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SPIRITUAL SCIENTIST

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Vol. VI.

"TRY to Understand Yourself and Things in General."

No. 1.

Yearly,
Two Dollars and a Half.

BOSTON, MASS., MARCH 8, 1877.

Weekly,
Six Cents a Copy.

Written for the Spiritual Scientist.
THE TWO FOLD LIFE.

BY HUDSON TUTTLE.

There are two distinct, and of themselves complete, lives blended in the mental existence of every human being. One is the physical life rendered necessary by the wants of the physical body. It is held in common with all brutes. The life of physical enjoyment and desires; of eating, drinking; the passions. Were it not that this was the complement to the other, it would be indeed the right side of human nature, and as it is, from it flows all the crimes, follies and corruptions of the world.

The other is the pure spiritual which is above and beyond the cares of this life, and dwells in an ideal realm of purity, and is allied with principles.

In order to dwell on the earth, these two lives must blend. The body has its wants which must be supplied, and these are imperative. Hunger demands food, the body must be clothed and sheltered, as the first condition of spiritual growth.

There is not that imperative demand for conditions of spiritual development. Too often after the body is supplied, mental lethargy supervenes, or desire rules with the sway of a tyrant and physical life overlops and conceals the spiritual. Men live the lives of beasts, given over to the world.

At other times the spiritual gains such complete ascendancy that this world is forgotten in the blaze of ideality.

An equilibrium between these states is the most desirable; man being a spirit walking the earth for a time robed in flesh, and thereby made amenable to earthly conditions. Mediumship in its higher phase is the capability of passing to the spiritual life, casting aside that of the flesh. All should cultivate this possibility, passing readily from one life to the other; and never allow the physical side to tarnish the purity of the spiritual.

Strange and mysterious complications of being are suggested to the thoughtful medium. The rapid transition from one state to the other bewilders his understanding. He is dazzled by the light of his spiritual gift, perhaps he is not intellectually cultivated sufficiently to comprehend his inspirations. As he passes from the spiritual, he enters the physical life enervated and impressible. The utmost vigilance, a thorough knowledge of his condition are essential to prevent his falling under deliterious influences. Often to his highly wrought sensitiveness, the magnetism of earth influences offers relief, and he plunges headlong into dissipation. A state of peril to those who do not understand its laws; of intense enjoyment to those who ascend its mountain summit, and breathe its sweet air in ecstasy. The peace, the quiet of love, the alliance with the superior thought atmosphere of spirit life, the grandeur of that existence, contrasts so unfavorably with the sad realities; the barren facts of this that often the latter is ne-

glected as trivial, and mean. From the warmth and purity of the superior life, with its unselfishness, its pure, unsullied happiness, its communion with departed ones, in thought impressions which drop like rain on withered fields—to awake to the selfishness, the grim, hard reality of an existence maintained by pain, presents a wretched contrast. For spiritual gain, the pendulum should swing ever more and more on that side, but for perfection of character it should maintain its equal oscillations.

THE TWENTY-NINTH ANNIVERSARY OF MODERN SPIRITUALISM.

To the Editor of The Spiritual Scientist:

In the forthcoming anniversary, the 31st of March, would it not be well to inquire into the origin of this day and the facts that led to its adoption by the Spiritualists.

Previous to March 1868 there had been no annual celebration of the Rochester Rappings, and by reference to the Year-book of Spiritualism by Tuttle and Peebles, published in 1871, by William White & Co., of Boston; I find that the idea emanated from a band of Spirits through the mediumship of Mr. Jas. Lawrence of this city in a communication given Nov. 12th 1866, a portion of which I quote:—

"Some acknowledgment should be made for the glorious changes, the advent of which has never yet been celebrated as a matter of public rejoicing by the assembled multitudes of Spiritualists throughout the land. It is time some such tribute should be paid to those who have presented to the world a means of emancipation from error—a day of universal jubilee to be observed throughout all coming time."

The facts as I have given them are not generally known, and I now request the publication of this statement, so that there may be a proper consistency in the exercises of the day, which all good Spiritualists love to celebrate, and that the different presiding officers of the forthcoming celebration of the 29th Anniversary, reviewing the situation may be able to give an intelligent and truthful history of the Spiritualists' Christmas-day. In Cleveland we have already commenced taking steps necessary for a celebration worthy of the occasion.

Spiritualism holds its own in this city and the Children's Lyceum is on the improve, and expects to take a leading part as it always has done in the past, on the 31st of this month.

Bishop A. Beales, the trance speaker and singer is yet with us, and has succeeded in awakening a general activity among Spiritualists, and will in connection with other speakers participate in the forthcoming jubilee.

THOMAS LEES.

THE COMMITTEE on Mercantile Affairs in the Legislature of this State had a hearing the past week on the petition of the directors of the Onset Bay Grove Association for an act of incorporation. A bill will probably be reported the present week. The association has a large gang of men at work on their grounds under the direction of surveyors, laying out the streets and parks preparatory for an opening meeting which will take place within a few months.

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SPIRITUAL SCIENTIST.

Since the establishment of the Spiritual Scientist, it has been our constant endeavor to make it more valuable to its readers each year, and in this respect the prospects for the coming year are more promising than ever before. With gratitude to the unseen powers and their instruments in earth life, we recognise the remarkable success of the paper, and the good it has been permitted to accomplish in the past. The distinctive policy that has made it so popular is to be maintained. We are grateful to those who have written of their growing regard for the paper and for the interest they have taken in extending its circulation. We promise a steady improvement in the Spiritual Scientist to the extent of the support which it receives.

It is with pleasure that we refer to the distinguished writers, who, by their able contributions, have sustained the editor in his efforts to place the Spiritual Scientist in the front rank of the journals devoted to the cause of Spiritualism. It is a matter of pride with him that he can refer to the fact that the number of these co-laborers has grown steadily, and some have become dissatisfied with the management or withdrawn their support because they felt that it was not serving the best interests of the cause; on the contrary we have their hearty endorsement of the manner in which it is conducted. Harmony is the strength and support of all institutions, more especially this of ours; to this end we shall in the future, as in the past, seek to eliminate the causes of dissatisfaction and inculcate the principles upon which all can unite.

Readers of the Spiritual Scientist will become familiar with the progress of the cause in all parts of the world; for this purpose our correspondence, exchanges and reportorial facilities are not excelled by any journal. In obtaining a just and discriminating knowledge of ancient philosophies, remarkable phenomena in all ages and at the present time, scientific investigations, the nature of the human spirit and its surroundings, they will be aided by many of the leading and more experienced Spiritualists.

The corps of writers the coming year includes
Hudson Tuttle, J. M. Peebles, Eugene
Crowell, M.D., Prof. J. R. Buchanan,
Colonel Henry S. Olcott, George
Stearns, Charles Sotheman and
G. L. Ditson, M.D.,
Mrs. Emma Hardinge Britten, Mrs.
Emma Tuttle, Mrs. Emma A. Wood,
Mrs. Lita Barney Sayles, A.
V. D., and others.

all eminent in the ranks of literature. The same may be said of those who prefer their contributions to appear under the respective nom-de-plumes.

Buddha, J. W. M. and Zeus.

ENGLISH CORRESPONDENTS,

Rev. W. Stanton Moses, "Lex et Lux,"
and members of the Rosicrucian College of England.

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. . . France, . . . Spain, . . . Belgium, . . .
Germany, . . . Italy, . . . Turkey, . . . Russia,
Egypt . . . Australia, . . . from which translations
will be furnished each week by our editorial corps.

It is apparent that the Spiritual Scientist the coming year will be

Invaluable to any Spiritualist

or investigator, no matter how many other spiritual journals he or she may take. It is essentially different from any other, as will be seen by observing the contents of a few numbers. For this purpose we offer it to our subscribers.

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3. The name of the post-office and of the State to which the paper is sent should invariably be given.

BEGIN AT ONCE.

as this season of the year is most favorable for getting subscriptions. Many of you live where we have no agents; most of you know of people who need just the help to be derived from reading this paper; and all of you have friends, whom no agent can secure but who will be decided by a word from you.

May we not then count on each of our readers to do something toward increasing the circulation of the Spiritual Scientist? It may seem but little that one can do, but the aggregate of the work thus accomplished swells into very large proportions when it is brought together here.

If any of those whom you think ought to have it are far away, a letter from you will decide them. If any are poor, you may be able to make them a present of the paper.

We ask you to look the field over and note the homes where this paper ought to go, and where, by a little effort on your part, it may go, and for the sake of the good you can do by putting this a or into homes that need it, and whose inmates may receive through it great and lasting benefit, decide to make the effort. Address,

SCIENTIST PUBLISHING CO.,

20 DEVONSHIRE STREET

BOSTON, MASS.

Written for the Spiritual Scientist.

WHY I AM A SPIRITUALIST AND WHY I COULD NOT BE.

NUMBER VIII.

In the years 1867 and 1868 I occupied the Derby Cottage at Newport, R. I. It stands facing the public square and the well known "old stone mill." "Who built the old stone mill?" is a question which has been asked by every visitor of Newport from the day the first English colonist first set foot in that ancient city. It is clear that long before the Plymouth rock was seen by the pilgrim fathers, this "old mill" was old. The late Ex-Gov. Gibbs established that fact by personal enquiry, many years ago, among all the oldest men there living in the region. The mill was as much a matter of surprise to the first English colonists as it is to us to-day. What more natural than that to "try the spirits" with this test question rather than with the one suggested by John (chap. 4, vi.) I did so. It came about in this way.

A lady of distinction in the city of Providence, R. I., was on a visit to my wife and brought with her a planchette. It was the first I had seen. We placed our hands upon it and the question was answered, "by the Dames." "What year?" "1604," I think was the reply. Next day at a considerable gathering of young people, at my house, the same question was asked, "Who built the old mill?" "I did," was the reply. "Who are you?" The answer came in a drawing representing the foot of an ox. I said that looks like Indian signs, won't you write it in English." It wrote P. I said "what does that stand for." It wrote "King Philip." I said, "Did the Dames help you?" "No." "Did you build it alone?" "Yes." "What for?" "For war." Here was confusion or disagreement, to say the least. It then drew a tent, or funeral shaped figure, in the centre of the great sheet of paper, and running off to the upper left-hand corner it drew an oblique line downward to the peak of this inverted funeral shaped figure. It then surrounded this oblique line and the figure with smoke. We said "What is this?" It replied, "My wigwam." I said "Was it burned?" "Yes." "Who burned it?" "Heaven." I thought it was going to say it was struck by lightning, but it gave a simpler and less scientific answer.

We were all much amused as well as puzzled. It was as I have said, our first experience with planchette. It now endeavored to persuade us to go out on the public square to enable "them" to see "my old wigwam." But we declined. It was late at night, and at any rate, we did not like the idea of being "led by the spirits" when we did not know who they might be.

Next day, at a similar gathering, some one said, "Oh well! Planchette cannot write anything which is not in our minds." Another said, "Can't you Planchette?" Immediately it began to move. There was first found on a large scale a horizontal figure. Then came, some distance off, an ear; then an eye, then the surface of some water; then a long double line, in front of the eye, which proved to be a proboscis, and back of it a head, covering the eye and ear, and finally, a development of an animal, having its two front feet visible, rising out of the water in chase of a fly that was shown to be just in front of its long proboscis. On that fly the eye of the animal was intently glaring.

Now it became manifest that planchette could draw something not in our minds; the question was answered. There had been design and purpose from the beginning. That figure, the first thing made, had resolved itself into a propeller. It was like that instrument with which all British ships are driven across the ocean. It was placed in the breast of this animal, and evidently used to drag him through the water, for he had no fins, and was coming with speed sufficient to catch that fly. How do I know it would catch it? I will tell you. In front of the fly near the edge of the paper was drawn the bank of the river. Close to the bank, but just over the river, was drawn the counterpart of the fly, three inches distant from the original fly. Now, starting from water, back of the nondescript animal, and coming forward, just touching the top of the animal's back, was drawn a parabola hair line. It indicated the passage of the animal's back rising out of the water. The line came some distance forward of the animal. Now, if you measured the distance from the tip of the animal's snout to the counterpart fly, you found it the same as

the distance from the end of the hair line, where it stopped in mid-air, back to the animal's back. Showing that, when the top of the animal's back should have progressed to the end of the parabolic hair line, the tip of the snout would have reached the faint counterpart fly. Here was the question more than doubly answered. Planchette could write what was not in our minds, and, moreover, what was evidently not in the minds of any human being, so far as we could judge. No one present had ever seen that animal in life, or in picture, so far as they knew, and none had ever dreamed of propelling an animal through the water by a propeller, placed in its breast. Neither, when the propeller and the ear and the eye were first drawn, had any one present any idea, in their minds, into what result these several articles would be worked up. Here was a practical demonstration. Ignore it, and, as justifiably, you may ignore all science. There are few tests in science capable of being proved by as many living witnesses as can that; and, indeed, as can nearly all the great number of tests, going to show that supernal mind communicates with mortal life.

This drawing being completed, another was commenced. My son placed his hands with mine on planchette. It produced the body of a giant, with fierce expression, surmounted by a skull-cap helmet, from under which flowed hair in curls. Above, and out of the helmet, grew (with roots like the maple running on the top of the ground) the trunk of a tree which developed into a plume of leathers, falling each way from its centre, out of which issued volumes of fire, smoke and sparks. The giant's arms were fashioned like a bear's, terminating in a paw of like character. The left hung at her side. The right grasped a sapling, from which the branches and top had been jaggedly torn. The sapling was evidently being wrenched from the ground, to be used as a weapon of destruction. Back of the shoulders and out of them grew two huge wings, stretched for rising into the air. Here was a second answer to the question, and of the same import. "Planchette can write what is not in your minds." It took part of the second day to complete this piece. I may say in passing, that there seemed a method in its actions. It would trace the pencil all around the sides of the sheet continually, and continually run to place the pencil on a point which it had established and marked on the sheet. Time and time again would it do this. Always do it when we sharpened the pencil, or from other cause lifted planchette or left it and returned. There was evidently "science" in its doings. It knew what it was about, whether we admitted it or not.

I have now given the prominent experiences in this "supernatural" (as the early Christians regarded it) direction, which have occurred to me in the last twenty-five years, without introducing any experiences with paid or professional mediums. In no case was there an experienced medium involved or present.

The result of these experiences has been to confirm me in the belief — the knowledge (?) that spirits exist, and that they communicate with us. In my next and last, I propose to give the summing up, the impressions left on my mind, or why I am now a Spiritualist, and why at first I could not be.

BRONSON MURRAY.

New York, March 4, 1877.

REMARKABLE MANIFESTATIONS.

Mr. Charles Blackburn of Manchester, Eng., a gentleman of wealth and leisure, who freely spends his money in the interests of Spiritualism, wants "Dr. Carpenter and other men to investigate this 'new force' and not talk so much rubbish about hysterical old women and simple-minded men." He says "they dare not grapple with the subject." In a private family, through a new medium, only four months developed, and under his guidance remarkable manifestations are witnessed. A piano was played upon by unseen force; a purse left in a bed-room up stairs was brought and dropped on the table in two minutes, although the doors were locked; an iron ring was threaded on the right arm of the investigator while holding the medium's hand, the same ring having been laid on the table with the left hand a moment previous. A more remarkable manifestation was the levitation of the medium, who was carried up with sufficient power as to lift with her Mr. Blackburn, who held one hand, and Signor E. Rondi, who held the other. Mr. Blackburn is a careful investigator, and his statements are accepted as worthy of credence by all who know him.

Written for the Spiritual Scientist.

EVOLUTION COMPASSED.

BY GEORGE STEARNS.

CHAP. 3. IMPLICATIONS OF SPIRITUAL TRUTH IN PHYSICAL SCIENCE.

Section III. Expositive.

The orb of Existence embraces three volumes of force, so collocated and compacted as to constitute a unit in form and structure adapted to an integral purpose. It may be concisely described as (1) a sphere of concentric force just filling the cavity of (2) a perisphere of eccentric force which itself is curbed and balanced by (3) another perisphere of concentric force. The central sphere is *primum mobile*, on the receptacle of primigenous motion; it rotates, whereas the inner and outer perispheres are static and stationary. The central of these dynamic forms of force may be pertinently named *the protoplasmic agent*; its contacting perisphere, *the cosmoplasmic medium*; and the outer perisphere, *the pericomic medium*. These appellations are furtively significant of the functions of those bodies of force, respectively. That of the protoplasmic agent is the evolution of diffused or nebulous matter, the origin of which is an open question (if not a formidable problem) of physical science, long since put to Nature, though by many a scientist with little and waning faith. Prof. Grove thinks "probably man will never know the ultimate structure of matter;" that it is scarcely conceivable that the mind should ever attain to such knowledge. Prof. Tyndall believes that force is the soul of substance, but finds no clue to the manner of its imbodiment; while Herbert Spencer relegates both parts of the problem to the category of things unknowable. Yet the curiosity which prompts a question, as well as the bent of intellect which insures its entertainment, is an earnest of ability to find its truthful answer. Doubtless Nature's method of making atoms is very simple; and I have already described the mechanism whereby they may be generated.

We have no means of measuring the concentric force of the protoplasmic agent, which of course is prodigious, but not infinite. It is incompressible by a body whose tenseness is inferior to its own. If a planet like our earth could be placed on its surface without losing its specific gravity, it would lie thereon as a cork on a billow or roll as a pebble on ice. The same attribute of incompressibility belongs to the cosmoplasmic and pericomic mediums.

By rotation, a sphere is expanded in the direction parallel to the plane of its equator and virtually contracted in the line of its axis. By this change of form from spherical to spheroidal, the protoplasmic agent is protruded into the cosmoplasmic medium; or rather the latter gives place to the former by altering the shape of its cavity to suit the mutable form of its occupant. Rotatory motion begets centrifugal force, which obtains in direct proportion to its velocity; and this in a rotating sphere is incrementive from its axis to its equatorial rim, where, in the protoplasmic agent, the centrifugal force counterbalances the centripetal, thus rendering the rim incipiently volatile and subject to abrasion by its frictional contact with the motionless cosmoplasmic medium; the relation of the colliding bodies being so nicely adjusted and the abrasive effect of their conflict so acutely graduated that its product is comminuted to the minimum of extension, forming atoms of force, which, in a projectile zone, land in the cosmoplasmic medium, wherein they become subject to the laws of gravitation.

In this sublime spectacle we behold (hypothetically, as I have said) the origin of diffused matter, the telescopic discovery of which marks the earliest epoch in the history of cosmical evolution that has as yet been brought within the scope of physical science. Though I am unable to demonstrate the absolute correctness of the theory here set up, I am not aware of any scientific fact or principle of Nature with which it may conflict. On the contrary, it is consonant with the known order of existence so far as explored, and even relevant to the grand doctrine of Evolution, to the cosmical division of which it supplies the protatic deficiency. Whether or not the truth when brought to further light shall be found to tally with the foregoing explication in all its details, I believe that Existence must have inchoated in some such way, or in a manner scientifically apprehensible; and so far as it represents the creative agency of force and the progressive

course of nature, my hypothesis is as good as true; and more that it is verily true as to its prominent features is rendered probable by its aptness to explain much that is otherwise inexplicable touching two cosmical modes of motion: the gravitation of matter and the radiation of light.

Modern science eschews the notion that matter attracts matter, which underlies the vulgar theory of gravitation. Faraday has produced a lengthy refutation of it, showing its utter incongruity with the doctrine of force; and Newton, who is generally supposed to have fathered the conceit, denounced and repudiated it in these terms: "That gravity should be innate, inherent, and essential to matter, so that one body may act upon another at a distance, through a vacuum, without the mediation of anything else by and through which their action and force may be conveyed from one to another, is to me so great an absurdity that I believe no man who has in philosophical matters, a competent faculty of thinking, can ever fall into it. Gravity must be caused by an agent acting constantly according to certain laws but whether this agent be material or immaterial, I have left to the consideration of my readers." In the light of science no agent has been discovered, unless it be the cosmoplasmic medium, which purports to be competent to effect all the phenomenal issues that have been falsely imputed to an attractive force. That, if real, must be identical with the "cosmical ether," whose reputed properties it is entitled to appropriate. These, as deduced from its presumed agency as the medium of radiation, are its unparalleled elasticity and condensative capacity, which are rather two modes of a single attribute; that is, constricted force. Its extreme rarity is also inferred from its non-interference with planetary motion. The vibrative capacity of a body is equivalent to its elasticity, or condensative capacity, *alias* constricted force; and this, as a property of the medium of radiation, in the degree requisite to the fulfillment of its function, is inductive from the known velocity of light and the measured minuteness of its constituent vibrations. In this way it is found by mathematical calculation that the condensative capacity, *alias* constrictive force, of the "cosmical ether," *alias* the cosmoplasmic medium, is equal to the pressure of contained bodies in the ratio of 17,000,000,000 pounds to a superficial inch. Granting that the physical world is suspended in a medium of such compressive force, the rationale of gravitation is at once conceived. The motion of bodies therein would be as unimpeded as in empty space, though an isolated mass would be stationary. But the relation of two separate masses must commute the integral pressure of each by remitting that of their obverted sides, exclusively; and this unequalized pressure must increase inversely and decrease directly in proportion to the square of the distance between all masses and atoms of matter, so fulfilling the law both of gravitation and of cohesion.

Moreover, this theory accounts for the stability of the Zodiac, and for the unvarying aspect of all the constellations as seen in the nocturnal sky. It is a gratuitous assumption that the stars of our galaxy are moving around a common centre. If such a cosmical centre of sidereal revolutions existed, it must have a substantial nucleus to make it effective; and why should this be invisible? In fact, the gravitative correlation of bodies depending upon differential pressure, as stated above, and diminishing in proportion to the increment of intervening space, must at length be reduced to zero, in effect of the spacial and dynamic finitude of the cosmoplasmic medium itself. It is upon this principle of isolated position that the "fixed stars" are fixed, thereby maintaining the relative attitudes from age to age, and not by reposing on the hypothetical centre of a gravitative correlation.

The cosmoplasmic medium is the receptacle of diffused matter (in the sick of its protoplasmic formation, as aforesaid), which it becomes its prime function to aggregate and mold into photogenic and life-bearing bodies. By its differential pressure, as explained above, the volatile atoms of force which enter the sphere of its condensative capacity, are arrested and correlated, without losing the momentum of their protoplasmic impetus. This, in conjunction with their cumulative gravity whose collective unific tendency diminishes to zero within certain perimeters of space, issues in the formation of rotating nebulae, out of which, according to the cosmological division of the doctrine of Natural Evolution, are evolved all the suns and planets of the sidereal world.

Thus the probable agent of gravitation, whose laws are responsible for the general conformation of matter, is fitly entitled a medium, whose cosmoplastic agency is seconded by a paramount function, the latter being supplementary of the former; that which it fulfills as the basis of radiation, or the vehicle of light.

So long as light was believed to be substantial—a sort of sublimated matter,—the wonder grew wherefore its darting rays impinged with immense velocity, yet with harmless effect on our delicate organs of vision. But Huyghens explained that, light is sheer (?) vibratory motion. So is sound, only of another kind. But empty space cannot vibrate. Sound is the vibration of matter, whose motions are sluggish. Air propagates the vibrations of a sonorous body at the slow rate of 1142 feet a second. Some denser forms of matter have been found to transmit sound at the higher rate of 11,868 feet per second—about 2 miles. Now think of light traveling in a vehicle of the same or very similar construction with the astonishing speed of 188,000 miles per second. And since the velocity of sound is proportional to the density of its medium, how dense must be the vehicle of light? Is not the query suggestive of the adamantine "firmament" spoken of by the author of Genesis? Ah! there is no kind of matter, I will not say dense enough, but that is sufficiently elastic, to propagate wave-motion with the velocity of light. This every scientist knows, and hence the makeshift of "ether," which is fancied to be a "an extraordinary kind of matter." But the invention does not serve the name. The medium of radiation must be unparticled, as well as elastic beyond all known forms of matter. The reason why air conveys sound less rapidly than denser bodies, is the looser contiguity and weaker constriction of its molecules. The beams of light are surpassing swift, because its medium is not molecular at all—because it consists of an undivided homogeneous force. This is the protostance of the cosmoplastic medium, than which, wave-motion being the vehicle of light, is it possible to conceive a more practical basis of radiation?

[PART IV. NEXT WEEK.]

Written for the Spiritual Scientist.

PROVIDENCE AND THE SOUTH.

BY GEORGE WENTZ.

I confess my conception of Providence is not that there is a direct interference by divinity in the affairs of men. Providential guidance, cannot be easily disputed, but it is mediate, not immediate. If we, as spiritual beings, affect, guide, and control the sentient creatures about us, why cannot there be other and supermundane beings who may affect, guide, and control ourselves? This is all together probable as a theory, and further experiments in psychology will, demonstrate it as a fact. Before this is fully established, it is permissible to illustrate its possibility by instances known to history; and among such there is none more striking than the guidance which seems to prevail in the destiny of this country in its early English days. It is this; that the slave trade should have been introduced into a land which was soon to become the inner court and temple of Toleration; the land of the free. As though it had been specially intended to show with the directest force of contrast the difference of theory and practice, the hollowness of pretence, and profession without achievement. The land of the free was also the home of the slave!

This as a logical proposition would be absurd, while as a fact, or in morals, it would be intolerable. Hence, the "irrepressible conflict." This was the real meaning of those revolutionary catchwords; the immanent and inevitable necessity for the overthrow of the theory, and the abolition of the practice, of chattel slavery. Hence, also, the conviction that the result had been foreordained, and the entire plan and manner of its execution laid down by irrevocable and unswerving Providence, or the law by which divinity acts mediately by spiritual agencies on the affairs of this world.

By this means have we been shown how far superior to our old freedom is that of the new; while no one can deny the enhancement of the ideal of true liberty in the public mind by the exit of the slave from the body politic.

The feet of Progress, relieved of the ball and chain of race-oppression, take a mighty step forward into "fresh fields

and pastures new." Delighted with her release, she may, in the excess of her joy, cut a caper of exhilaration, and go beyond the limity of calm judgment and perhaps good sense; but the danger is only immediate and momentary, not remote and lasting.

It is the local constitution of the South which now needs to be protected and sustained; that is, all that portion of state law which had been connected with slavery is now become a dead letter, and nothing stands in the way of the collective energies of each state becoming what the law now intends by its own unobstructed efforts. The reconstruction of the political fabric should be left to those most concerned therein, that is, to the people of the South. The organizing tendency of the Anglo Saxon (or Aryan) mind will reassert itself; while the birds of prey that always follow in the track of war must be driven from the field of action, lest their presence, fresh from the corpses of the dead, may contaminate and disorganize the efforts of the living.

It will be seen, therefore, that reconstruction, as at present conducted, is but another name for *interference* by outside parties in the affairs of the South, and by those who have no social interests at stake in the states; being there for purposes of selfish gain alone. The party, which could adopt or allow such a policy of reconstruction signs and seals its own condemnation, and now awaits its sentence at the hands of an outraged and indignant people.

GOETHE'S RELIGIOUS BELIEF.

As the politicians accused Goethe of want of patriotism, because his mind soared above the mists of party feeling and international jealousies, so theologians charged him with irreligion and unbelief because he denounced priestcraft in whatever form it appeared, and refused to sacrifice his right of judgment to the arbitrary dicta of rival Churches. "I ever believed in God and nature, and in the victory of good over evil, but this was not enough for the pious souls. I must also believe that three are one, and that one is three, and this the truthfulness of my soul rebels against, nor do I see what possible help it would be to me.

"I would as soon doubt in myself as in God; but the nature of God, immortality, the human soul and its connections with the body, must remain eternal problems, in which the philosophers cannot advance us. How should we, with our limited conceptions, form an idea of God, or attempt to describe the Highest Being? * * * Were I, like a Turk, to call Him by a hundred names, I should still, in comparison with His illimitable qualities, fall short and have said nothing." Whatever approached most nearly to his ideal of the God-head received his ungrudging reverence: "Ask me if it be in my nature to offer adoring worship to Christ, and I answer, Yes, thoroughly. I bow before Him as to a divine manifestation of the highest principle of morality; but ask me if I am disposed to bow before the thumb-bone of the Apostles Peter and Paul, and I say, Excuse me, and keep away with your nonsense.

"At seventy-five years of age one cannot but think of death sometimes. The thought leaves me perfectly at peace, for I entertain a firm conviction that man's spirit is an essence of an indestructible nature, working on from eternity to eternity. It is like the sun, that to human eyes appears to go down, but which does not go down, but shines on forever." On the contending claims of philosophy and theology he says: "Religion is a mighty power, by means of which fallen and suffering mankind have in all times sustained and raised themselves, and in assigning to it such an influence, religion is exalted above philosophy, and requires no support from it. But, on the other hand, philosophy requires no aid from religion in order to establish its doctrines, as, for instance, the belief in eternal life. Man believes in immortality; he has a right to the belief, for it is in accord with his nature, and he may, if he will, rest this belief on religious teaching; but for a philosopher to attempt to argue the immortality of the soul from a legend, would be weak and come to nothing. My own conviction of a continuous existence springs from my consciousness of personal energy, for I work incessantly to the end. Nature is bound to assign to me another outward form of being as soon as my present one can no longer serve my spirit."

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No. 1.

REVIVALS.

Prominent Spiritualists, writing on the subject of revivals considered in the light of the spiritual philosophy, hold the results are founded on exact laws that have always existed. The force employed is the WILL. The operators, or revivalists, through experience, understand how the best results may be obtained, but are ignorant of the true nature of their powers. They proceed first to interest the ministers. If all labor harmoniously, so much the better prospect of success, for there are no opposing wills or magnetic currents. When all the preliminaries are arranged, and the united ministers and revivalists are at work, a mind-battery is turned upon the audience, earnestly exhorting or willing that some one shall become converted. The first to feel affected would be those who were negative or receptive to its influence—that is, weak minds, or minds that were not averse to so doing, or perhaps were wishing that they might feel "a change of heart." As the current of magnetism or will-power embraces them and they yield, they also join the positive side and earnestly pray (or will) that others may do likewise. Gradually, by these fresh additions, mind-battery becomes so strong that even those who "come to scoff" find their wills broken down by this power that they could not resist, and they "remain to pray." Those who have carefully studied the phenomena of animal magnetism would have the same views. The fact that many converts "backslide" when the "revival" influence is gone, as many ministers have discovered and acknowledged, evidences that the "power" that converts is the will of the revivalists and co-laborers acting as a magnetic force. The law is undeniable of God, the central Spirit, and therefore works equally well with Spiritualists, Methodists, Unitarians and all the Protestant sects, as well as with Catholics, Jews, Mohammedans, or any of the adherents of any other faith. The same conditions will always produce the same results.

A MURDERER'S DEATH-BED.

Bar Archibald, a correspondent of the Mansfield (Ohio) Herald, writing from Kentucky, gives a very full account of the origin, progress and finale of the once famous duel between Graves and Cilley, members of Congress, in the hot days of the slavery discussions. The former was from Kentucky, and the latter from Maine. The account professes to come from one of Graves' dearest friends, and to have been received from Graves himself. It places the responsibility of the duel upon Cilley, and not upon Graves (thus reversing the generally received idea) although the latter is admitted to have been the challenging party.

It is not to the features of the duel, nor the merits or demerits of the parties to it, that we design to draw attention; but to the closing scene in the life of the victor; to his death-bed, and its vindication of the lessons which Spiritualism teaches, not only that spirits visit and are visible to sensitives, but that retribution and compensation are of nature's inevitable laws.

The duel had been fought, Graves, the victor, had been re-elected to Congress. His term again expired, and he was talked of as a candidate for Governor of Kentucky. An "accident" happened. He was thrown from his buggy on a dark, unfavorable night. He was carried to his own house, and all aid that the surgery of Louisville could render was his. And now we will give the words of the correspondent of the Herald:

"Mr. Graves never rose from that bed. His strong constitution and magnificent physique held the last conqueror long at bay for many months, but the strong man was overcome at last. And now I relate that, at which many are accustomed to sneer, nevertheless the fact was vouched for by those who were nearest to him during his last days, and as I understood it Mrs. Graves and some of his nearest relatives and friends spoke of it as true. I had it from one of these, and he related it to me as one who was often present when it occurred. Mr. Graves during his sickness soon began to say to his wife that Mr. Cilley stood constantly at the foot of his bed, with his gaze fixed steadily upon him. There, with the fatal wound in his forehead, stood the slain Cilley, never taking his eyes from him. "It's too horrible!" Mr. Graves would cry. At the same time, and all the time, he was as cool and, apparently, as ambitious as ever. He would simply speak of it as a fact, a dreadful, horrible fact, full of dread forebodings, but still a fact that he would endure with all his manhood. He ordered all the lamps in his room to be kept continually burning, that the apparition might be overwhelmed with the brilliant light.

I had occasion to visit him during his sickness, to procure a document from him, and although it proved to be not far from his last acts, and in the midst of his greatest sufferings, he nevertheless raised himself up and leaned over, and wrote the document on the table at his side, and in every act, tone and utterance seemed to be at perfect repose and without suffering. Since I knew what he must have been enduring at the time, I have felt the involuntary blush of shame at the thought of the pangs I must have given him by permitting him to do me that great favor.

THE GREAT PYRAMID REVELINGS.

A writer in the London Medium says: Before the Egyptians occupied Egypt as a nation, the Great Pyramid was built. About the year — the interior was broken into, and passages and chambers found, but as no images, no inscriptions were there, no key was found to the interpretation of their meanings and uses till a few years ago. Then it was found that the enigma revealed the future of the Jewish and Christian eras. But much remains yet unexplained. I to-day send to Professor P. Smith the following:

Professor P. Smith.—Dear Sir:—Very lately my attention has been directed to the interior uses and symbols of the Great Pyramid.

1st. I think the vertical or plumb-line centre from the apex to the earth-level of the Nile, conveys knowledge as to the past and future.

Taking plate 1 as correct:—

2nd. The Queen's Chamber (so called) is human mind, as the King's Chamber is the more important chamber for measure and weight, both obvious in astronomy.

3rd. *The vertical line through the chamber shows past mind on the right, and future mind on the left.

4th. The tomb at the foot shows death on the right, and death continued on the left, in the coming era. (The second half of human mind.)

5th. The Moses era of 1542 pyramid inches, in first ascending gallery, represent the Father.

6th. The Christian era of 1881 inches, the grand gallery, the Son.

7th. The Spirit era of — inches, the Holy Ghost.

I think on the left hand of the pyramid the Spirit Gallery, in connection with the King's Chamber, by a peculiar bend, will be found to staircase up to the apex of the pyramid.

8th. When the given pyramid inches are reached, the perfection of human communion with the Trinity in one will be realized.

9th. I think that if you measure the inches from the centre of coffer in King's Chamber to the entrance to the Grand Gallery, you will find the number of years when the correct knowledge of the nature and energies of the ethereal forces which control the physical worlds in the universe, will be revealed.

10th. I think there is a passage on the left side from the

tomb, which runs up as a shaft or south observatory, with an outlook to the Pliades, seen at the creation of the pyramid. This will correspond with the right hand (north), having an outlook to Draconis, to be seen in the year 1881, passing the mouth of the shaft.

11th. You will find that the length from the lower earth-level of the Nile to the entrance of the King's Chamber is the same length as to the apex of the encased pyramid.

12th. The symbolism is that measure and weight equally control earth and heaven.

A TRACT.

GERALD MASSEY, the Spiritualist poet, has written a tract for free distribution, which appears in the London Medium dedicating it with the following lines.

This is seed for winds to sow,
Spirit guide it where to go!
Bread of Heaven may it grow
For the souls that hunger so.

The old Spiritualism, born of Myth and fed upon Tradition, is dying — surely dying.

A new and living Spiritualism is as certainly taking its place.

The old Spiritualism was based on Belief: the new is founded on the facts of a common Experience.

Its truth is testified to by millions of witnesses, and may be verified by all.

The new Spiritualism offers evidence that spirits in the body can communicate with disembodied spirits.

It affords proof palpable of the life hereafter.

The new Spiritualism is being tried publicly in Courts of Law, at the national expense.

But, as it does not depend upon Professional Mediumship, there is no need to pay Public Mediums, nor to be taxed for their persecutions.

The truth of the matter can be tested and proved privately in your own family circles, by those who are intent enough to try it for themselves.

Some persons can see spirits; others hear their voices; others consciously commune with them, waking or sleeping.

For those who cannot, other means of communication are possible.

The simplest plan is to form a circle, in the dark or dimly-lighted room; sit round a table; be in earnest; set no traps and tolerate no tricks.

Singing assists; so does prayer—"uttered or unexpressed."

If raps be heard, some one should call over the letters of the alphabet and put together those at which the raps occur.

If communication be established, do not expect "Revelations" nor begin by imposing test conditions to prove the personal identity of the communicating intelligence.

First, be sure of the raps as an abnormal fact, and register mentally just what does take place. The fact IS the Revelation; make what you can of it.

Should more startling manifestations ensue, call in and consult some one who may be familiar with the phenomena.

Gather round the Table,	Gather round the table:
When the day is done;	The silent and the meek,
Lay the Electric Cable	So long belied, are able
That wed two Worlds in one.	For themselves to speak.
We have found the passage	Only ope a portal:
Past the frozen pole;	Every spirit saith,
We have had the Message	Man is born immortal,
Flashing, soul to soul.	And there is no death.

Gather round the Table	Gather round the table:
In a fervent band:	By knowledge faith is fed
Learn the Lost are able	Ours the fact they fable;
To join us hand in hand.	The Presence is the Bread.
With ties no longer riven:	Come with cleanliest car-
Empty in the Past	riage,
We stretch'd our hands toward	Whitely pure be dressed:
Heaven,	For this Heavenly Marriage
They are filled at last.	Earth should wear its best.

CAN ANIMALS communicate ideas? Can ideas be communicated from one mind to another without articulate speech? Is thought-reading a relic of the time when men had no articulate speech? Has the power of thought-reading died away from non-usage? are questions now interesting the British Psychological Society.

EDITORIAL PARAGRAPHS.

THE ART of taking possession of one's will (mesmerism) was known in early times.

MRS NELLIE T. BRIGHAM is lecturing in New York to the society of Progressive Spiritualists.

THE TEACHINGS of Swedenborg are receiving considerable attention from the Spiritual journals lately.

THE PRESIDENT of the Minnesota State Association, says that Spiritualism is on the increase in that State.

SWEDENBORG says that the soul is not separated from the body at death, until two days after the last agony.

REMARKABLE manifestations are said to occur in Putney, Vt. Some member of Mr. N. Newcomb's family is the medium.

THE PENNSYLVANIA State Association of Spiritualists is to consider the subject of organization throughout the land at its annual meeting in Philadelphia, March 31 and April 1.

E. BULLOCK, a printer of Islington, made application for protection to Mr. Barstow, at Clerkenwell, claiming that he was afraid Spiritualists would do him bodily harm because he would not consent to be one of their so-called mediums. The request was refused as a nonsensical application.

THE Religio Philosophical Journal of Chicago sees the hand of Providence guiding clergymen "who have a penchant for gaining notoreity through their opposition" to Spiritualism.

THE SPIRITUAL meetings thus far carried on at Parker Memorial Hall, under the management of Robert Cooper, Esq., have been discontinued owing to the want of the proper pecuniary support.

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

England.

IT is said that the omission of the four words, "by palmistry or otherwise," which caused the quashing of the Slade conviction, was the result of a conference between the Attorney-General and the remainder of the counsel for the Government in the prosecution.

THE NATIONAL Association of Spiritualists have "resolved" on the new summons in the Slade case, and "records its disgust and indignation at this cruel attack."

THE SPIRITUALIST newspaper says that spiritual phenomena witnessed in home circles, the details of which rarely come under the public notice, are of as much interest as those which are generally known. There is a duchess who can hold a quill pen by the extreme end of the feather, whilst through her mediumship the pen writes out messages upon paper.

DR. FRANCIS MONCK is again arrested on a warrant from another town in England. This makes two cases against him.

Holland.

A NEW book on Spiritualism has appeared in Holland. It is the most elaborate work on the matter in the Dutch language, and will, no doubt, have, if not at first a great run, much influence on the minds of thinking and unprejudiced people. The author, who is a well known inquirer among Spiritualists, gives the opinions of the following scientific men: A. Von Humboldt, C. Flammarion, H. Goldsmith, Dr. N. Wagner, Prof. Butlerof, Prof. D. Gunning, Prof. W. Ostrogradsky, Dr. Sexton, W. Crookes, A. R. Wallace, C. F. Varley, Victor Hugo, Professor Max Perty, Fichte, Fiquier, De Moigne, Serjeant Cox, and many others. His conclusions are those of the more advanced and intelligent Spiritualists. American Spiritualists find due place in this interesting book. Its title is, "Eerr Nienn Veld Voor de Wetenschap. Author, A. F. Riko.

Mexico.

IN THE *Illustracion* we notice that the Spiritual Scientist of Boston has published much that is interesting concerning our cause, and the recently observed phenomena in the United States; that the *Law of Love* of Merida gives account of the progress which Spiritualism is making in the City and Port of Carmen; and that the *Messenger* of Lieja has some valuable editorial remarks on "fluidic cures," the evident result of astute observation and study.

Europe Generally.

THE REV. John Tyerman, who has worked actively in the cause of Spiritualism in Australia, is about to leave that country for the United States.

BABOO PEARY Chaud Mittra is the name of a prominent Spiritualist in India, who has recently published in Calcutta a valuable and interesting pamphlet on the "Emancipation of the Spirit."

DR. SLADE is now in Boulogne, France, very ill.

South America.

MONTEVIDEO AND Buenos Ayres favor us with grand productions, grand material. The *Eco* of the latter would more than fill our entire paper, if we copied only its original and very impressive articles, "Emigration," for instance, with extensive statistics, including its value to these United States, is a subject well digested.

"TO THE venerable clergy and the Faithful Catholics of the Argentine Republic," is the heading of a communication to, and a series of letters from the Archbishop Federico, of that diocese. "When one seeks to obscure the truth," says our editor, "and acts with bad faith, it seems that the same blindness obscures the mind and gives powerful motive for discovering imposture." A series of letters from the archbishop follow, which show why the editor made the above prelude. A portion of a couple of said letters we now give from the Bishop's secretary: "The Archbishop is much disgusted with those articles so offensive of Veres. . . The Archbishop has annoyed himself because you have not published the *pastoral* of the Bishop of Orleans against Free Masonry."

DON CARLOS Ariou enters also with a bold pen into the affairs of the "venerable clergy," and commenting upon what had appeared from that quarter, considered it as neither from the hand of a Christian, nor even decent.

FROM THE "Indian Frontier," (printed *Trotier* lately by mistake) much important information is being gathered in the *Eco*. In referring to *La Defensa Catolica*, of Santa Fe, which speaks of the mission of Chaco, the writer states that there are at San Javier 97 Creoles, 641 indigenes. Of these 377 are women. Only 22 girls and 28 boys of the entire population are taught in school. The Catholics have erected there a temple 120 feet long by 30 wide, with a tower 67 1-2 feet high. The writer in *La Defensa* claims that of the 1873 indigenes of Chaco, 191 of both sexes are being educated. Can this be satisfactory?

AN ARTICLE on "Envy" in the *Eco* is one in which all humanity have an interest. "A sad condition is that, added to the miseries of mortality," says the editor, "where the passions rule the heart; and among these passions, there is none more vile than envy."

IN CHILI the Spiritualists are not allowed to repose quietly in their faith. The Catholic clergy have attacked them, and the dogma of endless punishment is being discussed between them. All the studies of the *Revista*, of Santiago, Chili, denote profound knowledge of the doctrines of Spiritualism, and a firm resolution to propagate them at all hazards," says the *Illustration*.

Spain.

■ FEW PERIODICALS are so full of those short articles which interest everybody as the "Spiritual Critic," of Madrid. Here we notice that Dr. Dupois has published in an "elegant volume" an account of a series of "conferences" organized by him at Ostend; that the secretary of the Spanish Society of Spiritualists is visiting many Spanish towns where Spiritualism has become an important feature of the ruling society; including Santander, Leon, Corunna, and proposes to extend his journey to Oviedo; that much sympathy has been expressed for the widow of the late, lamented S. D. Palet, founder of the Almanac of Spiritualism, whose portrait will appear in the next issue of said work; and that, under the title of *The Searcher*, there will soon appear at Lieja a new monthly periodical devoted to our cause.

The *Revista de estudios psicologicos* has published a valuable article under the head of "Interesting Counsel," and our critic commends it, for he says: "We have the same object in view." And no one can read our foreign exchanges and not be thoroughly convinced that the purest sentiments of the Nazarine, the loftiest teachings of whatever inspiration, the most exalted patriotism and thorough active benevolence and charity, constitute their material, and are in fact the granite and cement of the temple they seek to erect.

A PECULIARLY fraternal feeling seems to exist among the Spanish spiritual periodicals; and compliments and recognition of services rendered, with no jealousy or bickering, are marked features in their struggle to do good and enlighten humanity.

CONFIRMING THE above observation, *La Revelacion*, of Alicante, says: "We salute, we joyfully greet our esteemed colleague (the Galilean), and wish that it may long live to propagate the truths of our holy doctrine." And we must wish, too, that the noble-hearted *Revelacion* may continue through its sixth year with all that power and prestige which has made it so acceptable and prominent in the past.

THE GRACEFUL pen of A. Dom. Y. Soler, under the head of "Confidencias," has given in the *Revelacion* a most touching scene between a beggar woman and a belle, the glaring contrast so painfully prominent in all lands.—The white, the beautiful jeweled arm flashed out from beneath folds of lace,

and the little gloved hand of wealth placed money in the withered hand bound with large sinews to the sunburnt and shriveled arm of poverty. Alas, for God's justice and impartiality! Is there indeed a doubt of another and a better world?

France.

NOT LONG since there were very excellent notices in European journals of an important work written by M. Marion, Honorary President of the Court of Appeals, of Algiers. The title of the book was "Spiritualism, in view of the grandeur, the power, the justice of God." It is now with very great regret we have to announce the demise of the distinguished author of said work and, if space permitted, we would quote largely from notices of the honorable career of this eminent jurist and defender of our faith.

WE HAVE particularly named M. Marion as having departed this life; but he is only one of nineteen noted French Spiritualists who have put off the mortal for the purely Spiritual, during the past year. Among these are, Dr. Kondysky, Mme. Diot, benevolence incarnated, Mademoiselle Couret, a remarkable authoress, M. P. Villava, vice consul in Spain, and M. General Rollé, commander of cuirassiers, an able writer and honorary president of the Society of Spiritualists at Mans.

THE EDITOR of the French "Spiritual Review" says: "Camille Flammarion has sent us a new work with this dedication: 'To the spirit of Allan Kardec, with the homage of the author.'"

M. H. JOLY writes also for the above valuable periodical: "We are happy to announce to our readers that our friend and brother, M. Leymarie, has terminated his imprisonment. He returned among us the 22d of January, and has taken up his former position. We beg to thank our friends at home and abroad for their many expressions of sympathy which they have sent to him during his captivity."

AT A reunion in Bordeaux, "Bernard, a spirit, concludes a long address thus: 'One more word: 'Unite, Spiritualists, unite yourselves, and you will be able to resist all these petty attacks from without. . . Up to the present time your discouragements have been unreasonable, for you know that there has ever been a strong and gentle hand sustaining you.'"

Belgium.

IN THE Assembly of the *Federation Spirite* of Belgium, the remarks made by M. Moulis on the importance of organization, and the value of federation, were loudly applauded. A letter upon the same subject from a gentleman in Setif, Algiers, M. Greslez, was read to the Assembly, and approved of by many eloquent remarks from M. Longprez and others.

FROM THE "Aphorisms" of the new Ostend periodical, *The Rock*, we will quote a paragraph or two: "The combination of the universal fluid (the ether, the astral light) and matter, produces that infinite variety of effects (*des choses*) a very meagre part of which we have any knowledge of. Without this universal fluid, matter would always be in a perpetual state of division, and never acquire the properties of ponderability." Here it is also announced that the first edition of Kardec's "La Genese" was all sold within thirty days; that a third edition was called for within three months. The same journal, in a "communication from beyond the tomb," repeats that phase with which the Apostle John is said to have always closed his addresses, "Love one another." It is in this maxim says the spirit, that the happiness and prosperity of the whole of humanity resides.

WE WOULD gladly quote also from *La Galileen*, but its articles are all too lengthy for our columns. "Pardon," "The Morale of Jesus," "Reincarnation," etc., are able productions, handsomely printed, and worthy of earnest attention.

A MESSAGE FROM THE SEA.

South Shields has a small Spiritual association known as the Excelsior Circle; its members meet regularly for the development of the phenomena of Spiritualism. One of the number whom they call "Frank," when leaving the Tyne, on the steamer Zampa, had presentiments and dismal forebodings which almost deterred him from going. Nevertheless he went, and the vessel has not since been heard from. Before rumors were afloat that the vessel was lost, and, indeed, before any fears were awakened for its safety, the circle was startled by the appearance of the spirit of "Frank" in their midst and by receiving through their trance medium a communication from him. He told of his presentiment and its fulfillment. The vessel had gone down in a gale. He described the last scenes, and his desire to visit the circle, and his passage there. The spirit was received and welcomed by his own mother.

[Translated from the German.]

JOSEPHA'S HARP.

A SPIRITUAL INCIDENT FROM THE DIARY OF A PHYSICIAN.

The Secretary Sellner lived with his young wife still in the spring days of their honeymoon. It had not been a light passing affection which had united them; ardent and tried love had been the seal of their union. They had been engaged to each other for a long time, but Sellner's moderate means had compelled him to postpone his marriage until he had obtained an appointment he had long wished for, and soon after he introduced his bride into her new home. Having passed the long, tiring days of ceremonial calls, they could now enjoy, undisturbed by a visitor, the beautiful evenings in homely solitude. Plans for the future, Sellner's flute and Josepha's harp made the hours in which the young couple delighted fly only too quickly, and the soft harmonies of their music seemed to them a foretoken of happy future days. One evening when they had long enjoyed the sweet notes of their united instruments, Josepha began to complain of a headache. She had concealed from her husband one of these attacks which she had felt in the morning, and what was first an insignificant fever had been increased by the excitement of their music, and all the more as she had suffered from her youth from weak nerves. She could not repress it any longer, and her anxious husband sent for a physician. He came, and thinking her complaints only of little consequence, he promised perfect convalescence for the next day. But after an extremely restless night, during which her mind was incessantly wandering, the physician found her the next morning in a state which showed all the symptoms of a critical nervous fever. He employed his utmost skill, but Josepha's illness increased daily. Sellner was in despair. On the ninth day, Josepha felt that her weak constitution could not bear her sufferings any longer. She knew that her last hour was soon to come, and she awaited it resigned. "Dear Edward," said she, addressing her husband, "it is with deep grief that I leave this beautiful earth and the place in your heart, where I found the greatest happiness; but though I am not allowed to enjoy this life any longer, yet shall my love always as a faithful genius surround you, until we behold each other again in eternity."

After she had spoken these words she fell back, and a quiet slumber led her soul to God. It was nine o'clock in the evening. Sellner's grief was indescribable. After his first silent despair he fell in the deepest melancholy; his health was much affected, and when he recovered, after a long and serious illness, he had lost all the vigor of his youth. He had left Josepha's room in the same state as before her death—upon her work-table lay her last work, and the harp stood untouched in the corner. Every evening Sellner went into this sanctuary of his love, taking his flute with him, and leaning as had been his wont in the time of his happiness, against the window, he gave vent to his longing after his beloved dead in the sad notes of his instrument. One evening he was so occupied in Josepha's room. The bright moonlight streamed through the open windows, and from the neighboring church tower he heard the clock strike nine. Then suddenly the harp began to sound, as if touched by a soft, spiritual hand. Marvellously surprised he stopped his own instrument and the harp also grew silent. Wonderfully moved by what had passed, he began to play Josepha's favorite song, and louder and louder sounded the harp, accompanying his own notes. In growing excitement he threw himself to the ground, extending his arms as if to embrace the beloved shadow, when he felt himself touched by a warm grasp and saw a pale, glittering light pass before him. In joyous raptures he cried: "I recognize thee, holy vision of my Josepha! Thou didst promise to hover around me with thy love; thou hast fulfilled thy word. I feel thy embrace, thy kisses upon my lips." In intense delight he took up his flute again, and now also the harp answered in long sweet strains as before. Sellner's whole mind was wonderfully moved by the events of this evening, the recollection of which haunted him even at night. Late and exhausted he awoke the next morning, waiting with impatience for the time which he could spend again in Josepha's room. He had already succeeded in soothing his excited nerves by the soft notes of his flute when the clock struck nine, and hardly had the last peal ceased when the harp began to sound. He

stopped his own instrument and the harp also became silent, the pale, glittering light again passed him, and in his enthusiasm he exclaimed: "Josepha, Josepha! take me to your loving heart." Still more enchanted than before, Sellner returned to his room. His deathly paleness startled the faithful servant, who was so much alarmed, that, in spite of the prohibition of his master, he hurried to the physician, who was one of Sellner's most attached friends. On his arrival he found him in a violent fever with all the symptoms of Josepha's fatal illness. The fever increased rapidly during the night, and in his delirium Sellner spoke of Josepha and her harp. Towards morning he became quieter, because his strength was exhausted. He related to his friend the events of the preceding evening and could not be persuaded that they proceeded from fancy. When the evening came he grew still weaker and begged that he might be removed to Josepha's room. His wish was carried out. With joy he looked round, greeted every dear recollection with silent tears and spoke of the ninth hour as being that of his death. As the time approached, he took leave of all who surrounded him and begged to be left alone with his friend, the physician. The clock from the church tower struck nine. His face grew radiant, and he whispered with deep emotion: "Josepha, come once again, in my last hour, that I may know you are near me." And the strings of the harp again thrilled in long, beautiful strains, and the dying man saw again the glittering light pass before him. "I come, I come!" he cried, and fell back in the agonies of death. Lower and lower grew the sounds of the harp. With a last effort Sellner once more raised himself, and when he drew his last breath, the strings of the harp suddenly burst, as if broken by spiritual touch. The physician was deeply moved, closed the eyes of the deceased, who looked peacefully slumbering, and left the house in great emotion. For a long time he could not banish from his mind the recollection of this hour, and he never spoke of Sellner's last moments, until in an interview with his friends he related to them the events of that day, and showed to them the harp, which he had accepted as a bequest from his dead friend.

For the Spiritual Scientist.

"BEAUTIFUL THOUGHTS" FROM ANCIENT AND MODERN WRITERS.

BY A. V. D.

* "It is often argued that old age must necessarily be a state of much anxiety and disquietude, on account of the near approach of death. That the hour of dissolution cannot be far distant from an aged man is undoubtedly true; but every event that is agreeable to the course of nature ought to be regarded as a real good; and surely nothing can be more natural than for the old to die. It is true that youth also is exposed to dissolution; but it is a dissolution obviously contrary to Nature's intentions, and in opposition to her strongest efforts.

"Fruit before it is ripe cannot be separated from the stalk without some degree of force; but when it is perfectly mature, it drops of itself. So the disunion of the soul and body is effected in the young by violence, but in the old it takes place by mere fulness and completion of years. This ripeness for death I perceive in myself with much satisfaction; and I look forward to my dissolution as to a secure haven, where I shall at length find a happy repose from the fatigues of a long voyage. With regard to the consequences of our final dissolution, I will venture to say that the nearer death approaches, the more clearly do I seem to discern its real nature. When I consider the faculties with which the human mind is endowed, its amazing celerity, its wonderful power in recollecting past events, and its sagacity in discerning the future, together with its numberless discoveries in arts and sciences, I feel a conscious conviction that this active, comprehensive principle cannot possibly be of a mortal nature. And as this unceasing activity of the soul derives its energy from its own intrinsic and essential powers, without receiving it from any foreign or external impulse, it necessarily follows that its activity must continue forever. I am induced to embrace this opinion, not only as agreeable to the best deductions of reason, but also in deference to the authority of the noblest and most distinguished philosophers.

"I am well convinced that my dear departed friends are so

far from having ceased to live, that the state they now enjoy can alone with propriety be called life. I feel myself transported with impatience to rejoin those whose characters I have greatly respected, and whose persons I have loved. Nor is this earnest desire confined alone to those excellent persons with whom I have been connected. I ardently wish, also, to visit those celebrated worthies of whom I have heard or read much. To this glorious assembly I am speedily advancing; and I would not be turned back on my journey, even on the assured condition that my youth should be again restored. The sincere truth is, if some divinity would confer on me a new grant of life, I would reject the offer without the least hesitation. I have well-nigh finished the race, and have no disposition to return to the starting point. I do not mean to imitate those philosophers who represent the condition of human nature as a subject of just lamentation. The satisfactions of this life are many; but there comes a time when we have had a sufficient measure of its enjoyment, and may well depart contented with our share of the feast. I am far from regretting that this life was bestowed on me; and I have the satisfaction of thinking that I have employed it in such a manner as not to have lived in vain. In short, I consider this world as a place which Nature never intended for my permanent abode; and I look on my departure from it, not as being driven from my habitation, but simply as leaving an Inn."

* This beautiful extract is taken from "De Senectute," a discourse written by Cicero, the Roman orator, born one hundred and six years before Christ. It will find response in the hearts of many at the present day.

A. V. D.

SPIRITUALISM IN THE UNITED STATES.

New York—Conference of Spiritualists.

At the Conference of the New York Spiritualists last Sunday, Dr. White in the chair; said that ladies and strangers had the preference on the floor when they chose to claim it, and he hoped to hear from them.

Mr. Partridge said, it is claimed by Spiritualists that our life here affects life hereafter in its status and service. This appeals to the self-interest, selfishness if you please, of every man, to live here so as to perfect his life hereafter. It is possible that one may suffer more by success in evil ways than the person against whom he attempts the evil. He hopes the Spiritualists will put into practical form their views on the subject of justice and right, so that the nation, influenced by them, will learn to treat justly the criminal it condemns to the jail. The laws (of property etc.) are largely responsible for much of what we call crime.

Dr. Lewis said Mr. Talmage, had asserted from the pulpit that a son had been drawn to come 12000 miles, home, in answer to prayer. Another clergyman had related a similar experience. They stated they felt an "influence." What was this influence? For his part he called it a transfer of states,—knows no other basis for it. The best portion of society he knows of, are the quakers, and yet they all believe in spirit communion. Himself he did not; but the quaker does, and in power of prayer, too. Nearly or quite every quaker he knows is a Spiritualist and many of them have mediums of their own in their own home. One capital thing about all quakers is that they pay no money for their preachers. Therefore they don't get cheated. But they are wrong on the spirit question.

The Chairman said he noticed Mrs. Lita Barney Sayles in the audience, and hoped they should hear from her.

Mrs. Sayles said she was not a public speaker but if she had to say something, it would certainly be to express admiration for the patience exhibited by the audience toward those who differed from them. It could but excite the admiration of all who considered carefully the subject, especially in view of the criticisms of such as the brother who had just taken his seat, who totally dissents from the idea of spirit communion.

Judge Culver said Spiritualists should look about and see if they have not some central fact which would impress on the world the value of our truths; strangers would not judge that in all this diversity expressed on this floor we had a bond of unity. The great medium of 1800 years ago suggested love to his disciples as a test by which they should be known. Let us cultivate kind feeling for each other. Injustice, he is satisfied, is often done to mediums here, because we see things so differently, one from another. In Spiritualism we have the key which unlocks all religions and explains them all—makes them consistent with common sense and nature. Let us keep our table well spread and our house warm that all may come, eat and be happy with us.

Dr. Hallock urged Spiritualists should not let their good be evil spoken of through their manner of presenting their truth. They should make no affirmation about the other

life beyond what is demonstrable. It is against such demonstrations, not proveable, that our enemies shoot their arrows. They do not attack our invaluable demonstrable facts. This free platform is sometimes abused by our opponents and also by our advocates, who are but too insisting for credit to their unproveable statements. Charity, not punishment, is the way and road for reform in state offenders as well as here.

Dr. White agreed with those who urged for charity and kindness. We must remember we are in the 19th century. Man has done the best he could under its conditions. It is true still, as it always has been, that the ignorant and the unworthy and the unsuspecting are made the tools of the more enlightened. Yet, in view of the standing, we recognize great progress, and so we endure with patience the shortcomings of churchmen and doctors, whether of law, medicine or divinity. Time is necessary for the perfection of the race.

Mrs. Slocum in some well fitting words defended the propriety of mediums receiving pay for their services, as well as musical or other artists.

The Chairman drew attention to the statistics on insanity published in the Spiritual Scientist as collected by Dr. Crowell, and refuting the false assertions of Dr. Winslow, Talmage and others, that the insane asylums were largely populated by Spiritualists.

Boston.—Readings and Discussions on Spiritual Science.

Mrs. Emma Hardinge Britten's Sunday evening readings and discussions on Spiritual Science were largely attended last Sunday night, when the subject presented was an elaborately written paper prepared and read by Mrs. Britten on the subject of "Sub-mundane Spiritism," or the possible existence of Elementary Spirits, as taught by the ancient Theosophists and Cabalists, the Mediaeval mystics, and the modern Occultists. Mrs. Britten wisely brought modern testimony, especially some of her own remarkable experiences to bear on the subject in preference to citing ancient authorities. Her illustrations were well chosen, and some of her narratives thrilling and deeply interesting. Her strong magnetic power over her audience was never more strikingly exemplified than in the presentation of this singular paper, the perusal of which held her listeners spell-bound and breathlessly still for upwards of an hour. At its close a number of eager questions were addressed to the lecturer, the answers to which elicited loud applause. Without committing ourselves to any opinion concerning the general acceptance which Mrs. Britten's theories on the nature and existence of Elementaries may be likely to meet with, it is enough to say, her paper was a remarkably interesting and well written production, and as by the earnest desire of some of her auditors, it is, we understand, to be put into print immediately,—the public at large will soon have an opportunity of judging how far the pros and cons of the case are met. At the close of the meeting Mrs. Britten tendered a general invitation to those interested to visit her on Thursday evening next at her residence, 118 West Chester Park, to inspect some curious spirit pictures which she alleges represent "Elementary" life. The subject announced for next Sunday evening's reading and discussion is, reading from "Art Magic—Magic and Spiritism."

AN OLD PROPHECY.

The Christmas just past fell on a Monday, as did also the Christmas days of 1871 and 1865. In the latter year some one copied and published the following lines from the Harleian MS., No. 2252, folios 135 4:—

If Christmas day on Monday be,
A great winter that year you'll see,
And full of winds both loud and shrill;
But in summer, truth to tell,
High winds shall there be and strong,
Full of tempests lasting long:
While battles they shall multiply
And great plenty of beasts shall die.
They that be born that day I ween,
They shall be strong each one and keen
He shall be found that stealeth aught,
Tho' thou be sick, thou diest not.

Eighteen hundred and sixty-six, Austro-Prussian war, disastrous gales, cattle plague. Eighteen hundred and seventy-one cattle plague north of England, great storms, capitulation of Paris and the conflict with the Commune. It was a Monday Christmas this year for the third time within twelve years. It remains to be seen what events will follow.

THE SANTA BARBARA (Cal.) Index bluntly says: "Spiritualism cannot be judged by its bummers any more than we could judge of the morale of an army by the same tokens." The Index chronicles the spread of the spiritual philosophy and speaks of the remarkable growth of Spiritualism on the Pacific Coast.

SPIRITUALISM.

Written for the Somerville Citizen by an Investigator.

PAPER NO. 11.

Did I publish from week to week one half of all the well attested evidences of spirit communication I learn, the CITIZEN would not be large enough to contain them. I therefore note only one here and there, which is unexplainable on any other hypothesis, and at the same time may be readily investigated by application to the interested parties whose names and places of residence can be learned by application to the Editor of the CITIZEN.

A well known Somerville man went to see Mrs. Nugent, the South-end clairvoyant, who while claiming from extreme fatigue inability to give him any tests or information, yet stated two or three occurrences which would take place within the year which to him seemed so unlikely that he at once decided the information must be designed for some one else, and so told her. She again excused herself, and he left unsatisfied, yet strangely enough the occurrences actually took place within a short time, and with circumstances exactly as predicted. There was no opportunity for mind-reading in this case as the occurrences were at the time wholly unexpected. One was in relation to a change of residence or in fact several changes which followed each other in quick succession. Another was a death and some of its attendant features, and still another was an arrest, an event as surprising as unlooked for. All these were out of the ordinary course of expectation, and no mere human wisdom could have foreseen them at the time, while the person referred to was a total stranger to Mrs. Nugent.

Some time ago a well-known citizen of Dorchester visited Mrs. Jennie Potter, and without making himself known, asked for "a sitting." It was on a holiday, and Mrs. Potter was deep in the mysteries of the culinary department, and sent word that she could not see him. Before the messenger had delivered her answer she was seized with an uncontrollable impulse to recall it, and hurrying after he messenger with her hands covered with flour she found herself in the presence of a gentleman whom she had never seen before.

Mrs. Potter is a trance medium, and when she recovered from her unconscious state, she found the gentleman bathed in tears. She questioned him in regard to the cause, and learned from him that immediately after she had lost consciousness the spirit of his wife who had been killed by being thrown from her carriage a week before, addressed him by his given name (Nathaniel), stated her joy at having the opportunity to speak to him, recounted the circumstances of her death, time, place etc., and talked with him on family matters known only to themselves. All this was news to Mrs. Potter, as she knew nothing of what had been said, or of the parties.

About two weeks ago the same gentleman visited Mrs. Potter, and in answer to a question from her in relation to a

sister of his who had been sick, he replied that she was somewhat better. During the sitting which she gave him, the power which controlled her asked, "Why do you tell the medium a lie? you know that your sister passed into the spirit world this morning." Then followed some particulars of her death which proved to be perfectly correct, as he himself told Mrs. Potter after the sitting.

Now I would ask those who dogmatically assert that spirit communication is all fraud and delusion, where is the possibility of fraud or delusion in any of the cases I have quoted? Cases well-authenticated exist, and can be given of mere infants of from five years old to ten, showing unmistakable evidence of being controlled by an intelligence and powers far beyond their years — of writing without knowing one letter from another, playing music which they had never learned, telling things which were actually occurring at the same moment in a distant place, and correctly describing appearances of people whom they claimed to see, who were invisible to others in the same company. Is it more wonderful that such things should be, than that a child of tender years should successfully dupe grown persons of intelligence?

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HOW TO FORM A "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.

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

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

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

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

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

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

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