the edge of the table; the gas-light was very slightly reduced, still remaining bright enough to read by easily. Presently the medium began trembling in the peculiar way always observed when strong phenomena are produced, and we heard a distinct scratching of a slate-pencil on a slate, coming from the pile of slates. The sound was unmistakable and continued for some time. It then stopped, and after a moment's silence, recommenced; this time slower and more labored in its motion. All this while the medium's hands were on the table, touching those of each

of his neighbors, fully ten inches from the slates and in a good light.

On examining the upper slate nothing was found on it, nor upon the upper surface of the lower slate; but on turning this last over, two communications of personal interest, signed by two of the spirits whose names had been spelled out, were found. One was to a gentleman present who was a stranger to me. It was signed by the name of a friend of his who had died a year ago, and had promised to return if possible. It said, "It is true, we *still live*. Have I kept my promise?" The writing was very beautiful, the delicate strokes showing the hand of a practiced penman. The deceased was a book-keeper, and the gentleman said the communication was a facsimile of his writing.

The other communication was to myself. It was longer and of only personal interest. The writing was more labored and not recognizable as that of my deceased friend, although there were some points of resemblance. The most remarkable feature in this test, from a physical point of view, was the extreme delicacy and beauty of the writing from the spirit purporting to be that of the penman. The writing was done on the under side of the slate, consequently the hand which did it was upside down. I think it would be difficult for any one to perform such writing without having his hand at ease in its accustomed position. Then, further, the space, in which the writing was done, was at most not over a quarter of an inch deep. If the hand was of ordinary size, which it must have been to get the natural stroke, it traversed the space occupied by the solid table top without any interruption of its movement. Whichever way we view this fact, it is equally amazing.

After this we sat a few moments in the dark and experienced the spirit touches which are so common in dark circles. This gentleman seldom sits in the dark, preferring the light circle as more satisfactory. We left much pleased with our evening's entertainment.

OMENS TO LORD HASTINGS.

IN this man's death, says Baker, we may see how inevitable the blows of destiny are: for the very night before his death, the Lord Stanley sent a secret messenger to him at midnight, in all haste, to acquaint him with a dream he had, in which he thought that a boar with his tusks so gored them both by the heads that the blood ran about their shoulders; and forasmuch as the Protector Gloucester gave the boar for his cognizance, this dream made so fearful an impression on his heart, that he was thoroughly resolved to stay no longer, and had made his horse ready, requiring the Lord Hastings to go with him, and that presently, to be out of danger, before it should be day. But Hastings answered the messenger, "Good Lord! leaneth your master so much to such trifles, to put such faith in dreams, which either his own fear fantasieth, or else do rise in the night's rest, by reason of the day's thoughts. Go back, therefore, to thy master, and commend me to him, and pray him to be merry, and have no fear, for I assure him I am as certain of the man he wotteth as of my own hand." The man he meant was Catesby, who deceived him, and with the Protector, plotted Hastings' death: he was arrested for treason by Gloucester, in the council-chamber in the Tower, and at once led forth to the Tower-green, where his head was laid down upon a log of timber, and there stricken off.

Another warning the Lord Hastings had the same morning on which he was beheaded; his horse twice or thrice stumbled with him almost to falling; which, though it often happen to such to whom no mischance is toward, yet hath it of old been observed as a token foregoingsome great misfortune.

Also, at the Tower-wharf, near to the place where soon after his head was stricken off, he met one Hastings, a pursuivant of his own name, to whom he said, "Ah, Hastings, dost thou remember I met thee here once with a heavy heart?" "Yes, my lord," replied he, "I remember it well, and God be thanked that time is past." "In faith, man," said the Lord Hastings, "I never stood in so great dread of life as I did when thou and I met here; and lo! how the world is changed. Now stand my enemies in the danger, as thou may hap to hear hereafter (for the enemies he meant were the Lord Rivers and others of the Queen's kindred, who that very day were beheaded at Pomfret), and I never so merry, and in so good surety as now I am." We know, says Baker, that there is not a greater omen, or sign of ill-fortune, than to presume of good. And, indeed, such is the uncertainty of our state in this life, that we seldom know when we are in a tempest at sea, nor when we are in a calm on shore; thinking ourselves oftentimes most safe when we are most in danger, and oftentimes to be in danger when we are most safe.

MATERIALIZATION IN COLORADO.

THE SPIRIT FORM SHOWS THE MEDIUM, AND BOTH ARE VISIBLE AT ONCE.

ON SATURDAY evening last a spiritual seance was held at the house of Dr. Vail, in Pueblo, Mrs. Vail being the medium. A local correspondent, who was present, together with five unbelievers, says the circle was formed, Mrs. V. being in the cabinet. For the balance we quote his own words. He says: "Face after face was imperfectly formed at the aperture. At length, what seemed to be the form of an old lady, from the waist up, appeared outside the cabinet. Some trouble in the circle caused her to melt away. We sat there for three-quarters of an hour, when startling poundings were heard inside the cabinet. The usual rustling was heard, and a face appeared and came out of the cabinet, and formed into a full female form, in a long, loose, flowing robe, gathered at the waist with a white scarf. She glided toward the circle, and spoke in a loud whisper, perfectly audible to all: 'I am Ellen Taylor. I was thirty-five (there was a difference of opinion as to her age), I died in (Camden, Canton, or some such name), quick, light, light.' We turned the lamp on to its highest capacity, and the form glided to the cabinet, lifted the curtain, held it up with her right hand, and with her left pointed to the medium and said, 'See, see.' There, in full view, was Mrs. Vail, in a profound trance, and the spirit form as palpable as any flesh and blood. For a minute this thrilling tableaux remained. The circle, becoming excited, the face grew indistinct, dropped the curtain, and the circle closed. Now, Mr. Editor, let no one charge fraud. If you, or any one, wishes to interview the medium, and inspect the premises in daylight, just call on Dr. Vail, and you can be gratified. Ten intelligent, respectable people saw what I have described, and as I described. We expect greater manifestations than ever."—*Weekly Register*, Central City, Col., Wednesday, Dec. 23.

WAS IT A TRANSMUTATION?

A NEW PHASE OF THE PHENOMENA OF MATERIALIZATION IN NEW YORK.—A POWERFUL MEDIUM.

IN a small house, in Havana, Schuyler County, N. Y., is another of those remarkable mediums who possess the power of materializing spirit forms under test conditions.

Havana is a little town about three miles from Watkins, and because of its magnetic springs and beautiful glens is a pleasant summer resort.

The medium is a poor woman, twice married, and working at the washtub to support a family of children. She is ignorant,—utterly uncultivated,—and her hands are hard and rough with toil.

The power manifested itself first by raps and physical manifestations, then by voices and materializations.

The circle room is some twelve feet by sixteen, on the second floor. By means of close shutters, the condition of darkness is obtained if desirable. A circle recently took place, however, in which the light was sufficiently strong to enable the occupants of the room to distinguish each other plainly; and the occurrences were remarkable as presenting a new phase in the phenomena of materialization.

The authority for the statement is Dr. H. B. Storer, than whom we could have no better. He is well fitted for a scientific investigation, his natural high degree of intelligence being heightened by his sensitiveness to spirit impression.

He caused the medium to be prepared by several lady friend investigators. She was attired in male apparel, with the exception of a bodice of a dress; a blue ribbon was tied around the neck; each separate article was then sewed to the other,—the sleeves of the dress to the waist, the ribbon to the sleeves, &c. She was then placed in the closet which served as a cabinet.

This closet was a triangular space, formed in the room, the whole being lathed and plastered, and having but one place of ingress or egress,—a door which opened in front of the circle.

The medium having, in the condition previously described, been placed in the cabinet, and tied to the chair, after the lapse of a few minutes of time, the door opened and a form appeared. The doctor describes its manner of appearing. He says that it does not come upon you like an opaque body, but seems to grow like a misty something to a positive reality. It then walks around the room, a distance of fourteen feet, and at one time sat in his lap, he being distant nine feet, in a direct line, from the door. At a subsequent time, he was permitted to enter the cabinet while the form was outside, and THE CABINET WAS EMPTY.

The natural inference is that the medium and the figure

were one and the same; but a close examination will convince one to the contrary. The medium has rough hands,—the form shows hands as soft as any young lady of eighteen unused to toil. There is the same disparagement in the question of age; and, finally, in change of clothing,—in place of pantaloons, bodice, and blue ribbon, a shining robe of indescribable texture, a belt also of some queer fabric, and no blue ribbon. Furthermore, there is no trace of the ropes or of the clothing in which she was left in the cabinet.

Again, there materialized an Indian form, which the doctor estimates to have been over twelve inches taller than that of the medium; and the audience were favored with terrific Indian yells from a male voice.

The seance closed with voices in the cabinet, which purported to come from different spirits, who came to friends in the gathering with tests of their identity.

This is a short description of a most wonderful experience which was graphically related by Dr. Storer at the Sunday evening meeting of the Spiritualists' Union, at Rochester Hall. The occasion was further made interesting by remarks from Dr. Gardner, John Wetherbee, the president, H. S. Williams, and by the musical entertainment given by the Sawyer brother and sister.

TWO MATERIALIZATIONS AT ONCE.

THE MEDIUM DECREASES IN SIZE.—A NEW POINT OF INTEREST.

MISS SHOWERS, the young lady medium of London, through whose powers spirit forms materialize, recently gave a seance, under test conditions, at which two forms appeared,—Florence and Lenore. One of the guests, being selected, was permitted by the spirits to go in and out of the cabinet almost like one of themselves; her spiritual nature being sufficiently harmonious for that purpose. She testified that Lenore led her to the entranced medium, and placed her hand on the heart of Miss Showers which was beating hurriedly, "jumping like a rabbit," and while she had hold of Lenore, and was touching the medium, the spirit Peter (another familiar materialization) placed his hands on her back, and so strong was the influence that she began to tremble violently; this fit of trembling lasted for twenty minutes after she left the cabinet. The entranced Miss Showers, she said, was less than her normal size; her hand was like an infant's hand, and had shrunk up inside her sleeve; she had to feel up the sleeve for the hand, and the little fingers then curved round her own. Among the guests present were Prince Albert Solms Braunsfels (cousin to the Queen), Lady Paulet, Mrs. Showers, Lady X, Mrs. Ross-Church, and several other friends. The medium is a lady of wealth and position, and gives manifestations for the free advancement of the cause.

NOTES AND NOTICES.

OLIVER GOLDSMITH once observed of Edmund Burke that "he was too fond of the right to pursue the expedient." As Spiritualists, may that sentiment dwell in our hearts and be exemplified in our lives.

THE PROTESTANT RELIGION seems to be spreading in Mexico. Five years ago there were only six churches of that persuasion in the whole country, and now there are ninety-eight.

A TRIAL SUBSCRIBER, in Mount Vernon, N.Y., writing to renew, says,—

"I am much pleased with the *Spiritual Scientist*, as I conceive its conservatism calculated to attract kindlier attention and investigation of the Spiritual philosophy—in the present condition of the 'average' human mind—while radicalism rather tends to frighten many timid ones from inquiring into its iconoclastic truths."

We have received many congratulatory and complimentary letters, with kind expressions for the success of the paper; we copy the above, however, as an evidence that the purpose of the *Scientist* is understood and appreciated.

THE exercises of the Boston Spiritualists' Union, next Sunday evening, will be introduced with a concert.

JOHN A. ANDREW HALL.—Mrs. S. A. Floyd lectured last Sunday afternoon and evening, the subject being, "What good has Spiritualism done?"

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JOHN A. ANDREW HALL—Free Meetings, Sunday.—Lecture by Mrs. S. A. Floyd, at 2 3-4 and 7 1-2 P.M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

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BOSTON SPIRITUALISTS' UNION, at 554 Washington Street, on Sunday afternoon and evening, at 2 1-2 and 7 1-2 o'clock. The public are cordially invited.—H. S. WILLIAMS, President.

MEDIUMS' MEETING at Templars' Hall, 280 Washington Street, at 10 1-2 A. M., each Sunday. All mediums cordially invited.

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

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

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

HOW TO FORM A SPIRIT CIRCLE.

It is calculated that one person in every seven might become a medium by observing the proper conditions. The thousands of Spiritualists have, in most cases, arrived at their conclusions by agencies established by themselves and independently of each other and of the services of professional mediums. Every spiritualist is indeed an "investigator,"—it may be at an advanced stage; and that all may become so, the following conditions are presented as those under which the phenomena may at all times be evolved.

Inquirers into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.
2. Let the circle consist of from three or five to ten individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands on its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm; but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, very considerably delays the manifestations.
3. Before the sitting begins, place some pointed lead pencils and some sheets of clean writing paper on the table, to write down any communication that may be obtained.
4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.
5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.
6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.
7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.
8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.
9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

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

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

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

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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