

SPIRITUAL SCIENTIST

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SPIRITUALISM.

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

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THE PHYSIOLOGY OF PROGRESS.

ORATION BY J. J. MORSE, THE ENGLISH TRANCE MEDIUM.—
THE THREE STAGES OF HUMAN PROGRESS, REVELATION,
INSPIRATION, AND INTUITION.

ON the afternoon of Sunday last, at Beethoven Hall, before a good audience, Mr. J. J. Morse, an English trance speaker of considerable note on the other side, delivered an oration on "The Physiology of Progress." Mr. Morse is a man of medium height, and is broadly built. He has a large face, of the leonine type, and dark hair. His beard he wears full and long, and his side whiskers are also allowed to grow, so that his head presents to the eye a massiveness more apparent than actual. He has a pleasant, affable address, and a delivery which, without being what is called easy, is clear, forcible, and earnest. He was attired entirely in black. After preliminary exercises, which included some fine quartette singing, and the reading of a selection from the writings of Gerald Massey, Mr. Morse spoke, in the trance state, for nearly an hour, on the subject above named. The following is a synopsis of his address, compiled from the short-hand writer's report, taken specially for The Scientist.

We have, said the speaker, a conception of Spiritualism something akin to this, that it is an eclectic philosophy dealing with all questions of paramount interest and importance for humanity, and that its sole object is to discover facts in any given direction and apply them to bettering the condition of the human race. We do not think, therefore, we are overstepping the province allotted to us in speaking of the subject which we are to discuss this afternoon, and which is "The Physiology of Progress." Thus may we be enabled to realize the grandest of all principles, that no single age has ever received a full revelation of the divine wisdom or purposes, that no single system has yet been discovered all-equal and adequate to the full removal of the evils that afflict humanity. We have to ask first the pertinent question, What was the characteristic of the first indications of progress which the world presented? We are admitting, of necessity, a very grave statement, at direct variance with a certain conception entertained by a portion of the community to-day,

namely: that there was a time when that progress and these indications did not exist; in other words, that, instead of man falling from a high estate and crawling up to the present age, he has ascended from a low condition, and is now pressing forward, bearing the banner of reason waving in his hand and pointing to the heights of truth in the bright fields of the future where he is to be undisputed lord and master. We have to speak then of the condition of the world, and the religious sentiment governing the world. We honestly assure you that we have a perfect belief and sympathy in and with the domination of the religious element in human nature, but not for those conditions of so-called religion to-day; do not imagine that we wish to see humanity subject to them, when the door of progress would be forever closed, double-locked, and bolted, and escape would be impossible from the conditions that now obtain. We mean that broad, catholic, religious sentiment, that enduring conception of a higher and nobler life.

This high, noble, deep, abiding, pure, and ineffably holy religion is what we stand committed to. The divine power, as we find it stated in the records of theology, moved on the waters of death, rolled away the murky cloud of darkness, and revealed to us God. In due time man began to think, and noted there were powers above and around him apparently for his good or his harm. Time went on, and man's thinking power unfolded, his senses expanded, and took broader and deeper ideas of his surroundings; and so he draws slowly on to the boundaries of the primitive or savage condition of humanity. Time rolled again, and man's thoughts aspired to subtle powers and influences.

Might it not be that departed ones were leagued together for his benefit or injury? Might there not be behind every storm of winter a magnetic influence controlled by those persons with whom, in this life, he had been at enmity? When summer shone forth in all her glory, and all nature responded, might not this bright, beneficent condition result from the aid, agency, or co-operation of certain of his friends with whom he had been in harmony and sympathy while in this life? Had they possessed the geographical knowledge which we have, the untenability of these positions would have been apparent, for they would have discovered that these things were not caprices, but the results of certain sustained conditions. Then there came that time where humanity attained the era of culture, where the necessity of after life—or shall we say its possibility?—begins to dawn upon the awakening intellect, and then the foundation-stones were laid; for it was not of man's own development that he realized the existence of a future life. It must have been discovered by some, so-called, lucky accident, to some primal inhabitant of this planet. It may have been in the solitudes of the forest, in

the calm evening twilight when the sun was sinking in its bath of fire, covering all things in a dim obscurity, that some primal man sat thinking, when he felt his blood move more rapidly through his veins than ordinarily, his eyes grew luminous, and he saw the first ghost the world ever heard of. Bewildered and amazed, he, at last, revealed that the Great Author of Life had appeared to him, and thus we find that a revelation was the first step in the progress of the world. Chaos reigned supreme, the divine mind agitated, and order revealed itself; thus was the divine will revealed in these primordial conditions. Revelation then, we find, is the first era in this matter of progress. To-day the civilizations of the entire globe have the shades of this mystic land still looming through all they do and say. The era of progress led up from ruined systems through slow and painful failures, which were finally overcome, and those grand old Brahmins, in the solitudes of the forest, were the recipients of important revelations, but this time upon a broader and purer claim, and their philosophical aspirations, being fired with the Promethean light of the divinities beyond, lit up a flame the glory of whose illumination is not extinguished to-day, after thousands and thousands of years have passed away. The revelations they handed to posterity survives them. They themselves have long since passed from view, but in that azure blue they are gazing on the great constellation of pure principles which we hope to reach, and they look back to you struggling, and send down inspirations to humanity to-day. Who knows whether all the philosophies of the present age and all its vaunted intellect may not be the echoes of the tocsins sounded in the world of light, struck by the hand of one of those far-off sages. Man held these revelations and carried them forward until some eighteen hundred years ago, but, though they carried them forward, the grand song did not grow without discordant chords; there were false notes and breaks in the harmony, and the tune was sometimes lost.

But still patience and perseverance, eminently characteristic of collective humanity, held the revelation; the false note was found and the true one substituted, the break was mended, and then, eighteen hundred years ago, was laid the foundation-stone of what has been the greatest, or what might be the grandest, outpouring of paternal light the world has ever been visited by. Now mark, we are not making this claim for the orthodox theology of to-day, but simply from this stand-point: that in those days the spirit world drew near humanity, the possibilities of the second era of the progress of the world commenced to dawn, and if this world had only been wise, instead of forming a church and building up a sect, which had been in existence no time when it split, and has never to this day been reconciled and never will,—if it had avoided these things, and taken hold of the golden thread, depending from the heavens beyond, and depended on it until the great cable of truth was secured, that dawning world would have been the grandest and fairest the world had ever seen. But the time has come when the voice of God is heard again in our midst, and to-day the light is struggling through the darkness, and who shall say how long it shall be before the light shall again shine bright and pure, and man shall enter fully into the second era of the "Physiology of Progress"? What is that second era? Revelation is its first; Inspiration is its second. The Revelation has been made, and to-day, accepting the facts of Spiritualism, there is no valid reason why every human being living on this earth should not know that he has an immortal soul. Do not say that the tendency of the age is towards materialism. I deny it; for when you have examined the materialism of to-day, taking it from its most eloquent exponent, you will find that its pathway is barred because the materialist will not pass where he cannot see and hear and feel. It is just beyond this barrier that the doors of Spiritualism open to these materialists of to-day, taking hold of their laboriously collected facts, and showing the world how blest it has been by Tyndall, Huxley, Darwin, and others.

What will be the next thing? The "Physiology of Progress" is not completed yet. It is intuition. What do we mean by that. Just this, the principle of man brought to act in contact with the external principles which surround him; in other words, intuition is neither more nor less than the perfect harmony and reciprocity of vibration between the principle of man and that of being outside of him. What a mighty revolution would have to be effected to accomplish this. In our judgment the revolution could not be brought about, and if it could it would be in our judgment decidedly unwise. The mills of God grind slowly, but they grind exceedingly sure. Intuition would bring as its result the entire removal of the educational forces at present existing; it would mean a thorough and complete revolution of all that is to-day, simply because you would be so far developed that you would not want them. But these broad principles are susceptible of an individual application. Let each one here present turn their minds back to their earlier days when they first began to think of anything. Was not demonstration by tangible means the one idea that permeated your being? By and by, when you became settled to the matter, facts began to inspire your mind and you began to feel and inquire what they were related to,

and when these facts and experiences had taken complete hold of your intellect, did there not arise within your mind intuitive perceptions. Here, then, is the test of the validity of our philosophy.

The lecturer closed by a practical application of his remarks to Spiritualism, which he said would pass through precisely the three stages mentioned. Revelation was passing into Inspiration, and when Inspiration had fully dawned men would see what a glorious thing Spiritualism was; not sentimental Spiritualism, but the broad Spiritualism which only has truth as its altar, and the benefit of mankind as its creed. After this would dawn the Intuitive era, and then when humanity had fulfilled its purpose, the world would go back into night and disappear to make room for new forms of life.

The lecturer was frequently applauded, and announced at the close that any questions would be answered on Sunday next relative to this or his previous discourse.

THE MEDIUMS OF BOSTON.

[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.]

THIS department is omitted this week to make room for the lecture of J. J. Morse.

[For the Scientist.]

DIVINE REVELATIONS.

THE declarations of the thoughts of the Primal Mind are his revelations, and are considered in all ages divine, and it has been the ambition of every race, to a greater or less extent, and almost in every age, to receive and communicate such real or supposed declarations: prominent among these, especially among those of the Shemitic descent and their affinities, are the Hebrew and Christian Scriptures, which have exerted a wide influence upon the western nations of Europe, and a large portion of the Caucasian race, to whom they especially seem to pertain. And while some have doubted their authenticity and genuineness, many have received them as the true declarations of the Supreme Mind. But it is not of these revelations that we would now speak. The Primal Mind has revealed his ideas in other modes, and in a language peculiar to himself. The flower of the field expresses an idea of the Primal Mind, and the science of botany is a revelation of his ideas to be studied and known of men. The language of this science expresses distinct ideas, and communicates designs and thoughts. The same is true of physiology, zoology, astronomy, and the science of the last quantity. All these are revelations of the ideas of the Primal Mind, so expressed that their import can be understood, and in this sense those sciences are divine, as expressing the thoughts of God.

But there is a higher revelation, so to speak, than this. They are those great truths eliminated through successive ages by the highest reason of man, which is the will of God, and which pertain to the affairs of men, and has ever and will ever rule the world. Among these revelations are those greater truths of human rights by which man has freed himself from servile bondage, and upon which nations are built up. They are expressed in the Magna Charta of the world, and in declarations of rights and in civil constitutions; they are further declared by the just laws of legislators, and especially by the unbiased and just decisions of the high courts of law and equity. God, thus, through the highest reason of man, expresses his divine will. And these deductions of the highest reason are his revelations, divine because they express his will. And he who eliminates and gives expression to the highest reason in relation to the affairs of men, to that extent he is God's vicegerent on earth, as expressing his will, and only so far as any man does this is he the representative of God on the earth, no matter what his functions in the affairs of life and assumptions may be; for if he fails to exercise the highest reason in those things he is called upon to administer, he fails to express the will of the Supreme Mind, which is the embodiment of all reason, and therefore is not the representation of that mind. And when the time shall come for a complete compilation of these eliminations of the highest reason as applied to the affairs of life, it will form a revelation of the Primal Mind which none will attempt to gainsay or dispute. All mind will at once recognize it as the highest reason, and as the will of the Primal Mind revealed to man. This revelation has been going on, and will continue to go on, from day to day and year to year, until all the great truths of civil or of human relations will be eliminated, and the Divine Will shall, through the highest reason of man, rule all the world.

[For the Scientist.]

THE ORTHODOXY OF SPIRITUALISM.

BY THOMAS W. SILLOWAY, A. M.

THERE are a few especial things universally believed by Christians of every denomination, and they are considered as solid incontrovertible *fact*; as much so as the existence of matter, or of the Creator himself. It is, in the opinion of both Protestants and Roman Catholics, infidelity to deny the existence of either. These are,—

First, A belief that there is an immortal part to all human beings.

Second, That at the physical change called death "the dust returns unto the earth as it was, and the spirit returns unto God who gave it."

Third, That there is no place where God is not.

Fourth, That spirits thus returned observe what is doing by mortals, and not only do they look upon them, but are ecstatic with joy over certain conditions as repentant sinners.

The Christian religion furnishes the world with these as data, and says, "Our Bible is authority infallible, and we defend whatever deductions legitimately grow out of the positions assumed."

These things being so, may it not be that the great fundamental doctrines of modern Spiritualism have a more legitimate Christian parentage, and are consequently entitled to a better recognition and support from its parent, the Church, than they now have? What does the intelligent Spiritualist ask for as data from which to work in support of his theory, and on which to found his faith, more than is presented to him in these few particular dogmas, not only admitted to be true, but cherished and constantly presented as the orthodox opinions of the Church? What better or additional evidence outside of his own personal observation does he desire, than the illustrating and correlative facts furnished by the Christian Scriptures? Analyze these dogmas, thus illustrated, and consider the results.

The fact of the existence of an immortal part to all intelligent human beings,—in this are believers and non-believers in Spiritualism at variance? Do they in any particular differ? Do they differ in opinion concerning the location or whereabouts of spirits after physical death? "Returned to an omnipresent God," affirms the Christian non-believer in Spiritualism. "Amen," says the Spiritualist. "Verily, as God is here in the place where I dwell, those dear to me who have passed out of the flesh are here also. As in the Master's days, they are a great cloud of witnesses, for even as John saw them, and declared them to be, they are 'a great congregation that no man can number.'" Believer and non-believer, in this, are in accord. "Not dead, nor even sleeping," says the great Church. Conscious of the doings of mortals they rejoice when prodigals return. "The celestial city," say they, "resounds with the songs of and for the redeemed."

What intelligent Spiritualist will a moment refrain from applauding a statement and proclamation like this? A splendid harmony reigns in all, and no discordant note comes in to mar the harmony of the song they sing. These facts then admitted that of spirit existence and presence, and consciousness and action; of interest in the affairs of mortals, solicitation even for their welfare and good success; sufficiently momentous the interest to thrill to ecstatic delight the ensphered,—Heaven itself, as it were, put in obligation to the inhabitants of this material earth, and to those once sinners, at that; admitted all of this, and afterwards why does the Church withhold its benedictions? Why does it not freely and early give words of fellowship and goodwill? As these interrogations are put, mystery comes in like a flood, and, as of old, "darkness covers the earth, and gross darkness the people."

The first shadow or color of so much as a seeming divergence appears in the fact that Spiritualists take a single step more, and assume that these ensphered ones have the ability, not only to be interested in the affairs of those with whom they once sojourned in the flesh, but to manifest and make themselves and that interest known. But what alarm comes in Zion! No more questionable charge has ever been laid at the door of Spiritualism than this. It is its unpardonable sin, unforgivable. This belief is considered by the Church to be foolish and untenable ground. The theory of spirit communication thus is looked upon with holy horror, a doctrine fraught with only evil; to be branded as inexpressibly dangerous heresy, deserving naught but denunciation and an early death. As hounds let loose, all Christians are advised to hunt and destroy it at will, and thus do service to God and the Church. Why the alarm, the hostility, and the threatened

death? Were not results of a reasonable analysis, as deduced by aid of Scripture, promised to be recognized as legitimate, and to be kindly entertained? Those Scriptures were presented as the rule and guide to faith, and while they were not that light, they were named as testifying of it. They were given and taken in good faith, as containing explanatory and correlative fact. In the older ones appear statements innumerable of manifestations of power and agencies outside of the things and persons acted upon. We can well, and with propriety, forbear a recital or enumeration of the strange things that are said to have been experienced, and seen, and done, and of which these ancient Scriptures are an inspired record.

That long list of mysteries, giving inexpressible interest to those records of four thousand and more years, itself, speaks fully and eloquently for the mortals of to-day. How incomplete, and tame, and emasculated, how largely devoid of interest, would our older Scriptures be if shorn of all not readily explainable by our common understanding and our limited knowledge of natural laws! Were the stories of dreams and of visions; of angelic and of demoniacal informings; unseen voices, and manifestations, and signs, in the heavens above and in the earth beneath; of cures of the diseased, and of resurrections even of the dead; of wonders, not periodical or especially intermittent, but constant, everyday occurrence; the power to foretell events which nought but the sluggish lapse of centuries could produce,—remove all of these, and what of interest would be left? It is all along down through the ages, that manifestations of unexplained, and next to unexplainable things, give the freshness to interest. It is not only vitality, but the very bone and sinew and life-blood of all. And does not the New Testament dispensation hang securely on the prophecies of old? Is it not ushered in by a spiritual manifestation, that prophets and kings waited for, but died without the sight? The strange star that stood over where the young child lay. The ensphered manifesting themselves so distinctly to shepherds; their good and unusual song of 'Peace on earth and good will to men.' And do the manifestations cease? Have they not rather in a sense just then begun?

Begins from then warning in dreams, descent of spiritual influence in the very form of a dove. Voices come from the unseen realms, distinctly announcing that he was the Father's well-beloved Son, and in whom the Father was well pleased. Those wonderful manifestations of power at the day of Pentecost, when many spake with tongues; thousands of cures of those that were blind, or lame, or deaf, or leprously diseased, often by less than the laying on of hands; calling back the dead to life; visions as of Peter; deliverance as of Paul and Silas from the inner prison at night; and the many other things of strange and unusual moment, said and done, "an account of which if all were written the world would not contain the book." At last the crucifixion; the rolling away of the stone; the appearance of the Master to his friends in spite of locked doors and all possible precautions; and next, underlying all, the promises to the disciples that if they would be true to the cause, greater things than they had seen done they themselves should do.

If the elder and younger Scriptures are counsel and guide, if the dogmas at first named are reliable, why the hostility of the Church to her own and most legitimate child? Is it simply because good conditions are abused,—because some now, as of old, would make the grace of God of non-effect? The Church herself has never been entirely pure. Wolves in sheeps' clothing crept in among them of the early days and faith, as they do among those of the latter. Has Spiritualism more friction to its machinery than has the Church? Should wars be waged by some parts of the army of Spiritualists against others, would they be more sanguinary or of longer duration than have been those generated and maintained, and even enjoyed, by the Christian Church?

Based not on similar, but on the identical foundation, and elements, and dogmas, of the church; projecting no theory that does not find its seminal principle there; and without a strained interpretation at that, taking, as it well may, the Scriptures themselves as a record of things done and manifestations made; satisfied that they testify to enough, and are in accord with like events transpiring now, the intelligent Spiritualist of to-day has a right to demand and expect Christian treatment from the Church, and not alone that, but aid and support; if need be, assistance, in the investigation of these phenomena. They are entitled to credit for having made light to shine out of darkness, for the great theories of an intelligent Spiritualism is to-day a staff on which a decrepit theology leans for support.

In an age when science and philosophy rises in such majestic proportions; when an inclination to discard all that is old, because of its age, is the marked feature of the time; when inspiration is spoken lightly of, and worse understood; when many would rend away even the bulwarks of a true religious hope and faith,—then as one born out of due time, the later dispensation has come, and if the Church but wills, it may have it as its best friend, and ally, and aid. Spiritualism is

not ritualistic, nor a radicalism, nor a philosophy, simply, as those terms have now come to signify and be used. It is naught but a pure, evangelical, orthodox Christian faith. It claims nothing really outside of the dogmas first named; nothing for which a corresponding example cannot readily be found in the recognized, inspired record we have. Manifestation of intelligence and power outside of mortals; signs and wonders; physical demonstrations not in accordance with recognized, interpreted law; information from unseen sources; these find full illustration from the account of creation as given by Moses till the last syllable uttered at Patmos by St. John. The Scriptures, elder and younger, are the Spiritualist's guide to faith. And since, from then till now, as though struggling for existence and life, the great army of the ensphered seem desperately contending for a recognition of their good work, and for an opening of the great doors, so that—

"The New Jerusalem may come down,
Adorned with shining grace."

HISTORICAL AND PHILOSOPHICAL

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

BY GEORGE W. RAINS.

IV.

A REMARKABLY strange force, which has recently received the name of Psychic Force, is now exciting great attention and discussion. It derives its name from its intimate connection with the mind or intelligence, and is now being investigated by some of the ablest scientists of Europe.

Of all the forces which act on matter, this is the most wonderful. Indeed, so strange is its action, that only those who have actually observed its effects, and have had opportunities of critically examining the subject, can bring themselves to fully believe in its existence. The operation of this extraordinary force has been so mingled up with spiritual matters that they have been confounded, and hence the very name may excite opposition in some minds. I presume that it will not be questioned that all the forces of nature acting on matter are included in the domain of science, and that it necessarily is expected of scientific men to investigate their nature, and, as far as practicable, determine their laws. The only question, then is, as to the existence of this asserted strange force. It will be interesting to give the names of some of the eminent persons—all well known in the scientific and literary world—who directly or inferentially assert its existence; certainly, the list is sufficiently respectable to warrant some belief in its actuality. Dr. Crookes, the leading chemist of England, who is now devoting himself to its investigation; Prof. Wallace, the eminent naturalist and late President of the Ethnological Society; Prof. Varley, the celebrated electrician; the late Prof. DeMorgan, the distinguished mathematician; Mr. Harrison, F.R.S., now President of the Ethnological Society of England; Dr. George Sexton, a prominent physician of London; Prof. Gunning, William Howitt, Robert Dale Owen, the well-known authors; Hiram Powers, the sculptor; the Rev. John Pierpont; Harriet Martineau, the distinguished authoress and philosophical writer; T. A. Trollope, the novelist; Dr. Ashburner, the prominent surgeon; the late Brougham; Camille Flammarion and Herman Goldsmidt, the French and German astronomers; Prof. Strieff, of the College of Chartres; Dr. Hoffer, the author of the History of Chemistry; M. Bounemire, the historian; the late Emperor of the French; Archbishop Whateley; the poets Tennyson and Longfellow; Thackeray, Ruskin, Robert Chambers, Dr. Gath Wilkinson, Kossuth, Garibaldi, Mazzini, Victor Hugo, Jules Favre; the late Lord Lyndhurst; the late Sir Roderick Murchison, the eminent geologist; Guizot, the historian; the late Sir Charles Napier; ex-Senator Wade; Judge Edmonds; Prof. Mapes, the agricultural chemist; Dr. Robt. Hare, the greatest chemist America has produced; ex-Governor Tallmadge; H. K. Brown, the well-known sculptor; Professor Gregory, of Edinburgh University; Sergeant Cox, the distinguished barrister of London; and numerous other gentlemen occupying prominent positions might be enumerated.

This singular force appears to have a more intimate relationship with the mind and will, than the nervous force; the latter, emanating from the grey matter of the nervous structure, controls the cell forces, as well as the physical forces, of the system, counteracting gravitation by the muscular fibres, causing chemical transformations and reactions by the aid of the cell forces of the tissues; as, also, by direct corre-

lation probably with the physical forces, producing light, heat, and electricity. Thus nerve force acts on matter, and controls gravitation and cohesion, light, heat, and electricity, or the molecular forces generally, at a distance. The nervous force frequently acts without any connection with intelligence, but the psychic force is always directly controlled by intelligence.

To the physician especially, this force, so intimately connected with intelligence, must be a subject of deep interest, it having been seen what powerful influence the mind has over the *vis medicatrix natura*. No attempt has as yet been made to apply it to the healing art, simply because its laws are not yet understood—they have not been determined; nevertheless, sooner or later, it cannot fail to prove highly valuable,—perhaps the most important of all remedial agents.

There is a strange power in nature, which, however, I should not have touched upon in this address, as it more properly belongs to another and higher domain than that of science; but an eminent physicist, one of the leading men of science, has boldly thrown the gauntlet down, and positively denies its existence. It is natural for those entering the walks of science to look up to its leaders as authority on all subjects of which they express decided opinions; thus assertions made by them expressly to affect the scientific mind are calculated to have great weight, although the subject may be, in fact, out of their legitimate sphere. Thus it becomes the duty of men devoted to science to examine into such expressed opinions, and to state their views likewise on the matter in question, if it be one calculated to do harm by leading younger minds into error.

The power alluded to is "the influence of prayer in healing the sick," or rather its influence generally in the affairs of mankind.

This eminent physicist believes in the theory of evolution; let it be supposed that we accept this theory in its fullest extent. Then, starting at the twilight germ cell spontaneously brought forth by favorable conditions in the earth's earliest history, by a long and continued series of developments, rising step by step through the vast periods of geologic time, to higher and higher organizations—leaving in the great charnel house of the rocky strata of the globe the vestiges of creation, scattered as fossil remains, in countless numbers, telling of life and death through all the countless ages of the past. Finally, from this almost interminable chain of ascending forms and forces we arrive at the human form with its wonderful intellectual powers.

At once, this intelligence, although but a feeble germ, like a ray from the spiritual world, begins to act upon and control the forces of nature. Fires are kindled; ferocious animals destroyed by the bow and arrow; wild weeds exterminated, and made to give place to useful grains; the force of the air is employed to turn the grinding mills, and to fill the sails; the power of water is used to turn machines and irrigate the soil. In succeeding ages, this intellectual power, increasing in strength, compels the force of heat to move its engines; creates light to overcome the darkness of night; controls chemical action; and even makes the all-pervading electricity act as his ready servant. Everywhere this evolved force of intelligence takes its place in the complex machinery of the earth; as a prime mover, and most important integral portion, evidently arranged as an essential part of the mechanism in its original projection.

The intelligence of man continually controls and guides the forces of nature, causing results that would not have been produced had nature been left to the action simply of what are called her blind laws. Then, in the grand progression, intelligence has been evolved, not as a mere flower without seed or fruit, to give beauty to the landscape, or as an ornament simply in creation, but as a potent power, placed on the earth to guide the subordinate forces to economic results and useful ends—to make two blades of grass grow where but one grew before; and, if a force, once created, is never destroyed, to pour into a higher sphere of action continued accession of intellectual working forces.

If man controls the forces of nature, why should it appear incredible that a higher intelligence should control and guide the machinery of the universe? Is it an answer to say that the mechanism is so perfect that it requires no supervision, no guiding hand of intelligence? If so, how is it that human intelligence is required to perfect the machinery of this world and guide its forces? If the Supreme Intelligence does not, in any case, directly control the forces of nature, certain it is that inferior intelligences are continually doing so, not on this earth only, but doubtless on all the habitable planets of the universe.

Gibbon, the great historian, said that no one would be apt to accuse him of superstition, nevertheless, that he was compelled to acknowledge that there was a strong appearance of retribution in the history of nations.

The earth is a microcosm, but in the infinitely small we catch a glimpse of the workings of the infinitely great. The universe is a mechanism of astounding proportions, acts upon by inconceivable forces, and controlled by supernal it

SPIRIT TEACHINGS.

telligence. Throughout its boundless extent, the power of intelligence must enter as an active factor, controlling and guiding the forces, but not annulling or destroying the laws of nature.

The forces of intelligence have a like nature, whatever may be their gradation of power, and hence must mingle and vibrate together. The intellectual force of man, urged to an active state by the emotions, sends forth a vibration of intensity that finds a responsive chord leading up to the great centre of intellectual power: a thrill of sympathy returns along a ray of motion, and the physical forces obey its mandates; the man has earnestly, with his whole power, appealed for aid, and presently the angel of health appears, bringing healing in its wings.

The testimony of a cloud of witnesses affirmatively asserts that prayers have been answered. The records left by good men, of all nations, corroborate the assertion, and if human testimony avails in any case, the great scientist must be convicted of error in denying that of which he is ignorant. Deeply earnest appeals are forces expended which cannot be lost, but in some way must bring an equivalent, not, perchance, in having the request accorded, for who is sufficiently wise to know that it might not result in harm, but in unforeseen ways producing good results, and not unfrequently the request itself is granted.

Thus, let me, as a watchman on the tower, assure you that science, in its fullest development, is no enemy to the nobler instincts and higher aspirations of the human soul; but that she stands ready with her torch to light you on, when you shall have finished your earthly career, to fairer climes and heavenly scenes.

One of the most beneficial effects of fervent, earnest prayer, perhaps, is that exercised on the one who prays, causing him to exclaim, "Not my but thy will be done!"

How frequently preachers teach the doctrine that prayer changes the purposes of an immutable and unchangeable God!

PREDICTIONS IN FRENCH HISTORY.

IN FRANCE, throughout the sixteenth century, every principal event was foretold successively, with an accuracy that still shocks and confounds us. Francis I., who opens the century (and by many is held to open the book of *modern* history, as distinguished from the middle or *feudal* history), had the battle of Pavia foreshown to him, not by name, but in its results—by his own Spanish captivity; by the exchange of his own children upon a Spanish frontier river of Spain; finally, by his own disgraceful death, through an infamous disease, conveyed to him under a deadly circuit of revenge.

After this, and we believe a little after the brief reign of Francis II., arose Nostradamus, the great prophet of the age. All the children of Henry II. and of Catherine of Medici, one after the other, died in circumstances of suffering and horror, and Nostradamus pursued the whole with ominous allusions. Charles IX., though the authorizer of the Bartholomew Massacre, was the least guilty of his party, and the only one who manifested a dreadful remorse. Henry III., the last of the brothers, died, as the reader will remember, by assassination. During the siege of Paris, in 1589, a Dominican monk, named Jacques Clément, excited by the declamations of the Liguers, assassinated Henry at St. Cloud.

And all these tragic successions of events are still to be read more or less dimly prefigured in verses of which we will not here discuss the dates. Suffice it that many authentic historians attest the good faith of the prophets.

THE MEMORY OF SPIRITS.

AS to the memory of spirits, there is no question that they carry this with them; but that they always retain the memory of unimportant events we have no reason to believe; on the contrary, it is probable, and it is often asserted by spirits themselves, that as they progress and come into more intimate relations with higher things, their memory of earthly scenes and events grows fainter and weaker. But it does not follow that because a recently liberated spirit may possess perfect memory, it can always exercise it through a medium. At a seance with Dr. Henry Slade, of New York, I asked a spirit-friend, recently deceased, if her memory of earthly things was as good as when here, and her answer, written upon the slate by an invisible hand, was: "My memory is just as good, but the conditions of returning affect my memory and confuse me."—*Primitive Christianity and Modern Spiritualism.*

"We learn," says Dr. Chalmers, "by descending to the sober work of seeing and feeling and experimenting. I prefer what has been seen, by one pair of eyes, to all reasoning and guessing."

AT the orations given under influence by Mrs. Cora L. V. Tappan, at London, Eng., questions are frequently proposed and answered by the control, who purports to be Dr. Rush, formerly of Philadelphia. The following were given December 11, at Cavendish Rooms, reported in the Medium:

Q. WILL the guide please describe briefly, through the medium, the difference between magnetism and electricity as they relate to the earth and the human body?

A. The difference between magnetism and electricity, so far as the earth is concerned, belongs to a branch of physical science that is now pretty clearly understood; but it may be stated that they are different expressions, or forms of expressions of the same power; that a force, or an atom under certain force or motion, becomes magnetic: in another direction or motion it becomes electric; that it is magnetic when connected with the earth and its minerals or metals—such metals as iron-ore, and others possessing magnetic or galvanic properties; that it is electric when existing in an aeriform state in the atmosphere; and that the two forces, magnetism and electricity, but express a degree of motion. We have, however, stated that the magnetic and electric properties of the human system may be termed vital, in contradistinction to the magnetic and electric currents of matter, and that there are certain stages or conditions of mind acting upon the particles of matter of which the human organism is composed, and that a magnetic or an electric state of the vital system is separate and distinct from the magnetism or electricity of the earth, although affected by it, and is not, in any way, included in the usual science of galvanism.

Q. BY what characteristics may the magnetic and electric temperaments be discriminated, to the end of availing of the best conditions?

A. Some suggestions were given in a discourse upon that subject. Usually magnetic persons are known as bilious in temperament, possessing dark hair and eyes, and a certain degree of choleric or bilious temperament. But this is not at all times an indication. There are magnetic persons of opposite temperament; but in such cases they are persons endowed with an unusual amount of physical or vital life. Electric persons are generally fair and nervous, characterized by a light complexion—not florid or red, but very light. These persons are generally electric, but sometimes are not so under special conditions, while the sanguine or vital temperament is either magnetic or electric according to the degree of vital circulation in the nerves. Persons can determine when their system is relatively magnetic or electric by watching the fluids or conditions of the atmosphere. You are in an electric condition when the changes of the atmosphere affect you: if a thunder-storm approaches, and you feel oppressed or heavy, and have pain in any portion of the body, especially in the head. You are in a magnetic condition when the atmosphere does not affect you. You are in an electric condition when high altitude affects you, producing too much stimulus and causing sleeplessness at night. You are in a magnetic condition when high altitude affects you so as to induce a desire to sleep. You are in an electric condition when, at the seaside, the atmosphere of the ocean induces sleep; you are in a magnetic condition when the atmosphere of the ocean produces heaviness and a lack of vital energy. By watching carefully these conditions, and knowing the distinguishing features of temperature, you will be able to understand it.

Q. IS IT true that magnetism moves north and south upon the earth, while electricity circulates both ways, parallel with the equator?

A. It is not true that magnetism in all instances moves north and south; but it is true that in all portions of the earth north of the equator it moves north or in a northerly direction, as the magnetic pole is not always due north. It is true that electric action is the reverse or rectangular to that; but this is not always the case, depending entirely upon the states of agitation in the atmosphere, and the condition of the electric current.

Q. THE top end of a vertical bar of iron held near a small compass will attract the north point of the needle, and the lower end of the bar will attract the opposite end of the needle, and if the bar is reversed the attractive power is also reversed in the bar. Now, what makes the top negative or positive while the lower end is its opposite in attractive power? Is the North Pole positive or negative?

A. The North Pole is positive or negative according to the substance acted upon. If the substance acted upon be electric the North Pole is positive, if magnetic the earth is positive; the bar of iron is positive to the needle when in a perpendicular position, that is, the uppermost end of the bar; when it is placed in a horizontal position the action becomes electrical, and therefore reverses the positive pole.

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FOR WHAT IS OUR CAUSE?

Is it the province of Spiritualism to deal with the political, social, and economic questions of the hour? Has it up to this present time completely solved those special—spiritual—problems belonging to it as a Spiritual Philosophy?

It would be difficult to prove that it had done so; and it would, therefore, seem unwise to commence secular labor before it had set its own house in order. What are the Facts? Believers, writers, and speakers are all urging that there is no unity in our Philosophy (?). That we have not half mastered the problem of the spirit's return, and that the real question of spirit physics is almost a sealed book. Does it not seem strange, knowing these things, that there should rise in our midst some whose purpose is an endeavor to raise side political and social issues, averring them to be part of Spiritualism, ignoring the fact that Spiritualism, at present, is engaged in discussing Man's SPIRITUAL NATURE AND RELATIONS. And until definite truths in regard thereto are recorded and accepted, it is sheer folly to abandon that work for side issues, *that, as a body, we are not ready to deal with yet.*

If Spiritualism is to be a mantle to fit the shoulders of any fool, casuist, or plausible theorist,—or worse,—then its best friends will soon abandon it. Those beneficent intelligences, now aiding us, will withdraw, and others of a lower grade take their place.

At this present period, Conservatism and Liberalism are the opposite poles of our movements. Each err! The first, in rejecting too much; the second, in accepting too much. Neither tries to gauge the other; antagonisms result, and divisions are the ultimate effects. "The outer world smiles and says, "Give a dog," &c.

When shall we heed the signs of the times? Already the question is; "What has Spiritualism done?" and not, "What is it?" True, we have made some twenty million converts throughout the world, and a Happy Family (?) they are; and we are so intensely individualized that we are getting as intolerant as the meanest sect outside.

Here is raised the cry, "Organize, and save our cause from disintegration." There, "Do not do any such thing, or you will establish priest craft." "Social Freedom, *alias* Free Love, *alias* Unlimited Lust," says another, "is what our cause is dying for." "Monogamy," shouts another, "or we shall die." "Woman suffrage is to give us a power in the world," says some one else. "No, no," says another, "you must harmonize with the orthodox teachings of the day." Is there safety in a multiplicity of counsellors?

Co-operation would aid us. Individuality, and not individualism, is our need. Right living and acting in all relations an absolute necessity. Freedom IN TRUTH, for all, is imperative. The spiritual facts in all "doxies" belong to us. Thus may we prosper. If it is all *take*, and no *give*, we shall finally comprise the glorious company of the Angular Irascibles.

Life divides, making two hemispheres,—one outward, natural; the other, interior, spiritual. The latter is the one we are primarily interested in; our work is to open up its continents, and to make known their peculiarities. The former is equally for us to study. Is it wise to study the two at once? In the end the truths pertaining to each will be found susceptible of modification. Then, when each band of explorers have consolidated their experiences, a comparison of notes will enable them to form a lasting union. Then will they walk hand in hand.

It does not seem that, at this present time, it is the province of Spiritualism to deal with the political, social, and economic questions of the hour. Its true purpose, evidently, is to open up the truths of man's spiritual nature, the after life, and the mysteries of the spirit return. There it will succeed; and as its truths stand forward, and are finally attested, it will thus, and thus only, win the respect of all mankind.

EDITORIAL PARAGRAPHS.

WE have had the pleasure of meeting J. J. Morse, Esq., and Robert Cooper, Esq., both of England, who are making a brief visit to this city. Mr. Morse, by reputation, is too well known to our readers, as one of the finest of inspirational speakers, to need any other introduction to their notice. Robert Cooper is a name which stands high among the Spiritualists of England. He was one of the first to declare his firm allegiance to the cause, and from that time to the present he has done much to popularize the movement in that country. We hope they may be well received in the city, and such attention shown them as will indicate an appreciation of their worth as gentleman and their standing as Spiritualists.

IN ADDITION to the experimental circle noticed in our phenomenal column, there has been another formed during the past week, among several gentlemen and ladies who are to sit regularly for development. The movement for an association, to experiment with public mediums, is also taking definite shape, and will soon take the form of an organization.

THE LECTURE at Beethoven Hall, on Sunday afternoon last, more than realizes the sanguine expectations of the friends of Mr. Morse. The Boston Herald said: "Mr. J. J. Morse the celebrated inspirational speaker of England, addressed a delighted audience yesterday afternoon, at Beethoven Hall. In manner and matter the address has scarcely been equalled here by any speaker upon Spiritualism since the visit of Gerald Massey. Although without the advantages of a liberal education, Mr. Morse, under his professed control, discourses profoundly and lucidly and with a rare grace of oratory."

THE REVUE SPIRITE, for January, has an excellent spirit photograph, taken under test conditions by Buguet, in Paris. Madame Allen Kardec is the sitter, and the founder of the doctrine, Allan Kardec, comes holding a tablet between his hands containing ten lines of his original writing. The picture is remarkably well executed, and the features of M. Kardec stand out clear and distinct.

THE CHRISTIAN SPIRITUALIST, of London, says that when Gerald Massey was in America he received a test message from his mother, through the mediumship of Maud E. Lord.

SPIRIT TEACHINGS show us that we are individually responsible for our deeds and misdeeds; indeed we are told that our thoughts are the most powerful agents in forming for us that home to which we are attracted on leaving this state of existence. How carefully should we guard our thoughts and actions, knowing that they create and attract corresponding influences,—and in this respect how great are the responsibilities of mediumship!

Will those of our subscribers who have received the red notice please enclose some amount, and thus aid in meeting the expense incurred in publishing the paper. If patrons do not care to send the price for a year, they can send sixty-five cents for three months. It can be no great inconvenience to do this; and if the matter is attended to as soon as this notice is read, it will not be forgotten.

A NEW YORK CORRESPONDENT writes us that he has "been present at sittings in that city where there were slate writings by the unseen power, when not even a fragment of pencil was used, nor was any sought to be provided by us mortals."

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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.

A THEORY OF MATERIALIZATION.

J. J. MORSE, speaking at the the Boston Spiritualists' Union, Sunday evening, under inspiration, on the subject of "Materialization," said: The phenomena of materialization is only to be understood in the light of the experiments of John Dalton, of Manchester, England. This celebrated chemist placed on record the ultimate condition of an atom, having by strict analysis resolved it into an intangible, seeming non-entity. From the cell formation, or molecular structure, we have the possibility of every form in the world. By understanding the known sciences, you will be able to comprehend and trace out the perplexities which are perplexities only as you do not understand them. A single spirit cannot materialize; there are others associated,—the wonder is not the work of one, but often several are more or less interested in the result. Having obtained the assistance of others, the band draws nigh to the circle, and makes use of certain physical and psychical elements which it finds there. In some cases, the medium alone is used; in others, the atmosphere flowing from the sitters is used conjointly with that of the medium. In the latter case, the strain on the medium is limited; in the former, it is so large that, were it not for the great end to be accomplished, were it not in the light of a great truth, we should not find justification in the act. On drawing near, before we can manipulate these elements, it is necessary to harmonize the atoms comprising the collective sphere, with themselves. You can now see the necessity of selecting those who should sit in the circle for the best results. We then proceed to draw these atoms, and form them into cells, using the will power as the magnetic force, to weld them together and with the spirit who wishes to materialize; these cells are attracted to his organism, and thence the cells and molecules become objective. In other words, the polarity of the atoms are reversed, and from being subjective they become objective,—just as by the combination of certain invis-

ble gases water is produced, so in this manner the reversal of the polarity of the atoms produces the objective form which you witness. As is the harmony of the circle, as is the power of the intelligence and the mental qualities of the sitters, so will be the success of the result. So it will be seen that any positive trait would certainly manifest itself in the form produced, whether it was in the spirit, the medium, or the desire of the sitters. The dematerialization is caused by the will of the intelligences; by which the atoms are depolarized, and sent into the region of psychic force. The speaker closed by showing what persons should not compose a circle for materialization.

ENGLISH NOTES.

HUDSON, the English spirit photographer, has been successful in obtaining pictures of materialized spirit forms. They came through the mediumistic powers of Miss Showers, and are immediately recognized by those who have made the acquaintance of these materializations.

MR HOME, the medium, is suffering from a protracted illness—gastric fever—at Bristol, England, but he is now in a position to receive all the help within the reach of a handsome worldly income, he having gained the lawsuit which has long been pending in Russia.

MR. PARKES, a spirit photographer, has now developed the power to take spirit pictures of invisible spirits at night, by the use of the magnesium light. It is claimed that this new phase of mediumship prevents imposture on the part of spirits who purport to be what they are not.

THE MEDIUMSHIP of Dr. Monck seems to be remarkable. It is no uncommon thing for articles to be transported a half-mile distant from the circle, and to be brought from that distance through closed doors to persons present. The room is vibrated and the windows violently shaken as though a fearful storm was raging without, and so great is the noise thus made that it can be heard at some distance. Mr. Robert Cooper, at present in this city, tells us that an accordeon sewed in a bag, in such a manner as to prevent the opening and closing of the bellows, is, nevertheless, played upon quite freely.

SHORT-HAND NOTES.

THE FINANCES of the country are likely to go which and every way as long as Congress tries to make one dollar go for three. . . . NOT a few acrobats claim to turn themselves inside out. It would not be a very complimentary matter to some people. Of course we don't know them, but some folks do. . . . THE SOUTH BOSTON FLATS are again before the Legislature. Many of those who parade Washington Street afternoons ought to be. . . . AT last we have women in the Boston School Committee Board. The age progresses. It is fair to infer that hereafter the Board will not be half as wooden in its proceedings. . . . HOW to take it easy—oil it. . . . AN enterprising eating-house proprietor, recently burnt out, asserts with confidence that he shall rise, Phoenix-like, from his ashes. . . . THE STATE CONSTABULARY more than hint that Mr. Jack Frost is getting a bit unsteady about these times because he takes his nippers often. . . . A STITCH in time may save nine, but the professional seamstress does not perceive it with her naked eye. . . . HOW to make both ends meet isn't so great a difficulty as to pay for it. Remember good beef brings thirty-five cents per pound. . . . "SWEAR not at all" is very good in a general way, but what are you going to do when you go into court? . . . THERE are more coasters on the common than in the harbor. . . . LAUGH when you win, and take a mild dose of crape when you don't. . . . GOV. GASTON didn't indulge in a bit of gasconade in his address to the Legislature. . . . MOST of our wholesale houses have active runners, but the greater number can be seen on the mile-track beyond the Mill-dam any pleasant afternoon. . . . THE President thinks Louisiana is an elephant. It is likely to prove a heavy one—for him. . . . THE daily press of the city is discussing the right of audiences to hiss at theatres and other places of amusement. The right is undoubted. The question of whether man is a snake, or snake a man, isn't at all involved in the matter. . . . AN auctioneer in one of our courts the other day maintained his right to knock his customers down as well as his goods. The judge didn't see it. . . . EVERYTHING is good in its place, of course, but this does not include hairs and cockroaches in soup.

PHENOMENAL

SEEING IN THE DARK.

HOW IS IT DONE?—A PROBLEM FOR OCULISTS.

MRS. MAUD E. LORD has resumed her circles, at No. 26 Hanson Street, and her wonderful power has in no way diminished; on the contrary, it seems improved, and at the present rate of increase we may look for the most remarkable results from her mediumship.

At the circle, Friday evening, some seventeen gentlemen and three ladies were present. Messrs. Robert Cooper and J. J. Morse, of England, were among the invited guests; and the circle having been formed, the lights were extinguished, and the manifestations were commenced.

The writer having in mind that principle in the philosophy which recognizes the possibility of inharmony among attendant spirits, conceived the idea that the powerful guides attendant upon Mr. Morse, the eminent English trance speaker, would not join in the manifestations, and, furthermore, that their influence, taken in connection with the positive element which largely prevailed in consequence of the presence of so many gentlemen, would cause a partial if not an entire cessation of the usual demonstration of the presence of the unknown force. Such apparently was the case in this instance. The writer sat next to Mr. Morse, and could plainly observe the difference of power in this portion of the circle; on the opposite side the manifestations were quite marked, and consisted of the touch of hands, sound of voices, and the movement of guitar, bell, and tamborine. Mr. Morse did not receive one touch; Mr. Cooper, who sat on his right, received some slight evidences on his right side; the writer, who sat to the left, could perceive the presence of the invisibles to his left, and from this point on either side, the power seemed to grow stronger as it receded from Mr. Morse, and to culminate in the centre, a point directly opposite, where the evidences were exceedingly marked and plain.

[Remarks.—We mention this incident, not desiring at this time to assume it to be cause and effect, but simply to record the fact. We have observed this phenomenon twice before in our experience, although not quite so marked as in this instance. On the other occasions the intensity varied, but apparently in proportion to the power of the attendant guides, which these individuals were supposed to have. We should be pleased to receive the experience of any of our readers in this direction.]

Having moved one seat to the left, I was instantly made the recipient of various attentions; placing my hand to my pocket, and being about to remove a handkerchief, a voice exclaimed, "G—, I will wipe your nose for you;" taking the handkerchief from the hand, the action was suited to the word. The same office was performed for another gentleman, designated by myself, who, as I spoke, placed his head out of position, but whoever held the handkerchief could perceive this motion, and was unerring in vision,—clearly detecting the movement in the dark.

To those unfamiliar with these dark seances, it must not be supposed that nineteen persons wait while the twentieth in the circle receives these marked attentions. On the contrary, it is not an unusual thing for ten or more to receive touches and whispers at one and the same time.

On one occasion, at Mrs. Lord's circle last spring, a gentleman on our left was receiving a communication in his memorandum book, purporting to be written by his son; to his left, a Russian gentleman was conversing with a voice alternately in Russian and French; to his left, a prominent business man of this city was holding conversation with his father-in-law. On my right, a child's voice conversed with a lady; the gentleman to her right was receiving communications from one who purported to be Prof. Morse; and at this time the medium had her back towards me, and was conversing with those persons on the opposite side of the circle. Not over three or five skillful actors, acting as confederates, could counterfeit the occurrences of that evening.

Having digressed thus far from the narrative, concerning Friday evening, we will resume by saying that Messrs. Morse and Cooper, and two others, including one lady, having withdrawn, the circle was again formed. The manifestations were now as powerful as they were universal. Hands touched and caressed, and obeyed the mental requests of those for whom they were intended; and, as a soft accompaniment, could be heard the guitar floating around the room, now touching the head, and then instantly rising to the ceiling of the room, which was twelve feet in height; it would play around the glass of the chandelier with such force that, unless directed

by the guidance of one who could see in the dark, the glass shades must inevitably have been broken. A pencil was taken, and an autograph affixed on the wrist-cuff of a gentleman. It would require a large space to chronicle the doings in a circle which, though at first rather unsatisfactory, yet with but a slight change in conditions became replete with tests of a most convincing character.

SITTING UNDER CONDITIONS.

A HARMONIOUS CIRCLE UNDER SPIRIT DIRECTIONS.—WONDERFUL EVIDENCES OF POWER, AND REMARKABLE RESULTS.

THERE is formed in this city, at the present time, a circle for the development of materializations. The arrangements, position of members, &c., are all perfected by spirit direction. Two mediums are already developed,—one being most powerful for materialization, and the other for writing. At the last meeting, one member passed into the trance state for the first time. When sitting around the table with musical instruments underneath, some very fine harmonies are rendered. This takes place in the light. Having adjourned, by direction, to another room, a circle was formed, but it was evident that something was unsatisfactory to the controlling intelligences. They soon made themselves understood. The medium was carried to a side of the room, the circle having thus been broken, the chairs were pulled and pushed until they were arranged in the form of a horse-shoe. There being a gentleman at each pole, one was removed, and a lady substituted, making the positive and negative to alternate,—being in reality representative of the horse-shoe magnet. The manifestations commenced and continued for nearly an hour; voices whispered directions for future circles; willing hands obeyed mental requests; luminous bodies floated around the room; musical instruments were played upon; wonder succeeded wonder, and the character of the manifestations became more and more spiritual in response to the aspirations of the circle.

[Remarks.—The horse-shoe formation seems preferable to the circle, and is the favorite with several of the best English mediums. A circle once formed by the joining of hands, establishes a chain of magnetism, so to speak, and it is impossible for an outside intelligence to break through this, or take part in the manifestations. We hold this as a conclusion, verified by a series of experiments. The longer the circle is formed the more confirmed becomes the chain, until the separation of hands has little or no effect. We think the changing of seats is on the same principle, and of course would be efficacious as a means of breaking the chain, which could not be accomplished by simply separating the chain of hands. The circle broken, other intelligences enter, and although it requires time for those inside to again harmonize, yet the manifestations are usually stronger. At the circular formation, when a guitar floats around, the remark is made, "Keep the circle formed or the instrument will fall." True enough, if the circle is broken the instrument does fall. And it is noticeable that the instrument seldom if ever—never in our experience—goes outside of the circle. In the horse-shoe formation, the intelligences have the range of the whole room. The joining of hands strengthens the power, but is not a necessary condition for the manifestations. If a member of the circle removes one foot from the floor, it will weaken the power more than the separation of hands. In the horse-shoe formation it is surprising to notice how readily this experiment will affect the power.]

We look for the most important results from this experimental circle. Among other experiments, it is noticeable that the absence of furniture, pictures, &c., from the room will weaken the power. The presence of flowers, plants, or any perfume—any substance giving forth emanation freely—will decidedly strengthen the materializations. Certain chemicals, electricity, &c., are about to be introduced into the experiments, and we shall make further record of the success of the movement.

"The time was," says Macbeth, "that when the brains were out the man would die, and then an end."

THERE is no pathway man hath ever trod
By faith or seeking sight, but ends in God.

—G. Massey.

THE WORLD, once of gross opaqueness to spiritual light, now seems to be illumined with its brightness, and day by day the rays increase in brilliancy.

If you do not wish to know what is going on in the remote corners of the earth, it is important that you should know what is going on in the atmosphere above your head.

A LABORER'S LAMENT.

FITFUL flames our beacon fire,
On the hill-top's rugged height;
Torn and drooping, in the mire,
Lies our standard, once so bright.

Why so dim that beacon light?
Are its watchers dead or fled?
Who has broke our standard's staff?
Where the hosts that once it lead?

Full of promise for the world
Stood our cause when first revealed;
Are its altars downward hurled?
Has the false the true concealed?

Have our Truths no power to save,
Must a crotchet lead the van?
Will our standard never wave
Free from aught that us can ban?

Yes, the time shall surely come,
When the false shall pass away;
Bright again will shine our sun,
Clear once more will be our day.

Truth shall feed our beacon fire,
On the hill-top's rugged height.
Cleansed and free, from out the mire,
Then will wave our standard bright.

Then our cause will form no cloak,
Vicious teachers will not rise.
Truth will form our only yoke,
Love will beam in all our eyes.

Speed the time, so fair to see,
Let us form the happy band,
For we want the Truth to free
Here, as in the Summer Land.

Boston, Jan. 8, 1875.

ONE WHO WATCHES.

SPIRIT COMMUNICATIONS AND MANIFESTATIONS.

MOSHERVILLE, Mich., Jan. 3, 1875.

To the Editor of *The Spiritual Scientist*.

I am glad to know that you are fearless in taking the stand you do in reference to the great *exposé* (?). I am much pleased with the manner in which you put plain questions to some of the principal actors in the scene, the conflicting accounts of which are now agitating almost the entire public mind. If Robert Dale Owen and H. T. Child are misrepresenting, from selfish or any other motives or incentives, not only Spiritualists, but the general public should know it. If they admit that the Holmes are mediums for materializations, why do they refuse to further investigate, and not smother invaluable truths: for certainly the plain, simple facts should be known. If the Holmes are mediums for spiritual manifestations of any phase, they should have credit therefor, and if at the same time they practice fraud or deception, let us know the whys and wherefores of such double practice. The questions you put to Mr. Child, in reference to a knowledge of the alleged frauds, himself being, as he claims, clairvoyant clairdient and under the control of a high order of spirits, are very appropriate and to the point. It is very important to know whether the whole affair has been managed by wise angels for general as well as individual development; whether the true manifestations were managed in wisdom by good spirits, and the frauds the result of the control of bad spirits, as is claimed by prominent Spiritualists. I have for many years believed that mediums for spiritual manifestations do, in many cases, practice fraud; and I believe Spiritualists are rapidly becoming convinced of this fact, and those who are thus convinced will, from preconceived ideas, attribute such as the result of "diakka" control; and as progress is made in this direction the more difficult will it be to draw the line of demarcation between the good and the bad influences. Then will arise the questions: Are they all good, or are they all bad? Are spiritual manifestations the work of God and angels, or are they produced by "devils" and "diakka"? Spiritualists are willing to admit that good may result from the fraudulent practices, whether mediums or real impostures without a mediumship. If R. D. Owen and H. T. Child really saw or witnessed what they declared they did at the Holmes' seances, and the exhibitions were frauds, then we may safely conclude that all similar manifestations or exhibi-

tions are frauds: for, certainly, they were as unexplainable as anything in the form of what are called genuine spiritual manifestations. If these gentlemen were deceived, one of them being, as it is reported, interested as partner, pecuniarily, with the Holmes, it makes the matter still more inexplicable, and suspicion inevitably rests upon their shoulders, notwithstanding their superior literary attainments and high moral standing.

The *exposé* (?) of Dr. Slade, a year or two since, was equally as palpable in the outset as the one now in agitation. I do not wish to be understood as offering an opinion as to the intentional practice of fraud in either case; but be it understood that whichever way the scale may turn, as decided by mortal minds, there cannot, in my humble opinion, be any other final conclusion than that whether there be fraud practiced or not it is the result of a scheme, of which the prime actors are qualified angels designed for spiritualistic development, and that "devil" nor "diakka" have no part nor lot in the matter; therefore, let us exhibit no uncharitableness toward any of the parties immediately interested or concerned in these affairs, but knowing that there is valuable truth concealed therein, let us probe to the bottom to obtain it, and not content ourselves with the mere fossils thereof.

There are several very important questions that should be more clearly answered by Owens, Child, and particularly one very indispensable one by Nelson Holmes, and that is, Can you, Mr. Holmes, successfully contradict the statement of Mr. Child, and others, in reference to the widow lady who is declared to have acted the part of "Katie King" in your seances? If Mr. Holmes acknowledges such to be a fact, or fails to produce evidence to the contrary, then the question of fraud is forever settled, judging from a mortal stand-point. But the investigation should not stop here. Are the Holmes mediums for spirit manifestations? This question seems to have been answered by Mr. Owen: or rather, he admits that they are "very powerful mediums." But shall we take Mr. Owen's testimony as sufficient evidence. If he acknowledges having been deceived in relation to the spurious "Katie," may he not be deceived in regard to the genuineness of other exhibitions?

A word about "The Mediums of Boston," as being published in *The Scientist*, may not be amiss, as the record shows plainly how little reliance is to be placed upon communications, relating to, at least, the temporal affairs of our world or sphere. The communications through Mrs. Wells are particularly interesting as showing the unreliability of spirit communion. Some twenty years ago I attended a circle for the purpose of receiving communications through a speaking and writing medium. We all sat in silence a while, when the medium arose in the usual manner of a certain quaker preacher, with whom the most of the circle were acquainted, and who resided at the time of such acquaintance in another state. The spirit was well represented through the medium in word, gesture, speech, &c. Not having heard of his death, however, a letter was dispatched to the state of New York, to ascertain the truth of the declaration of the spirit, who declared he had been dead about a year. The reply was, that he was not dead, but had married a wife. This same spirit after this seized the medium and repeated the declaration that he had been dead about a year. From that time my mind was directed to this class of communications, which were afterwards designated as false communications, the object being to develop the reasoning faculties of the investigator. The communications through Mrs. Wells were false, as "Diogenes" knows, and were so intended on the part of the "control."
D. G. MOSHER.

THE INSPIRATIONAL TRANCE.

A LADY of Indianapolis furnishes *The People*, a paper there, with the following extraordinary narrative concerning Lisette Bernard, a little girl of French extraction, who was one of a car-load of homeless, orphan children sent West from New York by the Children's Aid Society, there to find homes.

My husband had spoken to Mr. Friedgen, the agent of the society, to bring him a little nurse girl, the next car-load that he should conduct to the West. This was in the winter of 1865. That spring, in April, he brought us Lisette, stating that he knew nothing of her parentage, and that he selected her, on account of her gentle disposition, from a number of favorites at the Orphan Asylum, on Randall's Island, near New York, where she had been for four years. There was nothing remarkable about her, but her very mild ways, the dreary and weary look from her deep-set blue eyes.

I noticed Lisette manifested a peculiar and intense interest whenever I played on the piano selections from the old operas and master-pieces. At such times I would find her sitting in the adjoining room, utterly oblivious to everything but

the music, from the effects of which she would seem to recover when spoken to, and would then rouse herself as if from sleep. This absorption of hers was the subject of frequent remark in the family. One night last November, about ten o'clock, my husband and I were aroused from our slumbers by hearing the sweetest of music coming from our parlor. Our bedroom was off the sitting-room, all on the same floor, and of course we were frightened. The doors from our room to the sitting-room and the parlor were all open, the gas by our bedside burning dimly, but the parlor was dark. We lay a moment listening to the perfect concord of sounds from the piano, which we saw was under the fingers of a master hand. The music was from Bach—one of grand and majestic movement—but not one that I had played on that piano, for I had not the notes in the house. The playing ceased a moment or two, and then began with one of Liszt's fantasias—one so difficult of execution that none but the highest professors in the art ever attempt it. I had heard it the summer before at Crosby's, in Chicago, but had never tried it myself. Mr. J. and I hastily dressed ourselves, for by this time we supposed some of our friends had taken this novel method of serenading us. But who was the performer, then touching the instrument with a skill possessed by none of my acquaintances, was the puzzling question. We passed noiselessly to the parlor door; the light from our room, by reflection, made everything in the parlor visible. You may imagine our surprise when I tell you that the performer at the piano was none other than Lisette, dressed in her gayest suit, with her abundance of hair put up in a style I never saw before on any one, but very neat and tasty. Her face was from us, and Mr. J., motioning me to keep silence, lighted the gas, and we both went to Lisette's side just as she finished the fantasia. Her eyes were closed, and her face, usually pale, was now deathly white. At the same time, Lisette, turning her head toward me, and bowing politely, said in a lady-like voice, not natural to her, "That was one of Liszt's own favorites when I knew him; beautiful, isn't it? But here is something I like better," and turning to the piano, her eyes still closed, she gave, with exquisite skill, one of Bach's Counter Fugues, which is perhaps the most difficult of all compositions to render, but when well delivered, as this was, carries the hearer from earth to heaven. If I could render a Counter Fugue, as a musician I should be content. I was so absorbed in her theme that I forgot who was the fine performer. As it closed, Lisette rose gracefully, and bowing, said, "That is sufficient for this child to-night; she must now rest. Please, kind friends, do not waken her in the morning. I will arouse her at the proper time," and, bowing again with a womanly grace Lisette had never attained, she passed to her room.

The next morning Lisette, usually an early riser, slept until ten o'clock. We said nothing to her of what we had witnessed, nor told it to any one else that day. On the second night after, we were awakened about the same hour by a similar performance in the parlor. We went in again. The pieces played were all classic, mostly from Handel—one or two from Beethoven—and their execution perfect; only one of which I had played in her hearing. Between each she made remarks and criticisms as naturally as if some accomplished performer was presiding at the piano, and not our little nurse girl. As she closed this performance, she astonished us more than ever by saying, "Good friends, I much thank you for your kindness to this child; I am her mother, and I am training her unconsciously to herself. Please do not tell her of this practice, for I fear she will not remain long with you, as she is very delicate," and bowed herself out as before. She never touched the piano when awake, but said she would like to learn to play it, nor did she, with but two exceptions, play any pieces that were played in our house by any person.

These performances being repeated every alternate night after, became somewhat annoying, especially since Lisette seemed to be declining rapidly. The physician prescribed for her, but never seemed to understand her case. He witnessed her performances, and said she was undoubtedly asleep the whole time while at the piano. On one occasion she turned to him, saying, "Oh! Doctor, I see you do not understand this. Lisette is not before you except in body. I am her mother. I can use her body. My name is Therese Bernard. I was reared in Lorraine, and married in Paris. I taught music in Paris; it was my grand passion. My husband died on board ship as we came to America. I died in New York a few months afterwards. I have watched Lisette ever since. You need not give her medicine,—she will soon be with me and Louis."

She lingered till January last, and died a painless death. It was a gradual fading away. Her performances ceased in November. After her death, Mr. J. wrote to the asylum whence she came, to know what the record showed concerning her. The answer, as far as applicable, is as follows: "Lisette Bernard, entered January 20, 1861, from Bleeker Street tenement house, supposed to be four years old; mother died of starvation,—said to be a French music teacher. Lisette sent to Indianapolis, April, 1865."

ASTROLOGY,—ITS GOOD AND EVIL STARS.

At the Restoration, Lord Chancellor Hyde, in his speech to the Parliament, thus referred to the astrological influences of the time:—

The Astrologers have made us a fair excuse, and I hope a true one: All the motions of the last twenty years have been unnatural, and have proceeded from the evil influence of a malignant star. And let us not too much despise the influence of the stars. And the same Astrologers assure us that the malignity of the star is expired, the good genius of this kingdom is become superior, and hath mastered that malignity, and our own good stars govern us again; and their influence is so strong, that, with our help, they will repair in a year what has been decaying in twenty. And they only should have no excuse from the state who continue this malignity, and own all the ill that is past to be their own, by continuing it and improving it for the time to come.

NOTES AND NOTICES.

BOSTON SPIRITUALISTS' UNION.

THE session of the Boston Spiritualists' Union, at Rochester Hall, Sunday evening, was rendered memorable by the presence of J. J. Morse, Esq., and Robert Cooper, Esq. The exercises were unusually interesting. The President, H. S. Williams, presided, and after an instrumental concert, under the lead of Prof. Alonzo Bond, the subject of materialization was introduced for conference. Dr. Storer, being called upon, alluded to the presence of Mr. Morse, and in response to a request to address the audience, Mr. Morse made a very pleasant speech. He gave a few incidents illustrating the power of spirit control, and advised mediums to have full faith in their guides. Dr. Storer now became entranced, and spoke on materialization. Mr. Morse soon found himself in the same condition, and a very concise and scientific explanation of the process of materialization followed, a short sketch of which will be found on another page. Judge Ladd also addressed the meeting. Mr. Morse is engaged to speak before the Union next Sunday evening.

THE RED MAN'S NEW YEAR.

AN anniversary celebration, complimentary to the spirit guides of Mrs. Hattie Wilson, was given by this lady at Rochester Hall, Wednesday evening. J. B. Hatch presided, and introduced the speakers of the evening, among whom were John Wetherbee, Dr. Storer, Dr. Richardson, and also Messrs. J. J. Morse and Robert Cooper, of England. Mrs. Wilson also spoke, under control, for a few moments. At intervals there was introduced a varied programme of songs, declamations, &c., the Alpha Glee Club, of Cambridge, Mr. Sullivan, and Miss Edson taking part. After a distribution of presents from the large tree, the exercises closed with a supper and dance,—Carter's Band furnishing music for a well arranged order. The conception of this novel and unique entertainment, and the successful manner in which it was carried out, reflect great credit on Mrs. Wilson, whose enterprise and generosity was the subject of commendation among those who were fortunate enough to participate in the enjoyment.

THE human temperaments, their chemistry and physiology; the science of character, and the individualization of man and woman,—their agreements and differences, health and derangements,—will be explained chemically, physiologically, and phrenologically, in a course of six lectures in Cotton Hall, corner of Chauncy and Essex Streets, by Prof. J. H. Toohey, commencing next Sunday evening.

BOSTON SPIRITUALISTS' UNION. At the close of the public exercises, Sunday evening, a meeting of the members of the Union was had at which the president, H. S. Williams, presiding, an election was had to fill existing vacancies in the roll of officers and Board of Managers. C. M. Plumb was elected Vice-President, and G. A. Stillings and E. Gerry Brown to the Board of Managers.

NEXT Sunday evening, by engagement, J. J. Morse, the talented English trance speaker, will lecture, under inspiration, before the Boston Spiritualists' Union, No. 554 Washington Street. A collection will be taken up for the Union Fund.

WE HAVE received, too late for notice, "Around the World," by J. M. Peebles, published by Colby & Rich, No. 9 Montgomery Place, Boston.

MR. ANTHONY HIGGINS, JR., speaks in Nassau Hall, Sunday afternoon and evening, January 17th,—subject, "Is Man Immortal?"

MEETINGS IN BOSTON.

JOHN A. ANDREW HALL.—Free Meetings, Sunday.—Lecture by Mrs. S. A. Floy at 2, 3, 4 and 7, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

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

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

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

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

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

HOW TO FORM A SPIRIT CIRCLE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

The London Dialectical Society, Adam Street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th of January, 1866, as follows:—

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

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

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

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

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

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

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

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

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

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- XVI.—Possession and Obsession.
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