

SPIRITUAL SCIENTIST

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

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

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SPIRITUAL AND MATERIAL SCIENCE.

THOUGHT LEAVES AS PLAIN AN IMPRINT AS A FORM OF
LIFE.—SPIRITUAL SEANCE, BY SPIRIT INTELLIGENCE.

THE JUDGMENT DAY was the subject of a discourse selected for Mrs. Tappan, at Brighton, Eng., and in the course of the lecture the following ideas were advanced:—

We are to take the Bible either literally wholly, and in that way we can only accord to the Hebrews their fullest belief, or we are to take it spiritually, and in that way accept Christianity. If we take it spiritually, then—as the mission of Christ as his expression, and as all that are embodied in the New Testament belong to that category—that Judgment Day must be also taken spiritually, and we are to consider it from this standpoint in its application to humanity.

You will remember that it says in the vision, that an angel has written in the Book of Life the names of those that are saved—that there is a book, and that all things are recorded there. Now it is known to every human spirit, it is known to every intelligent mind of the 19th century, that there is no act, word or even motion of mind, spirit, or of the spiritual body, but what is recorded. It is known that ages ago every root and fibre and leaf and tree has traced its impression upon the Book of Life of the earth. It is known geologically that there has never been a single atom but what, in its fulfillment of life and in its combinations, has been traced absolutely in the history of the earth. It is known that, in all those epochs that constitute the wonderful periods of geological development, every minute insect, every fish and reptile, every bird and tree and flower, has left an indelible impression upon the rocks which constitute the earth's structure; and sometimes so careful is nature of preserving to the eye of man this undoubted evidence of her record, the perfected leaf is seen folded between the giant volumes of rock, which contain the mighty history of God, written there ages ago.

Yes, in the material world we find that the angel of life is forever busy, stamping upon leaf and flower, and upon the atoms of which they are composed, the living evidence of their record; that not a blade of grass or a creeping thing but what has left its history behind. And there is a subtle science of to-day which can even penetrate that history, and tell you to what epoch it belongs. It is known that naturalists, by taking the fossilized scale of a fish, or one vertebra of an ancient animal, can distinctly define, not only its epoch, but the genus, the species, the particular order of existence to which it belonged. So much for nature's record.

It is also believed, as an expression of the highest thought

of spiritual science, that not only atoms leave their impression; that not only a pebble dropped in the lake makes undulations until it has reached the shore, and moved the grains of sands; that not only every world and earth is bound together by an intricate system of sympathetic laws, and that if one star is blotted out the universe is thereby affected; but it is believed that in such manner the subtle laws of the spirit work, and that every thought of ancient ages, that the most ancient inspirations and prophecies, have left their indelible impression upon the mind of ages, and that no thought ever vibrates through the human mind that is not recorded in some strata of spiritual thought to meet you face to face in the spirit-land.

It is believed and taught, or has been in the old mythologies of ancient days, that every human being was attended by a good and evil god or spirit; that good and evil genii accompanied each human soul, and that these alternately traced the light or the darkness, the good or the evil thoughts that humanity possessed. Following this thought out, the Hebraic Bible and the Christian Scriptures give to these demons or genii the power of angels, and name them recording angels of God.

Now, this thought in its literal sense is understood even as the record of science is understood by modern thought. It means that every human spirit bears the impress within itself of every thought, feeling, emotion, word, and action of a life; and the true scientific Spiritualist—and we use this word not in a sectarian way or modern sense—the true Spiritualist, by coming in contact with the thought of a man, can tell you what his status is spiritually, can read you with his gift of discerning spirits, and tell what manner and kind of spirit it is which belongs to you, just as a naturalist can determine the kind of an insect or reptile by a portion of its wing or its scale. The discerning of spirits constitutes one of the powers whereby a human mind may judge of the worth of this recording angel.

We consider, therefore, that in a directly scientific and spiritual sense the soul of every individual makes its impress upon the spiritual universe, and that whatever thought has been possessed by humanity in every age is known and traced in the spiritual firmament, just as every form of life is recorded in the physical firmament, and that the recording angel referred to is the angel that stands by the innermost portal of every human spirit, taking down within the spirit itself whatever of good or whatever of evil the soul may possess; and that you wear upon your spirits the impress of these thoughts, deeds, and utterances, and that these constitute a book of life or a book of death that is revealed to you at the Judgment Day. As it is believed in the world of modern thought that the period of creation does not necessarily refer to six of the particular days and nights known to your calendar, but days and nights of creative power, so the Judgment Day in this vast spiritual significance may not be limited to any special time or epoch in the calendar of man, but refers to a spiritual date, a condition of mind, a distinctive and absolute visitation to the human spirit, and that the Judgment Day may in reality be now and at this moment, and at whatever time this probing, penetrating fire-spirit takes control of and decides between the good and the evil in a man's life. We know that the Judgment Day is liable to come at any time: "As a thief in the night," says the apostle, "it shall come upon you." So it does come. You know it

who have experienced what is called among Christians a change of heart, when this spiritual fire is probing and searching your natures, striving to separate the gold from the dross, the wheat from the chaff of your daily existence. When conscience, like a probing and recording angel, is setting down before your vision the deeds and words of your lives—this is the Judgment Day that comes to you, and determines whether of light or of darkness your life has been.

Sometimes it comes to you with death: when in the last hours of his existence a man sums up his life, and finds it filled with impressions; when his soul is turned within to the record that is indelibly implanted there, and he finds that this record will not bear the inspection of spiritual light and favor. Sometimes it comes before death, when in the midst of great crime or great worldliness the soul is brought face to face with the gigantic and immortal truth. Sometimes it comes with the searching power of love, when a man feels his unworthiness of love, when brought before the object of devotion, whether it be human or divine. Sometimes it comes by the instinctive fear of fire and floods, of tempests and tornados, but in every case it comes as a spiritual fire: it consumes all that was before within the man, and makes him new. There is a passing away of the heavens and the earth literally, for the heaven and the earth which you considered before are seen no longer with the same vision. The earth grows larger and broader, the heavens appear higher and more grand, and the spiritual takes the place of the material, and absorbs it utterly.

A LIBERAL CHRISTIAN.

W. A. CRAM, whose occasional contributions to the Liberal Christian (an organ of the Unitarian denomination) have stamped him as one of the most liberal of Christians, has recently written an article entitled, "Prof. Tyndall and Christianity." It appears in the Liberal Christian for October 31st. Mr. Cram considers that portion of Prof. Tyndall's recent address, at Belfast, wherein he remarked upon the "sudden stagnation and decay in scientific thought and discovery," simultaneously with the dawn of the Christian Era, and in seeking the causes for this he considered religion the greatest, "by checking free thought and crucifying reason." Says Mr. Cram,—

This declaration outwardly looks and sounds like infidelity to religion and Christianity, infidelity of the blackest kind. Is it? What does Tyndall mean? That the divine gospel of life Jesus lived and proclaimed—God's infinite presence and all-embracing love, the divine right of conscience, the immortal greatness and success of all virtue and holiness, the eternal victory of truth over all error, the blessed power of love that transforms enemies into friends and criminals into helpful lovers, the immortal life of the soul, which were and are the real Christianity, the true religion of life—does Tyndall mean that these imprisoned and dwarfed the mind, checked the progress of science through degrading the intellect of man?

If so, then are his words the darkest, saddest infidelity to God, the living Christ and the soul. But no, that is not what his words imply. The spirit and power of the man's whole life deny it, giving their thousand times emphatic no! What, then, do his words mean?

This must have been the meaning of his words, that the superstition, the blind zeal, imprisoning the mind in ecclesiastical Bibles and creeds; the bigotry that condemned as infidelity, persecuted and sought to crucify all who did not accept the narrow, blind scheme of the then popular Christian church salvation; that barbarous spirit of intolerance, which once having gained the power tortured its persecutors—it was this spirit, this power, that had arisen in the name and form of a new religion and Christianity, that fell as a plague upon the scientific intellect from the third to the sixteenth century. No one doubts this.

The real religion—the immortal Christianity of the soul, that is greater than any church's creeds or Bibles of men—Tyndall in reverence looks up to, as the crowning glory and infinite promise of good to man. All that makes him a great leader of science to the world declares this.

We find no infidelity in him here, then, but the grandest fidelity to real religion and the living Christ of the soul. A John the Baptist, he is making straight the way for a coming religion-diviner than the world has known.

A destroyer of hindering names and forms of religion, he will yet vindicate himself as a faithful upbuilder of the truth and spirit of real Christianity; for in the healthful, harmonious development of the individual and people, science and religion are antagonistic in no direction. While they are diverse in powers and methods, they move together harmoniously toward the same grand result—the perfecting of human life in truth and love.

When religion is afraid of the truths and discoveries of science then it is no longer real religion, but superstition and

creedism. When science casts off and condemns real religion, then it is no longer true, advancing science, but false and decaying. The smallest truth of natural science all the churches, Bibles and priests of Christendom cannot overthrow. Wherein they oppose they are false and must die. The smallest truth of religion all the science of the world cannot annul; it must sometime bow before it and confirm.

Are the churches afraid of the discoveries, the reason of science? Poor churches! weak and cowardly churches! True science can only destroy their errors and superstitions. They ought to be glad for this, welcoming science and reason as strengthening and purifying forces.

Does the science of to-day think and strive to live and fulfill its high mission in the world's progress without the aid of religion? Poor, bigoted science! In so far as it strives thus it casts off the immortal hand that feeds and uplifts it. Without the aid of religion, science can only crawl, worm-like, in the darkness and earthiness where it begins.

The foregoing language substantially illustrates the common plane upon which advanced thinkers stand, whether they be Unitarians, Congregationalists, Methodists, Catholics, or Spiritualists. The leaven of Spiritualism is working in the minds of the most progressive and thoughtful of every sect and denomination in the world. These may not know and recognize it as such, which is a matter of small import; but the day is rapidly dawning when, by tacit consent, Spiritualism will challenge respect from the Christian denominations of the world, as exacting from mankind the highest moral and physical life on earth to secure similar conditions in the next stage of immortal existence. Evil-minded, dishonest, or other ill-disposed persons may tarnish Spiritualism by their daily lives and their loud professions before the world of being its champions, but time, which rights all things, will remove all obscurities, and these petty capitalists in ephemeral notoriety will drop into their proper places. Very profane, dissolute, and otherwise vicious men, in the infancy of Universalism, were pointed out by the bigoted of Orthodox sects as typical Universalists. Sometimes these bad citizens claimed to be Universalists. The history of every sect has presented this phase of petty persecution and annoyance. Spiritualism, as some Spiritualists believe, is not a synonym for a sect. It may be, they say, a society, an association, but never a sect or a church. Others think they find a creed in it and can see their way clear to a vast church as universal as that of Rome and flooded with noonday light, while the other gropes in the darkness of the ages. Whatever is in store for it, let us remember that personal purity of life, the exercise of our highest and best gifts, our noblest impulses, alone fit us for enjoying the best in the life we all soon enter upon. The Unitarians and all liberal sects are pioneers, showing the way to a better life, and Spiritualism silently smooths the passage and lightens their labor.

UNTRUTHFUL COMMUNICATIONS.

AT the inauguration of the Free Gospel of Spiritualism Sunday evening meeting, Mr. James Burns of the Medium and Daybreak, who was one of the speakers, said, in the course of his remarks,—

Some persons complain that their communications from the spirit-world are not truthful. It must be remembered that the spirit-world contains people who were evil here and have retained their vices. You cannot be safe from the influences of these spirits if you live in a similar sphere to themselves. How is it that so many people get nothing but lies continually and mockery through mediums, and at the spirit-circle? It is not to be wondered at, because their lives are a lie and a hollow pretense, from Sunday morning till Saturday night. Paltry messages about foibles which the querent could answer for himself can never benefit any investigator.

If we want good influences, we must meet—two or three—in the name of truth, of God, and of suffering humanity. We must dedicate ourselves to the service of our fellow-man, and then in the language of the brother who offered up the invocation this evening, we will have at our circles, and to aid us at all times, those good and glorious beings who have preceded us in the service of God, and who are now filling higher offices in the vast congregation of the good, the pure above. There is no other way whatever in which we can be blessed with Spiritualism, no other way in which Spiritualism can be of positive good to ourselves, but by this life of truth and of purity of aspiration. It is the only protection against

evil spirits, and indeed of the many dangers which surround us in life.

I know some people who call themselves Spiritualists who involve themselves in numerous formulæ of a theological nature, and make so familiar with the name of Deity, that the religious feelings are outraged, and yet they get nothing but lies and deception from spirits. Others, again, would be called atheists. They make no clamor in calling on divine names, no formal prayer is uttered, or even conceived of, and yet these inquirers never have a mistake from the spirit-world, or are misled by false communications. These people live in the spirit of truth. Their lives are acts of practical goodness, and thus, "hand in-hand with angels," their pilgrimage through life is a self-reliant and yet trusting warfare with the circumstances which environ the spirit. It is a glorious thing to have this quiet, practical religion in the soul. It is a glorious thing to feel that the Divine Spirit, the great God, is in your heart—to know that there is a golden chain entwined round your inmost heart which sustains the soul in all the perplexities and dangers in which it is hourly placed.

EDITORIAL PARAGRAPHS.

THE YALE PROFESSORS, after subjecting J. R. Brown, the "mind-reader," to every test their ingenuity could devise, in eight different seances held at private residences and at the Sheffield scientific school, have satisfied themselves of the genuineness of his psychological peculiarity. Prof. Lyman, at a public meeting, said he would "stake his reputation upon the genuineness of the phenomena," which he "considered of great scientific value." One of the most wonderful features is the wire test; an individual holding one end of a slack wire and Brown the other, he can tell what is passing in the individual's mind equally as well as when holding his hand, thus exploding the Beard notion that Brown accomplished his feats by noticing involuntary motion. A correspondent of a New York daily had a private seance with him; desiring to see if the conductivity of metal bore any part in the transmission of a fluid from one brain to the other, or whether any dry substance would perform the same office, he experimented with a varnished rattan, and afterwards with a dry towel, he holding one end and Brown the other, as in the wire test. He noticed a wide difference, the rattan occasioning Brown much trouble, while with the towel he felt only a feeble influence on his mind, and gave it up; clasp hands, however, his success was instantaneous. This suggests to scientists the advisability of further experiment to determine the difference, if any, between substances of a metallic, vegetable, or animal nature as conductors of brain fluid.

ONE OF THE PRESIDENTS of the United States is referred to by the London Baptist as "John Quincy Adams, the well-known American hymn-writer." The "old man eloquent" must have written those hymns while he was resident minister in London, though we have never seen or heard of the collection, or of the gentleman's fame in that direction. Perhaps the Baptist refers to the treaty of peace between Great Britain and the United States in 1813, of which he was a signer: in that connection he might be twisted into a him-righter. If Mr. Adams had not been so prominent in foreign court circles, if he had not been minister to Berlin, ambassador at St. Petersburg, Secretary of State, President, and eight years resident minister at London, the blunder would not be so outrageous and unpardonable.

SAYS the Pall Mall Gazette, "The little island of Ayios Strati, situated to the south of the island of Lemnos, has for some years past been troubled by an annual invasion of locusts. The plague of these insects has become so intolerable that the local authorities of the island lately instituted an investigation of the matter, and discovered that the nuisance was attributed to sorcery. A council was immediately held, and presided over by the Turkish Governor, at which it was decided to make an example of guilty parties. Seven women suspected of witchcraft were at once taken into custody, and, failing to produce any satisfactory proofs of their innocence, were condemned to be cast into a deep pit in an ancient building. The witches, one of them being an old woman of ninety, and another a young girl of sixteen, were kept alive during a month with provisions which their relatives were allowed to lower to them by means of ropes. Two of the women were married, and their husbands were imprisoned and heavily fined for being united to witches. In the meantime, Emin Bey, the caim-kam of Lemnos, who has jurisdic-

tion over Ayios Strati, hearing of these measures, and also that, notwithstanding the imprisonment of the witches, the locusts were as numerous and troublesome as ever, gave orders for the release of the captives. One of the women died shortly after her release, and the affair has, according to the Dardanelles correspondent of the Levant Herald, led to legal proceedings. The released witches and the two husbands who were imprisoned and fined cited their persecutors to appear before the medjliss of Lemnos. As, however, the parties cited are all primates, and consequently influential people, it was impossible to obtain redress. The plaintiffs then appealed to the vali of the Archipelago, Ibrahim Pasha; but, as three months have elapsed without any notice being taken of the application, it is considered improbable that the primates of Ayios Strati will be taken to task for their unsuccessful crusade against locusts and witches."

AN OLD CATHOLIC PRIEST, St. Ange Lievre, of Biel, Switzerland, is about to follow Father Hyacinth's example abandoning celibacy. In announcing his betrothal to a Protestant lady, he says, "I marry because I wish to remain an honorable man. In the sixteenth century it was a proverbial expression to say 'as corrupt as a priest,' and this might be said to-day. I marry, therefore, because I wish to get out of the Ultramontane slough." During the last two years sixty-seven Roman Catholic priests have been convicted of immorality in France and Switzerland. In view of such facts, he says, "It is the right time to restore by marriage the good name of the Romish priesthood, which the misconduct of too many of its members has covered with infamy."

"WHY ROME PUTS A BAN ON THE MASONS," says the Christian Union, "comes up as an interesting point in connection with the conversion of Lord Ripon, who, in going over to Catholicism, is obliged to cut his connection with that secret order. Popery is not opposed to secret societies simply on general grounds. Her trouble with the Masons dates back a hundred years, when the opponents of the Jesuits formed secret organizations to carry out their plans to revolutionize society and reform the church. The Jesuits in self-defense denounced them all, the Masons included, as dangerous to their own order." The English Independent says, "The modern Church of Rome, having sold itself to the Jesuits, will not tolerate any secret society that pretends to be, or possibly may become, a rival to the Jesuits. She makes this a test of obedience, and those who are willing to take her for their spiritual guide, and to put their consciences in her keeping, have no right to complain if she exacts this as a test of the sincerity of their conversion. Forsaking all others, will they keep only to her? to use the words of the English marriage service. A good Romanist is to have no other allegiance than hers; and as the husband is entitled to prescribe what society his wife shall keep, and what friends she shall surround herself with, so the Church of Rome lays down the same terms to those who wish to enter her communion."

THE FUNERAL OF MRS. NAYLER, the late wife of Mr. B. S. Nayler, conductor of the Lyceum services and chief exponent in Stawell for years past of the doctrines of Spiritualism, took place on Monday afternoon. It was well attended, and was highly noticeable from the total absence of all the outward signs of grief usually manifested on such occasions. The hearse, as well as the horses and their driver, was decked with festoons of evergreens and flowers in place of plumes, while on the coffin itself lay two large bouquets. Each of those forming the procession was presented with a small bunch of flowers to be worn in the button-hole of the coat; and the appearance of the whole was sufficiently singular to attract much attention. A pretty large crowd assembled in the cemetery, those anxious to testify to their respect for the deceased lady being supplemented, doubtless, by others who were curious to know what description of ceremony would be used. There was little to denote a departure from the ordinary usages, except a total absence of anything like mourning or regret. The deceased lady was spoken of in an address by Mr. Walter, as merely having changed her place of existence, and to be still capable of watching over and protecting her friends; and this, with some reflections on the event, a hymn expressive of the soul's desire for a better world, and a short prayer of adoration, completed the ceremony. At an appropriate point the coffin was lowered into the grave, still bearing the large bouquets, while all present threw those they had worn down upon it.

HISTORICAL AND PHILOSOPHICAL

[For the Scientist.]

SPIRITUAL DEVELOPMENTS IN THE ROMAN CATHOLIC CHURCH.

BY I. H. W. TOOHY.

II.

INTELLECTUAL and moral *gravitation* had brought primitive Christianity and the ancient religions together. The former promised new life, earnest, enthusiastic, and spiritual; the latter was the development of centuries, full of cherished memories, worldly wisdom, and sensual delights. The new religion was poor in earthly possessions and worldly experiences, having little acquaintance and less sympathy with national diplomacies and governmental policies. The old religion was wealthy in the possessions and associations of Science and Art, and rich in such experiences as grew up with the government of a vast, complicated, and *variety* peopled Empire. The one had much to learn and obtain; the other much to impart and more to give: and each needed the help of the other, that both might unite in developing better life and purer society, in the interests of *that* civilization which promised to perfect the experiences of earth and enrich the harmonies of "Heaven."

The union of these seemingly *un-equal* and apparently opposing forces was *inevitable*. All-sided Nature had a *use* for both. They might struggle for supremacy, but the Christian must conform to ancient usages, and conquer by stooping. They did so conform, believing with Paul that "the Powers that be are ordained of God." "The corruption of Christianity" was not dreamed of. *That* thought came with later times, when the newer life and the older customs were on trial, and earnest men were justifying their opposing positions. Protestantism is the offspring of that conflict of thought, and naturally enough reflects and supports that unwise conceit that impeached, by implication, the Providences of the Spirits and the integrity of Nature. "There is nothing," however, says Mr. Brand, "that will bear a *clearer* demonstration than that the primitive Christians, by way of conciliating the Pagans to a better worship, humored their prejudices by yielding to a conformity of names and *even of customs*, when they did not essentially interfere with the fundamentals of gospel doctrines." (Popular Antiquities, p. 440.)

There "was, indeed," says Mr. Clark, "a longing for unity and peace, such as the popular imagination believed to have been realized in Imperial Rome, the *Pax Romana* which enabled the Popes to found their spiritual empire. It was from sound policy, and *not in mere vanity*, that they transferred to themselves the title of Pontifex Maximus which had belonged to the Emperors, and thus invested their ceremonies and decrees with the authority of the *most venerable* Pagan tradition." (Macmillan's Magazine, for July, 1872, p. 172.)

In support of this longing for peace, "Rome had become, in the eyes of men, a Holy City, quite as much because the Cæsars had reigned there, as because it was supposed to hold the tombs of the Martyred Apostles." And all the more, after the miraculous "wand of the Pope had changed the statue of Jupiter Capitolinus into the likeness of St. Peter," causing "the very same pieces of brass which the old Romans adored to be worshiped with equal devotion by the modern Italians." A transformation of faith, "and Jupiter appeared again with as little change of name as material in the character of the *Jew-Peter*." (Matthew's Italy, &c., in 1817-19.)

The further development of this policy was a mere matter of time, for the ever-recurring manifestations of the spirits and the traditions of the old religions united in setting apart different spirits as "guardian angels" for different nations, peoples, and occupations. Hence, we have St. Andrew for Scotland, St. George for England, St. Dennis for France, St. Patrick for Ireland, &c., in evident imitation of the custom of Heathenism, which gave Apollo and Minerva to Athens; Bacchus and Hercules to Bœotian Thebes; Juno to Carthage; Venus to Cyprus, &c., &c.; all of which culminated in a revolution of creeds, and caused St. Peter to succeed Mars at Rome, and make him to preside over the castle of St. Angelo, as Mars had over the ancient capitol." (Brand's Popular Antiquities, 1810. pp. 325-6.)

So far, Catholicism was a natural development, worked out

in the best interests of the religious sense. Commencing with the *conditioned* person, signs, wonders, and miraculous healings followed. These manifestations of spirit power spoke to the multitude, and upheld the spiritual amid the decay of secular life. Growing out of personal conditions, no less than religious convictions, the medium or the saint went forward in their ministrations independent of all organizations. The manifestations or the movement might be orderly or disorderly, *heresy* alone made them obnoxious to "orthodox opinion." But this co-operation of spirits with men was about to close. The love of moderation had to give place to the ambition of ignorant and misguided rulers. The Church had become a *hierarchy*, war making, and war supporting, rather than peace loving. Fraternity of effort was swallowed up in the desire to control. All movements not in fellowship with such policy were looked upon with avowed hostility or sullen antipathy, imitating the serpent rather than the dove.

An extravagant policy and a barbarous government were the result. They were made in the interest of a Church that did everything consistent with orthodox policy to conciliate, but failing in that everything to *crush* the offending member. The Church had become a fortress, and the beneficence of the priest gave place to the ferocity of the soldier.

Under these circumstances a new movement commenced. "All over Europe there was a strange outbreak of superstition and fanaticism [mediumistic development and spirit manifestations], of which the successful preaching of the Dominicans and Franciscans was partly a symptom and partly a cause. In the belief of men, heaven had again bent itself to earth. The miracles of Dominic and Francis, attested by eye witnesses, rivalled (as their followers boasted) the miracles of Christ himself. Seventy years later, when faith had begun to cool, it was again warmed to fervor by the most signal of all miracles: the house of the Virgin was transported by angels from Palestine to Loreto. No one doubted a fact which was vouched for by competent witnesses, and solemnly affirmed by the Pope." (Macmillan's Magazine, July, 1872, p. 173.)

In turning to the lives of the saints for explanation of these miraculous events, Mr. J. M. Capes says the "*marvels* of those times, and the lives of those aiding in their development, are to be taken on the same footing as the ordinary events of purely secular history; and precisely the same degree of assent is claimed for them, that *the common* reason of humanity accords to the general chronicles of the race,—some being undoubtedly true, others fictitious or incorrectly recorded. Protestants and very weak Catholics rather discredit than believe them, confounding the laws of philosophy with the laws of the universe."

This singular distinction between the laws of philosophy and the laws of the universe is thus accounted for and justified: "They (Protestants and weak Catholics) speak of this material earth as if it was identical with the nature of things,—confusing thought. For, if the laws of Nature control God, as they control man, a miracle is *almost* an impossibility; but if God rules the laws of Nature, then it is wonderful that something does not happen or befall us every day of our lives. . . . *Miracles* are *contrary* to the *ordinary* laws of physical nature, and therefore are so far impossible; but they are in strict conformity with the nature of things, and therefore in themselves are possible."

If distinctions like these could be honestly held and supported by thoughtful, scholarly men in the year 1855, why wonder that all Europe, in the twelfth century, should become excited by *the belief* that the house of the Virgin was transported from Palestine to Loreto? But here is reasoning more akin to the logic of modern Spiritualism; for, it is said, "the natural and the supernatural, the visible and the invisible, the ordinary and the extraordinary (miraculous) are *all* controlled by *one law*, shaped according to *one plan*, directed by *one aim*, and bound together by invisible ties, even when to human eyes all seems lost in confusion. Again, time and space are in their degree comparatively annihilated. St. Pius V., while bodily in Rome, was witness of the naval engagement and victory of the Christians over the Turks. St. Joseph, of Carperitius, read letters addressed to him while their authors were writing them far away. St. Dominic foresaw the war of the Albigenies and the death of Peter, of Arragon; and St. Ignatius saw his successor in the Duke of Gandid."

These cases of lucidity, clairvoyance, or spirit impression, meet their counterpart and equivalent in the spiritual developments of to-day, and show that the spirits have made use of the same forms of manifestation in all ages of the Church for the spiritual education of the races. The further proof of this general conclusion is strengthened by the acknowledgment that "the state of *ecstasy* is another of the most wonderful of the elements of miraculous life of the saints. Under the Divine influence, the physical frame undergoes a change, in many respects similar to that which is supposed to result from the operation of magnetism or somnambulism. The soul being in this state independent, as it were, of the power of the body, or else using her physical senses in an absolute

subordination to her own illuminated will." (Miraculous Lives of the Saints, &c., J. M. Capes, N.Y., 1855.)

These extracts and the facts they support account for that sudden "outbreak of fanaticism and superstition," which Mr. Clark says occurred "all over Europe," and show that the Spirits were as active in the twelfth century as they have been in the nineteenth century. They also demonstrate that there is no *partiality* in the spiritual economy, and that Protestant and Catholic stand equal in the court of Nature by virtue of the common law of *conditions*. And a no less important truth is supported by them, and that is, that the spirits will manifest to the sinners as well as the saints,—the saints being often physically sick,—the nineteenth century supplementing the spiritual manifestations of the twelfth. More, that the law of *affinity*, that at one time had influence over spirits out of the body as well as those in the form, is no longer in the exclusive interests of the Roman Catholic Church or any other expression of religious worship. *Wisdom* is approved of her children in spirit life, as elsewhere, by softening party antagonism, supporting humanity at the expense of ecclesiasticism, and building the everlasting Republic of Souls; and this they did with as true a motive and as just a purpose, when they labored more exclusively for the Roman Catholic Church.

A MODERN MARTYR TO THE PHILOSOPHY OF HISTORY.

PROF. GERVINUS, in the early part of 1853, published his "Introduction to the History of the Nineteenth Century." Scarcely had the book appeared before the government of the Grand Duchy of Baden, with most of the other governments of Germany, condemned the work as an act of high treason. The professor was brought to trial accordingly, at Mannheim, on the 24th of February, 1853, upon the indictment of "having published a work against constitutional monarchy, with the intention of deposing the lawful head of the State," &c. The case was argued *pro* and *con*, when Prof. Gervinus rose, and, among other instructive statements, said,—“If the balance (of facts) incline towards a more liberal form of government, towards democratic institutions, and, therefore, towards self-government, and the participation of the many rather than of the few in the affairs of State, I am not to blame, nor is it my ordinance, but that of History and of Providence. My work is only what all historical narrative should be, a vindication of the decrees of Providence, and to revolt at them appears to me neither pious in a moral point of view, nor wise in a political. That which is proved by the most remarkable facts of history will not be altered in the slightest degree by the suppression of my work, or by my condemnation. The charge on this head is an absurdity, since no rational end can be attained by it.”

The entire speech is in vindication of the Aristotelian law of historic development, and well worthy the attention of all seeking a better acquaintance with the ethical side of human history. The professor, however, was condemned for his writings, notwithstanding his sensible speaking,—the sentence imprisoning him for four months. The obnoxious book was publicly destroyed; but the good spirits, working for the maturity of thought and the developments of Science, have caused it to re-appear in London, Bell & Daldy being the mediums of publication.

NATURE MORE ECONOMIC THAN PERFECT.

DOPE tells the skeptic of the Divine government to call imperfection, what he fancies such, because Nature gives "here a little, there too much,"—making light of the inequalities of life and the common-plate complaints of ignorant men and women; but the following reflections of O. W. Wright suggest the true purposes of Nature and the real method of Evolving Life. He is writing of the birth of Abelard, and says,—“There, nature made an effort once more to produce a man. Millions of efforts she makes, but in every instance she fails as well as succeeds. A perfect man she never produces, and, therefore, always fails. She never fails in making a good attempt, and, therefore, always succeeds. The perfect or ideal man, the standard of which nature in every instance comes short, is the type of the unity of the soul, while nature's failure in different degrees produces variety in unity. Her method is simple, her operations are manifold. She proceeds in everything else as she does with man. She is infinitely economic, and at the same time infinitely prodigal. The child Abelard had one meaning for his parents, another for the world, and another for Deity. His history was, no doubt, already written in the quality of his infant blood, and the structure of his infant brain . . . to be coined into real acts in the mint of life. His good and his evil deeds will interpret for us ours, and make us wiser and better.”—*Abelard and Heloise*.

SPIRIT TEACHINGS.

IF kindness and love and gentleness and Christian graces adorn your lives, they shall be found blossoming in the spirit-world that awaits you.

The kingdom of heaven is within you; and God's life and love shine down, like a supreme and perfect light, to illumine your darkness and he fills your incompleteness with his perfect soul.

THE angel waits for you that is writing within the book of life; your deeds and words, each thought makes its impression there; each action and each worthy or unworthy deed bears its impress.

YOU make your own record: it is yours; there is no evasion, no escape—and you have in the present, as you have in the future ages, such even as your thoughts, emotions, aspirations, feelings, deeds and words shall correct for you.

DAILY and hourly, your thoughts pass to that which ennobles or that which deforms and dwarfs the spirit. Every instant of time you are adding to the treasures of your spiritual life, or you are taking from it that which should adorn it.

WHEN John, upon the Isle of Patmos, saw the angel, and would have fallen down and worshiped him, he enjoined him not to do it, for he was one of his fellow-servants and of his brethren the prophets: showing that he must have been spirit.

ALL that man dreams of in his material thought is nothing compared to the revelation that awaits him when his spirit, once freed, even upon earth, from the fetters of the senses, beholds truly and correctly the searching eye of God's omnipotence.

IF hatred and envy and scorn and pride and human ambition and worldliness abide with you, these shall dwarf and deform the spirit, leaving it when it enters the spirit-land the consciousness of this judgment,—leaving it a pauper in the world of souls.

MATTER changes, spirit builds up. Its foundation is from the Infinite Spirit, and the substance of which it is made takes shape and form, and becomes the external expression, its outward body of habitation, and it is in the body of spirit that spirit is itself a body.

THERE is a judgment of the individual soul, but through all the halls and corridors of heaven no angel breathes a word of scorn or contumely or hatred, but only the one voice of conscience that, like a consuming fire, sweeps through the spirit, and convinces it of its unworthiness. That is the Judgment Day of the soul.

EVERY individual soul in the spirit-world occupies that position it is fitted for, or rather that which by its works it is entitled to hold—receiving precisely that amount of happiness it is worthy of receiving, and exactly that amount of sorrow which its past life has merited. No more; no less; for the eternal justice of God is full and exact. Punishing in proportion; rewarding in proportion; exacting the requirements of the case that has to be adjusted.

WE have seen a man of splendid powers, gigantic in human intellect, and attended with votaries, with slaves to do his bidding, and a world at his feet, arrayed in splendor and purple, and with the crown of empire upon his brow,—we have seen him go out into the world of souls, meeting death and judgment at the same hour, and entering the world of spirits, the angel that had recorded faithfully within his spirit all the deeds of his life made him seem unto himself as a pauper, and he entering spirit life without retinue, without attendants, without royal robes, without crown and sceptre; impoverished in soul, with no graces nor gentle adornments of the spirit, found the judgment there. He did not look the angels in the face, he did not see the glory of the Divine Mind pictured before his vision, but only his spiritual deformity, bowed down, feeling his nakedness and hunger and spiritual death.

WE have seen a pauper among the sons of men, with the dust of the wayside upon his feet, and with worn garments, with no place of worship open to him, and no man in all the Christian world to call him brother, perish by the wayside of hunger, his life having been one of humility, he having done no manner of wrong, but having the awful sin of poverty upon his head. We have seen him go out into the world of souls, naked upon earth, buried in the pauper's field, which Christians vouchsafe to those who are poor; and in the world of spirits we have seen ministering angels, the loved ones of his household, they to whom he had done deeds of kindness, those who had passed on through the portals of death, with crowns of light, with lilies of rejoicing, come to meet this man who was a pauper. For him, death was the judgment, and in utmost humility we have seen him arrayed in robes of light, and all the lines of sorrow disappear from his face, and his countenance become resplendent with youth and life; and we have seen him welcomed by the company of angels of whom he was a brother. This was the Judgment Day of one despised of men.

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HAS SPIRITUALISM A PURPOSE?

Never yet has there been a movement with so little unity, both in thought and purpose, as now exists in Spiritualism. Its leaders, or, as this term may be objectionable to them, we will say those who have drifted to the surface as its prominent representatives, are as warmly sectarian in their ideas as they possibly can be; a dozen different side issues are agitated, and were it not for the universal manifestations which occur from the spirit world because of the present favorable conditions, Spiritualism and its advocates would soon be lost in obscurity.

Is Spiritualism religious in its tendencies? It professes to throw light upon problems which have hitherto been deemed the exclusive domain of theology, and thereby arrays itself against the errors of the Sectarian Church; but are there any systematized efforts to spread these truths for the benefit of the world and the advancement of the cause?

Spiritualism has some of the best men and women the world can hold; and so has each and every religion and sect,—and these are all true Spiritualists; they are those who, having found the light, see their duty to God and man the more clearly defined; and while there are a few such identified with us, there are many more outside the movement who interpret the truths aright and make an application of them in every-day life.

What inducement do spiritual societies offer these people for their presence and co-operation? In what can they assist? What means are taken to diffuse the truth? Is there an organized effort to carry "spirit teachings" into effect, and release the suffering of the poor, extend a helping hand to the unfortunate criminal, and to introduce a reform in society and institutions?

None of these. Spiritual societies and spiritual conventions discuss and "resolute," but never act. The most active method of diffusing the truth in these latter days is said to be by paper and ink; and yet every spiritual journal in the United States is appealing for aid. Not a publishing house to send out tracts to darkened minds! Not a college or hospital in the land sustained or founded by a Spiritualist in name! Not an organized society or institution for experimental purposes in reformation! It is said there are twelve millions of Spiritualists in the United States; we might more consistently say ten thousand in the face of these facts; and even this number, with a few earnest leaders, and a determined effort, would have accomplished a greater work than is here shown.

Perhaps there are some who do not like this exhibit: well, then change it: commence anywhere,—Boston, New

York, the Western, Southern, or Middle States, anywhere, it makes no difference; let one take the lead, others will follow, and the masses have been ready to join for years past.

Give Spiritualism a purpose, give those interested a chance to work for Spiritualism, and we prophesy boundless enthusiasm and more respect in the cause.

MATERIALISM AGAIN.

We want the Investigator and its correspondents to cease slurring Spiritualism and Spiritualists, or else give us the benefit of their materialistic arguments, as applied to our spiritual theories. And assertion is not argument: "Matter was first, and mind is the effect of matter," can be found on almost every page, if not in half the columns of this material journal. In "Matter and Mind," a reply to a correspondent, the editor says, "Mind, as we view it, is the effect of matter. Of course, matter was first. Geologists tell us of the Azoic age when man did not exist. There was matter, but no mind. The human mind, then, had a beginning, and as what had a beginning must have an ending, man is not immortal." Closing he says, "We cannot reason any differently, but if there is an error in the argument you are at liberty to point it out, and you will oblige us by doing so; we will not for any consideration whatever so insult the TRUTH as to refuse to accept her teaching merely because it comes to us under an unpopular name."

We will endeavor to point out one or two errors. *First*, it is not logical to assume that because man did not exist, that consequently there was no mind. Mind exists now and must have existed then; it has not since come into existence; annihilation or creation is not thinkable; in some shape it has always existed; in some shape it will always exist. *Second*, the assumption or assertion that the human mind had a beginning, having thus been shown to be a falsity, it follows, *third*, that any deductions which may rest on these clauses are also falsities.

If there is an error in the argument you are at liberty to point it out, and you will oblige us by doing so.

THE GREAT EXPOSE.

THE great exposé, George M. Beard, has at last found leisure in the midst of "his overwhelming professional labors and scientific researches in other directions," and the public has the result of his "scientific investigation of the so-called materializations or manifestations of the Eddy family, in Chittenden, Vermont." Long promised, anxiously awaited, it has come at last. We expected that he would arrogate to himself some superiority for having discovered a "great imposture," and were partly prepared for some exhibition of this feeling; but the egotism which protrudes in every portion of his article is actually surprising, if one is not acquainted with the antecedents of this individual.

If it was written in the scientific style, which might be expected to emanate from one who believes himself such a shining light in the scientific world, we might proceed to reason with him from one point to another, and refute any argument presented; but as the pith of his statement is entirely lost in generalities, descriptions, and gratuitous insults to Spiritualists and Spiritualism, we prefer to analyze slightly the man before the article.

He has written, we believe, one or two books,—one on insanity; and from some of his later productions it may not be unfair to presume that his researches in this direction have made him the victim of obsession. In the last Presidential campaign, he expressed an opinion to the effect that Charles Sumner and Horace Greeley had lost all claim to a moral character in becoming identified with the Liberal movement. The same offensive taste characterizes the present effusion when he makes reference to Spiritualism,—"weak brained

Spiritualists,"—"I dishevelled my hair, and put on a look of special and pitiable simplicity and stupidity,"—(this last was not a difficult undertaking for the doctor),—"credulous,"—"I must act my character as a simple minded Spiritualist, ready and glad to believe everything except truth and sense." "The Eddys are very careful not to bring up the spirits of departed friends until they have found out that their friends on earth are credulous fools." These and similar expressions are evident that he loses no opportunity to slur Spiritualists.

Because he thinks he has found imposture, he reasons that all Spiritualists are fools; had he limited these vituperations to those who had visited the Eddy family, we might have more charity for him; for we are prepared to believe that the Eddy mansion has covered at least one fool, but he was in a similar condition as a person Lord Dundreary speaks of when he says, "He's an ass, and he don't know it."

The weight of Dr. Beard's testimony rests simply in what he saw; it might be that all were fools in Chittenden, when he was there, but it by no means follows that all who have been there are to be classed in the same category. We confess we should have had more faith in his statements had he shown less partiality for his own preconceived and conceited opinions.

Let us point out a few egotisms,—we have not space for the whole article. He says, "It will be necessary for me to show why these persons fail to see the truth, and wherein they blundered. I shall do this with all the greater regret because some of them have treated me with kindness." Again, "The manifestations ought to be studied by some one prepared for such study, by varied experience in dealing with the nervous system, and by practice in investigations of allied phenomena. So far as I know, no one thus qualified had attempted the solution of the Eddy mystery." Again, "Only one or two persons of intelligence in a circle of a dozen persons." "With the tricks that were now to be performed, I was perfectly familiar." "My life is given to scientific research, and I have had large experience in hunting down humbugs." "If they would take a very short course of private lessons of me, they would get off materializations and other phenomena that would outlive anything I saw that night,"—and so on throughout the article.

We have been thus general in our remarks before proceeding to the pith of this remarkable paper. He first shows how he came to go to Chittenden; next, of the deception practiced; it was at this time that he affected indifference, and were he as familiar as he pretends to be with Spiritual Philosophy, he must have known that this negative condition is the best possible contributor to good results, and therefore procured him admission; had he maintained this rather than the determination to find imposture, he might have been better satisfied, and perhaps saved the mortification which sooner or later will come to him "as a scientific man."

Having gained admission, he examines the circle room, and he gives us additional and cumulative testimony that "no trap-doors, windows, or hidden costumes, contribute to the results."

Now he sits in the circle, and violates every condition, showing clearly that he has no claim to distinction as a "scientific man." Materializations take place in accordance with natural laws; the inharmony caused by determined deception will always interfere with spirit control and the consequent results. How did he act on this occasion? Why, he claimed to see and recognize a spirit, and because those people who heard him had sufficient charity to think him a gentleman, and believe his solemn assertions, he argues that they were fools, and all persons who have seen materializations are like him,—willful fabricators. It is not a condition that we should be foolishly credulous in regard to spirit manifestations, but simply to be honest,—not only in our dealings with them, but with our fellow-men.

He further asserts that the apparitions are those of the disguised mediums. In one portion of the article, he claims that darkness assists deception, and that it is impossible to recognize the faces of those around you. He says, "The whole fraud was now revealed to me. False in one, false in all. Honto was Mr. Eddy dressed up, and very cheaply dressed." A little further on, however, he is more inconsistent, for he says, "Here observe that Honto is the only spirit that permits experiments to be made with it, that Honto is always the first to appear, and that in the latter part of the seance she is absent. This is the shrewdest part of the performance."

Why shrewd? if it is Mr. Eddy, why cannot he take care of himself in one materialization as in the other?

The manifestations in the light seance may some of them be imitated as he describes, but not all.

But we have already given more space to this individual than we intended. Personally we have not seen the Eddy family; but we have more faith in the judgment of other visitors than in that of Dr. Beard; correspondents, sharp to detect imposture, but faithful as impartial journalists, have failed to notice the very simple, glaring trickery which he points out.

We do know that gentlemen in England who have earned

distinction in a life of "scientific research," have conclusively proved a materialization, under the strictest test conditions; we admit that the phenomena may be counterfeited, but deny the inference that because one is proved to be a counterfeit nothing is genuine.

Again, denial is not explanation; this individual explains, in a manner satisfactory to himself, what he has seen, and then asserts what other people have witnessed is a "delusion," what other people have written is "gross exaggeration"; he alone, by a varied "experience and practice," is "qualified to attempt the solution of the mystery." All other correspondents "have lived so long in this atmosphere of harmlessness and humbug, that it has become physically impossible for them to tell the truth in regard to the seances." We can assure him that if as he says Spiritualists "are ready to believe anything and everything except truth and sense," his article would be most largely sought and would henceforth be for them a Bible, an authority,—and Dr. George M. Beard, as the most "simple-minded," would be their leader.

A CARD from Mrs. Lita Barney Sayles, Dayville, Ct., is published in the New Haven Palladium, of Nov. 6; she writes that her name was placed on the list of officers, at the recent New Haven Convention, without her knowledge or consent. She says, "I am a Spiritualist of twenty years' standing, and am entirely opposed to the fanaticisms preached on that occasion." "I do not accept the trusteeship, and request that my name be not used in the future by them or others without my consent."

SHORT-HAND NOTES.

"ANY port in a storm" is good, but good Old Port is better. . . . THE lyceum lecture system is pegging out. It is found that fifth-rate men do not give first-rate discourses even though they do stand on a nice-looking "bureau." . . . THE early bird catches the worm is only a transposition of first come first served. There are many people, however, who do not like worms, nor fancy rushing up before daylight to be served first. . . . THE recent elections are complained of by some as one-sided affairs. They do look a little that way. . . . IT looks as though we are to have a new gas company in Boston. We hope the movement will not end in—gas from the chin. . . . "NECK and neck" is the attraction at one of our theatres this week. It is often so in real life, and especially when the struggle is with an ill-fitting collar. . . . THE City Government is getting a bit alarmed at the scarcity of water. It has no fear about the ample supply of other beverages. . . . THE seventh district had an Ayer Ring (airing), and Tarbox was elected.

SCENE IN HORSE-CAR.—Lady, pulling strap in the centre, and ringing both bells. Conductor, "What do you want to ring at both ends at once for?" Lady, "Because I want both ends to stop at once." Exit, while the car rings with laughter and the conductor rings the bell.

MR. CROAKER is round. Though very old he is very vigorous and active. His powers hold out marvelously well. Just now is a harvest time with him. He is never so happy as when the skies are dark, the storm is impending. Nothing cheers his old heart so much as to believe that hard and pinching times are coming. To Mr. Croaker general distress is a particular delight. Most other people regard dull times as a misfortune. Not so Mr. Croaker. To him they are "good," "grand," "glorious." Of course in his eyes they are always coming. Every indication or sign of the times is twisted and turned so as to look gloomy and forbidding. Should anybody discern hopeful signs, he is the subject of a crusher from Mr. Croaker. With him everything and everybody is going straight to ruin. And he is desperately glad of it. He rubs his hands in glee. To his ears the sound of good and prosperous times is positive misery. "Why should times be good?" asks the ancient Mr. Croaker. And they never would be if he could help it. Mr. Croaker is of course very glad that winter is coming, and this is sweetened if the chances are that there will be suffering, want, and woe. Our own opinion of Croaker is that he ought to have died long ago; or better yet, that he ought never to have been born.

THOUGHT SUBJECTS.

A GREAT question will not fail being agitated at one time or another.—*Lord Bacon.*

TRUTH can no more be seen by the mind unprepared for it, than the sun can dawn upon the midst of night.—*Bulwer.*

THE phenomena may be puerile, the manifestations trifling and insignificant, but the purpose is the grandest that human thought can conceive.

THE denizens of the spirit world come back to earth to teach mankind a lesson of love, goodness, and truth; they see things in the full light of day which we can only look at obscured by clouds and darkness.

"MAN," says a well-known author, "stands on the verge of the two worlds, and must ever, therefore, be deeply interested in their bearing and connection with each other; and I believe it is only a lapse into the grosser and more material state of being that can annihilate that interest."

THERE is a principle of the soul superior to all nature, through which we are capable of surpassing the order and system of the world. When the soul is elevated to natures better than itself, then it is entirely separated from subordinate natures, exchanges this for another life, and, deserting the order of things with which it was connected links, and mingles itself with another.—*Iamblichus.*

THE idea is now arising that the cause of the undiminished darkness overhanging all that relates to a state of existence after this life may be that the right track has never yet been entered on, that the facts really affording in this direction materials for induction have hitherto been disregarded; that they nevertheless abound, and that a higher enlightenment will cause attention to be turned to them and reveal their profound significance.—*Robert Chambers.*

[For the Scientist.]

WHO ARE THE DIRECT PRODUCERS OF SPIRITUAL MANIFESTATIONS?

"DEVIL" AND "DIAKKA" A MISNOMER.

III.

BY D. G. MOSHER, AUTHOR OF "CELESTIAL PHILOSOPHY."

I HAVE thus shown that antagonistic and corroding forces in general nature are prerequisites to the development of organic life and intellectual forms; and that soul-unfoldment is dependent upon analogous causes.

I shall now further illustrate in reference to the philosophy of temptation, or the reverse mode of mind-development, and the final harmonial conditions resulting therefrom; and that agitation and inharmony necessarily precede reconciliation, harmony, and final happiness of the human soul.

It is an indubitable fact that happiness is dependent upon pre-experiences of unhappiness, which last is the unavoidable result of opposing influences brought to bear in the developing processes. "Every jot and tittle of the law must be fulfilled." The law of "holiness" cannot be comprehended without a knowledge of the effects of "evil;" this knowledge is gained only through experience, by temptation; the controlling attributes of the mind are strengthened through fear of consequences; for knowing the direful results of yielding to such "evil" influences, which, in the natural course of events, all must come in contact with, it resists or overcomes them. Were we placed in the society of angels, or under their influence and teaching, where we should never come in contact with "evil" influences, as in earth life,—then it would not be necessary for us to be educated in this school of "temptation."

This school of temptation, in this mundane sphere, has two departments.

In the first, the students receive their education, by the natural course of events, preparatory to becoming teachers or workers principally in a mundane capacity.

In the second, they are under supernal instructions preparatory to becoming spiritual teachers; these are under the tuition of "guardian angels" or missionary preceptors, and are educated in matters pertaining to supernal worlds and an immortal existence; their mission is to teach mortals of things pertaining thereto; to become fitted for this office, they must be taught to overcome the temptations with which they must necessarily come in contact in the fulfillment of such mission.

Consequently a student, in the course of his education, submits to a psychological ordeal, representing all the "evil" and unreliable influences which he may come in contact with in the fulfillment of his mission; and thus he is exposed to temptation, I may say, artificially. If he is able to overcome this,

he passes as a graduate and is endowed with the "holy ghost" or unceasing spiritual influence; but if not qualified to graduate to this higher degree, he enters at once upon a mission of the first degree: he is "administered unto" by angels, but remains ignorant of the higher laws governing the spiritual phenomena; necessarily he teaches the doctrine of "Devil" or "Diakka" in accordance with universal rule of angel missionaries, not to communicate through their medium a doctrine beyond the comprehension of such medium.

If a medium or student be competent to advance to another degree, the angel administration is withheld, and he continues on under the "temptations of this devil," (?) until he is enabled to behold a new truth which explains clearly the *whys* and *wherefores* of former dispensations. In due time the same spirit administers the doctrines of a new dispensation, these having been previously impressed upon the medium's mind as an eternal truth. The first and second degrees, as I have stated, are intended to apply particularly to modern Spiritualism so-called, but applies equally to a Mahomet, a Christ, a Swedenborg, a Davis, or any other personage who has been "raised up" as a spiritual teacher. Each of these peculiar and apparently contradictory doctrines, then, which are delivered through these different media, are not characteristic of the knowledge and corresponding intellectual development of the "control" of such media; but such "control" understand alike in relation to the truth or falsity of the diversity of doctrines promulgated through their different media. Each peculiar doctrine, then, is adapted to a correspondingly peculiar people, dispensed in wisdom from on high.

I am well aware that many who may chance to read these articles (from a false education morally and spiritually) will turn a deaf ear to what I may advance as eternal truth, as near as our language can convey; but to such and all others I would say, that I have no "axe to grind" or selfish ends to meet. I am spending much time and brain labor without money or price, pecuniarily; the only compensation being the consciousness of having dispensed to the world what I verily believe to be indispensable truth,—the only philosophy that will unfold the very many mysteries connected with spiritual phenomena,—the only doctrine that will annihilate "Devil" or "Diakka."

Just so long as these imaginary personages are occupants of the spiritual sanctuary, just so long will the time be prolonged in which "peace and good will to all men" will be realized, "and war will be learned no more," and the Christ principle rule triumphant.

PHENOMENAL

The following poem was delivered by Mrs. Cora L. V. Tappan, at Brighton, Eng., while under control,—the subject being selected by the majority of the audience. The poem may therefore be considered as *impromptu*:—

THE LOVE OF GOD.

JEHOVAH was the ancient name
By which God, as King and Lord,
Ruled o'er the earth; with fire and flame
Came once his spoken work.
But Jesus taught a gentler name—
He who has brought you words of peace
Called his name Father, soul of love,
Through whom all spirits find release.
Let ancient kingdoms have their lords,
Let kings and potentates appear
In all the ancient, sacred words;
We choose the name by Christ made dear—
Father—the God of light and love,
To whom as children we may turn,
For every gracious gift above,
Who will not any offerings spurn.
He breathes out o'er the entire world
His words of beauteous thought, unfurled
E'en like a banner o'er the sky;
Be this thy token ever nigh,
That, like the snowy white-winged dove,
Thy presence ever broodeth o'er;
Thou givest us thy care and love,
We cannot ask thee, God, for more.
Yes, God is love; the light that gleams
Within the aspiring eye of heaven,
Down through all darkness ever streams.
God's love to every heart is given;
No way so dark but it illumines
By its rich splendor all the way;
No soul so low but it consumes
The dross and melts the frost away.
O blessed love, be thine the flame
That lights us where angels adore
O blessed Father, be thy name
The name we love for evermore.

PHENOMENA IN ANGLO-JEWISH HISTORY.

A BAAL SHEM.—A CANDLE BURNS THREE WEEKS.—CURIOSITY AND DEATH.

THE following extract is from an article—"Sketches of Anglo-Jewish History"—which appeared in the supplement of the Jewish Chronicle, an English periodical, June 5, 1874. They may be new to those not familiar with Jewish traditions; we do not remember to have seen them in print before:—

"The possession of supernatural powers has been usually attributed to those Jewish doctors who have mastered the secrets of the Kabbala, and the character of a Thaumaturgos is by no means new in Jewish history. A gentleman, popularly invested with those miraculous gifts, made his appearance in London during the latter part of the eighteenth century. This *Baal Shem*, this master of the mode of uttering the Ineffable Name, this holder of an extraordinary faculty, which was said to have proved highly valuable to him, was known in every-day life as Dr. or Rabbi de Falk. He came from Fürth, where his mother had died in straitened circumstances, and had been buried at the expense of the congregation; De Falk himself was without means when he reached this country. Whether he owned among his other secrets the grand one of the transmutation of metals, or whether he followed privately some lucrative occupation, like a common mortal, we are unable to state. But by all accounts, soon after his arrival in London, De Falk was seen to be in possession of considerable funds, and one of his first cares was to remit to the congregation at Fürth the amount of the expenses incurred for his mother's funeral. Usually, De Falk was well provided with cash; but occasionally he found himself in absolute need, when he did not disdain to seek advances on his plate from a pawnbroker in Houndsditch. The bolts and bars of the pawnbroker's strong room were insufficient to confine there De Falk's valuables, when he summoned them back to his own closet, but he always honorably acquitted his debt. One day, shortly after having deposited some gold and silver vessels with the pawnbroker, the Kabbalist went to the shop in question, and laying down the duplicate with the sum advanced and exact interest, he told the shopman not to trouble himself for the plate, as it was already in his possession. The incredulity with which this statement was received changed into absolute dismay when it was ascertained that De Falk's property had really disappeared, without displacing any of the that had articles surrounded it.

"Rabbi de Falk lived in Wellclose Square, where he kept a comfortable establishment. He had there his private synagogue, and he exercised great benevolence towards the deserving. He is described as a man of universal knowledge, of singular manners, and of wonderful talent, which seemed to command the supernatural agencies of spiritual life. Instances are given of his extraordinary faculties by respectable witnesses of his day, who evidently placed implicit faith in the stories they related. Dr. de Falk was a frequent guest at Aaron Goldsmid's table. One day, it is said, the Baal Shem was invited to call on one of Mr. Goldsmid's visitors, a gentleman dwelling in the chapter-house in St. Paul's Churchyard, to hold some conversation with him in a friendly manner on philosophical subjects. 'When will you come?' asked the gentleman. De Falk took from his pocket a small piece of wax candle, and, handing it to his new acquaintance, replied, 'Light this, sir, when you get home, and I shall be with you as soon as it goes out.' Next morning, the gentleman in question lighted the piece of candle. He watched it closely, expecting it to be consumed soon, and then to see De Falk. In vain. The taper, like the sepulchral lamps of old, burned all day and all night without the least diminution in its flame. He removed the magic candle into a closet, when he inspected it several times daily, for the space of three weeks. One evening, at last, Dr. de Falk arrived in a hackney coach. The host had almost given up all expectation of seeing De Falk, as the taper, shortly before his advent, was still burning as brightly as ever. As soon as mutual civilities were over, the master of the house hastened to look at the candle in the closet. It had disappeared. When he returned, he asked De Falk whether the agent that had removed the candle would bring back the candlestick. 'Oh, yes,' was the reply; 'it is now in your kitchen below,' which actually proved to be the fact. Once a fire was raging in Duke's Place, and the synagogue was considered in imminent danger of being destroyed. The advice and assistance of De Falk were solicited: he wrote only four Hebrew letters on the pillars of the door, when the wind immediately changed its quarter, and the fire subsided without committing further damage.

"When Dr. de Falk made his will, for not all his knowledge could save him from the fate of ordinary mortality, he appointed, as his executors, Mr. Aaron Goldsmid, Mr. George Goldsmid, and Mr. de Symons. He bequeathed to the Great Synagogue a small legacy of £68 16s. 4d., and an annual sum of £4 12s. to whomever filled the functions of Chief Rabbi. To Aaron Goldsmid, De Falk, in token of his friendship, left

a sealed packet or box with strict injunctions that it should be carefully preserved, but not opened. Prosperity to the Goldsmid family would attend obedience to De Falk's behests; while fatal consequences would follow their disregard. Some time after the Kabbalist's death, Aaron Goldsmid, unable to overcome his curiosity, broke the seal of the mysterious packet. On the same day, he was found dead. Near him was the destructive paper, which was covered with hieroglyphics and kabbalistic figures.

"We need not multiply instances of De Falk's alleged supernatural powers. We must, however, express a regret that his miracles did not assume a higher form. It seems hardly worth while to summon the assistance of the world of spirits merely to conjure away from a pawnbroker's office some coffee-pots and silver dishes. To make a candle burn for weeks is a very purposeless prodigy, unless applicable to the objects of domestic economy. But whether there is more in heaven or earth than we dream of in our philosophy; whether, as is more likely, De Falk's miracles partook of the nature of the feats performed by Robert Houdin, Prof. Anderson, and Dr. Lynn; or whether, as is most probable of all, they were ordinary occurrences magnified into wonders by the love of the marvellous and of the supernatural obtaining in the mind of the vulgar, we will not undertake to decide. All we have to add with reference to De Falk is, that the poor considered him as a benefactor, and consulted him on every emergency during his life, while they blessed his memory after death for the liberal donations he left, which were dispensed by Mr. de Symons, the surviving executor."

STOLEN PROPERTY RECOVERED BY THE AID OF A CLAIRVOYANT.

DR. HADDOCK, of England, says, "On Wednesday evening, December 20, 1848, Mr. Wood, grocer of Cheapside, Bolton, had his cash-box with its contents stolen from his counting-house. After applying to the police and taking other precautionary steps, and having no clue to the thief, although he suspected what proved to be an innocent party, and, having heard of Emma's powers as a clairvoyant, he applied to me to ascertain whether by her means he could discover the party who had taken it, or recover his property. I felt considerable hesitation in employing Emma's powers for such a purpose, fearing that both the motive and the agency might be grossly misrepresented. But the amount at stake and the opportunity for experiment and Mr. Wood being a neighbor, induced me to comply with his requests; and nine o'clock the next morning was appointed for the trial.

At that hour, Mr. Wood came to my residence, and I then put Emma by mesmerism into the internal state, and then told her that Mr. Wood (whom I put *en rapport*, as it is called, with her) had lost his cash-box, and that I wished her to tell us, if she could, where the box was taken from, what was in it, and who took it. She remained silent for a few minutes, evidently mentally seeking for what she had been requested to discover. Presently she began to talk with an imaginary personage, as if present in the room with us; but as it subsequently proved, although invisible and imaginary to us, he was both real and visible to her; for she had discovered the thief, and was conversing with him on the robbery. She described, in the course of this apparent conversation, and afterwards to us, where the box was placed, what the general contents were, particularizing some documents it contained, how he took it, and that he did not take it away to his residence at once, but hid it up an entry; and her description of his person, dress, associations, &c., was so vivid, that Mr. Wood immediately recognized the purloiner of his property in a person the last to be suspected. Feeling satisfied from the general accuracy of her description, and also from describing the contents of the box, that she had really pointed out the delinquent, Mr. Wood went directly to the house where he resided, and which she had pointed out, even to the letters on the door-plate, and insisted on his accompanying him to my house, or, in case of refusal, to the police office. When brought, and placed in contact with Emma, she started back from him, as if he had been a serpent, telling him that he was a bad man; and observing also that he had not the same clothes on as when he took the box, which was the fact. He denied strenuously all knowledge of the robbery, and up to a late hour in the afternoon; but as he was not permitted to go at large, and thus have no opportunity for destroying or effectually concealing the box, and as Mr. Wood had promised, for the sake of his connections, not to prosecute, if confession was made, and the box and contents recovered, he at last admitted he had taken it, and in the manner described by Emma; and the box and contents were found in the place where he had secreted it, broken open, but the property safe. It should be observed that Emma had pointed out the place where the box was concealed, but we could not be certain of the place she meant without permitting her, while in the internal state, to lead us to it; this the confession rendered unnecessary.

NOTES AND NOTICES.

THE SPIRITUALIST AT SCHOOL.

WHAT IS THE SPIRIT FORM.—WHAT ARE MATERIALIZATIONS.—A ROSEBUD FROM A CLOSED TOMB.

A LARGE gathering was present at the meeting of the Boston Spiritualists' Union, Sunday evening,—over four hundred persons finding seats in the hall. Owing to conditions, the exercises were not as interesting as on previous Sundays; nevertheless, they were sufficiently attractive to hold the audience in close attention during the usual hours. Mrs. Crosswell and daughter sang several selections, which were well received, after which Lizzie Doten was moved to speak, being partially under control, and at times wholly so.

Several questions were proposed, but none were dealt directly with.

Miss Doten spoke of a picture presented before her, and from this she was impressed that the transfiguration of Christ, as recorded in the New Testament, was simply a representation given to the Mind. She related certain experiences which had come to her while lecturing, wherein she had seen the physical forms of persons fall away, and their spiritual experiences or their spirit forms presented to her sense; from which she was led to see the wisdom of the saying, "Now it does not yet appear what you shall be."

Spirits do not in reality show the forms they wear; they only present a picture that may be recognized, because they appear in all their blemishes and physical imperfections, and they are not obliged to wear these through eternity.

These forms were merely presented for recognition; it was done in a similar manner as the Psychologist forces his subject to see those things which do not exist.

Materializations took place according to natural laws which the spirit understands. The emanations of the body are used, and it is marvellous to see with the spiritual eye the little particles emanating from the physical body, all of which are impressed with the thoughts and expressions of the individual's life; this spirit body can thus present itself to material eyes: it is difficult to explain the process, but its governing laws would soon become known to science. It was not supernatural, Spirits do not believe in anything supernatural, it is simply mysterious.

The speaker explained how a brain was psychologized by a mind in the body, and the points of comparison when the same result was caused by a mind in the spirit-world.

Miss Doten now related her experience with a spirit form. Once in the slumbers of midnight, she said, I seemed to be walking along in a narrow, dark place, and as I walked along feeling somewhat afraid, suddenly there came a bright light, and there stood before me a figure; it had a glowing countenance—a face which I might describe as crystallized, and a light shining through it. I stood back in astonishment; I was not afraid, the influence was so attractive. "Who and what are you?" I said. "I am a Spirit," it said; "you have seen Spirits in the past as they appeared in earth-life, this is my spirit form."

I said, "May I touch you?" and then it seemed that I put out my arm and that a thrill shook me from head to foot; it is impossible to describe it. "I could not lay my hand on your head and you live," said the figure, "for you belong to the material sphere."

I now seemed to be retracing my steps, when it said, "Don't lose your presence of mind." I walked back and into my room,—I touched the face of my material body,—it was a matter of fact,—I touched the face of my material body. The form said, "Don't be agitated," and I remember the feeling of anxiety that then pervaded me, as I became absorbed; the next thing I recognized I could not stir hand or foot—it was a moonlight night—every article of furniture was visible.—"Don't be agitated," said the voice,—and I could feel the perspiration from every pore. I never shall forget that experience, for I know that I am an immortal soul, and the time will come when, beyond the bounds of immortality, I shall have that beautiful spirit-form; the inspiration comes to me and I would like to pour forth my spirit in song. For we all want to be perfect—even to the little items of physical blemishes.

Dr. Storer spoke for some minutes: he referred to imagination as a product of the Spirit-world, and showed that the characters of poets, authors, and painters were real and presented for a purpose. It was not a privilege bestowed upon the one who drew and presented them, but belonged also to those who could comprehend them.

Mr. Plumb read a communication which had been given at the circle Thursday evening.

Prof. Carpenter related an occurrence which had happened during the week in Lynn; at a private circle, immediately

after a funeral, which had laid away the earth-form of a husband, the widow was convinced of his presence by the appearance of a rosebud, and he, the husband, controlling the medium said that this rose was in his hand when the body was laid in the tomb; he was enabled to bring it because she had touched it previous to its being placed there. Prof. Carpenter said an investigation proved the truth of the story: the undertaker and assistants were certain that the rose was there when they locked the door, but it was not when they opened it.

JOHN A. ANDREW HALL.—Mrs. S. A. Floyd lectured, under spirit control, taking for the subject, "Thy will be done." In the course of the remarks, the control said that the spirit world is filled with varied senses or sounds that shape and will shape the destiny of man. Prophecies are yet to be given, and will continue to pour upon generation after generation until every life accepts the truths that come from the Book of Life. These prophecies will astonish those of earth life, for they will surpass any that have yet been fulfilled. Among other things, certain chemists and astrologers in the spirit world find that at a certain hour of the day, by concentrating the rays of the sun, and by its attractive powers gathering a portion of the positive and negative particles emanating from certain human bodies, they will be enabled, by the use of proper spirit machinery, to "produce a perfect spirit likeness upon the sand shore of life." This would be a reality within five years. Within ten years, freight and passengers would be moved from one point to another without danger; even all fear in this respect would have passed away. This would be by means of the atmosphere,—now at times the master of man, but intended to be with its mighty forces his servant. Even now the spirit world was experimenting with the mind of man to clear the mist from his brain, and to have him know his spirit and its capabilities as it is known in the great realm of knowledge. The spirit world had done but very little during the past twenty-five years compared to what it would do in the next twenty-five: there are millions of ideas, now floating around man, that need only material form to make this prophecy a reality.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1, Rochester Hall, 554 Washington Street, Boston, Mass. The Lyceum had its usual exercises Sunday morning. The following officers and members engaged in the literary exercises: Duett, Mrs. Stone and Miss Cora Stone; Reading, Miss Lizzie Thompson; Declamation, Linwood Hickok, May Potter, Mabel Edson, and Rudolph Bertlesen; Reading, Miss Frank Wheeler; Piano Duett, Miss Charlotte Williamson (only five years of age) and Miss Rich; and very eloquent remarks by Dr. Willis, formerly of New York. The questions before the Lyceum were "Would falsehood under all circumstances be wrong?" also "What is harmony, and how is it best promoted?" and were answered by H. B. Johnson, J. Miller, Miss Frank Wheeler, Lizzie Thompson, and D. W. Ford.

SPIRITUALISM VS. MATERIALISM.—At Cotton Hall, Tremont Street, morning and evening, a conference debate is had. Last Sunday, Materialism was arrayed against Spiritualism, the speakers on either side presenting interesting arguments.

CHELSEA SPIRITUAL MEETINGS.—The Spiritualists of Chelsea are to resume meetings at Granite Hall, Chelsea, next Sunday forenoon. Edward Strickland, the ex-Baptist minister, will deliver the lecture. Quartette singing will open and close the service.

BOOKS RECEIVED.—A most valuable work on the vexed social questions of the day is a little volume from the pen of A. J. Davis, the well-known author of the "Great Harmonia," entitled "The Genesis and Ethics of Conjugal Love." The book is supplemental to a previous work,—"The Reformer,"—and is called forth by the agitation in the social world, and the consequent argument and misrepresentation. The author aims to impress upon his readers with additional clearness the harmonical principles of marriage and the true life.—New York: A. J. Davis & Co. Paper, 50 cents.

THE GARDARENE, OR SPIRITS IN PRISON, by J. O. Barrett and J. M. Peebles; the authors, in a brief preface, announce that "the book is written from a sense of duty indifferent alike to encomiums and criticisms. It is fact we are after, and the truth we mean to speak at all hazard." The book is a collection of facts relating to Demons, Gods, Obsession, Psychology, and Mediumship; the theories deduced may awaken some discussion and difference of opinion, but they are certainly well presented and strongly supported; other subjects than the above, but appertaining thereto, are also treated of. There is much real information, as the authors take a wide range, covering almost the whole of the Spiritual Philosophy, and investigators will find it a welcome addition to their library.—Boston: Colby & Rich, 9 Montgomery Place. Pp. 232.

GEO. TRASK, of Fitchburg, sends Anti-Tobacco Tracts free to the poor and at reasonable prices to the rich.

ANNOUNCEMENTS.

MEETINGS AND SEANCES IN BOSTON DURING THE WEEK.

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

CHILDREN'S PROGRESSIVE LYCUM, No. 1, holds its session at 554 Washington Street, every Sunday at 10 1-2 o'clock. Wm. A. Williams, Sec'y.

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

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

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

BETHOVEN 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.

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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, 1879, 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. J. Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds; James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffrey, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volkman, Esq.; Horace S. Yeomans, Esq.

Professor Huxley and Mr. George Henry 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. Jeackin, 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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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.

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