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THE MEDIUMS OF BOSTON.

DIOGENES HEARS OF A FAMOUS FORTUNE TELLER.—WONDERS WHETHER FORTUNE TELLERS ARE ANYTHING LIKE MEDIUMS.—GOES TO SEE FOR HIMSELF.—TURNS HIS LANTERN FULL ON TO A SUBURBAN PROPHETESS.—FINDS AN OLD WOMAN AND A PACK OF COMMON CARDS.—SHUFFLING AND CUTTING, AND WHAT CAME OF IT.—AN EXTRAORDINARY SITTING.—THE MEDIUMS DISTANCED AND THROWN INTO THE SHADE.—WHAT CAN IT ALL MEAN?

MRS. NUGENT.

[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.]

OF wonders, like the making of books, there is no end; and the reason why is analogous; for wonders have a wonderful faculty for turning up again in new forms and borrowed faces, just like books. Make a joke, and you raise a laugh. Transpose the joke, and you can raise a laugh, and not one man in a hundred will know he has been laughing at the same idea. So, it occurs to me, is it with marvels. Tell a man what he is thinking about, and call it mind-reading. Tell it to him again, and call it clairvoyance; and it will hardly occur to him that the power may be the same in each case, and divination a term better fitted to describe the marvel than mind-reading or clairvoyance; not that you throw any light on how it is done by calling it by either one name or the other, but "divination" commends itself to my fancy better.

Such were the thought-germs that sprang into life as I listened the other day to two ladies conversing in a horse car, about fortune tellers. And I was not guilty of listening to whispered secrets either; for the two ladies, in question, felt such an absorbing interest in fortune-tellings, or else such an entire disregard for bystanders, and perhaps a mixture of both feelings, that they talked loud enough to be heard throughout the car.

"Well I do declare," said number one, "that that old

woman told me very nigh everything I ever did, and lots o' what she told me has come true since."

"Anyhow, she don't charge much, and I would like to know what she can make out of me," rejoined the other. "Where does she keep house, did you say?"

And Diogenes having caught in the course of a long and loud gossip of this sort, the name and whereabouts of a suburban fortune-teller, at once conceived the idea of consulting her himself.

A fortune-teller, you may say, is not a fit subject to be treated of under the caption "Mediums of Boston." Perhaps so, but how do you know? The number of persons who mistake their profession is by no means small, mostly because we are too prone to choose our occupations first and judge of our fitness for them when it is too late to alter the selection. Is it impossible that some people who trifle with things spiritual are best fitted to leave them severely alone, while some, who do strange things with packs of cards, and never had an idea of mediumship, may be endowed with the strongest natural gifts in that direction? Or, to revert to the idea with which I opened this paper, is it not conceivable that accurate fortune-telling, and general mediumship are merely different terms used by different persons, to announce the same class of phenomena? Having propounded which conundrums, permit me to glide from preparatory thoughts to solid narrative.

Mrs. Nugent (alas! I know not her Christian name) is an elderly lady who lives in an old-fashioned frame building, which stands a little off the main road leading from Boston to Brookline, and nearly opposite Burkhardt's well known Roxbury Brewery. If you want to strike it exactly, take a Tremont street car, ride to the Roxbury terminus, cross the Providence railroad track, take the right hand sidewalk, now buried in snow, and when you get half-way up the hill, on your way to charming little Brookline, if you knock at the first likely looking door, it will probably bring you face to face with the lady in question. That was the way I found her, not a very long time ago. A rather dishevelled maid-of-all-work answered my knock, and requested me to step in, at the same time opening the door of Mrs. Nugent's reception room, which I found so very quaint in its appearance, that I propose to describe it.

It was a pretty large room, but the ceiling was very low, the windows very infirm, and its entire aspect venerable and out of date. The furniture was designed, I should imagine, especially for the room, and with the view of harmonizing with its odd grotesqueness. I counted, while I was waiting, eight different styles of carpeting and oil-cloth, on the floor. There were not two pictures of the same style or size among a numerous collection, and it would be difficult to designate with certainty, the style of any of them. The small ornaments all looked precisely like those extraordinary toy-relics of heathendom with which the returned missionary is wont to regale his

home constituency at the annual chip-in, of evangelizing Christians. There were portraits on the walls, which seemed to carry one back to the photographers of the pre-historic period, whilst the more solid pieces of furniture bore evidences of having been brought together entirely by accident, and without much regard to modern notions of having things by sets. The most prominent picture on the walls, was a perfect gem, in its way. It was done in good durable colors, liberally put on, and representing a gentleman with a circular streak of gold in the place where the American is proud to place his plug, and an expression of diluted solemnity on his face, talking to a woman whose countenance looked as densely vacuous as the pitcher which she held in her hand. By much patient guesswork, and deductive reasoning, I arrive at the conclusion that this was intended to present a sketch of the Gospel story concerning the practical talk of Christ to the woman of Samaria.

There were no fewer than seven persons waiting the day I called, in this curious ante-room. They were all ladies, and apparently belonged to what we call the better classes, out of compliment, for the most part, to the high price of their wardrobes. They seemed highly tickled at the sight of a masculine patron of the prophetess, and filled in their lucid intervals by which I mean, the time when they were not engaged in alternating a broad grin with a servile smile, and varying both with an insane giggle, by staring upon this unfortunate scribe with a fixity of gaze, unfathomably stupid. However if it pleased them it didn't hurt me, I still survive to tell the story. Judging from the tenor of their audible remarks, I should imagine that this party of seven was, for the most part, immersed in amatorial troubles, against which they were about to take arms, in the shape of Mrs. Nugent's counsel, "and, by opposing, end them."

Let that be as it may, my turn came at last, and I found myself closeted alone with the fortune-teller. Allow me to say here, that I sat down to the seance—shall we call it so?—thoroughly persuaded in my own mind, that I was about to be egregiously hoaxed—fooled would perhaps be the better word. As a rule I believe my mind has been pretty free from prepossessions of this kind, and where I have felt at all conscious of a tendency to pre-judge, I have always endeavored to set my anticipations aside, and give the words of every medium, grave and thoughtful attention. But here, in the presence of all these odd surroundings, within sound of the voices of these giggling girls, could not repress a smile as I saw Mrs. Nugent take out from some unobserved corner a common, and rather soiled pack of playing cards.

Here in accordance with my usual custom, I stop to make a few notes on the fortune-teller's personal appearance. Mrs. Nugent, is a short, slender little lady, apparently about fifty years of age. Her hair has an iron-grey hue; her eyes are grey, or faded blue; small, and gentle in expression; her face has been a round one, I should say, in years gone by, and even now is scarcely described by the word angular; it is shrunken, pale and wan, and deeply seamed with wrinkles. The entire expression of the countenance, as a whole, is one of mingled weariness and cheeriness, neither, very largely predominating.

Such is the Roxbury prophetess—witch, our forefathers would have called her—at whose bidding I now shuffled and cut that common and soiled pack of cards. There was nothing extraordinary in the cards, excepting their worn appearance. I shuffled them abundantly and cut them into five parcels, which the fortune-teller at once turned over, with the face of the bottom card of each parcel uppermost.

"You cut very good cards. Look here! Look here!" she commenced.

I looked, but saw nothing amazing. "Well now, I don't get you a married man," she said. I said nothing. I was told to shuffle and cut again and did so. Then the cards were turned faces upwards, as before, on the little table between us, and then the little woman exclaimed positively, "Oh, yes, you are a married man." She did not stop to ask me if it was so, but boldly assuming the fact to be so, went on giving a picture—in words—of my wife. Her description of her was very accurate. I began to be astonished.

"You have been married—years now" she said. The time named was correct.

"You came to this country from France, and was married at —" continued Mrs. Nugent. Correct again.

"Almost all your friends are still living in France." Correct. "You are not boarding here but keeping house, and you are four in family, living here together." Correct.

(I am quite taken back by this succession of accurate statements concerning my past life).

"Shuffle and cut them again." I do it. Mrs. Nugent appears to study the cards for three minutes or so attentively, and then says, "You wish something, anything you like, and I'll tell you whether you will get it." I mentally wished accordingly. What I wished I am not going exactly to say, but suffice it to say that my wish was concerning a business affair in which I am now engaged, concerning which I naturally wished for the ending most profitable to myself. More of that by and by.

The cards were again turned faces upwards, and Mrs. Nugent began to read another chapter of my past. "When you left France," she said "there was a fair lady grieved terribly about you. She gave you a ring to keep for her sake."

I confess I felt more amazed than ever. She had indeed recalled one of the best remembered passages in my life.

Mrs. Nugent had, all this time, not even once asked me "Is that true?" or "Isn't he?" or "Haven't you?" or any of those provoking little questions, but as she told me this last bit of history I started with a suddenness which drew from her the following: "I know that's true. I often tell men and women things from these cards which make them a great deal more surprised than you are." I shall not detail here the narratives she told me by way of illustrating this point, inasmuch, as I could not vouch for them if I did.

Now, another shuffle and cut, and this time I get a still larger consignment of personal reminiscences. Troublesome passages in my life, entirely forgotten, were called up vividly to my recollection, and incidents which I do not care to here relate were given to me with an exactness which was to me nothing short of marvellous.

Coming down now to my present circumstances. Mrs. Nugent told me, with thorough fidelity to fact, the general broad facts now encompassing my existence. My little child was described accurately, his exact age given me, my own exact age given (I mean exact in years) the character of my business explained, the men and women with whom my business interests are bound up were catalogued, and all of them plainly indicated in everything but name. I asked if I could get the name of any of them and was told I could not.

And finally, Mrs. Nugent came to the future. This I shall not narrate, because the proof of it lies beyond our ken, and no useful purpose can be served in merely registering prophecies. My friends may perhaps be pleased to have the assurance of Mrs. Nugent that nothing very disastrous awaits me.

But the wish, how did that turn out? The cards were once more shuffled and cut, and then, to my utter and complete bewilderment, Mrs. Nugent coolly proceeded to tell me just what I had wished, not mentioning any names either of persons or places, but otherwise exactly describing the nature of my unuttered desire. "You wished that you might undertake a return journey to France, and there become the owner of a place where you once lived. You will not gain your wish." The wish was correctly stated; as to the chances I have of securing it I think them slender myself.

And then I paid my fee—the ridiculously small one of fifty cents—and was just going to depart, when it suddenly occurred to me to put Mrs. Nugent this question—Do you really say what you do say, by means of these cards, and your system of reading them, or have you some power within yourself, quite apart from these cards? She seemed hardly to understand my idea, and I repeated it in other words too or three times, before she took in its purport. Then she mused a moment or two, and answered, "Well, I don't know, different people do bring different feelings to me. Some men, and some ladies too, come here and I have to tell them right away, that I can't tell them anything. Others make me feel as though I wanted to cry, and I do often cry because I can't help it when such people are here. Now, you make me feel very happy, a

though you brought all good, and pleasant influences with you."

So Mrs. Nugent knows something of influences. Twice during the half hour, I noticed her have a convulsion as it were, of one side of the face, drawing its muscles into curious contortions, and once I ventured to ask, are you troubled with neuralgia? "No," was the reply, "I'm often taken like that for a few minutes, and then it passes off. I don't know what it is."

I learned from her in some additional chat, that she was born at Motteram, in the county of Derbyshire, England, but has lived in this country now for twenty-nine years. I have no doubt some of those quaint articles of furniture are of English origin. I understood her to say, that for sixteen years she had told fortunes. She did it at first, she says, just for the fun, as it were, to only establish herself as a professional, at the urgent solicitation of a large number of persons to whom she had given proof of her gift of prophecy. All of which, I neither ask my reader to believe, or reject, not being able myself to corroborate it.

And now, what conclusions shall I draw from this sitting with the Roxbury fortune-teller? Suppose that Mrs. Nugent had held herself out to be a medium, contrived to entrance herself, and charged me two dollars for telling me, just what she told me in the normal state, with the assistance of a common pack of cards, what should I have thought of them?

I have been looking over my previous articles, and I sincerely think, that no medium on whom I have called, not even excepting Miss Nickerson and Mrs. Wildes, with whom my experiences were certainly, remarkable, has given me so complete a puzzle to solve, as this fortune-teller. Undoubtedly then, if Mrs. Nugent had said all this in a trance and as a professed test medium, I should have believed thoroughly in her claims. But that is the difficulty. She claims nothing of the kind. Is she an unconscious medium? Then, in her case, it would seem that trances and Indian control, are all unnecessary. Some of her accurate revelations of the past might be attributed to mind-reading perhaps, and so might the fact of her telling me what I had wished. But how account for the rest? Among the many interesting incidents of the sitting, I was almost forgetting to say, that in speaking of the future, Mrs. Nugent told me that my little one, would shortly suffer a slight illness. On my return home from Roxbury, I found the prophecy fulfilled. How account for that on the mind-reading or divination theory? In England, Mrs. Nugent's native soil, they still believe largely in witches, and many of the laws concerning them, are still in force, and occasionally enforced. Orthodox Englishmen explain it all, by admitting the marvels and attributing them to His Satanic Majesty. The established Episcopal Church has incorporated in its Litany a supplication for protection against just such women as Mrs. Nugent, and their works, crying out "Good Lord Deliver us" (among other specified horrors,) "from witchcraft." Here in America, a more intelligent and less unsatisfactory theory to account for the puzzle must be found. I shall not try, in these closing lines, to indicate what that theory should be. Meanwhile I beg your pardon, for straying beyond the technical bounds of "The Mediums of Boston", to tell you about a woman who, strikes me, as being a genuine marvel.

DIAGENES.

ENGLISH NOTES.

Two lady mediums, who together possess the power of materializing a spirit form, recently sat with the "Newcastle Society for Investigation." They were handcuffed and chained together before being placed in the cabinet, but the phenomenon occurred as usual. Immediately after the appearance of the form they were found as prepared. Again the form appeared, then retired, carrying with it the handcuffs and chains. At least, a diligent search was made for them without any successful termination.

AT BRIGHTON, ENG., the voice of "John King" has been heard in loud tones, even while the medium was speaking. The spirit band also answered an experimenter who desired to see the relative luminosity of matches and spirit lights, by placing the latter near a box of matches; the test is said to have given great satisfaction to the entire circle, which was sitting under test conditions.

A SITTER at one of the seances at the Spiritual Institution

in London, who had met "Katie King" in Australia, which fact was unbeknown by any in the circle, was recognized and called by name, by "Katie King," and a test of her identity given. He thinks it speaks well for Spiritualism, to be recognized by his friends 16,000 miles from his home, and to be called by his Christian name in the usual manner.

EXPERIMENTS in Spirit Photography now occupies the attention of one of the developing circles at the Spiritual Institution. As yet, the principal form cannot bear the strong magnesium light, but one of the controls of the medium has succeeded in leaving his image on the plate. It is a spirit photograph of the usual kind.

A NEW Spiritual Institution has been opened in one of the most densely populated districts of London; the indications are that it will be of great service to the cause.

THE SPIRITUALIST says,—“The powerful forces, which moves tables and produces raps in the presence of media, are not magnetism and are not electricity, and have not yet been proved to be connected therewith, but appear from their effects to be of another nature.”

AT A seance under test condition, four pieces of paper with patterns drawn upon them, being thrown into the medium's lap, the patterns were cut out, perfectly, in the dark; nor was there any trace in the surrounding paper to indicate where the scissors had entered or how the work had been so neatly performed.

From an English Medium, who has never yet been unconscious, although he gets "good table movements, and strong automatic controls," we have evidence that the activity of his own mind influences in many cases, the manifestations. He cites numerous instances, illustrative of his statement, and in support of his position. In closing he says: "So the lesson I derive from these things is this,—“To take what comes, and let our spirit-friends do what they can in their own way, as they are able under the circumstances.”

SHORT-HAND NOTES.

THE attempt, the other day, to stop a runaway horse on Washington Street by putting a period before it, was not successful.... BARNUM, having nearly put through all the human races, has got down to foot races.... BOSTON languishes for a postmaster. And yet we have a population of 350,000.... LIFE is said to be uncertain, but it isn't half so much so as the appearance of an opera prima donna.... ABOUT the only gold at the State House is the covering of the dome. Most certainly it isn't in the speeches made in the Legislature.... DANCING is a good deal like marriage. The first thing is to take a partner.... CHARLOTTE CUSHMAN is making her twentieth, and Ristori her fourteenth farewell performances.... THE New York hotel proprietors reduce their fare by raising their patrons to the upper stories.... NEXT Wednesday is St. Patrick's day. But other people will have it all the same.... ANYTHING for peace, but cement for the pieces.

SLIPPING UP AND SLIPPING DOWN may be regarded, at the first glance, as different things. But on a close observation it will be found they are substantially the same. If you slip up (and especially these icy times) you go down and with a rush; and, as a rule, if you slip down, you come up. This may be applied equally to business, social life, and morals. Either slip is awkward, and may possibly be disastrous. Any way, once started you are bound to go down plump and flat. Whatever the process you don't like it, of course. Why should you? Slip is a great leveller. It scorns laws, usages, forms, and takes a man square down be he high, low, or medium. Success, seemingly, is a part of slip. No man or woman ever succeeded in life who did not oftener slip than stand erect. He or she, however, took it in good part, struggled on bravely, and made the very loss a gain. Never be discouraged by slips. You may be laughed at, jeered, joked about them but if you are wise and salient you will turn them into stepping-stones to new heights and ventures. Do not expect to get through such a practical world as this without more or less slips. Just get up and go on as though it was a matter of course. Some day, if you are brave and truthful your slips will become the triumphs of your life.

SCIENTIFIC.

PHYSICAL MANIFESTATIONS.

COMMUNICATION FROM A SPIRIT, CONTAINED IN A LETTER TO THE "REVUE SPIRITE" OF PARIS.—TRANSLATED BY EMMA A. WOOD.

THE disintegration of a body supposes the return to the fluidic state of all that assisted in its formation, and as really every thing is drawn from the universal fluid, every thing can return to it. The passage from the fluidic to the material state and from the material to the fluidic can be effected only by the combination of the fluids of the spirit with those that assisted in the formation of the matter.

When matter is composed of fluids, or rather of materials drawn from fluids, it is easier to disintegrate than when it is drawn from other materials, themselves composed of different combinations. The more elementary the matter the easier it is to decompose it, while the more different the sources are from which it is derived, the more difficult it is of division.

The study of the fluids is as difficult for us as the study of chemical combinations is for you. You know how to decompose a body into its different substances and to recombine it, giving it various properties as you add or take away one of these substances. For a chemist the thing is easy, while for him who has not studied, it appears not only difficult but impossible.

Tell an ignorant person that with two different gases he can compose water and quench his thirst; tell him that with these same gases he can also poison himself, should he not know how to mingle them in proper proportions; and these two combinations will be as surprising to him, as that of fluids is for you. With two gases you make a material and palpable thing, and what is more, good or bad at will; we, with two fluids make what you make with two gases—we compose and decompose bodies. The more simple the body to be composed the more easy the process, and when we have to form a more complicated matter we seek (sometimes for long) in the universal fluid, the materials necessary for its composition.

To decompose these same bodies, we accumulate a considerable quantity of molecules similar to those that served for their formation, and we, as it were, steep them therein. A chemist would call it a dissolution. It is no more difficult for us to dissolve a hard body in a fluidic combination, than it is for you to do the same in any liquid, for the reason that we find in the universal fluid all the elements which served in the combination of your liquid. The combination of fluids engenders bodies like the combination of gases; with this difference, that the fluids are innumerable while your gases are very restricted in number.

Question. A coat being composed of different matters, such as wool, cotton, thread and silk, and a very hard body for the buttons, and all these matters having undergone many preparations by the hands of men to reach the state in which we see them, how is it, that disintegration does not destroy all this work. And does it admit of the entire reconstruction of the coat by the spirit?

Answer. Aggregation takes place by inverse law, that is, all the molecules separated by disintegration are instantaneously re-united, and re-compose the object, which is in the condition for a body dissolved in a quantity of liquid, which has been subjected to instantaneous evaporation. The liquid would leave intact every part of the dissolved bodies, which would be re-composed by the simple fact of their separation from the dissolvent.

To comprehend the instantaneous formation of a disintegrated article in all its constituent parts, a knowledge of fluidic laws, which as yet you do not possess, is necessary to you. I say fluidic laws, for want of a better expression to render my thought, and because fluids are combined under certain rules, like earthly bodies, some elementary, others more complicated. Among these last, may be classed the preservation of a body in a fluidic combination without disintegration, which does not mean without transformation.

As two gases combined together are transformed into water without losing their respective properties, and without ceasing to be gases, so matter can also undergo a transformation,

without losing any of its properties, that is, it can pass from one state into another quite different from any that you know without ceasing to be itself.

The transformation of one body into another, (visible or invisible) is effected by the combination of fluids with this same body. All bodies are due to fluidic combinations which by solidifying the elementary molecules, make of them simple bodies susceptible of being combined together to form compound bodies. The hardest bodies are solidified fluids (if I may so express myself). In the universe the essence of all things is fluidic, because every thing has its source in the universal fluid.

Among the laws that govern fluids, some are preservative, others disturbing; some bring together, others disperse; some preserve, others transform. I have told you that the fluids are innumerable; it is the same with the laws by which we can combine them, and when a body is to be composed or decomposed, the elements necessary to its composition or decomposition, are placed at our disposal by the spirits charged with this labor. Their combination then depends on our knowledge, but, as on earth, chemical combinations are formed by men of that profession, so fluidic combinations are formed by capable spirits. Some prepare the materials, others work them.

The instantaneity with which these combinations are effected upsets your human knowledge; but it is not at all surprising to us, the possibility of doing, being according to our elevation. An effort of our will, suffices to render visible to your eyes what is disseminated in space, for the spirit who has attained a certain degree of purification, commands matter, and matter obeys. You have the proof of this, in the movement you impress upon a table. Whether you place your hands upon it, or direct it solely by thought, it obeys your will when it is saturated with your fluid, and that of the spirit you invoke. If then, an incarnate spirit can make a body move by a manifestation of his will, what is there astonishing that a spirit, elevated; compared to you, can compose and decompose this same body. Is not the strength of will and power proportionate to the elevation of the spirit? As on earth a learned man can do things that the ignorant cannot comprehend even while seeing them done, so we can do things that with your present attainments, you cannot comprehend. A. FROMONT.

"DESCENT OF MAN."

A SPIRIT COMMUNICATION THROUGH ALFRED CRIDGE.

[AS PRELIMINARY to this communication I may state that I have not "formed an opinion" on the "Descent of Man" and take no special interest in the subject, being much more concerned with the present and future of the race than with the *Origin* of Man. That part, head "II.," was received with unusual rapidity, and the mechanical control was more marked than is customary with me. There was not time enough for me to form the sentences, and some words were used which I never use in normal writing; nor was the subject under my consideration at all when the writing commenced. A. C.]

IT is very readily proven that the human race must have descended from an inferior but, in some respects, harder stock, on which superior traits have been engrafted. This follows alike from resemblances and differences, when those differences also involve degeneracy.

The hypothesis of an original, arbitrary creation of man *ab initio* is both untenable and absurd, because there was no prior cause adequate to the result, which could only have arisen from growth from an inferior, perhaps rudimental condition. The hypothesis of gradual changes and advancement from a lower to a higher condition is, on the other hand, in striking accordance with all we know of the methods of Nature, and involves not the smallest violence to our reason or to our intuitions, when the latter are purified and cleansed by the light of reason, and not the slaves of impulse; or rather, when impulses are not mistaken for that intuition of which they are, but too often, the counterfeits.

We will not now undertake to unfold the subject in detail but, on the commencement of a new enterprise, it is necessary to examine the ground in a rough way before deciding on location and methods; and we thought it well to commence by exhibiting the relative position of these two hypotheses in regard to our fundamental methods of investigating truth. Hereafter, if practicable, we may enter into some further details tending to show not only that the Darwinian theory of

the "Descent of Man" may be true, but that it must be true and any other hypothesis false.

II. Now one of the pivotal facts pertaining to this subject is that in whatever kingdom of Nature we seek any law of descent, we find there a tendency to make the most of existing conditions, and, as we ascend in the scale of being, to improve those conditions to the greatest practicable extent. Thus we arrive at two factors which, in their combination, present all the force required to account for any amount of upward movement, when combined with a third factor, which is unlimited time, and a fourth—the agency of destructive causes in eliminating inferior specimens (involving "survival of the fittest.")

Multiply these factors by each other, and we have a product which, in its ultimate, accounts not only for man as we find him, but for a much higher specimen of the article than is commonly met with. And we have reason, therefore, to find the principal difficulty not in accounting for the present development of man from a monad, but in ascertaining how it is that, with so many and powerful factors, so little has been accomplished—in conceiving and following up some deteriorating agency, some disintegrating force, which has prevented, postponed, or belittled results which, *a priori*, might have been expected from the factors we have specified. Theologians of the most ultra type, by introducing a most powerful *anti factor* (if we may coin the expression) the devil, have virtually admitted the great influence of the factors we have mentioned, in view of the fact that a diabolical agency, almost almighty in its nature, has been found requisite, in their estimation, to account for the degradation of man. And we confess that, so far as we can yet reach, we find the more difficult part of the matter is not on the supposition that man has ascended from the monad, but in accounting for the fact that the monad did not long ago become much greater than man—that the law of descent from the monad did not produce a greater, instead of a less result than has actually been reached.

We have thought, too, that were the devil, in his various forms, removed from the influence over the sphere of human thought, which he has so long exercised in various direct and indirect forms, perhaps the aforesaid factors would reach a product much nearer a *a priori* expectation than has hitherto proved to be the fact; and that the best mode our theological friends could adopt to account for the existence of evil would be to think less about it—to eliminate from their own and others' mentalities, conceptions which include it as a permanent form of life, physical or spiritual, and recognize the element of progress in its form of survival of the fittest, desire to improve our surroundings, natural selection, &c., as entitled to paramount rule in the affairs of life. Thus they would do away with the reality and activity of that evil for which they are so much troubled to account. The problem of the "Descent of Man" would then be merged in the much larger and more important one of the "Ascent of Man" to a superior and spiritualized condition, in which the day-dreams of an incipient civilization, struggling out of semi-barbaric mists, would disappear before the advanced, because intuitive thought, of the coming era, wherein the problem shall be not so much to trace the man backward to the monad as forward to the angel.

IF these manifestations are "low, puerile, and ludicrous," as an expounder of orthodoxy recently charged, they are not without their use. If they fail to give us a very exalted idea of a future life, they give us not only AN IDEA, but A PROOF of THE FACT, that there is a future life—a fact which the tendency of modern science and philosophy goes far to weaken, if not to extinguish. Theories of the origin of the creation, of the antiquity of the earth, of the spontaneous evolution of life, of the progressive development of the human species, of physical laws which exclude the operation of spiritual laws, are making sad havoc in society, and are insinuating themselves, in no small degree, into the Churches. Is it nothing to have evidence of the existence and activity of a spiritual agency which may act with these laboriously-spun theories, and demonstrate, beyond all doubt, that man lives after his body has perished, and that he lives under laws which are above and paramount to those laws which the materialism of the day represents to be immutable and all-potent?

SPIRIT TEACHINGS.

QUESTION TO THE STROLLING PLAYER. Is there any re-incarnation?

ANSWER. Well, I don't know. I have never been re-incarnated. I have never met anybody that has been re-incarnated, I have found nobody that could prove, he had been re-incarnated, and until either one or the other of these propositions give demonstration to my intelligence, I am inclined to vote 'No.'

Q. Will you give us your views on the Free-love question?

A. Immortal Moses! How shall we descend upon the philosophy so marvellously exposed by its marvellous exponents. Couldn't you find somebody with more brains, more intellect? If I make a hash of it, blame the questioner and not me. I don't profess to be an intellectual steam engine kept to pull a freight train of facts over the track of light for the benefit of your admiring eyes. I will do my best. Light is free, and so is Air. Thought is free and so is Love. I will wager a bushel of 'Spiritual wives' against the heel of an old boot, that there is not a single human being that could chain its mind to any given thing for one hundred consecutive years. I will wager double the former against half the latter—and shouldn't I lose a lot?—that there is not a single human being living that can say "My affections are eternal"—sometimes they are *infernal*. If poor humanity is so very variable what is to be done? Build up fences, or put down paving stones, raise up iron bars, and bring down slavers' whips, and whack the herd through straight? But the herd not being negroes, kick, jump over the fence, run around and yell, and raise up such a devil of a dust, as the world never saw before. Free Love walks upon the scene. Why? Simply because you have sought to mark out grooves to drive mankind along in, when mankind should make its own grooves in harmony with the laws governing its being.

Now, I am by no means an advocate for what you imagine to be sensuality, not the least little bit of it, I couldn't cram the amount of belief I have got on that particular matter on the point of a pin, because it would be too big to hold it, but I am most certainly a believer in the freedom of the love element. As the birds upon the trees sit and chirp on one bough together—alas, they don't set man a good example by changing the next season. As the little kitten, rolling the ball of wool across the floor, grows to kittenish womanhood—alas, she don't set a good example; rule her out. As all the members of the animal family love and court in freedom,—rule them all out; they don't set good examples. Where are we to get an illustration from, sir? I don't know. Thus much we will say: that which is the most powerful will inevitably draw the object which is negative to it; that is true in physics, that is true in every condition of existence, true in the construction of the universe as well as in the fusions of the atoms forming the world, and rest assured that as sure as God made little apples—and I am not quite sure upon that matter—wherever spiritual attraction exists in a state of freedom in humanity, by conditions and laws, that attraction will prevail.

Q. How is it with a flower?

S. P. What flower?

Q. Take a plant, does it serve any better as an example than the kitten?

S. P. Not a bit, because seemingly they are so very promiscuous that we can't take any consideration of them at all. Let me ask one question, and in the answer to it must the so-called philosophy of free love stand or fall—What is the supposed object of human marriage? The consummation of love. What is the actual case? Misery, jealousy, and a brown stone front; result: inharmony, confusion, despair, and the existence of such festering canker-sores beneath the body social, that no wonder that they start out and appear as boils on the surface now and then. Holy Moses! Don't let us go any further.

Thus much individual responsibility comes in: if two men choose to make themselves beasts by getting drunk, the inevitable destruction of their physical organization brings on them a well-merited punishment.

A. It seems so.

S. P. Fact, sir, there's no "seem" about it. If two persons combine to wreck their natures the wreck of their natures is the natural result thereof.

SUBSCRIPTIONS AND ADVERTISING RATES.

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

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NO. I.

REMOVAL. The Office and Editorial Room of the Scientist is now located at 18 Exchange Street, a few doors from State Street.

CRITICISM AND DEVELOPMENT.

At last there are signs of a movement among the Spiritualists of Boston, to have some unity of action in relation to the mediums of this city. If we may credit the reports which have reached us, two small clubs have been organized and developing circles formed. A determination to uphold the best mediums and advance their interests, while devising means whereby those partially developed may be made aware of their deficiency, seems to be a most important element in the objects of these circles. The project of leasing a room, for the purpose of developing mediums, and as headquarters for disseminating information for this purpose, has already been considered feasible, and we look for the best of results, from this private association, actuated with a desire to lift the cause out of the plane of blind credulity, and away from the influence of those bigoted teachers, who would have us believe that the spirit-world alone, can, and do arrange all matters pertaining to Spiritualism—even to the management of a journal in its interests.

It is notable too, that many mediums are aware each, of the deficiencies of the other, and if public criticism is a new thing, it is by no means unwelcome; private opinions justify the inference, and support the inevitable conclusions, that mediumship is far from approaching a state of perfection.

To "sensitive" mediums, criticism may be unpleasant. But be assured that the one who feels it the most keenly, will be the first who will endeavor to rise above its mark. The very desire to improve, will be an aspiration tending to that result. To the honest thinker, intelligent criticism is acceptable. And intelligent criticism is the great want of Spiritualism to-day; it is a most valuable auxiliary to the cause of truth. It will stimulate and re-enforce the genuine and tend to extinguish the counterfeit. Spiritualists should not become so ardently in love with their theories to account for defects, as to so fully blind them to the defects themselves. To assail unwelcome arguments and conclusions with sneers, to ascribe false motives to those who advance them, to attempt a reply in generalities, may be convenient, but is not effective. Flattery will not pass for evidence, nor assertion for argument. Such opposition tends to arouse a feeling of inquiry, but does not end the controversy.

The Scientist, thus far, has met with a larger success than was anticipated by its projectors.

CONDITIONS.

In an article on the Scientist and the Boston Mediums, Common Sense asks:—

"Does the Scientist not know that as much depends on the investigator as upon the medium, and that the former can get nothing unless he is able to come into rapport with the medium and the spirit communicating? The elements of harmony might exist at one time and not at another, and there might be natural congeniality with one and not with another."

We are not ready as yet to deduce any theories from what few facts we have collated; but we do know that an investigator oftentimes can get nothing from one who is supposed to be a medium. It sounds well to talk about "rapport, elements of harmony, natural congeniality &c.," but what do they mean? and who should best be acquainted with these conditions, Spiritualists or investigators? Should not a medium be able to determine whether an investigator was in "rapport" or was "naturally congenial," before he had paid his money, and received nothing in return but error and false impressions concerning great truths? These are the facts which should occupy our attention.

Spiritualists know that there are disturbing elements in mediumistic manifestations; in place of experimenting and endeavoring to discover wherein the evil exists, they are prone to suspect investigators, denounce skeptics, and satisfy their own doubts by an abundant amount of faith in the intentions of the spirit-world. "The elements of harmony exist at one time, and not at another," but what are those elements; when are they present, and when are they absent? There was a man who didn't believe one-half of the Bible, but he couldn't tell which half. There must be elements of harmony in the medium as well as the investigator; and are more frequently dissipated by the former than the latter. The experience of many mediums will endorse this statement.

The medium could not control these conditions, and should not be blamed for a single failure.—*Common Sense.*

Mediumship exists in accordance with natural law can it be cultivated or improved—or in our technical terms developed into higher conditions? Most assuredly it can. Therefore are we wrong in assuming that it exists in different degrees, and that while some are well developed mediums, and not easily affected by the condition of the investigators, others are poorly or wrongly developed and therefore affected by any unfavorable circumstance?

Is it unfair to assume that the science is mathematically exact;—given the same conditions and the same results will follow? Can we not discover the disturbing elements? The blame in the matter rests on each and every Spiritualist who does not do his or her best, to arrive at some honest solution, more definite than any we have at present.

One feature of the articles of the Scientist critic we cordially commend. There are a large number of persons professing to be mediums and clairvoyants who are not. They are simply imposters, and such swindlers should be exposed. There are some of this class in San Francisco, as in every other large city, and it would be well if people could be informed of their true character, but it is difficult to give such information without at the same time bringing into disrepute the cause these charlatans assume to represent.—*Common Sense.*

Well, if exposing these charlatans will bring the cause into greater disrepute than they have brought it, and are bringing it, let the cause go into disrepute for a short time, and take a vacation. And while there it had better go under medical treatment; public opinion of Spiritualists should officiate as the surgeon, and with the sharp knife of exposure, cut sure and deep into the system to remove these festering, ulcerous, cancers. It isn't a dangerous case; the neighbors will send in gentle restoratives; the patient will soon be convalescent and

better than ever able to receive visitors; and perhaps in time its strength will excite the wonder of the nations instead of their contempt.

DISORGANIZATION AMONG AMERICAN SPIRITUALISTS.

In America the Spiritual movement is at the present time in a disturbed, unhappy state, partly in consequence of two notorious mediums, who were condemned as unreliable in England, having successfully imposed upon some honorable people, and partly in consequence of some attacks made upon Spiritualism by a Dr. Beard, of New York, to whose utterances the daily papers there have given wide publicity. Orators from the United States, who have visited this country, have told us of eleven millions of Spiritualists who form one third of the total population of their native land, consequently, in the middle of the present depression, it is natural to ask what those alleged eleven millions of believers are doing to ward off the attacks of the enemy. Surely there is no lack of strength; for one-third of the population, by all voting together in opposition to the divided votes of the remaining two-thirds, could take the entire government of the nation into their hands, and command nearly every seat in the Congress at Washington. Madame Blavatsky, a most energetic Russian lady, now in the United States, has been fighting Dr. Beard most vigorously, and has certainly come off best from the encounter; but in an article in the Spiritual Scientist she piteously asks where all the millions of the American Spiritualists are, and why they are doing nothing in the middle of the present crisis. In Boston, the headquarters of the Spiritualists of the United States, there are internal divisions, and people of education and culture, have not banded together in such a way as to be able to give public expression to their views; consequently in Boston, and, indeed throughout the States, the uneducated portion of our body is that whose utterances are attracting the greatest share of public attention, and this is certainly not to the advantage of the movement. Mr. R. Cooper who is now in Boston, says that there is a great falling off in the attendance at Spiritualistic Sunday meetings in that town; although a much smaller hall is now used than formerly, it is not half filled. He adds: "The more respectable, well-to-do Spiritualists hold aloof altogether, preferring not to identify themselves with the movement in its present transitional state." Thus it will be seen that in consequence of the most intelligent people keeping aloof, and the most uneducated being split up into small societies having no influence, Spiritualism in America, is at present a rope of sand, so far as united action and power to resist attacks from outside are concerned. The championship of the interests of the cause in times of difficulty thus falls upon two or three heroic individuals, and a lady has been obliged single-handed, to do work which it was the duty of the whole movement to undertake. In England, the banding together of educated and non-quarrelsome Spiritualists has proved eminently successful; it has given a strength to the movement which it never possessed before, and it has given the members the power of appointing by vote those representatives in whom they have confidence, and who can command the respect of the outside public. Our brethren in America should do likewise, and form a National Organization. As Mr. Paul said at Marylebone, there is nothing good or bad in organization itself, its function merely being to give strength, so that if organization in Spiritualism is bad, Spiritualism must be bad also; the evil cannot lie in the circumstance of individuals deciding in favor of union instead of disintegration. No doubt the eleven millions of American Spiritualists exist

only as a brilliant figure of rhetoric. Nevertheless, the number of American Spiritualists is much greater than the number of Spiritualists in England, yet in this country the movement is probably strongest, in consequence of educated Spiritualists having resolved to pull together in amity and good will. That the whole of our body is not as yet working in unanimity, is not the fault of those of us who have raised the cry of anti-dissension, and invited all, high and low, to work unitedly on terms of equality, under a constitutional system resting upon vote by ballot.—*London Spiritualist.*

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Postage on The Spiritual Scientist will be prepaid by The Scientist Publishing Company. The yearly subscription rate will be two dollars and fifty cents.

To any one sending us FIVE names for one year, we will send The Scientist in a separate wrapper to each person, and also one to the getter-up of the club.

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

EDITORIAL PARAGRAPHS.

IT IS HINTED that certain members of the Young Men's Christian Association are actively at work in devising plans whereby the cause of Spiritualism may be injured in this city. It is said that their intentions are, to visit mediums and expose their manifestations. We wish them "God-speed" in their work, and hope they will strike first at the acknowledged and accepted frauds. It is in this line they will have the most success; with genuine mediumship to deal with, we have no fear of the result. There has been a time when "those who came to scoff remained to pray."

TO A CORRESPONDENT who sends us a little paragraph, calling himself "friend," we would say. We have no idea whether it was intended for us or not, we noticed the article, but we are not on the look-out for "cheap talk," and anonymous at that. In our opinion the editor himself is a walking representation of our conception of the word he uses, and the contents of his paper, are a living evidence of his condition. We are prepared to substantiate all we say, and the next time you write do us do us the favor to say so.

BROTHER TALMAGE is very amusing sometimes; but when he says the only spiritual manifestations he ever got came from too much hot mince pie, he goes no deeper than the upper crust. Why, Brother Talmage, this thing has puzzled hundreds of eminent scientists and thousands of ordinary people quite as able and thoughtful as you; and in view of that rather important fact mere denunciation hardly answers the purpose. Anybody can condemn—it is the cheapest of all preaching, and any curb-stone philosopher can do it as well as you. We suppose Spiritualism is wrong; but prove it first, Brother Talmage, and then go on with your denunciation. Probably you never investigated the matter sufficiently to know a medium from a hole in the wall—that, in your view, would be superfluous, not to say wicked. But you ought to consider that there are many thousands of people, perhaps a majority of them intelligent, reasoning persons, who have firm convictions in behalf of this great mistake; and do you suppose your anathema can answer the purpose in their minds that the proof certainly would? Go to, Brother Talmage! Enter into this thing in a reasonable way. Show conclusively that Spiritualism is all wrong, and thereby save many souls. Rhetoric is of no good unless it is backed by facts to some extent. These foolish Spiritualists are anxious to know the exact truth, and you may be their Moses. Explain things, Brother Talmage, and talk less with that mouth.—*Rochester Democrat.*

HISTORICAL AND PHILOSOPHICAL

SOME THINGS I HAVE SEEN AND HEARD.

BY THOMAS W. SILLOWAY, A. M.

NO. I.

I HAVE now, for a period of twenty years, been an observer of the phenomena of Spiritualism; residing in Boston all the time, and so situated as to have ample facilities for investigation, few persons have been more favorably conditioned for a like work than myself. There has been presented much to wonder at, believe in, and admire; and a vast amount of fraud, deception, and mistake. In turn—like all investigators—I have been amused and inexpressibly entertained, and anon disgusted and indignant. With this experience there has appeared in the columns of the Scientist articles in which I attempted to show that the great underlying dogmas of Spiritualism are reasonable and scriptural, and I am now inclined to prepare a few articles relating to some of my experiences during these—twenty years. Only such cases, of many, will be selected as are of especial merit. The names of mediums will be withheld, save the initials. It is not my purpose to so much as *appear* to favor particular ones, and much less to advertise their work. I confess I should enjoy a different course, for some mediums I would definitely commend, but for the reasons named forbear. The statements I am to make will be impartial. I have not been known or identified as a Spiritualist, and have simply considered myself an investigator of these, as I would be of any phenomena; believing it well to

"Seize upon truth wherever found,
On heathen or on Christian ground."

and also more especially to fulfil the good scripture injunction which advises that we "Prove all things, and hold fast that which is good," never fearing that violence would be done to any opinion worthy of being entertained as a result, after the experience and observation my faith in the Christian religion as before held; and my reverence for the sacred scriptures have not been in the least interfered with nor disturbed, but the reverse. I see nothing, as yet, in Modern Spiritualism not taught and supported by scripture, and without a strained interpretation at that; nor scarcely anything that is not directly entertained as sound doctrine and good sentiment by the entire church—Protestant and Roman Catholic; not always publicly admitted, but believed and entertained, and constantly producing its fruit. I speak now of the dogmas of Spiritualism itself. That is, the great doctrine of the existence of spirits, their presence and ability to not only be interested in the affairs of mortals, but to more or less influence them, and under certain conditions to make their interest and presence known. There are a thousand theories, and things said and done by so called mediums for which Spiritualism should not be held responsible. It has its "hangers-on," its hypocrites, its believers with easily excited temperaments, its inordinate enthusiasts, and a host of extremists with doctrines and sentiments we blush to think of and will not name. Every machine has its quota of friction, and we must not forget—although as patrons of the Christian religion we regret to be compelled to own it,—that conditions similar existed in the Christian Church at a day comparatively late in its history, when the chief of the apostles, aware that injudicious ones were injuring the cause, crucifying the Master afresh, and putting him to an open shame, wrote them, "My brethren, these things ought not so to be."

This much by the way of introduction, and explanation. I proceed now with my narration. In the year 1856, I was invited by Professor Ranny, then a public teacher of Phonography in this city, to attend a seance with him, at a private house on Allston street. I was at the time, not well acquainted with the Professor, only as we had met at the table &c, of the hotel at which we boarded. He, I believe knew nothing of my family connections, nor history, nor the place of my birth, nor did I of his. The family where the seance was to be held, was one I had never heard of, and never even to this day so much as knew their name, nor that of the medium employed. I knew not a person in the room but Prof. Ranny, nor did one know me. We assembled in the usual manner, in a parlor, some ten or twelve persons being present. The

first manifestation was by ordinary raps on the table, about which we were seated. The process was very tedious. The letters of the alphabet was slowly pronounced by the medium,—not entranced,—and on calling the right one, came three raps. The party would at such times note the letter, and when all was done, a profusion of raps so signified. It was next the work of the party, each of whom had put down the letters, to decipher, and arrange into words. Suffice it to say, it was a message for one of the ladies, and purported to be from a deceased daughter. She declared it to be satisfactory, in all respects. This done, there came a subdued knocking or rapping, as one might lightly strike with a full length, common lead pencil; not as before on the table, but on the casing of the window. We all arose, went to the place, passed through the same tedious process of lettering as before, using I think a full half hour in the work. On deciphering this, and arranging, it proved to be for me, and was a message from my brother who had not long before died of yellow fever at Port au Prince. The entire name was given, a full statement of the fact of his sickness and death, how, and where he was buried, and many other items of family interest; stating that he had been thus particular in detail, for the comfort of our mother, who had always, from the scanty news we had of his death, been solicitous to know if he had received proper nursing, medical treatment, burial, &c. I was compelled to feel, and admit, that "there was something in it," and from that moment was less inclined to call Spiritualism a humbug, or its investigators and believers a set of fanatics.

My experience is, and has been, that any person who has been even as successful as I was then, is not inclined to longer cavil and denounce. It is the person who has not received messages, or oftener—yet, him who has not investigated at all, and prides himself in the fact, that he has never been foolish enough for that, who is loudest in denunciation. When I see or hear one, thus tirading and denouncing, I say as the convictions of my heart; as the results of my experience, that such an one knows better than he talks, and for reasons of his own prefers to take that side of the question, or else he knows not whereof he affirms. He is a blind guide, leading the blind. No honest seeker after truth, who has once been fully successful in the reception of a message, ever goes back. There are thousands who regret they are not able to get more than they do; there are many who are less fortunate; they seek and do not find. I will not now delay and recite reasons for this condition, but there are many like the classes named, who are not ready to endorse the sentiment. Once successful and there is an end to cavil, or denunciation, church, or creed, notwithstanding, devout Catholic and sincere free Protestant, alike bend reverently before the presence of what appears to them to be, a genuine message from a departed friend. It is at once conviction and fact. In this experience of years, many has been the instance, where wife, or husband, or child, has passed on, and in their deep grief survivors have sought relief and found none, for often the church, to its communicants even, has had but little consolation to give. I think now of a case that well illustrates.

Not four weeks ago, on one of the cold and stormy Sunday nights, I ventured out to attend a seance at the rooms of Mrs. L., a medium at the West End. I found there but one man, a stranger, and when the medium informed us that as there were but two present, we would not hold the meeting, glancing at the stranger, I observed his countenance fell, and as a cloud comes over the sun on an April day, shading for a moment all, so his spirit was shadowed, and pity for him came over me. I could not forbear, but said "perhaps this gentleman has come from a distance, and will be disappointed, had we not better remain." The medium so thought, and kindly consented. She became entranced, and the first message was for him. It was from a beloved wife, but four weeks passed on. She left six children. I only take time to say, she gave her name, and that of her babe, and also that of the lady now caring for the children, and keeping their home. She spoke of the three children at home in their beds; of the other three as being at a Sunday School concert. Much comfort and consolation in the way of advice and evidence of the fact of her spirit presence was given, and assurances of another interview soon, and all the time, of her consent and near presence, and watchfulness, and love. At the close of the communication, which was full and long, he informed me that so far as he could know, all was

fact, and satisfying in the extreme. He was a member of a Baptist church, was distracted by his great loss, and had tried in vain to be reconciled, but said he, "Oh how hollow has been all I have received from either pastor or friends."

He had that night, for the second time in his life, ventured to think favorably of Spiritualism, and sought outside of his church for his intensely desired relief. He had early in the evening carried the three eldest children to their church and left them, and alone had come here—miles intervening—not inclined to name to any one why or whither he went. He was in deep grief when he came, which by the interview had been subdued and he was overjoyed at the thought of again, and soon, being favored and blessed as he had been that night. On the same Sabbath day one of the most distinguished of all the Baptist preachers of Boston, had preached a discourse in Tremont Temple, to three thousand persons aiming as best he could to convince the people that Spiritualism is false; a delusion; unsatisfactory to its observers, but that his church and theology was right beyond question or doubt, infallible as the opinion of the Pope, "a savor of life unto life," an all in all, and that he who would once drink of that water would not be likely to thirst again. How little he probably knew of the subject he had treated or the facts he had assumed. As I went home, musing by the way, looking on one picture and then on the other, the interrogation forced itself upon me: "Why the tirade? Why when the mourner asks for bread is given a stone? why when for a fish is a serpent returned? The only response that came was, "Blindness in part hath happened unto Israel." The poor, disconsolate, and stricken one, who has sought consolation and found it not, is the one who, in spite of theology, or church, or minister, wanders yet, and by and by when from a higher source rest comes he thanks God for the better covenant on better promises established. He who is not troubled, but who, with popularity and unusually favorable surroundings about him, may for the time cavil, and denounce, and tirade, thereby taking for others "their part out of the book of life;" but a change comes at length. The clouds lift and float away. There are first that shall be last, and there are last that shall be first.

"In the stone that waits the turning
Of some curious hand, from sight
Firey atoms may be burning,
That would fill the world with light."

MEDIUMS AND MEDIUMSHIP.

AN EXPERIENCE WITH "DEMONS" OR "DARK SPIRITS."

THOMAS R. Hazard, who has had more than fifteen years' experience in Spiritualism, in an essay on "Mediums and Mediumship," narrates his experience with "demons" or "dark spirits," at a circle of which he was a member. First, the circle broke up the seance, when they found these spirits had gained possession of the medium. Then, they had recourse to exorcism. The spirits were commanded in the name of God to depart, which they did. A command in the name of Christ was equally effective. At length, on one of these occasions, a member of the circle, we are told, "bade every devil of them depart in the name of the devil, and depart they did full as promptly as before."

Mr Hazard continues:—"I was now satisfied of that which I had before began to suspect—that it was not the particular name used that drove away the 'evil spirits,' but the amount of our own will that was embodied, as it were, in the name that produced the effects. Even this pleasing thought, however, was soon dissipated; for our enemies soon rallied, and concentrated their spiritual forces in the spirit-body of a very vicious and positive man when on earth—known to some of the circle—who took possession of the medium, and defiantly boasted that we could not cast him out, either by the 'name of God, Jesus, or the devil,' nor could any of us, or all combined, throw sufficient will-force into the medium's mind to dislodge him.

"And now for a new phase of the 'devil' theory which these experiences prepared us to receive. Our spirit friends had told us that those spirits that we had been taught to regard as 'fiends or devils,' are simply spirits less developed than some others, but still destined, in the Heavenly Father's good time, to enter into rest and joy; and that their return to earth in the way they did, was in accordance with the laws of spirit-being and unfoldment, and that, instead of chiding and driving them away, we ought always to treat them kindly, as by so doing,

we would greatly assist them to develop out of their dark state, and, at the same time, benefit ourselves. This was too transcendental a doctrine for even nominal orthodox Christians—as some of us were at that time—to readily receive; but at length, other means having failed, we determined to try the experiment, and, at the next greeting of our un-friends, we all put on a grave look, and answered their customary taunting expletives, in as kindly a tone as we could command. At this the medium paused; and holding the pencil quietly in his hand, inclined his head one side, very much as we have seen a pig do under an apple tree, when his attention has been aroused by a doubtful sound that indicated the approach of something unusual, the exact nature of which, and whether friendly or otherwise, he was not fully assured of. The spirit in control, however, in thus reading our minds, seemed to detect the exact nature of the experiment we were trying to come over him, and soon commenced railing very much in the same strain, though not so decidedly rancorous as before. We persevered, however, in our course through several sittings, until we arrived at a state of mind consonant to the external manner we had assumed, and not only spoke kindly to the poor undeveloped spirits, but from the bottom of our hearts felt so. This won for us the victory; and from that time we were not only relieved of all annoyance, but it became a most pleasing duty—to some of us at least—to commune with the poor dark 'spirits in prison,' and by our counsel and sympathy help them to progress out of their low and unhappy state.

"The change was marvellous indeed. Ranting, profane 'spirits of the damned,' that but a short time before came to annoy and abuse us, when they looked into our hearts and minds, and saw that they were truly full of sympathy and kindly feeling toward them, and that we were sincerely desirous to assist them—forgot all their former animosity, and became as gentle and tractable as little children in their intercourse with us, and literally they who once came to scoff, now remained to pray. From that day I have never experienced trouble through any mediums from 'dark spirits,' but, on the contrary, have always encouraged their coming, believing that I might in this way be made an instrument to do good and help to elevate them on their plane of being, just as I must ever be dependent on those in advance of myself to assist me to rise on mine. Many have been the tokens of gratitude that have been borne me, from the other world, for the sympathy and encouragement I have thus extended to poor despairing souls in the other life, and among the most grateful of these, has been the railing and vindictive spirit that we had not will-power enough to subdue or expel from the medium.

"From such, and other experiences, I learned that many souls, when launched into the spirit condition, find themselves through the false conceptions of the future state that they have imbibed in earth life, very much like a ship at sea, without chart or compass, that has lost its reckoning; nor can they find any way to advance until they return again to the earth-sphere, and through some mediumistic source acquire light and strength to begin anew their voyage of progression in the spirit-life. Nor is there probably a soul, either on earth or in the spirit-world, so utterly depraved as not to be amendable to the laws of kindness and love, such as Jesus taught and practised, if these can be extended in such a way as to leave no doubt on the intended recipient's mind of their genuineness.

KEY TO EGYPTIAN ASTRONOMY.

PROFESSOR MITCHELL, in his lectures on astronomy, stated that he had not long since met, in the city of St. Louis, Missouri, a man of great scientific attainments who, for forty years, had been engaged in Egypt deciphering the hieroglyphics of the ancients. This gentleman had stated to him that he had lately unravelled the inscriptions upon the coffin of a mummy, now in the British Museum, and that, by the aid of previous observation, he had discovered the key to all the astronomical knowledge of the Egyptians. The zodiac, with the exact position of the planets, was delineated on the coffin, and the date to which they pointed was the autumnal equinox in the year 1723 before Christ, or nearly 3,600 years ago. Prof. Mitchell employed his assistants to ascertain the exact position of the heavenly bodies belonging to our solar system on the equinox of that year (1722 B. C.), and send him a correct diagram of them, without having communicated his object in doing so. In compliance with this the calculations were made: and to his astonishment, on comparing the result with the statements of his scientific friend already referred to, it was found that, on the 7th of October, 1722 B. C., the moon and planets had occupied the exact position in the heavens marked upon the coffin in the British Museum.

ELECTRICITY IN THE BODY.

STATEMENTS are sometimes made that electricity is given out from the hands and other parts of the human body, but the experiments of Mr. Varley and others, with exquisitely delicate apparatus, would warrant an inference that this is not the case; there is, however, plenty of electricity at work inside the body, in closed circuits in the nerves and muscles, and the presence of these extremely feeble currents, is made evident by the same apparatus which shows that none is thrown off to an appreciable extent from the body itself. When friction is applied to the outside of the body, electrical phenomena are sometimes produced, on the same principle that electricity is obtained from a frictional electrical machine; for instance, very dry hair often becomes electrical by the friction against it of the teeth of an india rubber comb. Sometimes, when the skin is dry, and a flannel shirt or other large garment is rapidly pulled off it, the friction will produce electrical disturbance; and in cold and very dry atmospheres the friction of the boots against a dry carpet will generate so much electricity that the gas can be lit by a spark from the finger held near the gas-jet. These facts are due simply to friction, and the most powerful electrical apparatus in the world, such as will kill an ox with a single spark, will not move a table a single inch under those conditions which cause tables to move at spirit circles.

In a course of lectures, recently delivered at the Royal Institution, Dr. J. H. Gladstone explained that weak currents of electricity are often present where they are least suspected; for instance, if a silver fork be held in one hand, and a finger of the other hand should touch the steel part of the knife which it holds, two dissimilar metals are connected by the intervening human body; consequently, directly the knife and fork are plunged into any liquid which acts chemically, a weak electrical current is produced, which flows through the body. Thus, when the knife and fork are plunged into a beef steak, the gravy of the steak acts feebly upon the iron of the knife, so a weak electrical current is produced which flows through the body of the eater. To show that this was actually the case, Dr. Gladstone connected a knife and fork with a reflecting galvanometer by means of wires, then when he plunged them into a beef steak, the weak electrical current produced deflected the needle of the galvanometer, so that the reflected circle of light thrown by the mirror was seen to travel for a yard or two along the white screen in the theatre of the Royal Institution. Thus, the effects of the electrical current generated by the knife and fork and beef steak were made visible to the large body of listeners.

A CLAIRVOYANT DREAM.

A RECENT writer narrates the following significant dream relative to the Dr. Parkman murder, and which in all its unpleasant details was dreamed twice over: Dr. Webster, professor of chemistry in Harvard College, was convicted of the murder of his acquaintance—we can hardly say his friend—Dr. Parkman. A lady well known in the literary world, and then residing in London, had, some years previously, paid a long visit to the United States, during which she became intimately acquainted with Dr. Webster, who showed her much kindness and attention. After her return to England she continued to correspond with his family; and one day in the early autumn of 1848, a gentleman, related to Dr. Parkman, called upon her with an introduction from Prof. Webster. On that night she went to bed at her usual hour, but soon experienced a horrible dream. She fancied that she was being urged by Dr. Webster to assist him in concealing a set of human bones in a wooden box, and she distinctly recollected that there was a thigh bone, which, after failing to break it into pieces, they vainly attempted to insert, but it was too long. While they were trying to hide the box, as she fancied, under her bed, she awoke in a state of horror and cold perspiration. She instantly struck a light, and tried to dispel the recollection of her horrible vision by reading. After a lapse of two hours, during which she determinedly fixed her attention on the book, she put out the lights and soon fell asleep. The same literal dream recurred, after which she did not dare—although a woman of singular moral and physical courage—to attempt to sleep any more that night. Nothing more at the time was thought of these dreams, but shortly afterward the news reached England that Dr. Parkman was missing;

that the last time he was seen alive he was entering the college gates; and that the janitor was suspected of having murdered him. On the writer mentioning this to the lady, she at once exclaimed, "Oh, my dreams! Dr. Webster must be the murderer!" The next mail but one brought the news that the true murderer had been detected; and at the very time when the lady's dream occurred, Dr. Webster must have been actually struggling to get the bones—the flesh having been previously burned—into a wooden box such as she had seen; and that after attempting in vain to break the thigh-bones, he had hidden them elsewhere.

THE SILENT GRAVE! A phrase trite and hackneyed but always full of terrible significance to the bereaved. Standing in the presence of the dread mystery of death, that fact of silence receives fresh emphasis, and it is then that the aching heart yearns for the slightest sign of recognition which shall testify of life beyond the veil. In that moment of supreme darkness even the faith of religious conviction fails to penetrate the gloom, and the faintest supposed evidence which comes to the mortal senses of continued, conscious existence is clutched and embraced by the eager mourner. In this hungry desire lies the strength and propagating power of modern Spiritualism, the progress of which is scarcely retarded by the absurdities and impositions with which it is incrustated and hampered.—*Exchange.*

NOTES AND NOTICES.

A COPY of the *Spiritual Scientist* will be sent to any address in the United States for twelve months, on pre-payment of two dollars and a half. As it is highly desirable that copies should be distributed gratuitously in quarters where they are likely to have a beneficial effect, donations to that purpose will be thankfully accepted.

FRIENDS in the various parts of the country will oblige the editor by forwarding to him newspapers issued in their respective localities that may happen to contain any matter likely to prove interesting to Spiritualists, or in which statements may have appeared of an incorrect character—a very common occurrence—regarding Spiritualism. The paragraphs to which attention is called should be marked to save trouble.

THE "Science of Spiritualism," in pamphlet form, is now ready and for sale at this office. Single copies are sold at five cents each; and fifty or more at three cents each.

JOHN A. ANDREW HALL. Mrs. S. A. Floyd, lectures under control Sunday afternoon and evening at John A. Andrew Hall, corner of Chauncy and Essex streets.

CHILDRENS PROGRESSIVE LYCEUM, meets every Sunday forenoon at Rochester Hall, 554 Washington Street. The public are cordially invited. Visitors will find the exercises interesting and entertaining in their nature.

THE Twenty-seventh Anniversary of Modern Spiritualism, March 31, 1875, will be observed by the Lyceum, at Rochester Hall, 554 Washington Street. Morning, Conference of Mediums; afternoon, Children's Festival, to which all children of Spiritualists and Liberals are invited; evening, Lecture by J. J. Morse, to conclude with dancing from 9 until 12.

THE PEOPLE'S SPIRITUAL MEETING; every Sunday at 2 1-2 and 7 1-2, P. M., at Investigator Hall, Paine Memorial Building, Appleton Street, near Tremont. Seats free.

BOSTON SPIRITUALISTS UNION, hold meetings, on Sunday evenings; exercises of a varied character. Trance addresses, on questions proposed for consideration, &c. At Rochester Hall 554 Washington Street.

THE BRITISH National Association of Spiritualists have added Common Sense, of San Francisco to the list of periodicals ordered by them for their instruction. We congratulate our able contemporary on this complimentary notice; it is worthy of the honor conferred.

THE SUBJECT of the article by Diogenes this week is in our opinion an Impressional Clairvoyant. Receiving the report some days ago, we have sent numerous other persons to test the powers of this lady, as described by him, and in every case it has produced similar results. She seems entirely ignorant of the nature of her endowments but others familiar with the signs will have no difficulty in designating her as above.

J. J. Morse is at Bangor Maine during the month of March. He can be addressed, care of H. B. Maynard, 57 Centre Street.

The "Electric Physician," by Emma Hardinge Britten for sale at this office.

TO INVESTIGATORS.

ABOUT MEDIUMS.

Many who give their attention to Spiritualism for the first time frequently ask, "Why is a medium necessary to communicate with the spirit world?" If my mother or child in spirit-life desires to communicate with me, why do they not do so direct? Remember you are on one plane of existence, while they are on another of a very different grade. If you yourself desire to do a thing, you must use the necessary instrumentalities to effect it. You must be provided with a spade to dig, a pen to write, or a vessel to hold water. You have legs to walk, hands to work, and vocal organs wherewith to speak. But these agencies have no power in themselves. All power resides in the spirit within the organism, the parts of which it simply uses as so many tools to effect its manifold purposes. The connecting link between spirit and material structures is the nerve fluid and other finer elements, which are impalpable to our senses. Now to the spirit these ethereal fluids are as real as flesh and blood and bricks and stones are to us who are in the body. Some persons give off from their bodies a superabundance of this nerve fluid, of such a kind that those in the spirit world can attach themselves to it, and thus bring themselves into relation with the world of matter. Some mediums give off a fluid that enables the spirits to move heavy objects and make sounds or raps. Other mediums give the spirits power to materialize themselves from the vital elements derived from the medium's body. A class of mediums can be put into the trance state, and the spirits can speak through them in the same way as a mesmerist operates on his subject. Spirits can also move the hands of some to write; others get impressions. All are mediums of some sort, and by forming a spirit-circle these gifts may be cultivated.

Simple instructions for conducting the spirit-circle may be found on another page but the most important thing to observe is a proper attitude of mind on the part of the investigator. Mrs. Tappan, in one of her inspirational orations has said: "The true key to spiritual investigation is sincerity, candor, a willingness to receive the truth; no simple probing or penetrating inquisitiveness will answer, no curiosity that seeks for mere mental sensation, nothing that seeks to augment the individual opinion upon any individual subject. You should go about this investigation with the mind free from influence upon this subject. Let it be as free as the air, as clear as water, as transparent also as light and life; and then each minute vibration of the spiritual world may reach you: whether it be upon your own mind or upon the mind of another, you will be able distinctly and positively to determine."

AT THE CIRCLE.

As hand in hand we sit and sing,
Magnetic currents run
Twixt Heaven and Earth to make the ring
That wedds two worlds in one.

GERALD MASSEY.

WHERE ARE THE DEAD?

Yes, friend, where are they? Where are those loved and dear ones who have passed from your mortal sight? You alone perhaps knew how hard and bitter the parting was, with hardly a gleam of hope to bring comfort to your sorrowing heart. You know how doubtful it seemed when and where you would meet that loved one again. "Where are they?" is ever the burden of your cry, but it has met with no response.—"Where are they?" Why with

you still; cheering and guiding you through the path of life though you know it not. Mother, thy child is still living, in a brighter and fairer sphere. Widow, he who was thy life's joy here is still watching over you, still loving you, and caring for you.

Father, mother, sister, brother, husband wife—the dead are not dead. They are but living in another condition of life. They can under certain conditions communicate with you, and assure you of their continued love and care. Hark! their voices are speaking to you through the gloom and sorrow of your heart's night, bidding you weep no more, but to rejoice in the truth which has brought comfort and joy to millions of people all over the globe. Spirit-communion is no fiction, but a glorious fact, revealing the blessedness of the life beyond.

A WORD TO INQUIRERS.

"Is there another state of existence beyond the present? Do those we call dead still live?" are questions which occur at some time or another to all in every condition of life. To the educated and the ignorant—the happy and the wretched—rich and poor—high and low, the change which men call death, comes and removes some one from their midst, leaving those who are thus bereft in the deepest sorrow. To many the dead are indeed dead. They neither know when and how they will meet the departed one again; nor what the state is in which they now exist, if there is even a continued existence, of which they are not sure. Which one of us has not lost some loved one—a father, mother, sister, brother, husband or wife; and which one of us has not wished for some intelligence of the departed one? Yet many would be surprised if told that such is possible, and that the so-called dead are living in a world of their own—and still possess their individual loves and affections for those they have left behind. The method of communication will be found described in another column.

REST FOR THE WEARY.

No mortal lives who does not yearn for the spiritual; who losing a friend, does not long for some positive evidence of immortality and the reappearing. What beseeching at the gates of heaven!

In the effort to supply the fainting pilgrims, the popular church digs up old dead roots from Judean dirt for food. They give a serpent for a fish. Hence almost everybody is sick—wrecked in hope—bewildered in darkness.

But there is a rest. At the inspirational founts of pure Spiritualism is rest for the weary. They who have felt the magnetic currents of spirit-life coursing in body and mind, drinking deep at the springs of God do enter into rest. And what a rest! How unspeakable—how ineffable—how full of glory, is this rest of soul!

SPIRITUALISM TRUE.

How do we prove this? You enter any court of justice to take human evidence, to assemble a certain number of witnesses, three of whom shall be acknowledged as wholly unreliable—wholly untruthful; you examine these separately, and despite their unreliability, they shall each separately confirm each other's statements; and this is evidence which no court of civilization can reject—evidence which for hundreds of years has been accepted as testimony in all courts of judicature. Now enlarge upon your position; let your three witnesses be truthful; the fact that they

shall confirm each other is no additional weight—none at all. It is deemed by the keenest analyst of human nature impossible that three persons separate from each other shall represent the same circumstances exactly, unless those circumstances have a common origin in truth, no matter whether the witnesses be reliable or not. But double the number of witnesses treble it, multiply it by hundreds, by thousands, by millions—remove your witnesses to every part of the world, separate them by oceans and continents and spaces of time that it is possible to bridge over; and when, instead of three millions, you have three times told three millions of persons, each testifying to the same general points of faith, that is authority which we think we are justified in presenting to you and it is upon such authority Spiritualism rests.

EMMA HARDINGE.

TO FORM A SPIRIT CIRCLE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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CONTENTS.

- I.—Spiritual Gifts.
- II.—Inspiration and Mediumship.
- III.—Faith.
- IV.—Gift of Healing.
- V.—Working of Miracles.
- VI.—Physical Manifestations.
- VII.—Prophecy.
- VIII.—Discerning of Spirits.
- IX.—Apparitions.
- X.—Divers kinds of Tongues.
- XI.—Try the Spirits.
- XII.—Conditions must be regarded.
- XIII.—The use of humble means.
- XIV.—Angels were once mortals.
- XV.—Spirits in Prison.
- XVI.—Possession and Obsession.
- XVII.—Witchcraft and Sorcery.
- XVIII.—Hebrew Prophets and Mediums.
- XIX.—Natural and Spiritual Body.
- XX.—Materialization of Spirit-forms.
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