

SPIRITUAL SCIENTIST

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

SPIRITUALISM.

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

20

Yearly,
Two Dollars and a Half.

BOSTON, JANUARY 21, 1875.

Weekly,
Seven Cents a Copy.

SPIRITUAL SCIENTIST.

PUBLISHED BY

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

EVERY THURSDAY.

E. GERRY BROWN, EDITOR.

Back Numbers of The Scientist can be furnished.

THE SCIENCE OF SPIRITUALISM.

INSPIRATIONAL DISCOURSE BY MR. J. J. MORSE, OF ENGLAND,
DELIVERED BEFORE THE BOSTON SPIRITUALISTS' UNION,
SUNDAY EVENING, JANUARY 17, 1875.

LAST Sunday evening Mr. J. J. Morse, of England, delivered a most powerful and interesting discourse, under inspiration, before a crowded meeting of the members of the Spiritualists' Union and others, at the hall 554, Washington Street. Mr. Morse had previously delivered a discourse on the afternoon of the same day, at Beethoven Hall, and the President of the Union, H. S. Williams, on introducing him to the audience, took occasion to refer to that fact, as also did Mr. Morse himself, the latter stating that his bodily condition was such that he should certainly have preferred remaining in the quiet of his own room; but, he added, "I have never broken a promise to an audience, and I do not mean to commence the practice in the good city of Boston." After short preliminary exercises, Mr. Morse passed under control, exhibiting, as he did so, very strong muscular movements and facial contortions. Following is a verbatim report, especially taken for The Scientist, of Mr. Morse's utterances, in the trance state, on this interesting occasion.

THE INVOCATION.

Through that Divine Providence whose care has ever guided humanity, whose Divine love and wisdom doth ever abide with his children, let us stand, our thoughts and aspirations welling upwards after that which is beautiful and pure in being, and as our souls flow on, and as our minds endeavor to draw near to the grand truths of life, our natures will especially be inspired, and somewhat of the glory will enter into our nature, and we shall feel the soul of the Divine life that pulsates through us, and draw nearer our God to Thee. To praise Thee by set words, or adore Thee by any formal mode, is not the worship that Thou dost require; but it is the waiting spirit, springing in its purity, springing in its integrity, ever pushing forward in the pure purposes of life, and in words of kindness, and in efforts to lift mankind upward and onward. This is the prayer, and this the only ritual, and this the only method whereby Thy children can worship Thee. Grant, oh, we pray Thee, that this worship of good deeds

and noble works, this living faith of divine works, shall glow in the pathway of humanity and cast a radiance over its suffering, filling all lands with hope and joy, and grant, too, that it may yet bind humanity in the bond of one common love and one united interest, that shall make it as one with itself and with Thee, its Father and its God. Amen.

THE DISCOURSE.

In speaking to you this evening, friends, we intend to traverse perhaps some ground that may be familiar to some of you, but yet, perhaps, may be new unto others. We intend, also, to embody, so far as we are able, such general information, bearing upon the points that we touch upon, as will prove of interest to all our hearers, and for the especial object of engaging our attention for the time before us we have selected this theme; not by any means a new one, perhaps, nor do we claim that we shall be able to throw any new light upon it, but then discussion thereof may prove mutually advantageous. The theme that we would speak to you upon is "*The Science of Spiritualism*."

And we think that our friends will agree with us that in the understanding of the merely mechanical portions of this philosophy of Spiritualism, by which we mean the means whereby the inhabitants of the next world are enabled to hold communion with the inhabitants of this, that the consideration of these matters cannot but prove of advantage to all concerned. For it is not that we should know too much of these things, but rather is it that we want to know a little, and to know that little well and thoroughly.

Now, our conception of Spiritualism, be it here stated, really amounts to this, that it is first based upon its phenomenal evidence, which phenomenal evidence really rests upon certain inevitable laws and principles inherent to the condition of this universe, and it is just as the spirits themselves are enabled by their knowledge of these facts in coming to us to point them, by their own will or purpose, in any particular direction, just in proportion as they are able to do this does success attend their efforts and no more, and in any period of Spiritual development which you have witnessed within the last quarter of a century, take any special occurrence, or any special period thereof, and the manifestations will reveal to you just so much of success attending upon the investigation of the spirits on the other side in connection with the possibilities of this world, whereby they are enabled to hold communion with you. But before we launch away into the full consideration of this subject, it behooves us to ask your attention to one thing not immediately embraced in the terms of our subject, but the understanding of which is essential to the unfolding elucidation of what we shall place before you.

There is an objection very often urged by our materialist friends of this world, and whom, we believe, the world are very largely indebted to; for it is these very same free-thinkers and infidels so-called that have paved the way for the grand and glorious freedom of discussion, as well as freedom of thinking, that the world enjoys to-day; had their efforts never been made, and had their founder, brave old Thomas Paine, never struck the first blow for mental freedom, we could not have to-day discussed with freedom of

thought, and your speaker would have been conveyed to the nearest jail, for blasphemy. [Applause].

Our materialistic friends tell you that it is so absurd, and we grant the absurdity from their point of view, for a spirit to come back from the spirit world into the material world and to control material substapces. "Why," says the materialist, with a very good show of reason, "spirit is one thing and matter is another. They are the antipodes of each other, and there is no point of contact or sympathy between them; and for a spirit, which is the air you breathe or an intangible something, if you can conceive of an intangible something, to come back and catch hold of a solid table, you might as well expect the wreath of smoke to lift up the chimney-pot as it passes through." And so at first you may think, for if there is this great difference between the spiritual and material conditions of this world it would be as utterly impossible for a spirit to produce any of the physical manifestations pertaining to Spiritualism, as it would be for the wreath of smoke, as it curls into the air, to lift the solid pot from its foundations.

But we have to take these materialistic gentlemen just upon their own showing,—and there is nothing like hoisting the engineer with his own petard, for it makes the lesson equally effective and far more thorough,—and we ask these good folks, what moves this body to-day, this fleshy man, this ponderous mass, which weighs one hundred pound or more (not that this body is very ponderous to-day, however). "Oh," says the materialist, "the vital forces of the body do that." What directs those vital forces? "Oh, well, it is the mind controls the organization, and by virtue of the mind controlling the organization that organization is subject to the action of the mind." Whence comes the mind? "Oh, that is evolved by the organization."

By the way, these gentlemen use very learned phrases; whether they understand them or not we won't undertake to say. So that this solid ponderable body, is moved about hither and thither, in obedience to an intangible, impenetrable ethereal something that you cannot see, that you cannot grasp, cannot get hold of, cannot put in a crucible, weigh in a scale or cut up with a knife; in a word, this mind moves this matter, and there is an end of it.

Now, is it a greater stretch of imagination, adopting the materialist hypothesis, to believe that an intangible mind controls the ponderable matter or body, than it is to believe that the same mind disembodied living in another organic structure which we call the spirit to-day,—is it a greater impossibility to suppose that that spirit may come and move this material thing?

Take the materialist on his own position, that mind and matter are perfectly opposite, that they are the very antipodes of each other,—mind you cannot grasp hold of, and matter you can,—and yet mind controls matter, and matter responds in obedience to the impulses of the mind. How do you account for the fact? Well, they don't account for it; first, for the simple reason that they cannot, but they turn round and say, "Oh, you are reasoning in a circle and there is no foundation for it at all; the mind does not control the body, it is the body that controls the mind." Sometimes, most certainly, it does.

But, to come to the point, it would be as utterly absurd for the mind to control the body directly and immediately, as it would be for disembodied spirits directly and immediately to push against this building with the avowed purpose of overturning it, for any student of the very earliest principles of physiology would tell you that the mind does not directly control the arm, but it is the mind operating on the nerves, which in their turn operate on the muscles, thereby bringing power to bear on those muscles to contract or expand them, and move them in a certain manner, which directs the arm; that it is by intermediate conditions that finally the ultimate bodily movement transpires, and first is precisely the same line of reasoning, it is utterly absurd to suppose that the spirit directly produces the manifestation, but it is in reality dependent on certain intermediate conditions, and the science of Spiritualism is for the purpose of showing you what these intermediate conditions are, to reveal their relationships to you, and to the operating spirits, and thus prove the nature of that Spiritualism which is so little understood, by these very positive ladies and gentlemen who have got materialism on the brain, and are in such an unsatisfactory condition that they cannot see their own spirituality. Let us see then what the science of Spiritualism has to reveal to us.

The ordinary and most common mode whereby spirits manifest their presence, or shall we say the most common modes, consist in either the tipping of tables or the production of rapping circles.

Taking the former methods as being the simplest and most general let us endeavor to arrive at an explanation.

We must assume here, though, that there are such persons as disembodied spirits. At present you will please to consider that there is not a particle of evidence to support this theory, but it is necessary to be admitted on this theory which we are now considering.

Well, here is your disembodied spirit. You cannot see it, but then there are many other things in nature that you cannot see, and why not this disembodied spirit? The object is that this table shall be moved, but the table is in one condition of existence and the spirit is in another. Manifestly a fusion of forces, so to speak, is the only means we have by which it would appear possible for the two conditions to come together.

Now, can this living material being excuse us for the word, for we know no better one—can this living entity on this side fuse itself to the dead or material conditions?

By the way, science perplexes us very much sometimes, she uses such a strange nomenclature for things which wear such different aspects to the Spiritualist, that we are at a loss to find a fitting word; therefore blame science for the little confusion that now arises.

What is there that shall relate this table to that spirit? Apparently nothing, and if there were no other conditions than those which pertain to the table and those which pertain to the spirit, that spirit might stand there from now to the crack of doom and the Rochester knockings would never transpire. But, observe! We find, so say these spiritualists, that when manifestations are produced the presence of a medium is necessary.

"Well, what is a medium?" says the investigator. "Why cannot spirits come and do without a medium?" Well, we do not know why spirits cannot do without mediums,—we do not know why light should not reflect itself without reflecting itself from some surface capable of bringing about that result. "But, what is a medium? What is she? What does she have to do? They are usually women, and women are so sentimental and soft-brained and crazy. What do these mediums do? How do they call up the spirits?"

Well, they neither call them up nor down, but they just sit perfectly still.

"Well, what do they want there at all if they do nothing but sit still?"

Well, my friend, there is something flowing on their organizations which the spirits want to use, and upon which they are dependent, and the absence of which makes the manifestations impossible.

"Well, where does it come from, this something which the spirits want to use,—from her, her head, or her eyes, or her mouth?"

How very material these people are, to be sure! They would wish to hear the voice of Deity through a tin trumpet before they believed it, and probably when they heard it sounding through that instrument they would have the impudence to say that it was a piece of clever imposture on the part of some human being.

But what is the philosophy of mediumship? Now, listen. There has been a doctrine prevailing among the sages of all ages of the world that every condition of existence, that is, every order or form or order of life, evolved from itself a peculiar sphere or effusion—that is the word usually used—as in the case of the rose or the onion, for instance, the odors of which are sensitive, or to which you are sensitive, and which you can easily recognize now, these exhalations are such that you cannot lay hold of them, but they are nevertheless real and substantial; as real and as substantial as are the objects from which they are exhaled. Now all things in nature emit their own peculiar atmosphere, and the atoms, and the ultimate resolution of matter is also surrounded by its own peculiar atmosphere. Every human being in this room is also surrounded by its own peculiar atmosphere. Every world floating in space is surrounded by its own peculiar atmosphere; in short, every condition of existence evolves its own peculiar atmosphere. Now, the union of two atoms or their united vibration means not only the union of the atoms as such, but the inter-fusion of their atom sphere or surroundings, and therefore all forms of life animate and inanimate represent automatic or molecular structures, depending on the poles entering into the construction for the time being.

Consequently, this table that is before us, which is simply so-called wood and marble, is in reality a compound of certain atoms in chemical relationships which give you the constituents which you know either as wood or marble, whichever portion of the table you take. Now these atoms are held together by purely chemical relations. They were originally brought together by affinities toward each other, and are maintained in their present relations because the vibration of the individual atoms happen to be harmonious, that is, they are all beating, so to speak, in the same rhythm. By striking it with a hammer and destroying the harmonious vibration you would shatter this marble to pieces. So if you place the wood in the fire you would bring about also a repulsion of the harmony in the atoms. But in neither case would the elements of the articles be lost; they would return back to their elementary conditions. Now, we find then, for instance, this table composed of atoms; each atom has its own peculiar sphere and each sphere infringes upon the other, and the vibration remaining through these constituents, constitutes and maintains the continuity of the substance.

Now, here is your medium, and consequently surrounded by his or her own peculiar atmosphere. What are the elements of the human body? Science has hardly made up its mind what they are. But the atmosphere which surrounds the medium will partake of all the physical conditions peculiar to the body itself. On the other side is the spirit, also surrounded by its peculiar sphere which will be representative of its organic conditions as a spirit.

Now, the problem is, given the spirit, the medium and the table; required, to unite their several relationships in one continuous chain; result, a perfect union between the two worlds. How is it to be obtained?

The sphere surrounding the medium is usually termed the magnetic *aura* or atmosphere, or, as it has been very learnedly called, the sphere of psychical force. And, by the way, this psychic force has been credited with all the various manifestations of Spiritualism, and psychic force should be a very great individual indeed. But, unfortunately we shall find that this mode of reasoning is simply an attempt to put the wagon before the horse. The spirit surrounded by its external condition, which is, for the sake of a term, a magnetic condition also, has to ask itself the question, How is the union which is required to be effected?

Now, you have heard of mesmeric operations, and doubtless many of you have seen them, and you know that when the mesmerist establishes sympathy between himself and his subject he does so as the result of a mental act, having previously established a mental harmony or equilibrium in the mind of his subject. Thus the spirit finds, then, that if it can draw near to the mind of the medium, not necessarily to psychologize that mind, but only to come into sympathy with that mind, that then one important object has been gained. Granted, that that sympathy has been attained, its next direction is to operate on the sphere of psychic force surrounding the medium and by the aid of his will power to so coalesce the sphere belonging to himself and that of the medium into one perfect whole. After what has been done, there is a sympathetic connection established between not only the medium and the spirit, but between the spirit and this other world. Now, the medium places his or her hands on the table.

"What is that for?" says the investigator. "Is she going to move it? Why can't she take her hands off?"

She does take her hands off and, much to the disgust of the very clever investigator, and the table moves just as well without the laying on of the hands as when they were laid on.

Now, evidently, the condition surrounding the medium must be considerably more gross than the conditions surrounding the spirit, and consequently we are coming downwards in this matter, from the spirit world to the material conditions. What is next required? Why, that the spirit shall relate itself to the material condition to be operated upon,—the table for instance. How can it do that? Not directly; that is impossible; but by extending, so to speak, the principal sphere of the medium, and projecting that sphere on to the atmosphere surrounding the table as a whole and bringing the two atmospheres into harmony with one another, and finally making the vibrations through the entire series harmonious.

There is through that method a perfectly continuous link established between the mind of the spirit, down through the sphere of the medium on to the sphere surrounding the table, and thus to the very table itself, which, by the operation of the will power positively on the part of the spirit, is moved in any especial manner, just as the spirit desires and its ability and transformation enable it to accomplish.

Now, you may think that this is a very intricate method of procedure. You may think that there is no wonder that spirits make so many blunders in their communications, when the mode of making them is so indirect. And yet, you may say to yourselves, there are some cases where phenomena seem to occur so readily and spontaneously that it would scarcely appear necessary that all these conditions should be obtained. Yet, whether the phenomena appear spontaneously, or not, in either case these conditions have to be applied, and where the phenomena are readily occurring there is proof positive that the conditions are more perfectly harmonious than when the phenomena less readily appear.

We come, then, to the conclusion that, by a series of links, the operating spirit relates itself to the material to be used; and in getting to this conclusion we are not, perhaps, running directly against scientific experience, but only bringing it to bear on these facts of Spiritualism, and endeavoring to show that, after all, communication between the two worlds is as natural, and is governed by laws as natural and exact in their requirements as are the common events which may transpire in this world in which you now live.

And here do we not find a reason—shall we not say a substantial reason?—which gives us a solid foundation whereon we can stand in contemplating this question? For, if your spirits could come just when and how and where they might please, if they could transcend law and order, and ride roughshod over all the principles of being, what a condition this

world would soon be in. We tell you, friends, honestly, that as you do not send too great a number of saints into the next world, you must expect a considerable percentage of sinners to come back [applause], and it might be that these latter gentlemen, not feeling over-amiable themselves for the world's past kindnesses when they lived in the body, might play such a part in this world, that the world itself would rise up in its agony, and cry to God to blot out its existence.

Here we start on scientific facts and conclusions, by virtue of which the ordinary physical phenomena are believed to be produced.

We enter now on the consideration of the second division of this science of Spiritualism. This first division, you will perceive, embraces the outer or physical phenomena. Now, by following the conditions of the mind interiorly instead of looking at the work exteriorly to the mind, we shall bring you to the psychical condition of this matter, and show that instead of spirits operating on matter, they operate on the spirit and organic structure of the medium. Here, then, we find two facts. In the first condition, where the phenomena worked outwardly to the medium, we found the spirits relating themselves to the organic conditions of the medium, and thus, for the time being, temporarily re-establishing their former relationship with the world which they once inhabited, and enabling them to come in contact again with the external world. There is a point here to which we shall have to direct your attention presently. To come more intimately to the psychological department of our subject now, we find that when the spirits operate upon the sensitive form of the human organization they not only come in contact with the external world, but for the time, they temporarily re-assume the control of another organization; in other words, that they re-associate themselves with earthly organic conditions. But, as you will readily admit, it is a very difficult and delicate thing to make a proper and satisfactory appearance in another man's clothing; so it is a very difficult and delicate thing indeed to make yourself thoroughly plain to the understanding of your friends through somebody else's frame; and it is not that spirits fail in communicating to you that you have to consider, and it is not on the failures and the blunders and errors that creep into their communications that you have to comment,—and the world at large is quite ready enough to comment on these,—but rather should you comment on the fact that so many succeed, instead of the fact that so many fail. You should rather rejoice that there are those with intellects clear enough, with hearts pure enough, and with purposes high enough, to devote themselves to the mastery of these psychological problems of being, so far as you are concerned, and thus enable them to manifest themselves to your understanding.

But what are the means whereby psychological control is effected? Here let us sum up that department. If physiological phenomena are produced by a certain kind of fluid or emanation evolved from the structure of the medium, how is it that all the other mysterious phenomena of Spiritualism, such as spirit photography, transportation of ponderable bodies, the levitation of individuals, the penetrability of matter, solid bodies passing through solid bodies,—how is it that all these are produced? They cannot all be done in the same manner, but they are all dependent on the same agency, the absence of which would render them impossible in any one department; for it is by the aid of this psychic force, as it is called, that we, while performing physical manifestations, are able to adjust the scales in any given direction, for that psychic force is given to me, for the time being, for the same purpose that your physical bodies are given to you. The psychic force, however, being a higher force, enables us to produce a higher order of phenomena; the physical body being of a lower grade, does not enable you to produce anything but a lower order of phenomena. There is the difference and the distinction, and that is all. The application of these general principles would extend over far more time than we can devote to their consideration to-night.

To return, then, from this digression, and to attract your attention more closely to the psychological point of the matter, which is the second division of our subject, let us ask how are mental phenomena produced, since they are inward and not exterior? Now, the spirit acts in sympathy with the exterior psychic sphere of the medium, in the same manner as mentioned before, and, while operating on that sphere, instead of allowing that mind to work inside of it, it strikes the mind, which strikes the sphere of nervous force belonging to the individual, which nervous force it operates upon; and, in proportion to its ability to control or subject this nervous force, just in proportion is psychological phenomena produced, whether it fully or partially, perfectly or imperfectly, controls the individual.

Of course, then, the organic condition, the temperament, the intellect, and the health of the person affect and govern, to a certain extent, the nature and character of the individual mediumship; but this philosophy will be found true, so far as general application is concerned.

(CONTINUED ON PAGE 234.)

HISTORICAL AND PHILOSOPHICAL

CATHOLICITY OF SPIRITUALISM.

DR. WILLIAM HITCHMAN, on resigning the chair of the Anthropological Society of Liverpool, made a short address, from which we extract the following:—

The rising current of anthropological knowledge is now rushing on so strongly, that they who hesitate to commit themselves to it, will soon be left far behind, and serve only the ignoble purpose of enabling others to appreciate the inexorable force and increasing rapidity of the onward streams of biology, physiology, and the natural history of man.

The rate of transmission of nerve-force, for example, we can now accurately estimate; in fact, it moves as the tortoise in running with the hare, when rightly compared with the amazing velocity of solar light, and the striking phenomena of electricity. The movements which take place in the different vital organs, of all varieties of the human race, are also ascertained by scientific instruments of exquisite precision,—one form of energy, moreover, being supposed by modern philosophers to be readily convertible into another, we arrive at a new epoch in the science of life, and its relation to anthropology, zoology, and physical history of man.

We no longer estimate the force of the heart's action by merely feeling the pulse—the myograph records the movements of our muscles—the spiograph those of respiration, and whilst the sphygmograph is tracing, in writing, the character and extent of the circulating motion, in the nutritive fluid of our bodies, we learn the exact condition of the crystalline lens by the ophthalmometer; and thanks to our learned friend, Prof. Czermak, of the renowned University of Jena, aided by the beautiful Laryngoscope, we take a voyage of discovery as it were each day through the air tubes of the lungs.

We can show you the past history of man, from his organic remains, and works of art,—paleontology, the science of ancient organisms, up the whole ascent, from gradation to gradation, is but a prophetic hymn, heralding the advent of a spiritual being—a great sermon from a stony text. It tells, too, of miracles surpassing miracles, of creative power, beauty and grandeur!—at which no skeptic dare scoff, without raising a question of his own wisdom—in truth these fairy-like tales of anthropological science are incomparably more enrapturing to the human soul, than all the wonderful stories of romantic geni, enchanted castles, witches, ghosts, or bipeds, without feathers, that very fiction framed.

In the midst of death, we are in life, in short, death *is* life, and if we are lost in wonder over the ancient trophies of intellectual man—as evinced in the profound wisdom which characterized the founder of the Great Pyramid at Ghizeh, or the excavated slabs that once adorned the stupendous walls of proud Nineveh; if we ponder over the solemn hieroglyphics, by means of which our dear venerable brother Osburn—the philosopher of Leeds—has told the tale of Egypt's early history to the whole world of literature; we learn with like rapture, through what startling revolutions of civilization and barbarism, varieties in figure, proportions, and strength, gradations and modifications of moral and intellectual qualities, both in the white and dark varieties of our species, as well as in the several intermediate tints, differences of features, forms, of skull, hair, beard, and color of iris, ratio of Cerebrum and Cerebellum, the influence of climate, even to the uttermost parts of the earth; thus do we learn, I say, how man has reached his present condition, now more swiftly, anon more slowly, yet ever showing to what a height organic differences themselves may rise, and scarcely less, to what a depth they may fall, on and on, through cycles of change eternal, amidst relics of life and structure, the date of which no human mind shall fix, and surrounded by those mighty dynasties of hoary ruin, that bloomed and fell, ere he stepped on the scene.

In this society we may describe man as an individual of the transmutation hypothesis, men as a nation, and in regard to species, the whole race as humanity, having diversity of origin, or diversity of kind; we can compare him in his physical relations to molecular generation, either recent or fossil, and with those living or dead organizations that are held to be allied to the genus Homo, in form and function—whether Gorilla, Chimpanzee, Orang-outang, or other anthropoid mammalia—and what is more, the petted, and of course, spoiled child, called ethnology, will shortly become the humble servant of anthropology, destined to mount behind our chariot and take its fitting seat; in short, there never was a time when anthropologists were so thoroughly determined, and in earnest,—in earnest, too, to have their beloved science placed on a level with the other physical sciences, in a sectional department of the British Association, and in the sacred names of Truth and Justice, let us have it—yes, let us have it—if it “rend the sky” of their next meeting in our good old Town of Liverpool.

After all, seeing that our knowledge of material things is not brought about by material things *alone*, rather, as I have essayed to show elsewhere, in “Lectures on Spiritual Science” they condition it genetically, but it conditions *them* teleologically, material achievement in the physical sciences cannot, I submit, be the highest achievement of man, the “one thing needful” is not composed of physical force or molecular energy.

Human nature has *that* spirit within it which is incomparably more precious than all the treasures of earth; it is a poverty-stricken ambition that seeks only to accumulate material capital and pecuniary wealth, for the sole purpose of self-aggrandizement, either before or after death.

The sacred problem of Spiritual Philosophy will never be solved by physics, or our knowledge, in Liverpool, of vegetable wool, even were it the downy substance growing in the pods of the valuable gossypium, or by the most skillful machinery and steam power, neither by the scalpel of the anatomist, nor by the hammer of the geologist, the *priceless* gem, in the whole treasury of science, is disclosed to our view in the lesson taught by true anthropology, viz., *genuine* human progress is not that which gives us a stronger grasp of the material world *alone*, but that which lifts each student of truth to higher and yet higher stages of real development in intellectual and moral culture, enriches each *inner* life, and enlarges our temporal view of an eternal existence.

Science must yet be revised by philosophy, the smoothest railway, the lightning ocean ranger, a thousand purple looms, the electric telegraph, spectrum analysis, molecular generation, minute anatomy, physical basis of life, origin of species, or modern *fashionable* degeneracy of male and female into bearded and beardless types of descent from Anthropoid apes, *in which each is held to be superior to the other*, not only in rights and privileges, of every kind and degree, but in body, sense, and mind; whatever may be our supposed discoveries, in the natural or *unnatural* sciences, depend upon it, they are real and lasting triumphs *only*, when the science of intellect unites with moral earnestness for good, and Christian charity rules each heart, for ends that bring true happiness to man and glory to God, thus, and thus alone, shall the world of humanity be enabled to distinguish between things that differ, or gain spiritual insight into those gorgeous scenes of deathless beauty, beheld alike by Socrates, Schiller, and Goethe, when stepping from the confines of earth, into the glories of heaven, their wonder and admiration were expressed in those remarkable words, “To die is a pleasure, since I go to hold converse with the greatest heroes of antiquity!” “Things are growing clear and plain!” “More light!” “More light!”

A LITTLE “LOGIC” ON THE KATIE KING CONTROVERSY.

OPPORTUNITY FOR ANOTHER STATEMENT FROM DR. CHILD.

CAMBRIDGE, MASS., Jan. 13, 1875.

DR. HENRY T. CHILD,—*Dear Sir*: The positive evidence so long waited for has come at last. On the 8th inst., a person calling herself “Katie King” signed and swore to a written confession before a magistrate, you certifying that she did this in your presence, and that you recognized her as the same person who appeared as Katie King at the Holmes’ sittings at No. 50 North Ninth Street.

There is something quite extraordinary about this recognition, viewed in connection with certain statements in the confession. Mrs. White (or whatever else her name may be) swears that repeatedly, at No. 50 North Ninth Street, a short time after she had left the cabinet as Katie King and changed her dress, you opened the front door for her and let her in, she complaining to you, as a lodger, of being kept waiting at the door on account of these spiritual sittings. Now Katie King wore no mask, neither did Mrs. White. On these occasions, therefore, you saw the same face at which you had been for some time intently gazing at arms’ length from you that very evening, and yet, though the face was a remarkable one, as every one admits who saw it, you failed to recognize it when you saw Mrs. White.

Again, late in the summer, Mrs. White swears she went to your office, and saw and spoke with you there; she told you she was in distress for money; that the Holmes’ owed her forty-five or fifty dollars, and that if you would induce them to pay her what they owed “she was posted about Katie King, and could tell you all about her.” Even then you failed to recognize her, or to suspect her identity with the Katie King with whom you had been in familiar and daily converse for nearly three months, talking with her face to face, taking her hand, looking at her tongue, and pulling her ringlets.

But, strangest of all, on Friday last, the 8th inst., you meet this same Mrs. White in a magistrate’s office, and then and there, for the first time, you recognized her as the *quondam*

Katie King; and so confidently that you make a certificate of the fact to be published to the world.

I question not your good faith in the matter, neither do I assert that you were mistaken in your recognition; but I do say that, under the circumstances just stated, in no court of justice in this country would your testimony as to the identity of the two persons in question be deemed to have a feather's weight.

On the other hand, if these statements are false, this destroys the credibility of the whole confession. In that case, how are we to know whether any of it is true?

Another singular fact appears in a letter purporting to come from Mr. Holmes, and appended to this confession, which is, that, when the Holmeses went West, they gave you a latch-key of their house at No. 50 North Ninth Street, then occupied by Mrs. White and a female friend; thus giving you access to the house, without any warning of its inmates, at any hour of the day or night. Surely some little bird, if not a spirit, had told the Holmeses that how often soever Dr. Child might see Mrs. White, there was no danger of his suspecting her to be his friend Katie King.

I admit that, if not true, the confession furnishes an astonishingly ingenious explanation of most of the marvels witnessed by Mr. Owen and by myself. *Se non è vero è ben trovato.* But still there remain certain facts which the confession entirely fails to explain. I do not include among these the unnatural appearance of Katie King's eyes (which I have before described); for, on reflection, I am willing to admit that this may be attributable to an abnormal condition of my own vision, caused by the continued pressure of my opera-glass on the eye-ball while gazing at her. When she withdrew her face I naturally took the glass from my eyes; and when she came again her eyes appeared natural to me, the abnormal condition no longer existing in my own. I speak now of the other faces, and of the hands. Mrs. White swears that the faces were merely "ten cent rubber masks" held up at the window. As the faces all had eyes apparently living and moving freely in their sockets, she must mean to say that it was her eyes that were seen through the female masks, and Mr. Holmes' through the male faces.

Now, Mr. Holmes' eyes are grey, and so were Katie King's. As to John King's eyes being black, that may be said to be owing to the darkness of the cabinet causing Mr. Holmes' eyes to appear so. But, I would ask, whence came Mary Noble's blue eyes, and the large clear blue eyes of the young man's face that appealed to me (unsuccessfully) for recognition on the 14th of May? And again, as to the extremely cross-eyed lady, recognized at once by Mrs. Noble and by others, who appeared on the 20th of May, and once or twice afterwards, were her eyes Mrs. White's and is strabismus one of Mrs. White's accomplishments? Does Mr. Watford now believe that his brother's face, the very image of the photograph he showed me, was but a piece of rubber?

Nearly all the faces shown evening after evening and week after week, as the confession truly states, were recognized at once by friends or relatives present. To me it was very difficult to believe that all these recognitions were the mere effect of imagination.

Lastly, as to the "toy hands," they must have been ingeniously constructed indeed, to be able to reach entirely out of the window, grasp several oranges I was offering to Katie King, and take them into the cabinet as naturally as any children's hands that God ever made.

Very truly yours,

FRANCIS J. LIPPITT.

ON SPIRIT TEACHING.

THE development of our mental powers is one of the principal objects of Spirit-teaching. The progressive development of our mental forces is the greatest good communicated to us by our spirit friends. To impart the knowledge of truth is indeed one of the constant aims, but not the whole aim, nor their highest object. The communication of the knowledge of truth is the means used, but the development of our mental powers is the chief end they have in view. Mental power, force of thought, vividness of perception, energetic emotions, and efficient aspirations, conveyed in appropriate expressions, must necessarily propagate kindred principles and qualities. We want additional knowledge, but we want force of thought, depth of conviction, and a train of grander purposes more. We want more of the love of the knowledge of truth, for love of the knowledge of truth gives power, and secures the perpetual growth of the knowledge of truth. Spirit-teaching possesses the power to develop this desire, and to act on men as free, intelligent beings, by means congenial and proportioned to their nature—by means calculated to call into healthy exertion their intellectual perceptions, their moral sentiments, and their spiritual aspirations. Spirit-teaching comes to us with all the powers of earnestness, with all the forces of reality, and with all the urgency which consists with our moral freedom.

SPIRIT TEACHINGS.

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

Q. WHERE is the magnetic pole of the earth now, and which way is it slowly passing around the earth, and how many years will it require to make one circuit?

A. We believe the magnetic pole of the earth to be twenty or thirty degrees west of due north; but perhaps the questioner can easily ascertain by reference to the usual electric calendars. It never makes a complete circuit of the earth, but alternately vibrates either west or east of the direct magnetic or Polar star.

Q. ARE not magnetism and electricity regulators of each other in the human form, as well as between husband and wife and in all nature?

A. The question is rather ambiguous; but if we arrive at the meaning, it unquestionably is true that in a perfectly healthful organism, as has been stated previously, the magnetic and electric currents equalize themselves, and where there is a preponderance of either there is disease or inactivity. The magnetic and electric currents of all nature are certainly making a desperate effort to regulate themselves, but whether they are perfectly regulated or not will remain for future ages of science to determine.

Q. AM I correct in my writings in the sentences that advocate that the upper part of the body is positive and electrical; that the abdomen and lower parts of the human body are magnetic and negative to the head? The head I believe to be an electrical battery, and the stomach a magnetic battery—am I correct in this?

A. So far as the general statement is concerned, yes; the mental faculty being the electrical or motor power to the magnetic. But the truth is, that the mental power pervades the entire structure, and that it is only that one portion is either magnetic or electric to the other according to the condition in which the human system may be, that the magnetic poles are all related to the mental structure, as the mental structure is related also to the magnetic or vital centre.

Q. WHAT causes currents of electricity to pass around the earth?

A. Motion.

Q. DOES a knowledge of the structure and functions of the nervous system, together with a knowledge of the position of the principal nerves that supply the different parts of the human body, in any way increase or help to direct the healing power of healing media?

A. Undoubtedly; a knowledge of the nervous system, and especially a knowledge of that portion of the nervous structure which acts more immediately upon the brain and vital functions would enable the mesmerist or magnetiser, or person possessed of healing power, to intelligently direct his current of thought from the portion affected; and in all cases where healing media are successful, if they have not a knowledge of the nervous structure, the mind or intelligence aiding them must have such knowledge before a cure can be performed.

Q. If the herding together of criminals and diseased persons aggravate the evil in this life, how is it that such is not the case in the spheres of darkness? if there be no evil resulting from such a classification in the spirit world, why should there be on earth?

A. The questioner presumes that in the spheres of darkness they are so crowded together; but he takes the questions beyond the pale of that portion of philosophy which these discourses treat upon, in questioning concerning the spiritual state; but I will state that there is evil accruing by the association of numbers of persons in an undeveloped state, in the spirit world as well as in your world; but the great difference is, that where such persons are associated together in spirit life, they are associated according to their grade or position, and not forced into the company of others lower than themselves. Then the preponderance in spirit life is the tendency towards good; while in earthly life the preponderance is towards the material, and therefore always weighs the persons down that are thus associated. For every sphere or class of spirits that are imperfect or diseased in spirit life, there are a sufficient number of teachers appointed that, in due course of time, overcome the evil tendencies of those beneath them.

Q. DID matter always exist, or does spirit create?

A. This question is somewhat irrelevant to the specific nature of the lectures; but we will state that matter, as an organized substance, could not always have existed, and that it is the opinion of the speaker that matter, as a substance, has no positive, but only a relative existence, and is therefore dependent upon spirit.

SUBSCRIPTIONS AND ADVERTISING RATES.

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

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

Advertisements.—The SCIENTIST is a very good medium for Advertisements. It has a large circulation; it is preserved for binding, and the advertisement is not lost to view amid a mass of others. Advertisements will be inserted at the following rates:—

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All communications for the Editor, books for review, &c., should be addressed E. GERRY BROWN, Office of the Spiritual Scientist, 9 Bromfield Street, Boston, Mass.

SPIRITUAL SCIENTIST.

VOL. I.

JANUARY 21.

No. 20.

THE OFFICE of the Scientist Publishing Company will be removed to the Editorial Room of The Spiritual Scientist, 18 Exchange Street and 24 Devonshire Street, from which place The Scientist will hereafter be issued.

IT WILL be noticed that several of our departments are missing this week; we consider the lecture on the "Science of Spiritualism" to be sufficiently instructive to compensate for this omission. The "Mediums of Boston" will be resumed the coming week.

ONE of our spiritual papers, in speaking of the Paine Memorial Building, asks, "In the meantime, where is the Spiritualists' temple?" In the immediate future we think; certainly it might be if there was that harmony among Spiritualists which there should be, and which we hope to see. The latter would be more ornamental to Spiritualism than the former, and perhaps a necessary condition for its support.

IF OUR BOSTON SUBSCRIBERS do not receive their papers Thursday morning, will they please notify this office. It is the fault of some one of the departments in the Boston post-office, and we intend to see it rectified.

J. J. MORSE lectures next month, in Greenfield, Sunday afternoon and evening; in March, he goes to Bangor, Me.; in May, to New Haven, Conn.; and to Philadelphia in June. All things permitting, he expects to sail from this country July 22d. He has the month of April open for engagements.

THE article in the Philadelphia paper entitled "Katie King's Confession," is answered by F. J. Lippitt, on another page.

THE ATTENDANT GUIDE of J. J. Morse, Esq. is "Tien Sien Tie," which in literal Chinese means "The Heavenly Fairy," or in English, "The Heavenly Spirit."

FOR THE BENEFIT of the Children's Progressive Lyceum, Mrs. Maud E. Lord gave a seance Monday evening, thereby increasing the funds over twenty dollars.

ROBERT COOPER, Esq., will lecture before the Boston Spiritualists' Union, on Sunday evening next. Subject, "Spiritualism in England."

JOSEPH BEALS, Esq., of Greenfield, Mass., writes in very complimentary terms of the lecture which Mr. J. J. Morse delivered there in December, and anticipates a grand awakening during the month of February, when Mr. Morse will again be there.

WE wish our readers to understand that THE SCIENTIST has as much reading matter as any of the papers of its class. Only one-seventh of it is reserved for advertising; we could easily publish a paper twice the size, and defray the extra expense by covering it with patent medicine advertisements, lottery humbugs, and matters of this nature, but we think the present plan is preferable.

THE SCIENCE OF SPIRITUALISM.

(CONTINUED FROM PAGE 231.)

Now, if this control of the nervous forces is complete, the brain is finally subject, and the entire body passes under the control of the external intelligence, being dispossessed, as it were, for the time being, of its own intelligence, and becoming, for the time, a machine or instrument under the control of an outer intelligence. But you may have a piano free from all imperfections, and you may have some knowledge of music, but you cannot play one of Beethoven's sonatas; and so a spirit may have a perfect piano, but unless it has superior knowledge, it cannot play one of the sonatas of Immortal Light, that may be accomplished by another intelligence that has learned more and knows more of the subject under consideration, knows how to touch the various keys of the instrument by turns.

But, assuming that the operating spirit has, comparatively speaking, a perfect control, and that it is enabled to use the bodily instrument even as it feels inclined, after this there is another important fact to be taken into consideration. Would a person whose organic peculiarities might be classified as weak, would such a person be able to give out the vigor and power of a Demosthenes? Would such a person revel in the imagery of a Milton or a Homer? Would he be able to use the eloquence of a Shakespeare, or enunciate the mathematical problems of a Newton? It would be impossible to suppose such a thing. But the operating power, let it be as great or grand as you choose to think of, you must always bear in mind it is not expressing itself of itself, but expressing itself through another organization that was never made to fit his mind, that was never made to be the servant of his intelligence, and was never constructed to be the vehicle of his thought; it may be relatively adapted to this organization, but not absolutely. Therefore, the expression of any medium will always be below the capacity of the operating agent, but just in proportion as the organic conditions improve, and as they approximate to higher and more perfect states, so will that expression improve, so will the conditions be enlarged and the results increased both in beauty and power, and if that medium is only true to his mediumship, and only strives to improve his own mental and physical conditions, and to lift himself higher, there will be such results come to his mediumship, that he knows not where he will stand ultimately. We throw out this suggestion that we are dependent on the organic conditions of the medium. We can never transcend the possibilities of these conditions, but we can exalt and improve their normal operations, and thus appear to transcend them.

If there be any truth in the persistency of law, if principles abide, the conditions of things move in established and fixed directions, and these things will be true in connection with human nature. We never can run counter to law, nor overthrow a principle, and we can never get more out of an instrument than it is capable of expressing, though what we may get out of the instrument may transcend what the instrument itself would give under the control of a poor operating intelligence.

We carry this matter now to another stage. Spiritualism, as a science, has revealed, as it is seen, a new possibility within human nature and material life. It reveals also, as we have seen, other possibilities in a metaphysical direction; it reveals certain subtle conditions of organization and certain subtle and superior conditions of mind, and shows you how minds may be operated upon by other intelligences and made to express greater and grander truths as the result of such operation, than they would left to their own unaided genius. But it reveals to you also these two farther facts equally important and grand. The first is that it is possible for man, the spirit, to associate himself while in the spiritual world with the inhabitants of this material world, and this involves the proposition, either that the spiritual world is very closely united to this, or, shall we say it, that it is the other side of this world.

"Why," says the materialist, "what do you mean? The spirit world on the other side of this world! This world is round, and if we go to the other side we shall find sky, and if we go to this side again we shall find sky, and whichever side we go to we shall find sky; we shall find no spirit world on either side of it." These friends of ours are so very literal. They do call a spade a spade in such a very spade-like manner that they never can believe in anything else but a spade. When you say the other side of it, you sometimes mean the inside of it; the brains are on the other side of their foreheads, being the inside of their heads, and it may be that the spirit world, being inside, is the other side in this sense, that it is the interior condition of this world and such, in truth, is the first condition of spirit life. How do you prove it? Why the Spiritualist knows man is a spiritual being; the religionist professes to know it, and we hope he does, but he is a little hard to believe it when he is told that one of these spirits has come back in this way. Perhaps it is not comfortable for him to know that good spirits are looking on while we are doing

the meanest things possible, and soiling our humanity at every turn.

These spirit people tell you, then, that the spirit world is on the other side of life, and the truth brought forward to support the assertion is that you are spiritual beings now and that, being spiritual, you must be sustained, spiritually, by spiritual conditions; that as you are sustained exteriorly by the natural conditions, so you must be sustained interiorly by the spiritual conditions, and thus you are partly, while in these bodies of ours, living in the spiritual world; that you are living on the one hand in the spiritual world just as on the other you are living in the natural world, and death is not a departure to a far-off land; is not a sailing off like a rocket into the blue sky, but is simply a throwing aside of the natural body and entering into the full and complete possession and use of the spiritual one. Therefore, we find that these spirits, when they return, do not come from a far-off world, but—and it may be here in your very midst to night—they associate themselves with the psychical conditions associated with the medium and thus, for the time being, re-establish their former relations with the material universe in which they once moved, though invisible to sight, and, in sympathy with material conditions, gain objective force, or materialize themselves, to come forth and stand before you even as they lived in times gone by.

This is one of the grand facts revealed by Spiritualism as a science. The other fact is this, that the science of Spiritualism gives you another conception of the future life, that is, the home that man is to live in hereafter. It claims—and we think justly—that if there is a home for man in the after life, that that world can only be built up in accordance with fixed principles, that it can only be placed in being in obedience to the laws governing the existence of other facts of spirit nature. You cannot exist within it unless you undergo a miraculous transformation at the point of death, and if you underwent that transformation there would be an end of your identity; if you were transformed into something else you would not be immortal, but something else. There would be no continuity of existence; you would be destroyed so far as your nature and state to-day are concerned, and humanity would never be able to understand the future life because it would be totally and radically distinct from the world wherein you now live. No inhabitant could ever return because the conditions would be distinct and different; no message could ever be signalled into this world because it would be in a language that none would understand. Under conditions so distinct and different it would be utterly impossible for any communion to take place, because there would be no point of contact between the two worlds.

The science of Spiritualism shows that there is not only a point of contact and sympathy but that, under proper conditions, both worlds are in perfect sympathy and reciprocity one with the other, and that the coming back of the angels from the after-life is simply their objectifying themselves from their hitherto subjective conditions by the aid and agency of the medium.

As this science of Spiritualism becomes more understood, and as the laws and principles governing its operation become more plainly known, it will be seen how useful and valuable have been the phenomenal evidences of the last quarter of a century. Then it will be seen that they have been the starry index pointing to greater and grander truths yet to be revealed; that heaven is no far-off country, but an ever-present reality, lying all around you; that the dead are not removed to some distant land, but are here in your midst, laboring with you, suffering with you, sorrowing for you, stooping with you and lifting you up, and ever earnest in their desires to inspire your hearts with such thoughts of goodness and peace, leading you upwards and onwards, ever nearer to God our Eternal Father.

To carry on this science of Spiritualism beyond the limits we have now attained is scarcely within the province of our present remarks, brief and imperfect as they are, we admit. But still there are some other matters which we will now present by way of conclusion.

Mediumship is a grand and glorious function specially active and apparent in certain persons, and it is of this matter of mediumship that we would now offer a few closing sentences. As we have told you, spirits are dependent on certain elements evolved from the structure of the medium, that by these elements they are enabled to produce the manifestations; so you will find that one of the first necessities of mediumship is the nearest possible approximation to full bodily, vital, health; for then all the exhalations will flow harmoniously. Thus you will present a magnetic condition to the spirits that will supply them with the greatest amount of power, and enable them to produce the grandest power that matter affords them. Thus we would say that whilst to-day mediumship appears to flourish amongst those whose organizations are lowest in vitality, but it should be and in the time to come it will be a sure characteristic of perfect health; that in other words, the exercise of mediumship and its functions instead of drawing the vital power will assist in its development and

unfolding, and necessitate a greater amount of natural harmony than they have body. Our Father never intended that a single function of the human nature should be inimical to those who possessed it. How then can we suppose that mediumship being a function of this human nature was intended to be inimical to those who exercise it? In the present condition of things the solemn conclusion is that mediumship kills more than it cures. Mediums are the saviours to-day and their sufferings the cross whereon they are crucified for the benefit of the race.

And now as we part from our friends let us tell you that the science of Spiritualism is also something else, that not only does it minister to the intellectual necessities and the practical demands of investigating minds, but it ministers to those who have accepted its truths, and to those who know what a blessed privilege this angel communion is, it ministers to their higher natures, it speaks to the very spirit that pulses within them, it urges them forward, lifts them up, clears away the fogs and clouds that have hung around the mental horizon disclosing to them the glory and grandeur of the sun of truth rising into the mid heaven of their intellects, flooding them with light and power. It urges them to float away into that blue distance where the radiance of God shines with glory inconceivable, it bids you to come up and join the glorious company, it bids you to live here in this clear atmosphere of purity, it tells you that those who are departed are not dead, but only gone before, that there is a genuine feeling between you and them, that their angel faces cheer you in your sorrow and that these smiling radiant presences are with you as lights of glory and lamps of grandeur to illumine the paths to immortal light and to inspire the principles of truth,—the true religion in the breast of every living soul.

The science of Spiritualism reveals its crowning glory its manifestation of the aspirational sentiment in human nature. As a science it demonstrates all its positions and fixes your happiness in that far-off future where grandeur and beauty shall dawn daily upon you, and where to live is to drink in the love of God, to grow in spirit and unfold in wisdom until you shall yourselves become as gods governed by a greater god who designed you for a path of happiness and progress in a bright and happy future which shall be the possession of humanity.

As the medium retired, the audience loudly applauded, and after singing, the meeting was brought to a close.

NOTES AND NOTICES.

FOR A REPORTER who is late at a lecture it is quite convenient to obtain a synopsis of it from the lecturer at the close of the meeting. It doesn't work every time, however, at least a reporter for one of our dailies had occasion to think so last Sunday afternoon, at Beethoven Hall. Mr. J. J. Morse, it will be remembered, speaks in the unconscious trance state. As usual, he delivered a thoroughly logical, sound, concise, and scientific address. "Will you lend me your notes," said the reporter. "Notes?" said Mr. Morse inquiringly, "I use none." "Well, will you give me your subject, and some few points," continued the reporter. Mr. Morse was prevented from answering further by the chairman who explained the situation, and referred the question to another reporter present. This incident was equalled by another in the lecture room,—a gentleman entered, and seating himself, addressed Mr. Morse: "You say" (and here the gentleman quoted a sentence in the lecture, and proceeded to commence an argument). "I don't remember it," said Mr. Morse, donning his overcoat, "but you did,—you did," said the gentleman, and he continued in a tone which indicated that he suspected imposition, until he also was made aware that Mr. Morse gave himself no concern as to what Tien Sien Tie might say when he had gained control.

MADAME BLAVATSKY, now in Philadelphia, is furnishing American news of Spiritualism, in Russian, for a St. Petersburg journal.

THE SPIRITUALISTS of New York now hold meetings at several places, the central place in which the parent society convenes being at the handsome new Opera House, between Twenty-eighth and Twenty-ninth streets, on Broadway. Another society meets at DeGarmo Hall, on Fifth Avenue and Sixteenth streets, another still at the Harvard rooms, corner Sixth Avenue and Forty-second street, opposite the Reservoir Park.

THE COMMITTEE appointed to test the fact or actuality of the manifestations have published their report. There were no experiments with the dark circle, and Mr. Hardy gives notice that in place of the dark seance, Friday evening, there will be a circle held for materializations in the light. By proving that the materializations can take place in the light, Mr. Hardy shows that there is no necessity for imposture in a dark circle.

THE BEAUTIFUL LAND.

THERE's a beautiful land! a golden land,
A land of light eternal;
Of flowing streams and shining strands,
And banks forever vernal.

There's a beautiful land! a summer land,
A land of endless blooming;
Fadeless flowers and waving palms
The gentle air perfuming.

There's a beautiful land! a land of song
Through heavenly arches ringing,
Music of harps and silvery chimes
And angel-voices singing!

There's a beautiful land! a glorious land,
A land of love unending;
Where truth's pure banner is unfurled,
The star of hope ascending.

There's a beautiful land! a peaceful land,
No sorrow or no sighing;
Where tears are dried in mourning eyes,
No sin, no pain, no dying.

Oh, for a home in that beautiful land,
Our weary hearts are yearning!
Waiting they are, an angel band,
The light of love still burning.

In the sweet "by and by," unto that land
Sweet voices will be calling,
And we shall meet the angel death,
Amid the shadows falling.

KATHLEEN.

DEFENSE OF MEDIUMS.

"England is fortunate in possessing in some of its local mediums persons of refined tastes, who give their time to the manifestations, neither asking nor receiving compensation."
—*Scientist*, January 7.

"I have made visits to the various public mediums of Boston and elsewhere, for which stuff I have paid upwards of fifty dollars, but which I never mean shall cost me, or any friends I can influence, one cent more."—*Emma Hardinge Britten*, in *Scientist*, January 7.

INDEED! Pray, Mr. Editor, inform me why mediums devoting their whole time to meeting the demands upon them, of receiving communications, or witnessing physical manifestations, should not be as well remunerated for their time as lecturers, lawyers, doctors, editors, or ministers? why make this inequitable and unjust distinction? why these continual flings at mediums, because they ask remuneration for their time when demanded by the public.

I believe nearly all our mediums are reckoned among the poor of the world, and in order to their success in their calling they find it absolutely necessary to devote all their time to it; their household duties, formerly done by themselves, have now to be neglected or paid for; two extra rooms (reception room and office) are to be devoted to this new business, not to speak of cards and advertising. Now here is the whole time of the medium taken from her family, extra rent, besides other incidental expenses to be provided for in some way. How do you propose to do it?

Then the exorbitance of the price, from one to two dollars for a sitting of nearly an hour. I think this is the maximum price here in Boston.

A lecturer writes one lecture, makes the circuit of the country giving the same lecture night after night, occupying from forty-five minutes to one hour of his time, and receives all the way from fifty to five hundred dollars for each lecture, and where do we hear of the terrible exorbitance of paid lecturers?

"And you, too, Brutus," and here comes the most unkind cut of all, from Emma Hardinge Britten. She says she has "visited twenty of the celebrated, advertising mediums in Boston."

I turn to Webster and find "celebrated," praised, extolled, honored, having celebrity, distinguished, well known, and Emma has visited twenty of this class of mediums in Boston, not third or fourth rate mediums, not undeveloped mediums, not fortune-tellers, who have added the word "medium" to their former title, for reasons best known to themselves.

She has nothing whatever to say of such, but it is twenty of the celebrated, advertised mediums she has visited.

I turn to *The Banner of Light*, the medium's organ, and find the whole number to be twelve,—the remainder magnetic healers, &c. Then I turn to the columns of *The Herald*,

and find, under the head of "Clairvoyants," twenty-six names; fortune-tellers, six; healers, seven; clairvoyants, two; seers, three; mediums, eight,—making the complete list of advertised mediums in Boston twenty. And now, what is the result of Mrs. Hardinge Britten's visits with these twoscore celebrated mediums in Boston? Why, that none of them had wit or intuition enough to guess at the character of their visitor, and the communications only "Stuff (a la Diogenes, who is judging the whole list of mediums by one brief sitting with each), for which she has paid out upwards of fifty dollars, "but which I never mean shall cost me, or any friends I can influence, one cent more." Fifty dollars for fifty sittings! just the price Mrs. Britten has often received for just one lecture; and has it not often run into the hundreds? And this wholesale denunciation of mediums by Emma Hardinge Britten, and she a medium, too, who formerly run the gauntlet of mediumship, and suffered in so doing,—clasping hands across the bloody chasm, in the present grand onslaught against Spiritualism and all mediumship, with the B. Y. M. C. A. and kindred haters of our cause.

Neither sister Emma, nor any other one, will go further than the writer in discovering or denouncing fraud of any kind in mediumship. Let deceivers, charlatans, and humbugs among mediums, few or many, be exposed and denounced; and that, too, by Spiritualists. That is one thing; but the complete wholesale bitter denunciation of the whole list of the celebrated advertised mediums of Boston, by one formerly a medium, a lecturer on Spiritualism, and Spiritualist, is most unjust, uncalled for, and cruel,—forcibly reminding one of the words of the great medium of Judea, "Your bitterest foes shall be those of your own household." JOHN HARDY.

[The Scientist intended no reflection on mediums; the sentence above quoted appeared under the head of "English Notes," and was given as an item of information. This much, for explanation; and for the information asked in the opening of the article, we would say, that our correspondent should bear in mind that there is a difference between the rule of the world and the rule of Spiritualism in these things; and it is because the two are so often confounded that we have so much confusion and misunderstanding, not only in our relation with each other as Spiritualists, but in our connection as Spiritualists with those who are not of our belief; a medium is or should be the judge of his or her own actions; the standard, the teachings of Spiritualism. "Lawyers, Doctors," &c., in striving to accumulate wealth, and to attain a high position, are men of the world and should be judged by its standard of morality. Spiritualists, and especially mediums, who should be so well convinced of the reality of Spiritualism, are open to criticism, if they violate the more absolute rule of the belief that "the good that men do" constitute their life hereafter. So we say if a Spiritualist or Spiritual medium desires to own lands and homes, shave notes, take advantage of earth laws and foreclose mortgages, extort high rates of interest, malign, blaspheme, and do other things which are not "fruits of the spirit,"—it is not for another to judge, but for themselves.—ED.]

SORTILEGY.—DR. DODDRIDGE.

SORTILEGY is conducted by throwing open privileged books at random, leaving to chance the page and the particular line on which the oracular functions are thrown. The books have varied with the caprice of ages. Virgil, in later times, became the favorite.

Dr. Doddridge, in his earlier days, was in a dilemma, both of conscience and of taste, as to the election he should make between two situations, one in possession, both at his command. He was settled at Harborough, in Leicestershire, and was "pleasing himself with the view of a continuance" in that situation. True, he had received an invitation to Northampton; but the reasons against complying seemed so strong, that nothing was wanting but the civility of going over to Northampton, and making an apologetical farewell. On the last Sunday in November of the year 1729, the doctor went and preached a sermon in conformity with those purposes. "But," says he, "on the morning of that day an incident happened, which affected me greatly." On the night previous, it seems, he had been urged very importunately by his Northampton friends to undertake the vacant office. Much personal kindness had concurred with this public importunity: the good doctor was affected; he had prayed fervently, alleging

in his prayer, as the reason which chiefly weighed with him to reject the offer, that it was far beyond his forces, and chiefly because he was too young, and had no assistant. He goes on thus: "As soon as ever this address" (meaning the prayer) "was ended, I passed through a room (but observe, a line insulated from the context, and placed in high relief to his ear), shook his resolution. Accident co-operated: a promise to be fulfilled at Northampton, in a certain contingency, fell due at the instant; the doctor was detained—this detention gave time for further representations; new motives arose, old difficulties were removed, and finally the doctor saw, in all this succession of steps, the first of which, however, lay in the *Sortes Biblica*, clear indications of a providential guidance. With that conviction he took up his abode at Northampton, and remained there for the next thirty-one years, until he left it for his grave at Lisbon; in fact, he passed the whole of his public life at Northampton. It must be allowed, therefore, to stand upon the records of Sortilege, that in the main direction of his life—not, indeed, as to its spirit, but as to its form and local connections—a Protestant divine of much merit, and chiefly in what regards practice, and of the class most opposed to superstition, took his determining impulse from a variety of the *Sortes Virgilianae*."

If the reader imagines that this ancient form of the practical miraculous is at all gone out of use, even the example of Dr. Doddridge may satisfy him to the contrary. Such an example was sure to authorize a large imitation. But, even apart from that, the belief is common. The records of conversion amongst felons and other ignorant persons might be cited by hundreds upon hundreds to prove that no practice is more common than that of trying the spiritual fate, and abiding by the import of any passage in the Scriptures which may first present itself to the eye. Cowper, the poet, has recorded a case of this sort, in his own experience. It is one to which all the unhappy are prone.

OPINIONS ON SPIRIT RETURN.

THE opinions of the ancients as to the disposal of the soul are curious and interesting; but here their value ceases. They imagined that the soul wandered about in the air till such time as the body obtained its due funeral rites. From this notion the friends were concerned to see the funeral pile erected for their departed friends, and to have the body honorably burnt. Then the ashes of the bones were deposited in an urn, and that urn buried in the earth. When this was done the soul was admitted to pass the flood, to be transported into the elysian fields, from whence they never should return any more. But in case these rites were not performed for any person, the soul wandered restless and unfixed, in a state of perplexity, for one hundred years.

Now between this time, or during this interval—that is to say, between death and the funeral pile—they admitted the disembodied souls of men might appear, and visit their friends or harass their enemies.

Homer's idea of the state of the dead was something like the ancient philosophy of the Egyptians, which gave the soul a shape like the body, and that it was only a receptacle of the mind. The mind they made to be the sublime and superior part, and that only. Thus, in the case of apparitions, they allowed that this case or shell of the soul might appear after death; but the mind could not, but was exalted among the gods, and took up its eternal abode from whence "it could return no more."

Luther, in his "Colloquia Mensalia," says, "When I lived at Turica, in Franconia, a child that could hardly speak or walk was got into a wood near the house. An unexpected snow covering and altering the surface of the ground, the child could not find the way back again to the house. The snow continuing to fall in great abundance, he remained there covered over with it two days and three nights. During that time an unknown man brought him meat and drink; but at the beginning of the third day, he led the child near his father's house, and there left him. I was present when he came in, and I protest he told all that had happened to him as clearly and in as good terms as I could have done myself; notwithstanding, from that time for three whole years he was not capable of putting any words together that any one could easily understand. I am, therefore, persuaded," adds Luther, "that the man that preserved him was a good angel."

Tasso, the prince of Italian poets, asserted that he was constantly attended by a good genius, with whom he had

familiar converse. Socrates owned that he had a guardian angel that preserved him. Simonides had also a good genius, for, according to Valerius Maximus, he or it forced him out of a house which fell down a moment after. Valerius Maximus describes (ch. xi. 5) the ghost, or cacodæmon, which Cassius Severus, of Palma, saw. As Augustus had sent to kill him, this spirit was supposed to be a forewarner. Pliny relates of an Athenian ghost, who wandered visibly about the house rattling his chains.

Addison, in one of his papers in the Spectator (No. 110), where the scene is laid in the country, at the house of Sir Roger de Coverley, in Worcestershire, observes that they are more excusable who believe in apparitions than those who reject all extraordinary revelations of this kind, contrary to the report of all historians, sacred or profane, ancient and modern, and to the traditions of all nations, and think the appearance of spirits fabulous and groundless. Could we not give ourselves up to the general testimony of mankind, we should to the relations of persons who are living, and whom we know, and cannot distrust in other matters of fact.

The well-known opinion of Dr. Johnson on this subject is contained in the following argument: The credibility of spectral appearances has been argued on extensive grounds. We are told it is not the notion of a few individuals only—it has been the belief of all ages and nations. In every country where mankind have believed at all in a future state, and a separate existence of souls, the opinion has prevailed that the spirits of the dead may have communication with the living. There is, it is said, no people, whether rude or learned, however remote or insulated, among whom such instances have not been related or believed. Whence could arise this general agreement among nations so distant from each other, and having no intercourse, no bond of connection, but a common nature and a common destiny? Differing widely from each other in almost all other things, their testimony on this extraordinary subject has been the same. Would this notion have become universal if it were not founded in truth? Would so many nations who have never heard of one another have agreed in one tale, if fact and experience had not given it credibility? The doubts and cavils of the few cannot set aside the testimony of the many, especially as we know there is not a small number of mankind who, though they deny it with their tongues, betray plainly enough with their fears they believe it with their hearts.

The Americans (Indians, of course) believe that all creatures have souls, not only men and women, but brutes, vegetables, nay, even the most inanimate things, as stocks and stones. They believe the same of all the works of art, as of knives, boats, looking-glasses; and that as any of these things perish their souls go into another world, which is inhabited by the ghosts of men and women. For this reason they always place by the corpse of their dead friend a bow and arrows, that he may make use of the souls of them in the other world, as he did of their wooden bodies in this. How absurd soever such an opinion as this may appear, our European philosophers have maintained several notions altogether as improbable. Some of Plato's followers, in particular, when they talk of the world of ideas, entertain us with substances and beings no less extravagant and chimerical. Many Aristotelians have likewise spoken as unintelligibly of their substantial forms. I shall only instance Albertus Magnus, who, in his dissertation upon the load-stone, observing that the fire would destroy its magnetic virtue, tells us that he took particular notice of one as it lay glowing amidst a heap of burning coals, and that he perceived a certain blue vapor to arise from it, which he believed might be the substantial form, that is, in our West-Indian phrase, the soul of the load-stone.

PHYSIOLOGY RELATED TO SPIRITUALISM.

IF SPIRITUALISM recognizes and enforces a higher spiritual and mental condition, how can we attain thereto, and thus show the practicability of our gospel, not only to tell us what we ought to be, but also to show us how to realize it,—to put us in possession of the means? An intelligent observing and collation of the facts of mediumship will do much to assist us, but something is wanting even then. We must study physiology in the light of Spiritualism, and especially in the aspects it manifests in our mediums. If harmony is requisite for manifestations to occur, how much more so must it be required in the medium through whom the phenomena transpire. Harmony in man's body simply means a condition of health. Aught, therefore, that is deleterious deranges harmony, destroys health. Eschew intoxicants and irritants, live simply and naturally, and in these matters you will find an unexpected salvation from many so-called evils. Many a bad act owes its creation to a bad digestion, and many a so-called evil communication is traceable to "anti-temperance" indulgences upon the part of mediums. Spiritualism embraces physiology. As a branch of life it urges all to study it, and if people would do so good would arise out of it.

THE MEDIUMSHIP OF "JACK FROST."

HOW HE CRYSTALLIZED MOISTURE INTO THE SEMBLANCE OF THE DEPARTED.

EACH and everyone of our readers have probably noticed the curious and always attractive shapes and forms in which moisture crystallizes on the window panes in a cold winter day or night. Tall forests, snowy mountains, the outlines of an irregular island or rocky shores, with an occasional approach to Chinese characters or Egyptian hieroglyphics, are familiar pictures, more or less discernible in proportion to the fertility of the imagination. This we may claim as a common experience; but when we transcend from imaginary pictures to positive portraits, when in place of an indescribable mixture of forms and figures we have a face clearly outlined and with features strongly defined, we present a statement which may seem incredible, but, nevertheless, is within the bounds of truth. At the residence of one of our physical mediums, the window panes were as beautifully ornamented in this manner as though the tools of the engraver had labored to bring forth the result, and were witnessed by a number of neighbors and visitors.

SPIRIT MESSENGERS, &c.

A CORRESPONDENT, giving his name and address, writing to *The Harbinger of Light*, of Melbourne, Australia, from Sandhurst, says,—

I, with two others, a lady and her husband, received an invitation to attend a private seance on Thursday, December 15th, at the house of Mr. and Mrs. R., both of whom are mediums. We did not go for any particular manifestation, but just to see what might occur.

We were late in reaching our destination, and Mr. R., thinking we were not coming, had left his home for the Mall a few minutes before we arrived. Mrs. R., anxious for his return, so that we might have a sitting, said, "If any of our spirit friends are here, I should be glad if they would let my husband know he is wanted at home." At the time this request was made, Mr. R. was making some purchases in a shop, when a voice came from the door and distinctly called him. It was not only heard by him, but by others in the shop, and the person that was serving him said, "Some one is calling you." He went to the door, but saw no one. He said, "What is the matter? is anything wrong?" The voice said, "No: only friends waiting for you." Mr. R. then went down the Mall, and continually heard the voice telling him that he was wanted at home; and he also frequently heard the same voice on his way. When he reached his home, he said, almost the first thing, "I should not have come home so soon, if you had not sent the doctor for me," meaning his spirit guide, Dr. Penfold. We who were waiting for him were quite surprised at what he said, and it brought to our minds instantly what Mrs. R. had said to her spirit friends.

We sat for sometime after, and received some surprising tests. Mrs. R. says it is a common thing with her, if her husband is out beyond his usual time, to send a message to him; and he invariably receives it. Our friends who are opposed to Spiritualism will, of course, doubt the above statement; but the correctness of it can be vouched for by the five persons present.

JOSEPH WILLIAMS.

EXPERIENCE OF LORD BROUGHAM.

IN the Autobiography of Lord Brougham, Vol. I., p. 146, he gives from his journal an account of early personal experience. A mutual pledge was taken by himself and a young friend, that whoever first died should, if possible, appear to the other. The story, together with his account of the fulfillment of the pledge on the part of his friend, is here copied. Under date of Dec. 19, 1799, he says,—

"Tired with the cold of yesterday, I was glad to take the advantage of a hot bath before I turned in. And here a most remarkable thing happened to me—so remarkable that I must tell the story from the beginning.

"After I left the high school, I went with G., my most intimate friend, to attend the classes in the University. There was no divinity class, but we frequently, in our walks, discussed and speculated upon grave subjects, among others on the immortality of the soul, and on a future state. This question and the possibility—I will not say of ghosts walking, but of the dead appearing to the living, were subjects of much speculation, and we actually committed the folly of drawing up an agreement, written with our blood, to the effect that whichever of us died the first should appear to the other, and thus solve any doubts we had entertained of the life after death.

"After we had finished our classes at the college, G. went

to India, having got an appointment there in the Civil Service. He seldom wrote to me, and after a lapse of a few years I had almost forgotten him. Moreover, his family having little connection with Edinburgh, I seldom saw or heard anything of him through them, so that all the old school-boy intimacy had died out, and I had nearly forgotten his existence.

"I had taken, as I have said, a warm bath, and while lying in it and enjoying the comfort of the heat after the late freezing I had undergone, I turned my head around, looking toward the chair on which I had deposited my clothes, as I was about to get out of my bath. On the chair sat G., looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling upon the floor. The apparition, or whatever it was that had taken the likeness of G., had disappeared. The vision produced such a shock that I had no inclination to talk about it, or to speak about it, even to Stuart, but the impression it made upon me was so vivid too be easily forgotten, and so strongly was I affected by it that I have here written down the whole history, with the date 19th December, and all the particulars as they are now fresh before me."

ON MEDIUMSHIP.

"Occasional," a correspondent writing from New York, says,

"We do not want to hug a delusion in whole or in part. We firmly believe, of course, that we do not; yet who has not, at some time or other, placed confidence in mediums who subsequently proved to be impostors? It may be conceded that genuine mediumship is subjected to a species of social martyrdom—sometimes to physical pain. But because this is true should we not be ready, with some reason having the appearance of sense, to say why certain desired tests might be applied, or to frankly admit that we do not know? I fear many of us claim too much for Spiritualism, and are far too jealous of attacks made upon it, or, as is sometimes the case, upon those who are exposed as impostors.

"If mediums refuse to submit to tests, it does not follow that the mediumship is not genuine, but I maintain that we have a right to demand, and it is our duty to secure, at the earliest moment answers satisfactory to all perplexing questions. From the distinguished scholars and statesmen of all periods to our own relatives there is an apparent decadence of intellect when mediums speak or write messages from them. We ascribe this to imperfect mediumship. In the slate-writing I have known, even without a pencil, the names of familiar friends were grossly misspelled. This must have been due to the same cause. So, I maintain, we must be as ready with frank inquiry at every turn as if we were beginners; and mediums, of whatever sort, should not depend upon us for anything but kindness and fair consideration. Spiritualism has nothing to fear from honest skepticism, and none should be more eager to throw the clear light of truth on its mysteries than its advocates.

GERALD MASSEY concluded one of his lectures, while here, as follows: "It may be the dream was true; it may be that I saw with visionary eyes. But as I strained them across the Atlantic, long before I came, I saw your world of the West arise and brighten with this new life quickening at the heart of her, this new dawn kindling in her face, throbbing and radiating with auroral splendor of this latest light, as if the millenium morning of humanity's most golden future had touched her forehead first, and she shone illumined, glorified, and glorifying as if in the very smile of God."

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.]

THESE articles will be resumed next week.

WE have printed an extra edition of this number of *The Scientist*. Those who desire another copy of Mr. Morse's lecture should apply at once.

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.

MEETINGS IN BOSTON.

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CHILDREN'S PROGRESSIVE LYCEUM, No. 1, holds its session at 554 Washington Street, every Sunday at 10:15 o'clock. Wm. A. Williams, Sec'y.

BOSTON SPIRITUALISTS' UNION, at 554 Washington Street, on Sunday afternoon and evening, at 2:15 and 7:15 o'clock. The public are cordially invited.—H. S. Williams, President.

MEDIUMS' MEETING at Temple Hall, 280 Washington Street, at 1:15 A. M., each Sunday. All mediums cordially invited.

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

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

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

HOW TO FORM A SPIRIT CIRCLE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

A. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Berghem, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds; James Gannon, Esq.; Gratton 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.; W. M. Moss, Esq.; Robert Queich, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Voickman, Esq.; Horace S. Yeomans, Esq.

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

George Cary, Esq., B.A.; Edward W. Cox, Esq., Sergeant-at-law; William B. Gower, Esq.; H. D. Jencien, 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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