The Scientist Publishing Company, 9 Bromfield St., Boston,
EVEiy THURSDAY.
E. GERRY BROWN, EDITOR.

THE NEED OF SCIENCE IN SPIRITUALISM.
II.
BY E. W. TOODC.

PauL’s “chemistry of death,” as his theory of the “resurrection” has been called, belonged to a primitive Spiritualism, and in his conception followed the Divine government, rather than that development in the nature of things which gave a body, soul, and spirit to the human organism. A trinity in idea—if not in fact,—of metaphysical development that came through the Greek mind, and was the offspring of high culture and speculative refinements upon phenomena, rather than from the simpler and more emotional believer. Naturally enough Paul failed to feel the need of this mental analysis, and was satisfied with the more primitive conception of a “natural body,” which in the fullness of time would be transformed into a “spiritual body.”

The Spiritualism of Greece had more analysis and less of faith in it, and followed the phases of its intellectual development. It culminated in and through Plato and Aristotle, and contained all the speculative philosophy of the times; and who so knew them, knew all that Greece had to teach.” (Lewes.)

To them we are indebted, accordingly, for the larger part of our current psychology, notwithstanding the fact that nearly four hundred years before Paul wrote his letters to the Corinthians, the doctrine of body, soul, and spirit had been incorporealized into the metaphysics of Greece. Plato supplied the more speculative and ideal aspects of this psychology, while Aristotle, his successor, gave it more logical consistency and certainty,—thus concluding, “All motion originates in the soul, and the agent that intermediate between soul and body is spirit, which is placed in the heart.” (Lewes’ Aristotle.)

Whether this is the historical commencement of this human trinity, it is unnecessary to inquire just here; but it may be useful, the better to show how little we have improved upon it, to cite the following of late publications. “The trinity in a certain sense runs through the realm of all being. In man it may be formulated as a physical body, spiritual soul, and divine nature; the latter a particle of God, and therefore necessarily as divine as God.” (J. M. Peabody, in the Champion of Humanity.)

The conception in both writers, in the language of John Morely, may be “convenient for classification; even when we know the soul to be only a function of the body, as people talk of the intellectual side and the emotional side; the thinking quality and feeling quality; though in fact, and at the roots, these qualities are not two but one, with temperament for a common substratum.”

“Convenient,” no doubt, but like many other imaginary improvements upon the nature of things, it tends to mystify the practical mind, and as surely mislead the speculative thinker; for it supports a distinction in the nature of man, at war with developed fact and verified science. In daily life, as in scientific detail, it is injurious; for in making the soul a derivative from, and a necessary part of God, it supports an anathema that implies the body has no such origin or relationship. It makes improvement and progress in Spiritualism logically impossible, for it authorizes dualism, and creates a mental necessity for antagonism, by placing the intellect in logical conflict with the more emotional aspirations of the Mind. For in making God the separate, “the notion of an antagonist principle is inseparable from every religious formula; as God can only be Good, and Evil does certainly exist, it must exist independently of him; it must be eternal.” (Lewes’ Plato.)

The psychology of Aristotle, then, rather than the theology of Plato or Mr. Peabody, points in the right direction, inasmuch as it appeals to facts, leading to observation and demonstration, which is the beginning and end of modern Spiritualism. But even Aristotle’s analysis is defective; for the reasons given for the soul’s existence are as difficult to verify, as the ones he gives for localizing the soul are fanciful. He says, “The reason which persuades me that the soul can have no other seat (pneuma gland) is that I consider all the other parts of the brain as double, and that thought is single; and that one can easily conceive that the images are collected in this gland by means of animal spirits.” (Lewes’ Aristotle.)

The good sense of Aristotle in the above points to the brain for fundamental functions; while the fanciful leads to the conclusion that the heart is as exclusively the home of the spirit, as the brain is the seat of the soul; distinctions entirely arbitrary and useless. Worse than useless; for it occupied the minds of many persons, to the exclusion of more desirable and reliable knowledge. First, because the warmer climates intensify the imagination, and support the emotions at the expense of the understanding. Second, because men and women would be Observers of phenomena, classificers of facts, and verifiers of sequences before they can interpret Nature properly. Advanced thinkers among the Greeks learned to respect some
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of these conditions of the Intellect, and grew proportionately unwilling to longer accept of its physical dogmas, appealing to Observation and Reason in Investigation. These guides were considered fallible, however, unless supported by perpetual vigilance. Aristotle himself insisting that “men who desire to learn, must first learn to doubt, for Science is only the solution of doubts”—an aphorism novel in those days, in our own a truism.” (Lewes.)

The science of truth and consistency grew out of the imperfect application of the skepticism thus inculcated; for the most advanced Greeks, in their eagerness to explain phenomena, were far too ready to accept observations which had not been controlled, and deductions which had not been verified. Nevertheless it is their immortal glory to have recognized the necessity of proof; and this recognition was itself a consequent upon their ceasing to interpret phenomena as the direct results of supernatural agencies.—a result the more noteworthy and suggestive, since it was the common practice of the Greeks to “take phenomena for granted as a safe starting point; although many of them, as well as Aristotle, knew that phenomena were not principles; and yet, to subject phenomena, to suppose they needed asifting and probing in order to know what the fact is they denote;—this was no part of their practice of a system.” Buckle, after citing the above from Maurice’s Ancient Philosophy, says, “Nothing can be better than the expression that Aristotle did not subject phenomena, though the moderns do suspect them and test them” (Essays); but “The Diakka by the Almohadists, Andrew J. Davis has found out all about them. According to his ponderous effusion on the subject, they are the beings who break dishes and tumble around furniture and tell outrageous lies and bring the shades down and displace the discarnations of supernatural persons, and this recognition was itself a consequent of the doctrines of the Church, that to doubt it on any point was a heresy, making the study of nature permissible, if awaiting in new views.” (North American Review)

If remaining in the intellectual tyranny would have continued to enforce the speculations of Aristotle as conclusive and final in spiritual things we will not inquire, since it is conceded that the world is indebted to Science and the discovery of the circulation of the blood for that freedom which makes it no longer necessary to swear by Aristotle, Galen, or any other of the ancients. (Flourens.) The doctrine of the trinity in the blood, if true, however, for Galen supported Aristotle, and instated upon three kinds of spirits,—the “natural, the vital, and the animal.” Of these three kinds of spirits the moderns: only adopted one—the animal spirits; while Descartes held to the theory of “Spiritus animales,” “It is not easy to understand by what fatality the natural and vital spirits have been compelled to succumb, while the animal spirits still subsist. But Flourens supplies the needed information, and says, “It was because Descartes introduced the animal spirits into his philosophy, and did not introduce the others. The fortunes of the animal spirits in modern times depended entirely upon the philosophy of Descartes. As long as that philosophy existed, they were considered in being, and when it fell they fell with it. Add to this the impulse given to the same fanciful philosophy by the labors of Servetus, who in his Restoration of Christianity, concluded the soul was in the blood (a very ancient notion); and that the same blood also formed the spirits. From all this there results a philosophy, half of which is theological, half physiological, extremely singular from beginning to end—but to the mind of Servetus’—divine.” (Flourens’s Circulation of the Blood.)

The further detail of these ancient speculations is unnecessary for the ends of this article, for it must be obvious from this brief outline of their relations to philosophical Spiritualism, that there is no certainty for psychology independent of science. Should there be any vestige of doubt remaining about the need of science in Spiritualism, it must disappear on knowing the fate of this once famous trinity of spirits, whose presence was necessary to excite contradistinction in the muses, long after the science of contradistinction was discovered, and remained to be replaced by the theory of “Nervous fluids,” which in time gave place to “Nervous force,” or, as Mr. Lewes proposes—“nuritility.” (Lewes’ Aristotle.)

Should objections be made to the experimental method by which these phenomena are reached, it should be borne in mind that “Mental Science forms no exception to the other branches of growing knowledge. Those who are familiar with the recent progress of thought, understand that the last advances of science have been brought in subject to very close relation with questions of mind. So important are the data thus contributed, and so intimate the mutual dependence of these objects, that it is no longer possible to study Mind, in the true scientific spirit, without taking into account its material accompaniments.” (Youmans.)

Philosophy, however, in its last and best analysis, will need the aid of many of the experiences of the modern medium and the experimental Spiritualist; for if it is the glory of science that it dispels the conceits of supernaturalism and superstition, it is no less the object of the Sciences to so enlarge and strengthen that conception of Life, which in its complete sense can justify the feeling, as well as the thought that proclaims, “There is but one temple in the world, and that is the body of Man. Nothing is holier than this high form. Bending before men is a reverence done to this Revelation in the flesh. We touch Heaven when we lay hands on a human body” (Novallis); for otherwise, “O mysterious Life, how shall we fathom thy meaning.”

[TO BE CONTINUED]

VAariety.

SAYINGS OF THE PRESS.

THE DIAKKA.—In an editorial, “The Chicago Tribune” says, “Speaking of the opinions on Spiritualism recently advanced by Mr. A. R. Wallace, The Churchman says, “Hitherto, Christian men have not been inclined to say much on this subject, because regarding that any large number of intelligent persons could be deluded by it. But it is becoming apparent that scientific indefatigable has no defense against it. Men eminent in philosophical phenomena, but disbelievers in God and immortality, are

You are my queen;—the Diakka are playing their pranks. These things might be suffered to pass without protest, since such glaring shams are readily detected; but when the Diakka carry a jail of dirty water into the yard and tip it over on the week’s wash, as they lately did in Milwaukee, or when they give the furniture in a house the St. Vitus dance at midnight, as they have just done in San Francisco, or when they pitched the whole contents of a chimney closet into one heap of debris, as they did near New Haven, Connecticut, a few years ago,—then it is time to complain. Yet even these evils are not the worst. If a New Orleans burglar is to be believed, he has a spirit in his employ, whom he described as ‘A very devil of a ghost!’ that will climb up any balcony in the city, crawl through any key-hole, and throw me down all the valuables, without so much as wakening a canary-bird.” It is sufficiently appalling to think of a ‘devil of a ghost’ crawling through your key-hole without the added necessity of regarding him as or as a burglar. Of what avail are the wild antics of this air? You behold the elongate ghost half-way through the key-hole. You spring to clutch him. He vanishes with a blood curdling chuckle. The next moment, while you are absorbed in keeping the bed and bedding from going through the ceiling against which they are pounding, your pantalones, containing pocket-book, safe-keys, etc., are dexterously whisked through the transom, and the spirit, first dropping the water-pitcher on your head, disappears permanently. ‘The Religio-Philosophical Journal’ endorses the New Orleans burglar’s story, and adds that the Diakka help the bandits of Italy and Mexico, and, in fact, the rogues of the world. This is too much. If we are to be preyed upon by all the scamps now alive, and by the spirits of all who have died, we might as well give up the contest. It is painful to think how the ranks of the Diakka will be on the present generation of Aldermen and County Commissioners dies. Alls for our descendants!”

SPIRITUALISM AND SCIENCE.—Speaking of the opinions on Spiritualism recently advanced by Mr. A. R. Wallace, “The Churchman” says, “Hitherto, Christian men have not been inclined to say much on this subject, because regarding that any large number of intelligent persons could be deluded by it. But it is becoming apparent that scientific indefatigable has no defense against it. Men eminent in philosophical phenomena, but disbelievers in God and immortality, are
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THE OMNIPRESENCE OF LIFE.—It matters little where we go: everywhere—in the air above, in the earth beneath, in waters under the earth—we are surrounded by the life of Man and all things that have been or will be. Avert your eyes awhile from our human world, with its ceaseless activity, and you will find that the life of Man and all things that have been or will be is the life of that other world with which we are so mysteriously associated. I hear you exclaim: "But the study of Mankind is self?!" and you would be allowed to think that you are right, no doubt, but with the study of Mankind is self, with other problems which we must not neglect. Man himself is imperfectly known, but the laws of Universal Life are imperfectly known. His life forms but one grand illustration of Biology, the Science of Life, as he forms but the apex of the animal kingdom.

Nature loves; every pore is bursting with Life; every death is only a new birth, every grave a cradle. And of this we know so little, think so little! Around us, above us, beneath us, that great mystic drama of creation is being enacted, and we will not even consent to be spectators! Unless animals are obviously useful or obviously hurtful to us, we dismiss them from our vision. But the life of Man and all things that have been or will be is the life of that other world with which we are so mysteriously associated. I hear you exclaim: "But the study of Mankind is self?!" and you would be allowed to think that you are right, no doubt, but with the study of Mankind is self, with other problems which we must not neglect. Man himself is imperfectly known, but the laws of Universal Life are imperfectly known. His life forms but one grand illustration of Biology, the Science of Life, as he forms but the apex of the animal kingdom.

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COW IDEA OF THE AGE OF THE WORLD.—In one of the essays of "Nature" Mr. Alfred Russell Wallace indulges in some speculations on the probable antiquity of the human species which may well stirle even those who have long since come to the conclusion that six thousand years carry us but a small way back to the original home. In fact, in Mr. Wallace's reckoning, six thousand years are but as a day. He begins by complaining of the timidity of scientific men when treating of this subject, and points out the fallacy of always preferring the lowest estimate in order to be "on the safe side." He declares that all the evidence that the safe side is probably with the large figures. He reviews the various attempts to determine the antiquity of human remains or works of art, and finds the bronze age in Europe to have been pretty accurately fixed at three to four thousand years ago; the stone age of the Swiss Lake dwellers to seven thousand years; and an indefinite anterior period. The burnt brick found sixty feet deep in the Nile alluvium indicates an antiquity of twenty thousand years; another fragment at seventy-two feet gives twenty thousand years. A human skeleton found at a depth of sixteen feet in a cave-earth, undoubted evidence of man, has been calculated by Dr. Dollo to have an antiquity of fifty thousand years. But all these estimations pale before those which Kent's Caverns, at Torquay, legitimate. Here the drip of the stalagmite is the chief factor of our computations, giving us an upper floor, which "divides the relics of the last two or three thousand years from a deposit full of the bones of extinct mammalia, many of which, like the reindeer, mammoth, and glutton indicate an arctic climate." Names cut into this stalagmite more than two hundred years ago are still legible; in other places, where the stalagmite is twelve feet thick and the drip still very copious, not more than a hundredth of a foot has been depo

DURDININ MODERN TIMES.—The practice of lighting fires on St. John's Eve is clearly Celtic; it prevailed throughout Ireland, and there is little doubt that it is a relic of the ancient fire-worship brought by the Celtic immigration from Asia, as an alternative to the funeral fires used by the Druids. The custom of building churches with the chancel to the East is another manifest relic of heliolatry, and furnishes a strong proof of the tenacity with which men cling to an established observance, even for thousands of years after the cause and meaning have passed away. The Isle of Man was the central stronghold of Druidism for the three kingdoms, and, as might be expected from its insular position, has preserved many of its traditional customs. This is forcibly proved by Mr. Train in his "Historical and Statistical Account of the Isle of Man." We need cite but one example:

The Man paeaness never let their fires go out voluntarily—believing that such an event would portend some dreadful calamity. In an idea of this superstition, no mixture with Druidical and Peculiar notions—

Michael Angelo Carvey.
IS IT MIND READING OR SPIRIT MANIFESTATION?

In his account of "The Modern Egyptians," E. W. Lane, gives the following experiences with mediunistic boys and ink mirrors, as he found them used in Cairo, in 1843-4 and 5. They read very much like reports of phenomena known in America and Europe as "mind reading,"—so often confused with independent divination and spirit control. The phenomenon, however, should have its own classification, if the verification of facts will justify it. To this end the experiences of Mr. Lane are highly suggestive. He says, "He (the magician) now addressed himself to me, and asked me if I wished the boy to see any person who was absent or dead. I named Lord Nelson, of whom the boy had evidently never heard; for it was with much difficulty that he pronounced his name, after several trials. The magician induced the boy to say to the Sultan, 'My master salutes thee, and desires thee to bring Lord Nelson; bring him before me, that I may see him, speedily.' The boy then said, 'There is a messenger gone, and has returned, and brought a man dressed in a black suit of European clothes; the man has lost his left arm. He then paused for a moment or two; and looking more intently and more closely into the ink, said, 'No, he has not lost his left arm, but it is placed to his breast.' This correction made his description more striking than it had been without it; since we know that Lord Nelson generally had his empty sleeve attached to the breast of his coat. But it was the right arm that he had lost. Without saying that I suspected the boy had made a mistake, I asked the magician whether the object appeared in the ink as if actually before the eyes, or as if in glass, which makes the right appear the left. He answered that they appeared in a glass. He then rendered the boy's description faultless. "The next person I called for was a native of Egypt, who had been for many years resident in England, where he had adopted the British name of Lane, and who had been long confined to his bed by illness before I embarked for this country: I thought that his name, one not very common in Egypt, might make the boy describe him incorrectly; though another boy, on a former visit of the magician, had described this same person as wearing a dress. In the present case, the boy said, 'There is a man brought on a kind of a bier and wrapped up in a sheet.' This description would suit, the posing person in question to be still confined to his bed, or if he be dead. The boy described his face as round and sad, and said it was the order that it should be covered. This he did; and then said, 'His face is pale; and he has mustaches, but no beard,' which is correct." "On one of these occasions (when not so successful), an Englishman present ridiculed the performance, and said that nobody could satisfy him but a correct description of the appearance of his own father, of whom he was sure no one in the company had any knowledge. The boy accordingly, having called by name for the person alluded to, described a man in a Frank dress, with his hand placed to his head, wearing spectacles, and said that one foot was on the ground, and the other raised behind him, as if he were stepping down from a seat. The description was exactly true in every respect; the peculiar position of the hand was occasioned by an almost constant headache; and that of the foot or leg, by a stiff knee, caused by the boy sitting on a horse in hunting. I am assured that on this occasion the boy accurately described each person and thing that was called for. On another occasion, Shakespeare was described with the most minute correctness, both as to person and dress; and I might add several other cases in which the same magician has excited astonishment in the sober minds of Englishmen of my acquaintance. "I have stated these facts partly from my own experience and partly as they came to my knowledge on the authority of respectable persons. The reader may be tempted to think that no such occurrences have taken place, because the boy saw images produced by some reflection in the ink; but this was evidently not the case; or that he was a confidante or guided by leading questions. The case is so unique, so unexplained, that no hesitation can exist on selecting the boy who performed the part above described in my presence from a number of others passing by in the street, and who is now living in a house which I afterwards offered him with the view of inducing him to confess that he did not really see what he pretended to have seen. I tried the veracity of another boy on a subsequent occasion in the same manner, and the result was the same. The experiment often entirely fails; but when the boy employed is left in one case, he generally is so in all; when he gives his first account altogether wrong, the magician usually dismisses him at once, saying he is too old. The performer, or excited imagination, or fear, may be supposed to affect the vision of the other, who describes objects as appearing to him in the ink; but if so, why does he see exactly what is required, and of which he can have had no previous particular notion? Neither I nor others have been able to discover any clue by which to penetrate the mystery."
SPIRITUAL TEACHINGS.

The chain connecting the two worlds is not broken. God does not sacrifice the minutest of spiritual atoms to any other purpose.

The vast elements of matter and spirit are all subservient to the powers of the spirit.

The greatest thought of the Christian world is for the peace and advancement of humanity.

Man when he dies passes through a change physically, but spiritually he enters a abode exactly adapted to his mental and spiritual state.

The growth of man's spirit is a natural process by the law of spiritual being, as his physical growth is natural by the laws of physical being.

Spirits take on the various forms of its existence in the past and in the future according to the growth of matter and according to its requirements.

The spiritual world is not an unnatural world, but a world of reality, of forms and faces, of sights and sounds, of symbols and creations of spiritual life.

The responsibility of each individual mind, the actual individuality of every soul, the individual spiritual spirit, constitutes the highest and loftiest aim of existence.

Any spirit that enters earthly existence has spiritual parents, or what might be termed sponsors, who receive that spirit on their charge, they being the law and the attendant angels of that soul during its earthly pilgrimage.

The usual appellation of spirit world applies to that region or condition that spirits inhabit which is removed from the material world after death; and that region is only open to your comprehension through revelations through the intuition of the mind, or through the actual demonstration of spiritual beings that are permitted to come into your presence and talk and think and reveal themselves to you.

Please always bear in mind that only those who really seek for truth and good find them; therefore, do not say that you will not believe till you see for yourselves, but rather say that you will examine the evidences and seek by experiment to bring the assertions of others to the test. If you honestly do this, it is quite certain you will ultimately come to the conclusion that the facts are as stated, and that communion is possible between the two worlds.

The spiritual world, it is said by those who are endowed with the gift of perceiving the spirit, lies just beyond the atmosphere of the earth; that there arises from the earth an awestruck or spiritual substance that forms the abode of those spirits that have dwelt upon earth; that the spiritual world is of more transcendent and finer material than any substance that we know the name of on earth; that it is a constant and tangible world that the spirit inhabits.

Beware of your thoughts; they are subtle shafts, that go out from your minds, you fancy into nothingness. Like an arrow that is sent forth at full speed, you may find it perhaps in the heart of a friend. Take heed of your thoughts that they be good ones. With winged and potent power they go out from the spirit, and rise somewhere in the world of souls. If they be bad, how shall they sting! If they be unkind, how shall they hurt! If they be ill, how shall they demean you in the eyes of your own spirit, when you meet them as realities, and face to face, in the world of souls?

Consider, if you please, that these truths are born of spiritual life; that souls who go out from your midst, and can speak to you, say, "Oh, if I had spent more time in the culture of the spirit, since I find that neither gold, nor house, nor lands, nor precious stones, nor any of the adornments of earth, can be taken into spiritual life, but only pure thoughts, only high aspiration, only lofty deeds, only merciful prayers and grand actions. These are immortal; these alone are eternal; these are the inheritance and the heritage of the spirit." These are its treasures that you bring in when you meet you when you enter spiritual life. Every thought and deed of daily existence just as surely rises into spiritual life, and in some form of beauty or of deformity will meet you there, as that you think and breathe at all. You will find there the unkind word; you will find there the shab-
THAT CONVENTION, AND ITS RESULTS.

We believe that the conventions called for religious, reform, political, and other purposes, but it was reserved for us to witness during the past week, in the Parker Memorial Hall, a gathering convened without any other definite object than that claimed by all conventions,—"to advance the cause of truth and human welfare"; and if that was advanced by the remarks and discussions heard in those meetings, the results of the convention are probably satisfactory to its projectors.

It might be interesting to the Spiritualists of the United States to know if this was the National Convention, called by the Provisional National Council of the Universal Association of Spiritualists in accordance with its Constitution.

And, again, it might be interesting to have known how many members of that Association felt sufficient interest to send delegates to its Annual Convention. Or if the thirty or forty persons present, and the fifteen or twenty persons who conducted its sessions, are any indication of the present national strength of this Association.

The Council may have had the authority to invite all "Spiritualists, Socialists, Infidels, Materialists, Free Religionists, and Free Thinkers," to attend and join in the "effort to advance the cause of truth and human welfare," and thereby swell the apparent strength of this movement; but we fail to recognize the right of the chairman to declare all these persons, when present, members, or virtually delegates, and accept their votes as such in matters before the Convention.

A convention so composed was clearly not a legal National Convention, and leads us to infer that there is not sufficient vitality in the Universal Association to enforce Art. II., chap. 5 and Art. I., chap. 7 of their Constitution; or if the National Council recognize this as the National Convention, then, as it has adjourned sine die, without electing officers, or even passing resolutions to give it a character as a convention, we may still assume that the Association has no existence, or exists but in name.

The opening evening gave indications that the Convention would act on the "very important business" which should have occupied its attention. The key-notes were sounded at the first meeting,—it was hoped that some steps would be taken to draw together the two great bodies—the one the radical, and the other the conservative element of Spiritualists; another "would classify Spiritualists;" another generous leader "was in favor of dividing the platform with the conservatives;" and there was almost an open confession of an "under dog in the fight."

But Presto! Change! and from this evening to the close of the Convention there were no more indications that these were the leaders or the remnants of a once firm, powerful, and growing Association.

Far better would it have been for the leaders of this movement had they followed the suggestion of one of their number: "Adjourn the convention sine die," said he; "give it back as we found it before the Chicago Convention, and let us organize anew under a distinctive name."

The nation has the adjournment, sine die. Will it have the old movement under a new name?

THE CONSERVATIVE ORGAN.

"The Boston Herald," which is usually correct in its reports and statements, and always intends to be, says in its editorial columns,—

"The late meeting in Parker Memorial Hall, held under the 'National Spiritualists' Association,' does not accurately represent the conservative and respectable Spiritualist organisation. The editor of the 'Boston Herald,' which is usually correct in its reports, means the 'National Spiritualists' Association,' and not the Theodore Parker Memorial Association, the last being a sectional and conservative."

The absorbing topic of the day would seem to be Prof. Tindall's address, which finds space in the daily and weekly, secular and religious press, and receives also the most elaborate discussion. "The Christian Union," of New York, and "Harper's Weekly" look at it in its religious aspects, and pronounce it in no respect essentially irreligious. "The Christian Leader," thinks he has hidden his own views under a mass of opinions, and thereby shown cowardice and hypocrisy. "The Christian at Work" thinks it "a matter of sincere regret to the true spiritualist and to every lover of truth" that Prof. Tindall "should have again laid himself open to deserved censure, and to an opprobrium which he cannot hope to escape," and it bases its objection on the very point which "The Weekly," in examining, did not think in any way antagonistic to religion,—the assertion of the professor that "in matter" he discerned "the promise and potency antagonistic to religion,—the assertion of the professor that the spirit is present in all forms and qualities of life,"—a curious instance of a difference of opinion.

"Zion's Herald," says he cannot extinguish the religious sentiment, and the next best thing is to render it as little mischievous as possible, and that the professor in his demands has prepared himself for a great disappointment. "The Christian Era" says if the address is the highest...
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The individual who has kept truth on his side has had no Aether companion for a year. There is a wharf in this city which is made precisely to a T. Theatre. It is by no means a cat. Too thin—summer clothing. Weston, the walkist, has made another failure. He is always sure of it. The Warm Spring Indians, recently in Boston, were not considered, by the managers of the same, a very warm spring on the pockets of the public. Red man don't always take—except a scalp, when he can get it. A PLEASANT BONT-Part—the wish-bone. The most unprofitable crop young men ever sow is wild oats. But they always want to see how it is themselves. Few men are more face in their dealings than our miller. 1846. England is paying much attention to Chinese literature, and two new works will soon be published. The average salary of certified masters of elementary schools in England and Wales is $17 per annum. More than half, also, are provided with a house or live rent free. In Scotland the average income is $551, and two-thirds live rent free. In Ireland the average is $284, and only a little over one-fifth have their houses rent free. And now it is said there has been no Maine liquor law in the State of Maine for the last two years, and no one knew anything about it. The liquor law was the main feature of Maine, and it is mainly by that she is known about the world. PARLIAMENT P. V. of Wales, in his annual report, rightly considers that the only way to raise the standard of our collegiate education is to reform the preparatory schools. The latter are the foundation of the former, and unless the foundation be well laid, the superstructure will inexcusably lack solidity. Now that it is commencing to "blow off the coast" it will be noticed that our careful and aristocratic yachtmen are bringing their vessels into port with rapidity.

EDITORIAL PARAGRAPHS.

Wouldn't an Ananas and Sapphirine miracle, which Brother Beecher has often preached about, be the most convincing argument in these worn statements which now occupy so much of the public attention?

THE R. P. JOURNAL, of Chicago, says,—

SPIRITUAL SCIENTIST.

THOUGHT SUBJECTS.

Nothing is more terrible than active ignorance.

We are governed more by influence than circumstances.

The body grows according to what it feeds on; so does the mind.

Custom may lead a man into many errors, but it justifies none.

He that will believe only what he can fully comprehend must have a very long head or a very short creed.

Heroism is active genius; genius contemplative heroism. Heroism is the self-devotion of genius manifesting itself in action.

He that does not go as far as his heart urges and his mind directs is a coward; he that goes further than he intended is a slave.

A supercilious attention to mere formalities is a certain indication of a little mind, conscious of the want of innate dignity.

It is of no advantage to have a lively mind if we are not just. The perfection of the pendulum is not what it receives, and sends up its waters in mists and sickly; shooting out rapidly their feeble and flexible scrofula, and many other complaints, depending upon a want to gather into clouds; and there is rain on the fields, and to the world's frown has generally done his best to earn it by taxation any portion of a blessing, which is indeed one of the influences of the absence of light. The unfortunate neutralities of different parts of the globe. Considerations of this kind might lead legislators to pause before they exclude taxation any portion of a blessing, which is indeed one of the vital principles of animated existence.

Persons who are continually singing and talking are the least aware of the importance of those exercises to the human economy—improving the health of those who have been condemned to silence and solitude, or killing those who suffer from diseases that require rest—so those who enjoy the purest rulings that are those often the most blindest to his powerful effects.—Henry Belinsky.
SPIRITUAL SCIENTIST

hands about," the sitters were required to keep their hands constantly joined during the darkness, which requirement applied always.

The circle consisted exclusively of friends and acquaintances of Dr. Child, who desired to investigate the phenomena, so that the greatest possible number might be present at the question. The number usually present was some twenty-five, maximum.

The only other door in the room communicated with a bed-chamber; but this was entirely boarded up, and the boarding solidly secured to the door frame by iron clamps, nails and screws.

It was under these conditions that all the occurrences took place which I am going to relate; confining myself, for the most part, to the comparatively few that addressed themselves to my own individual senses.

AT THE SITTING

on the fourteenth of May, a guitar was taken from the table, and while being constantly thummbred, was carried round the circle close to our heads, sometimes dipping to touch us. I felt it touch my hand and rest a moment upon it. (I will here remark that the occurrences observed at these sittings often began at the very instant the light was extinguished.) A ball of bluish light once suddenly appeared near the ceiling, and, coming varying in size, was waved over and among us for two or three minutes. Pendant to it was a train of fainter light, like the tail of a comet.

THE NEXT EVENING

I myself held Mr. Holmes' hands. I was touched with some of the instruments four or five times, on my hand, on the top of my head, and on my forehead. Mr. Holmes put over my head and rested on my neck. On the gas being lighted it was found to be one of the tambourine rings. Once for a minute or two, I felt something carefully put over my head and rested on my neck. On the gas being lighted it was found to be one of the tambourine rings.

Once, a gay noise heard, the gas was relighted, and the instruments, a chair near the table, and the table itself, was shaken. A caceteriaed topy-tory about the room. Mrs. Holmes had been tied by a skeptic who had brought his own rope, and had, as he stated, used peculiar knots. On examination he found his tying and his peculiar knots undisturbed.

At last Mrs. Holmes was quickly united in the dark, and the rope was thrown across the room into its owners lap. The influence that did this was said to be "Richard," in who this world had been a spirit. This "Richard," while carrying the instruments round the circle, thummbing them, and touching with us, often spoke to us in a loud and shrill voice as he passed.

THE NEXT EVENING

the same occurrences took place, varied only as to details.

But I myself had an additional experience. Every evening one of the most conspicuous influences was called "Rosie," apparently a bright and merry child who sometimes spoke to us in a loud and shrill voice, and felt in different parts of the circle, speaking then in a very distinct whisper.

whether in the body or out of the body this deponent sayeth not.

"Rosie," as usual, passed round the circle, carrying objects among different members of the circle, and occasionally stopping to speak to us. Feeling her hands resting on my knee, I asked her to place them on my face. I instantly felt them on my forehead, and then on both cheeks. As usual, I saw the features in it. I saw none myself; but I am too near sighted to see with the eye of the body.

"What have you brought me, Rosie? Something wrapped in a handkerchief? I want you to take it across the room to Mrs. Holmes, and to ask her to place it in her handkerchief. I then felt her hands pulling out the handkerchief with its contents. The next moment Mrs. Holmes held Mr. Holmes' hands. I was touched with some of the instruments four or five times, on my hand, and head, with a guitar or violin, talking audibly, as usual, as he passed round the room. Once, on his passing me, I asked him to let feel his hand in such a manner that there could be no doubt about it, and instantaneously returned and gave me a smart slap with his hand on my head, which he shook about it.

"What have you brought me, Rosie? Something wrapped in a handkerchief? Oh, it is an orange!" Soon afterwards "Rosie" carried the orange and laid it, as usual, across her face to a Mr. L., in whose hands they remained when the gas was relighted.

At the sitting of May 29th there was an addition to the usual phenomena. Before the gas was turned off Dr. Child placed a very large musical box on the floor in one corner of the room. The very instant the light was extinguished "Richard" began making his presence known in his usual variety of ways, and presently we heard the box rap.

The box was relighted, and nothing was seen but the box in the middle of the floor, Mrs. Holmes tied to her chair, and all the members of the circle in their places, with their hands joined.

MAN has a spiritual nature as every age has testified by occasional outcomings of the mysterious powers that lie locked in the human soul, but to-day the tendency is strongly to deny them, and to sneer at everything that is calculated to develop and make them manifest. That which erst was a truth, full of most significant meaning, is now a silly and absurd superstition, often regarded by the ignorant and weak-minded. The facts of the past—facts as stubborn and as well attested as the existence of the men themselves—are now looked upon as being fictitious, only to be believed in by children and fools.

The spiritual nature of man is apparent in the entire history of the past. It is only the present that denies it, and in its skeptical arrogance raises its haughty soul against God, hoping by such means to shout the glorious light of the truth of heaven. Anything that is calculated to bring back to the race a higher degree of spirituality, to cause men to look into their own souls, and discover those latent powers of the soul that have been squandered and awakened to activity the latent forces so long inactive, must prove of the very greatest benefit to mankind. This we hold that the modern spiritual movements, as they are generally understood, are calculated to do and to do most effectually.
QUESTIONs ASkED OF SPIRITUAlISTS.

The following questions were asked at the lectures given by Mrs. Tappan, August 26, 27, and 28, at Liverpool.

The answers are by the chairman of the meeting, Dr. William Hitchman, F. R. S., of Italy and Germany, and president and founder of the Liverpool Anthropological Society:

1. Can animals reason?—Some do, others do not, apparently.
2. Are the stars inhabited?—Spiritualism, like astronomy, is a science. There are spirits in the flesh and spirits out of the flesh who affirm the existence of more inhabited worlds than one, i.e., earth.
3. Is it possible to feel without nerves?—Yes, certainly.
4. What is the size of a soul?—The size differs in different individuals, as in some animal organizations it is considerable, in others it is so extremely small as not to be appreciable to mortal sense.
5. Do spirits know what the soul of man is made of?—Yes: Ca, H, O, N, O_{14}, scientifically demonstrated.
6. What is Spiritualism?—It holds "Spiritualism" to be the name of the science which has demonstrated to human sense that all which exists in man essentially is spirit, and that if we were to be happy in time or eternity, our life must conform to the state of a spiritual sphere by or through spiritual-mindedness. It exercises in the holy affections of spirituality of soul, love God with all your heart and mind, and your fellow-man, and where the recompense was found in the record of a well-spent life.
7. What does Spiritualism say of morality and a healthy life in the present state of society?—That he or she is most in line for the best of all possible reasons. No "age or nation" has had so much to do with the moral good, maintains true puritanism of body and soul, that is, avoids alcohol, tobacco, glutony, and the like, and lives in the proportion, adhering only to the laws of Nature and the science of health—in short, studies how to avoid the doc trine of sin and the censure it deserves.
8. Does Spiritualism agree with theology about Christ?—If by Christ you mean Jesus of Nazareth, the son of a Palestinian carpenter, no. I cannot answer, however, for Spiritualists in general; but as you address your query, like the others, to "Dr. William Hitchman," I do know something of what I am as a spiritual carpenter, no. I cannot answer, however, for Spiritualists in general; but as you address your query, like the others, to "Dr. William Hitchman," I do know something of what I am as a Spiritualist.
9. How can I know the truth about Spiritualism for myself?—Attend a circle and use your common sense, as others have done before you.
10. What is Spirit?—Life in a higher and better form. Throughout the whole ascent of being, from monad to man, Nature is but a prophetic hymn heralding the advent of an immortal soul.
11. What are the relations of spirit and matter?—For myself, I am of opinion that spirit bears the same kind of relation to matter—whereby it is itself nothing but a sphere of force—just as water does to the gases of which it is composed. No form of matter is independent of mind. Spirit is an ethereal substance that appears and disappears. A spiritual substance is changeable, and that which appears to be a solid is, in fact, a fluid.
12. What are Spiritualists striving for?—I do not know, since I am not their coachman.
13. Do any learned or scientific men believe in it?—Yes, many do, and in their consciences. And even in Liverpool I know that more than a score of the most eminent lawyers, parsons, and doctors believe in it as firmly as does the Psychological Society in Islington Assembly Rooms or out of it. At least, clergy men and doctors have written to me stating the facts, and asking permission to go to seances in Liverpool or the neighborhood, and they are some of the most prominent preachers. Man cannot create the truth of God; he can only discover it. The testimony of an honest sweep, therefore, who speaks truly, is just as valuable as that of a parson, lord, or bishop.
14. What does Spiritualism teach about heaven and hell?—That you make your own heaven and hell spiritually for time or eternity.
15. Has Christianity failed in any age or nation?—No, for the best of all possible reasons. No "age or nation" has yet failed, except in the corruptness of the form of the religion of Jesus.
16. Why do spirits who commune with mortals talk nonsense and make ridiculous materialistic signs and wonders?—Because of the spiritist's understanding of spiritual teachings. The former set of rules is often the result of mortal "education," which latter has hitherto partaken largely of "supernatural" sense, and the "signs and wonders" are just those in which materialists or secularists delight to witness and believe.
17. What does Spiritualism assert to be the chief doctrine of orthodox churches in Christendom?—Leaves and fishes.—Medium and Daybreak.
EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

Spiritualism deserves investigation because within the last twenty years it has been in wide use by all the people of thousands of parishes and in every periodical of a popular character.

The Committee on Spiritualism, appointed by the Society, under the presidency of Sir John Lubbock, Bart., M.P., was organized and held its first meeting on the 1st of January, 1886, as follows:


The Committee is speeded on its report, which, with the evidence, appears to have no basis in fact, and to be founded only on the testimony of a limited number of individuals, who have been excited by the effects of a new discovery or mechanical contrivance. We have examined the evidence carefully, and are of opinion that it is insufficient to sustain the claim of the Committee.

We therefore recommend that the Committee be discharged, and that the matter be referred to the Public for further consideration.

JOHN LUDBOCK.

BOSTON, January 30th, 1886.

Committee on Spiritualism.

METTIVES AND SEANCES IN BOSTON DURING THE WEEK.

J. A. ANDREW HALL.—Free Meeting, Sunday, at 2 p.m., in the Church of the Ascension, 34-35 Beacon Street. President, R. H. Huxley, M.D. 

Childers’ Oratory, No. 1, held for a series of meetings, at 341 Washington Avenue, every Sunday at 2 p.m. and 7 p.m., under the presidency of Charles Bradlaugh, Esq., M.D.

COUNCIL, No. 1—New Harmony Hall, corner of M and Washington Streets. Lectures and discussions on the subject of Spiritualism.

Lecture Hall.—Free Public Test Circle at 7 and 8 p.m., every Sunday at 10 dollars a year to the President,

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[Signature]

J. H. W. TOOLEY.
SPIRITUAL SCIENTIST.

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Alas*, from all Statistical enrollment to South Wrang (Mil Duaart) and Bentos to Crawford House and Return .................so oo

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To build or not, he will enjoy


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A scathing satire upon the conventional Christianity

of an impulsive, affectionate, and genial

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Body have all the virtues and all the failings of spirits

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individuals, about the same number of each sex. | round an uncovered wooden table, with all the palms

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to North Conway and Return.

a medium is usually a person

of the visible and invisible worlds, and for this reason is often a feeling like a cool wind sweeping over the

be understood. If three signals be given in answer, then

to the table for a few seconds, then to be moved. If one of the spirits breaks the circle, by leaving the table,

sometimes, but not always, very considerably delays the manifestation.

If the circle is composed of persons with suitable

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