

SPIRITUAL SCIENTIST

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SPIRITUALISM.

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Written for the Spiritual Scientist.

EVOLUTION COMPASSED.

BY GEORGE STEARNS.

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

Section II. Inspective.

The theme and province of Science is Existence; not the problem of its whence and wherefore, but the discovery and classification of its phenomena. All nominally distinct sciences are committed to this one work, wherein the unique utility of each culminates by coincidence with that of all. And this, as I have said, though altogether discrete from that of Philosophy, is co-ordinate with it as its logical antecedent. The labors of physical scientists are therefore glorious, less in themselves than as constituents of universal intelligence. Their achievements to this end are inestimable. But one of these embraces all the rest; the discovery that the Universe not a fixed and completed structure—a finality *per se*,—but system of means to an end; that existence is a *process*, as represented by the doctrine of Evolution. The end of this process, so far as scientifically discerned, is the development of human nature—*Man as he is*, with a bent of progress. But no scientist can forbear to query whether or not this manifest end of evolution is more lasting than the physical agencies of its development and sustenance. The human mind is wistfully inquisitive as to the sequel of its defeated struggle for existence here, fraught as it is with aims and aspirations and hopes which eke beyond the sublunary. Whether the mundane system, with *genus homo* for its climax, represents the whole process of existence terminating with personal death and finally with extinction of the race amid the wreck of matter and crash of worlds, as scientific speculation forebodes; or whether the finale of Evolution is super-mundane, affording shelter for its surviving personal products who perforce give up the body, instead of body's giving up the ghost: whether this or that, Science hitherto has failed to discover; but her votaries, even of the physical turn, have unwittingly elaborated certain logical implications that the latter alternative is exclusively probable. These implications are classifiable as positive and negative; being identified with diverse recently-discovered principles of nature, on the one hand, and on the other, with a medley of unsolved problems, regarding which, Science, in the

present stage of its progress, entertains and cherishes conflicting hypotheses. Without naming all of either class that are relevant to my purpose, the gist of their spiritual bearing is best discovered by considering in the light of physical science:—

1. The molecular consistence and consecutive transmutations of matter.
 2. The supersensuous origin of force, its phenomenal transitions and its ultramundane persistence;
- also in the penumbra of physical science:—
3. The rationale of gravitation;
 4. The issues of radiation.

There are fertile themes, the exhaustive treatment of which would require as many sizable volumes. This brief chapter will contain but a skeleton of their import.

Modern science has not outgrown the ancient theory of atoms, nor will it ever be discarded. The molecular consistence of matter is merely inferential; for, with all our optic aids, it is visually undiscoverable; yet no materialist doubts of its reality. The only question touching it, concerns the *shape* of atoms and of *what* they consist. Indivisible by assumption, they were formerly supposed to be very solid—how else should they never wear out?—but the latter doctrine of force displaces that conceit with the conception of an incompressible fluid; and for this idea Science is indebted to *light* on another subject, to be adverted to directly. The molecule is an infinitesimal nodule of force; and this is all that is scientifically predicible of its quiddity. As the ultimate constituent of matter, it is demonstrably imperishable, as well as inert *per se*, and susceptible of countless combinations having distinctive phases of sensational aspect, every example of which is more or less transitory. Then, in every interim of the transmutation of bodies, we are liable to lose sight of matter in which predicament we are deprived of such data of recognition as alone can certify the molecular identity of its vanishing and reappearing forms. Moreover, the cosmical order, of its transformations is manifestly consecutive, that of an ascending scale, from nebulous to mineral, and thence to vegetal and animal, indicating their subordination to a law of progress the goal of whose upward trend outreaches the ken of physical science. Under all this metamorphic play of physical phenomena couches the implication that matter is merely proximally related to the process of Existence, as the placenta of Nature's maternal function, and that its characteristics of instability are but the phases of its translation to a permanent substance.

The stuff of molecules is force, the existence of which as the protostance of matter, is anterior to it and independent of it. The guise of force is motion, whose vehicle is substance, which is never less than matter, but may be more—of which matter is the primordial and imperfect grade, suscepti-

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SPIRITUAL SCIENTIST.

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

It is with pleasure that we refer to the distinguished writers, who, by their able contributions, have sustained the editor in his efforts to place the Spiritual Scientist in the front rank of the journals devoted to the cause of Spiritualism. It is a matter of pride with him that he can refer to the fact that the number of these co-laborers has grown steadily, and none have become dissatisfied with the management or withdrawn their support because they felt that it was not serving the best interests of the cause; on the contrary we have their hearty endorsement of the manner in which it is conducted. Harmony is the strength and support of all institutions, more especially this of ours; to this end we shall in the future, as in the past, seek to eliminate the causes of dissatisfaction and inculcate the principles upon which all can unite.

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

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

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

Buddha, J. W. M. and Zeus.

ENGLISH CORRESPONDENTS,

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

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in Mexico, - - South America, - - - England, - - France, - - - Spain, - - - Belgium, - - Germany, - - Italy, - - Turkey, - - Russia, Egypt - - - Australia, - - from which translations will be furnished each week by our editorial corps.

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

Invaluable to any Spiritualist

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

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on the great subject that is destined to have such a leavening effect upon all existing systems and creeds, and bring them to a decision by taking their subscriptions, and when you forward your renewal, will you see that it does not come alone.

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

BEGIN AT ONCE,

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

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

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

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

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[CONTINUED FROM PAGE 301.]

ble of a supplemental development. Motion without substance is impossible, and force without it is void of effect. It is the motion of substance by force which originates and fashions all phenomena. Force, substance and motion are co-eval factors in the process of Existence. *Factors of what?* The issues of cosmical Evolution "Nothing new under the sun?" Only something new. Existence is not a circuit of force whose goal is reached without an effective agency; nor does it perpetuate any routine of phenomena. "Nothing in fact (Grove) ever returns or can return to a state of existence identical with a previous state." The bent of motion is ever forward and upward. How long, and whither? As long as force persists, to the goal of progress.

"Nature as a whole (Helmholtz) possesses a store of force which cannot in any way be either increased or diminished." Say, rather, the *drift* of force in Nature is invariably effective, the *vis viva* of its flow through cosmos being, like that of Niagara's cataract, subject to no fits and starts. For the manifestations of force in nature are verily those of a mighty stream, which never rebounds or turns backward on its course; though its diversions of rotary effect are better symbolized by the branches of a tree, in all but their correlation; for it is the forms of force that are interchangeable, and not force itself. The term, "*correlation of forces*," is therefore inexact. Heat, light, electricity, magnetism and affinity, are indeed interactive, not as so many forces, but as diverse modes of motion, which become convertible through mechanical means, because of the identity of their motific spring. Thus motion is versatile, whereas under all its modes force is immutably persistent. But this cosmical persistence of force is not its "conservation." As well talk of conserving the Father-of-Waters, or the momentum of an avalanche. Nature and art are provided with means for diverting the flow of force to eligible modes of motion, but partially and transiently; not to stay or retard it. "The possessor of a mill claims the gravity of the descending rivulet, or the living force of the moving wind, as his possession;" but they tarry not to do his bidding, neither does any form of living force postpone its motific agency; and when its modicum of work is done, it disappears beyond recovery.

According to Dr. Mayer, all potential forms, or modes of motion, are virtual causes, whose respective potency is measured by their natural effects. In this sense, as he maintains, "*causa aequal effectum*. If a given cause has produced an effect equal to itself, it has in that very act ceased to be." This is true of all consecutive phenomena, whereby force is conserved only by transmission. Mayer's definition of force is to the same effect: "Something expended in producing motion." That which is expended never reappears to repeat its agency. As Helmholtz says of heat, "certainly for our planet it is lost, but not for the universe. It has proceeded outwards, and daily proceeds outwards, into infinite space." What is thus stated of a single form of force is equally true of all its forms, since all are convertible into heat. So it appears that the persistence of force is predicable, not of a costless potency, but of an adequate resource. The perennial stream of virtual causation must have a perennial fountain. As the sun, age after age, emits and retains an equable effulgence; so the source of Nature's mundane powers dispenses energy, itself unspent. The solar ray is a vehicle of force which Nature uses but never restores; and all her operations depend upon a latent spring of motion which never relaxes, constantly imparting an effective impetus for which the physical world includes no re-imbursing agency. This spring of cosmical motion is ultra-cosmical, being not only as lasting as existence, but equal to the consummation of its process and the perpetuation of its issues. To look for it in the physical world is to look for a unit in a fraction thereof. It must be supersensuous, though not supernatural nor inconceivable, nor undiscoverable. Science is yet to make its acquaintance and grow familiar with its name and place and creative functions. Its reality is certified by the idea that there must be an inception to Nature's operations. The process of existence could not commence without its *primum mobile*, nor would it continue without both a reservoir and a propagator of force. What, then, and where, is the agent of these functions?

Hypothetically, it is the sea of "ether," the sphere of static force which holds the physical realm of nature. Science recognizes the reality of an incompressible fluid extending beyond the precincts of mundane existence, filling its interstellar spaces, and bathing the very molecules of matter. It is vaguely named "cosmical ether," as the most intelligible appellation of what is admitted to exist only as a matter of inference from the ascertained undulatory consistence of light. The discovery that light is not a substance (in the sense formerly supposed), but a series of vibrations, enforces this conclusion; for vibrations cannot obtain in a vacuum, nor be propagated through empty space. The velocity of light is also suggestive of certain properties of "ether," the consistence and paramount function of which Science is slow to discover; nor can these be apprehended, much less comprehended, without a prior conception of Nature as a perfect whole.

[PART III. NEXT WEEK.]

A SPIRIT TELEGRAPH.

The Hartford Times, in commenting upon the telephone, says:

But the truth is, that after the achievement of such a marvel as the sending and receiving of an ordinary telegraphic message, by parties separated by a distance of fifty or five hundred miles, or even across the Atlantic, within a time-limit less than that named by Shakespeare's tricky sprite who could girdle the earth in forty minutes, nothing in the physical and tangible world that is accomplished through the agency of electricity and magnetism need be regarded as incredible or even wonderful. We may expect that the next really wonderful achievement accomplished through these mysterious but potent and universal forces (so deeply related to our inner selves) will be made in the twilight realm which constitutes the border land of separation between the mortal and immortal life.

We have the firmest faith that ere long communications will be received from the unseen forces without the presence of a medium. Two years ago we spent much time and some money in experimenting in this direction. We were forced either to discontinue them or cease publishing the Scientist, as we had not sufficient money or vitality for both. We chose the former, hoping that the future would give better opportunities. It cannot be expected that the spiritual man comprehends the possibility of his powers or the forces around him, any more than he may have been taught by experience. Many who have not yet left the natural body surpass those who have, in its knowledge. They have attained this position by observation and experiment. So with the Spiritual man in controlling mediums, or using the forces emanating from them for the purpose of moving material objects. We claim that if the spiritual man, freed from the natural body, can move a table or chair, or produce a rap, the spiritual man *in* the body can also do these things. To-day the one has no more *practical* conception than the other concerning the *modus operandi* in these movements. True both are limited in their spheres of observation; but it would seem that the one who has not yet left the natural body has the advantage, combining as he does the natural and spiritual. The latter conceives, the former materializes the conception. "The spirit world is as anxious as the natural world that the bridge shall be completed. Experiment and discover.

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

England

LAWRENCE IS released on £500 bail.

IT IS rumored that the Council of the British Association for the Advancement of Science has passed a resolution which will prevent the free introduction and discussion of the subject of Spiritualism at its future meetings.

MRS. HALLOCK is a lady in London Eng., who said that, "At the present time there were mediums in America who isolated themselves, and lived almost alone, and who were very particular about their food and their surroundings; they are mostly descendants of the Puritans, and were getting curious spiritual communications, which as yet had not been given to the world." Really, one has to go away from home to get the news. Where are these American mediums?

IT IS thought that Dr. Slade will return to answer the new summons. There are a few on this side of the Atlantic that do not share in that opinion.

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

Mexico.

La Ilustracion in commenting upon the free and liberal sentiments of the writer, M. Ch. Fallvety, says, "As to ourselves we find in what he propounds much upon which we can agree; 'educate—advancing to perfection; a religion without priests, without mysteries, without miracles.'" Referring to Catholic feasts (*fiestas*) and quoting the promise in the New Testament, that in the later days the Divine Spirit should be poured out and our sons and daughters should see visions, the writer adds: "Whence have they deduced the idea that the dogmatic declaration of the Immaculate conception has made the heavens complacent above measure." Notwithstanding the troubled state of the country, the Mexicans have not neglected the consideration of a higher destiny—the soul's eternal progress with the sun of righteousness for its goal.

Central America.

THE DETAILS concerning the disasters in Nicaragua are of a very painful nature. Managua, the capitol of the republic, in the afternoon of the 13th of last month, lost by flood about five hundred of its dwellings and magazines. But no one can picture the anguish of those who saw their wives and children, more particularly the sick, swept away by the torrent.

MUCH INTEREST is felt, in this region of our country, in the progress of the war in Cuba. "Viva Cuba, free and independent!" is the heading of one of the *Eco's* stirring appeals for sympathy. And "this is the unanimous cry which resounds in every American heart which knows how to appreciate, to estimate, the value of national independence," says the writer.

South America.

AMONG THE notable "Pensamientos" of the "Review" of Montevideo, are briefly these: The gods, the children of the earth, have had their birth in the bosom of the night of time (Hesiod, Pythagoras); religious fanaticism has had its birth in the clouds of ignorance. A religion which can create a God with the vile passions of men, is an infamous religion, and its ministers imbecile *miserables*, if they pretend to an elevated mission.

THE "Angel Guardian" has also many beautiful thoughts: "The good, the true, the beautiful," she says, "inhere in spiritual perfectibility to all eternity. The light which floods the universe, making all things transparent, will not permit virtue to be disinherited and vice to go unpunished." And J. de E. deserves a page, but space forbids.

AND MORE from the beautiful city of the plain, from the glad banks of the sunny Parana, comes a world of matter, finely portrayed in the *Eco de America*, but it is mostly of a political or social nature unfortunately, giving little heed to the power behind the throne, the *vis a tergo*, the force, the spirit, the all—the all worth of much thought. On one of its pages are notices of events in Columbia, Ecuador, Peru, Bolivia. In the latter, says *El Caracolino*, the people have been surprised by a hurricane and trembling of the earth, the equal of which had never before been felt in Autofasta. In Peru, public order had not been quite restored, says a correspondent from Puno. The latest accounts say that the revolutionists had fled into Bolivia. The Mejillones, in Bolivia, they had experienced an earthquake which lasted a minute and 28 seconds. During 24 hours 32 shocks were felt, and considerable damage was done.

France.

THE DISCUSSION which is now going on between the French, Belgium and Spanish journals respecting "Christianity before the time of Christ" will awaken the world to a study of sturdy facts not dreamed of by the multitudes, especially the priest-ridden. Mons. Jacolliot, Don de Torres Solano and Buddhist authorities will be pretty well sifted, at least, a commendable zeal to know more of what has been taught by ancient sages, has had a tardy but much needed shaking up.

THE JANUARY number of the *Spiritual Review*, Paris, has an excellent notice of A. J. Davis and his books. In 1847, it says, he produced a scientific work of great merit, containing profound sentiments on the principles of nature. Later he dictated another important work, the *Harmonial Philosophy*, etc.

Belgium.

NO LITTLE interest is felt in the progress of the new venture, the journal called *De Rots*, of Ostend. Its frontispiece, significant of its title, is a dark massive rock over which the sun is rising in splendor. It is published half in Dutch and half in French. "The Religious Period of Spiritualism," is

one of its important articles. It begins with a notice of Allan Kardec's "La Genese, les miracles," etc., of its influence, of its opportune appearance and enlarges upon its great value in the field of Spiritualism. A "communication from beyond the tomb," "Bibliographic," and "Aphorisms" conclude this number.

FROM *le Progres* we may quote a single paragraph: "Spiritualism, Metempsychosis, Mohametanism, Buddhism, etc., are above all, consolers (*consolants*) which necessarily implies the idea that man is unfortunate, miserable."

Spain.

WE HAVE much pleasure in greeting *La Revelacion*, of Alicante. With its present number, January 1877, it enters upon its sixth year. Its first and one of its most interesting articles is from the pen of a lady who seems to be highly regarded in Spanish society as a poetess as well as a prose writer. "If you gain not you obtain not," is its heading, and is founded upon some terse expressions of the distinguished Emilio Castelar: "You conquer liberty and do not ask it. Liberty is gained by labor. You cannot lose your liberty nor can I decree it. It is supreme, it is never the gift of the powers, but a conquest of the citizens. If one does not win it he does not get it." This is evidently to be regarded as the spirit of liberty and not the mere external forms of it. "Spiritualists," says the writer, "believe in the individuality and the perfectibility of the spirit, believe in perfection as the object of human activity, believe in the plurality of existence and in incarnations as an indispensable means of following it up." We must return to this again.

TO THE "Revista of Psychological Studies" we ought also to give some attention. Barcelona may well be proud of this able magazine; but what to select from the "Masters and Disciples of Spiritualism," from the "Cremation of the Dead," and other of its lengthy articles, is almost as difficult to decide as it would be to pick out of the heavens which star we would choose for our coronet. "When the pages inspired by charity and by science under the name of Spiritualism," says one writer, "have proclaimed a thousand times and in a thousand ways that there is but one mortality, one truth, one science, one social destiny, one synthesis, it would seem tedious to-day to enter largely upon any analysis of the masters and disciples of our doctrine." The question now is, "Who gives the most light and the best examples of virtue? Such are our masters." We must ask pardon for our too meager extracts.

WE SEE also in the *Revista*, that Col. H. S. Olcott has had notable Spiritual conferences; that in Baltimore Dr. T. B. Taylor, associated with several persons of distinction and numerous mediums, had organized centres of study; that the North American press had highly eulogized the lectures on the fundamental principles of Spiritualism, by the noted astronomer, Richard A. Proctor; that in Melbourne, Australia, the *centro espiritista*, "Energetic Circle" composed of illustrious personages, was accomplishing a great work in propagandism; that in Germany, Spiritualism was working a revolution in philosophical ideas, and that in France there was a considerable increase in the number of Spiritual circles and groups.

WE SHOULD be glad, if space permitted, to quote largely from the inviting pages of the illustrious defender of our cause, the *Spiritual Critic* of Madrid. "Spiritualism in Spain," "Jose Polet," "Carta-contestacion," and others, offer much that is important, of intrinsic worth and power. A few brief extracts must now suffice. The "Critic" is to publish a reply to Mr. Fritz' article (published in Belgium first we believe) on "Catholicism before the time of Christ," which has also been noticed in the French journals. The theme which has been submitted for consideration in the ordinary sessions during the winter, of the *Espiritista Espanolo*, is *la revelacion*. To this society also some new members have been added.

Italy.

AMONG THE exchanges creditably noticed by the *Annali della Spiritismo* is our *Scientist*. Among the works in Italian on sale at the bureau of this able magazine, are "The Principles of the Doctrine of Spiritualism," by Kardec; "Spiritualism," by Scifoni; "Spiritualism, Instruction, Consideration," by Rossi-Pagnoni; "Spiritual Phenomena," by the same; and "The Universe and Fraternalization," by Zecchini.

REMEMBER.

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Postage paid by the publishers in the United States and Canada; other countries postage added.

Written for the Spiritual Scientist.

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

NUMBER VII.

In the month of February, 1866, I was summoned with my brothers and sisters to the bedside of my father, of whom the attendant medical men said we could have little hope that he could survive a severe gastric attack. Ten days afterward he passed away. In the interval he gave the most minute directions regarding himself and his affairs. To the last, up to the final incident which I am about relating, his mind was as clear as a bell, and as methodical as a clock. The smallest as well as the more important concerns were attended to. He had told Dr. Elliot from the beginning: "I am in the hands of the Great Physician; your efforts are but useless." He knew and we all felt he was passing away.

Two days before his death I said to him: "Father, you may see mother before long; if you do, give her my love." He looked at me with astonishment and even reproach in his gaze, but made no reply. For several days he had not spoken above the lowest whisper. We often had to bend our heads to catch his words, drifting out one by one. The day after the above remark to him, I said, "Father, do you remember the message I gave you yesterday?" He replied, "Yes, she knows it now." I was surprised. Then I doubted whether he meant that she knew it while alive, and therefore still knew it, or that he had communicated it to her. Later, in the afternoon, he called my name. I went to his bedside. Said he, "Bronson, your mother is there." He raised his hand and pointed to a distance of six or seven feet on the carpet, following his finger with his eye:

"I see her coming, through the gloaming."

I replied, "I understand you, father; that has been my fate." Said he with much energy, "No! let your faith be in God." I said, "It is in God." "It is well," said he, and was quiet.

The next day was his last in the mortal frame. It was afternoon when I heard him say with more effort than usual, "All!" Immediately I asked, "Do you wish all your children?" He bowed assent, and in a short time six or seven were around him. Having looked at each one expressively, he said, "Let us pray. 'Our Father,——'" and then his voice sank into a mere mumble of the lips. Not a distinct articulation of the lowest breathing escaped him for a minute or more. Up to this time he had, as I said before, been able to speak only in an almost inaudible whisper. But now, in a most unearthly tone, came from his lips a voice which filled the room; each word uttered detached, as it were: "I—am—trans—muted—mortals!—mortals! open the windows!—open the windows!—and let—me—go!" They were the last words from his mouth on this earth.

I had read in A. I. Davis' work on the subject of Death, that the newly born spirit, unconscious of its powers, considered that it could not leave the room unless a door or window was open. I stepped to the sash and lowered it. He passed away.

Not two weeks before this had my father urged upon me the impropriety of my attendance on spiritual lectures. He considered it much wiser I should attend the sermons of Dr. Booth, delivered in the Mercer St. Church. Soon after the death of my father, this gentleman came in. I related all that had occurred, and then said: Dr. Booth, what is the meaning of all this?" His reply was, "Mr. Murray, about all this matter of death, there is a great mystery. I thought to myself, mystery means ignorance, and I said no more. I had found some knowledge in Spiritualism; knowledge about death.

BRONSON MURRAY.

New York, Feb. 25, 1877.

Written for the Spiritual Scientist.

ORGANIZATION.

BY GEORGE WENTZ.

Organize, organize, organize seems to be heard on every side, in every department of human effort. The insistence and persistence of this demand is both natural and necessary. It is the chief want of the age. But a most important question is, what or how shall we organize? History has shown us the futility of attempts to organize belief instead of organ-

izing work. The one is progressive, and prefers freedom of occasional flight to try her wings; the other is the material force by which that flight is effected. Organize, but organize as a working power, not as a belief. Organize not as a creed, within whose iron limits all must be stretched or contracted to fit, but as a corporate body for contact and relationship, with the social forms around us, of which the spiritualistic belief is a component, and of which it is to be one of the controlling elements.

In this manner of organization the body of Spiritualism will be like a machine constructed to accomplish a single object, while our creed will be that force which, though not seen, is not unfelt, and from which the movements derive all their force and power. An organization void of a written creed, allowing a personal latitude of belief, will be like some piece of effective machinery, whose various parts, driven by a force acting in different directions, all eventually and surely combine, and end in the production of one common result.

It is not belief that we need organize, for that is self-forming, but to attempt to extend the bounds of its acceptance.

I think I see the beginnings, no larger than a woman's hand in the meetings called for discussion in Boston, by Mrs. Emma Hardinge Britten.

I would recommend a glance at the Masonic order for example and guidance. Its principles are charity and fraternity. Is that order organized to come together in worship of these principles as objects of theoretic beauty, or as a *working force* to apply them to practical life?

I think it is a great mistake to organize a ceremonial religion upon the deductions of science; not because it is an evil in itself but because in lapse of time the symbol is liable to be taken for the essence. For although religion follows science as the harvest does the sunshine and the seed, still pure religion is the silent worship of the heart; the idea, not the form. When belief pervades the intellectual being, and its fruits are growing or garnered in their vitality in the moral constitution, the outward form or symbol as evidence or reminders of internal condition may be dispensed with as superfluous and unnecessary. Let us not be solicitous about organizing religion. Religion, like belief or conviction, organizes itself as a personal attribute and present fact. It is not a hot-house plant, and will grow best by being let alone.

Organize effort; the creed will take care of itself.
Baltimore.

FALSE PRIDE.

You must not suppose that it is very miserable to be poor. Where people acknowledge their position and perform their proper responsibilities in life, they are surrounded by friends who love them for themselves. It is a new world to descend from the mountain heights of wealth into the poverty where people are surrounded by true friends. But there is another side to the picture. What are we to do with the man who pierces himself through with many shafts—with more shafts than ever pierced St. Sebastian—because he will "keep up appearances," and dares not retrench? Misery! He keeps up an outside appearance of wealth, but is pinched and miserable. Oh friends, of such stuff is madness made, and from this position spring many suicides. I can see a scene where a man has sat down and thought, and thought, and thought about the state of his wife and family when they shall discover that they have been brought to ruin, and one afternoon that man goes out, alone, by the sea-side. I watch him as he walks into the water, and a cold mist seems to come up and hide him from me, but I hear a splash! There is no second splash; there is no struggling, and nobody has seen the act. He is a man who has fallen into temptation. Next day the papers say that he walked too near the precipice; that his foot slipped, and unfortunately he fell into the water, and the jury return a verdict of "accidental death."

REV. H. R. HAWIS, M. A.

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SPIRITUALISM AND INSANITY.

As promised last week we present in this issue Dr. Crowell's article on "Spiritualism and Insanity." As this number of the Spiritual Scientist may reach many who are not Spiritualists it may be well to add that its author, Dr. Crowell, is a gentleman of wealth and leisure, resident in the city of Brooklyn, N. Y. His contributions to the literature of Spiritualism are always timely and valuable. His "Identity of Primitive Christianity and Modern Spiritualism,"—the title sufficiently indicating the character of the book—will ever lead the standard works on the subject. His discovery of silk as a remedial agent in the treatment of insanity, other than organic, is now attracting attention in every quarter of the globe; the spiritual journals giving it the prominence it deserved. This latest effort, "Spiritualism and Insanity," furnishes facts in answer to the *opinions* of those who, from the prejudice of ignorance, seek to check investigation into one of the grandest 'ruths of the Universe—Spiritualism. The article need not be enlarged upon; it speaks for itself.

To the editors of the secular press who shall receive a copy of this article we respectfully ask a recognition of its facts.

To those who reject the philosophy or science of Spiritualism because of some fraud witnessed or exposed we suggest that the cause is not responsible for the deeds of individuals. Impostors and hypocrites infest every sect and profession nor is Spiritualism exempt. Careful investigation at any time will reveal the truth of its basic principles, and this explains the rapid growth of modern Spiritualism, requiring but 28 years, without organized effort, to number its adherents in every country on the face of the globe. "Prove all things and hold fast to that which is good."

THE ENCOURAGEMENT OF INSANITY.

We have several times alluded to the Scientific American and its unjust treatment of Spiritualists and Spiritualism. It loses no opportunity that will permit it to enlarge upon "spiritualistic frauds and delusions," and characterizes Spiritualism as a "mixture of self-deception, knavery and craze." Its latest effusion in this direction is as recent as February 10th. In its issue of that date, in an article on "The Encouragement of Insanity," it congratulates itself that its diagnosis is sustained by "so excellent a medical authority as the London Lancet." This last named journal, treading in the footsteps of Dr. Winslow, is endeavoring to scare investigators with the assertion, without the slightest foundation in fact, that "strong brained beings lose their

memory, and minds of less robust would suffer severely." The Psychological Society of Great Britain is alluded to as "the last new craze," and the president, Serjeant Cox and its other patrons and leaders are lectured for giving their countenance and support to a pursuit in which weaker heads are in danger of being turned, to their permanent injury.

It is to be hoped that the Scientific American will be honorable enough to notice the FACTS in relation to such an assumption. It is a matter of simple justice. Opinions and theories from "excellent" medical and scientific authorities are worthy of thoughtful attention; but even they *must* bow to facts.

If the Scientific American honestly desired to remove one of the most prominent causes of insanity why does it not discourage invention? How many minds are overtaxed and hopelessly ruined in an attempt to give to the world some wonderful labor-saving machine? How many, even after they perfected their conceptions that have haunted the brain for years, seeing their inventions swallowed up by remorseless capitalists, and go down to their graves thoroughly discouraged, utter wrecks of their former selves.

Science and religion must look within its own immediate sphere of its desires to commence a reformation and eliminate some of the many causes of insanity. Each has a better field, a hundred fold, than it will find in Spiritualism. The Lancet says and the Scientific American echoes;—

"Minds that have hitherto done wonderfully well in the world are showing signs of weakness. The worry of trying to be quite sure whether there is a force outside the material world, which will bridge over the gulf between the present and the past—those who now tread the earth, and those who have passed out of normal sight and hearing—is beginning to tell on the mental strength of some who have been lured into the toils of a psychology, which is no longer a science, because it has cast adrift the principles of Nature and elects to run riot in vain imaginings and idle conceits."

It does not require any "worry" to be quite sure that this force does exist; that those who have passed through the change called death, can return, and are attracted to the scenes and persons they love so well. Contrast,—not this belief, but this demonstrated certainty—with the heaven and hell of theology, and the "worry to be quite sure whether" a dearly beloved one has gone to hell or heaven, and whether or not "we shall meet each other there?" Any judicial mind would decide the former. Those who are tempted to think otherwise we refer to the statistics of Dr. Crowell's paper on "Spiritualism and Insanity," that they may see the relative proportion of people made insane by the two beliefs.

Has the Scientific American the moral courage to give its readers figures that do not sustain its "diagnosis of Spiritualism," nor "so excellent a medical authority as the London Lancet" in its opinions on the relation of insanity to Spiritualism? We shall see.

A NUMBER of editorial paragraphs and contributions are laid over this week, to make room for Dr. Crowell's paper. The "Outlook" is transferred to page 304.

HOME EXPERIMENTS.

English Spiritualists are now advising mediums not to take money from disbelievers, and to place themselves under the protection of Spiritualists who shall know the motives of those who desire to witness manifestations. Instructions how to form a spirit circle are to be distributed freely with a view to awaken private investigation. The Spiritualist newspaper advises a million leaflets containing the following:—

Test-table-rapping at home with no Spiritualists present. Let from three to seven persons of both sexes sit with their hands upon any table, from 15 to 30 minutes, singing occasionally. When raps or table motions begin, repeat the alphabet slowly, and a signal will be given at each letter of a message. About one such new circle in three obtains the phenomena.

Written for the Spiritual Scientist.
SPIRITUALISM AND INSANITY.

BY EUGENE CROWELL, M. D.

"This form of delusion (Spiritualism) is very prevalent in America, and the asylums contain many of its victims; nearly ten thousand persons having gone insane on the subject, are confined in the public asylums of the United States."

Dr. L. S. FORBES WINSLOW, of London

"There is not an insane asylum from Maine to Texas which does not contain victims of Spiritualism."

Rev. DR. TALMAGE, of Brooklyn, N. Y.

THE FACTS.

The number of asylums or institutions for the insane in the United States, July 1, 1876, according to the *American Journal of Insanity*, was: State Institutions, 58; City or County, 10; Incorporated Charitable, 10; Private, 9; total, 87; and 8 others were then in process of construction. The whole number of patients in these 87 institutions, at that date, as estimated by the same authority, was 28,558.

In December last—1876—I addressed the following questions to each of the medical superintendents of the institutions for the insane in the United States:

1. The number of patients admitted to, or under treatment in, your institution during the past year; or if this has not yet been ascertained, then during the previous year?
2. In how many cases was the insanity ascribed to religious excitement?
3. In how many to excitement caused by Spiritualism?

In answer to these questions I have received either written replies, or published official reports—generally both—from 66 superintendents, but of these only 58 are available for the purposes of this exhibit, the remainder not furnishing the information required. The information obtained from the 58 Reports, and written replies, is here given in a tabulated form, and every fact and figure bearing upon this question, favorably or adversely, in the Reports and letters received, is here presented:

INSTITUTIONS, WHERE LOCATED. TOTAL NUMBER OF PATIENTS DURING PERIODS STATED, NUMBER OF THOSE WHOSE INSANITY IS ASCRIBED RESPECTIVELY TO RELIGION AND SPIRITUALISM.

THE INSTITUTIONS.	WHERE LOCATED.	YEAR.	WHOLE NO. ADMITTED OR TREATED	Relig.	Spiritualism
Maine Insane Hospital	Augusta, Maine.	1875-6	374	4	6
Vermont Asylum for the Insane	Brattleboro', Vt.	1875-6	222	2	3
New Hampshire Asylum for the Insane	Concord, N. H.	1876	268	2	3
State Lunatic Hospital	Yannton, Mass.	1876	583	7	1
Worcester State Lunatic Hospital	Worcester, Mass.	1876	829	10	1
Shady Lawn Insane Asylum	Northampton, Mass.	1876	23	3	1
Boston Lunatic Hospital	Boston, Mass.	1876	248	3	1
State Lunatic Hospital	Northampton, Mass.	1876	470	9	1
Butler Hospital for the Insane	Providence, R. I.	1876	198	1	1
Connecticut Hospital for the Insane	Middlesex, Conn.	1875	616	4	1
Retreat for the Insane	Hartford, Conn.	1875	233	1	1
New York City Asylum for the Insane	Ward's Island, N. Y.	1875	401	1	1
New York City Lunatic Asylum	Blackwell's Island, N. Y.	1875	412	1	1
Bloomington Asylum	N. Y.	1875	287	1	1
State Lunatic Asylum	Utica, N. Y.	1875	1,004	1	1
Morriav County Insane Asylum	Rochester, N. Y.	1876	250	4	1
New York State Asylum for Insane Criminals	Auburn, N. Y.	1876	88	1	1
Sanford Hall Insane Asylum	Flushing, N. Y.	1876	48	2	1
King's County Lunatic Asylum	Flatbush, N. Y.	1876	751	8	1
State Homoeopathic Asylum	Middletown, N. Y.	1875-6	281	1	1
Private Insane Asylum	Pleasantville, N. Y.	1876	6	1	1
New Jersey State Lunatic Asylum	Trenton, N. J.	1876	487	8	1
Western Pennsylvania Hospital	Dixmont, Penn.	1875	176	4	1
State Lunatic Asylum of Pennsylvania	Harrisburg, Penn.	1876	167	1	1
State Hospital for the Insane	Danville, Penn.	1873-6	620	9	1
Insane Department of Philadelphia Hospital	Phila., Penn.	1876	383	7	1
Friends' Asylum for the Insane	Philadelphia, Penn.	1876	122	1	1
Pennsylvania Hospital for Insane	Philadelphia, Penn.	1876	268	1	1
Insane Asylum	College Hill, Ohio.	1876	95	3	1
Western Ohio Hospital for Insane	Dayton, Ohio.	1875	826	20	1
Longview Asylum	Carthage, Ohio.	1876	767	5	1
Cleveland Hospital for the Insane	Newburg, Ohio.	1876	763	13	2
Northwestern Hospital for Insane	Toledo, Ohio.	1876	158	8	5
Michigan Asylum for the Insane	Kalamazoo, Mich.	1876	850	8	2
Wisconsin State Hospital for the Insane	Mendota, Wis.	1876	181	6	1
Northern Hospital for Insane	Winnebago, Wis.	1876	530	7	1
Iowa Hospital for Insane	Mount Pleasant, Iowa.	1874-5	1016	7	1
Hospital for the Insane	Independence, Iowa.	1874-5	464	17	3
St. Vincent's Institution for the Insane	St. Louis, Mo.	1874-5	427	7	1
St. Louis County Insane Asylum	St. Louis, Mo.	1874-5	731	28	1
State Lunatic Asylum, No. 2	St. Joseph's, Mo.	1876	126	20	1
Northern Hospital for the Insane	Elgin, Ill.	1875-6	755	18	1
Illinois Central Hospital for Insane	Jacksonville, Ill.	1875-6	995	13	2
Bellevue Place Asylum	Batavia, Ill.	1876	50	2	1
Illinois State Hospital for Insane	Anns, Ill.	1876	146	8	3
Indiana Hospital for Insane	Indianapolis, Ind.	1876	489	1	1
Minnesota Hospital for Insane	St. Peter's, Minn.	1876	263	16	1
West Kentucky Lunatic Asylum	Hopkinsville, Ky.	1876	341	6	1
Alabama Insane Hospital	Tuskaloosa, Ala.	1876	86	1	1
Central Lunatic Asylum	Richmond, Va.	1871-5	537	49	1
Eastern Lunatic Asylum	Williamsburg, Va.	1876	377	4	1
Western Lunatic Asylum	Staunton, Va.	1876	423	1	1
West Virginia Hospital for the Insane	Weston, W. Va.	1876	408	11	1
Insane Asylum of North Carolina	Raleigh, N. C.	1874-6	115	11	1
Maryland Hospital for Insane	Baltimore, Md.	1876	168	1	1
Texas State Lunatic Asylum	Austin, Texas.	1876	109	8	1
Nebraska Hospital for Insane	Lincoln, Neb.	1876	133	9	1
Insane Asylum of California	Stockton, Cal.	1876	1201	36	15
[58 Institutions] Totals.			23,328	412	60

From the above table it will be seen that of 23,328 insane persons now, or recently, in 58 institutions, 412 are reported insane from religious excitement, and 59 from excitement caused by Spiritualism.

Assuming that in December last there were 30,000 insane persons in the various institutions in the United States (an increase of about 450 since July 1876), according to the above figures there should be of this entire number 530 insane from religious excitement, and 76 from Spiritualism; and whether we regard the relative numbers in the above table, or as estimated in all the institutions in the United States, we find that there are seven inmates insane from religious excitement for every one insane from Spiritualism. It will also be seen that while there are 87 asylums there are only 76 insane Spiritualists who tenant them, not one to each institution.

The following table presents the statistics of this subject, for long terms of years, of thirteen institutions, as taken from their official reports, the other reports being deficient in like information:

THE INSTITUTIONS.	WHERE LOCATED.	YEARS.	WHOLE NO. ADMITTED OR TREATED	RELIGIOUS EXCITEMENT.	FROM SPIRITUALISM.
Worcester State Lunatic Hospital	Worcester, Mass.	44	11,302	285	68
Connecticut Hospital for Insane	Middletown, Conn.	8	1,272	24	3
State Lunatic Asylum	Utica, N. Y.	32	11,831	247	32
Pennsylvania Hospital for Insane	Philadelphia, Penn.	33	7,167	212	3
Western Pennsylvania Hospital	Dixmont, Penn.	49	2,981	70	7
State Lunatic Asylum of Pennsylvania	Harrisburg, Penn.	25	3,988	10	4
Longview Asylum	Carthage, Ohio.	17	3,579	134	12
Western Ohio Hospital for Insane	Dayton, Ohio.	29	3,818	196	12
Iowa Hospital for Insane	Mount Pleasant, Iowa.	16	3,028	112	12
Eastern Lunatic Asylum	Williamsburg, Va.	8	654	20	4
Alabama Insane Hospital	Tuskaloosa, Ala.	16	1,205	54	1
Indiana Hospital for Insane	Indianapolis, Ind.	28	6,701	459	82
Minnesota Hospital for Insane	St. Peter's, Minn.	10	1,449	71	2
		[68,876,1894]	229		

Here we have records of 58,875 patients, of which number the insanity of 1994 is ascribed to religious excitement, and that of 229 to the excitement of Spiritualism. According to these figures, 30,000 of these patients (the number of inmates of our asylums at the present time) would show 1016 insane from Religion and 117 from Spiritualism; and the relative numbers of those whose insanity is ascribed respectively to the excitements of Religion and Spiritualism, in previous years and at the present time, appear as follows:

In 30,000 patients in previous years,
From Religion, 1016; from Spiritualism, 117;

In 30,000 patients at present time,
From Religion, 530; from Spiritualism, 76;

showing a diminished number of cases from both Religion and Spiritualism at the present time.

One important fact should here be noticed, which is, that as the knowledge of Spiritualism has extended, and the numbers of its adherents has increased, the records show, not only a comparatively but an absolutely less number of cases in which Spiritualism is assigned as the exciting cause of insanity, and it is a question whether the greater comparative decrease in the number of cases ascribed to religious excitement may not justly be attributed, in a large degree, to the influence of Spiritualism in disseminating more correct, rational, and consequently less revolting ideas of the nature and extent of future punishment.

76 insane from Spiritualism at the present time, out of a total of 30,000 inmates of our asylums, are within a fraction of 1 in 395, and one quarter of one per cent of the whole number in the asylums, instead of 33 1/3 per cent, as asserted by Dr. Forbes Winslow.

In 42 of the published Reports of institutions for the Insane, which have come to hand, there are tables showing the previous occupations of the patients admitted, or treated, within one or more years, and from these I find that out of a total of 32,313 male patients, 215 are set down as clergymen, while in same Reports the total number of male and female Spiritualists is only 45. Insane clergymen are here in the proportion of 1 to every 150 inmates, while the proportion of insane Spiritualists is only 1 to every 711.

If we estimate the number of Spiritualists in the United States as low as 2,000,000, which is less than their actual number, we are entitled to a representation in the lunatic asylums of 1333, while the number actually there, according to the

official Reports, is only 76. Thus we are taxed for the support of these institutions, without a fair representation; but as we are taught by our religion to exercise charity towards all men, we are willing that clergymen, and the members of their congregations, shall have the lion's share of the advantages of these institutions. Their needs are greater than ours.

TESTIMONY OF MEN WHO KNOW.

Dr. M. Ranney, Supt. of the Iowa Hospital for the Insane, in which, in 1874 and 5, 1016 patients were treated, says in his letter to me, that there is not, at present, one Spiritualist under his care.

According to the Report of the Worcester State Lunatic Hospital, Mass., in which, in 1876, 829 patients were treated, no Spiritualist has been a patient in the Institution within the last three years.

Dr. John Curmen, Supt. of the State Lunatic Asylum at Harrisburg, Penn., in which, instituted during the past twenty-five years, 3988 patients have been admitted, says in his letter to me, that "We have not had, for a long term of years, any cases caused by Spiritualism."

In the State Lunatic Asylum at Utica, N. Y., 11831 patients were admitted during the past 32 years, the insanity of 32 of them being ascribed to Spiritualism; but all these were admitted within the period of five years from 1849, when Spiritualism was in its infancy, and comparatively little understood; and since 1853, or for twenty-three years, not a patient has been admitted in whose case Spiritualism was assigned as the exciting cause of the insanity.

Dr. B. A. Wright, Supt. of the North Western Hospital for the Insane, at Toledo, Ohio, writes me:

"The cause of the mental derangement of eight patients (in 1876) was religious excitement. Many more act as though religious excitement had been the cause of their insanity, but this is not so stated in the committing papers."

Dr. J. B. Cooker, now or recently City Physician of New Orleans, in a letter to Rev. Dr. Watson, of Memphis, says:

"I have been in charge of the Lunatic Asylum of the Parish of New Orleans some seven years, and out of a large number that have been admitted and discharged in that time, have never had one case of insanity on account of Spiritualism, but several cases of insanity of other forms of religious belief."

The following is an extract from a letter received from Dr. C. H. Nichols, the physician in charge of the Government Hospital for the Insane at Washington, D. C., in which 931 patients were treated in 1876:

"I see a paragraph, attributed to Dr. Forbes Winslow, is going the rounds of the newspapers, stating that there are ten thousand lunatics in the United States who were made insane by Spiritualism. My observation leads me to suppose that there may be one per cent of truth in that statement."

Dr. J. W. Ward, Supt. of the New Jersey State Lunatic Asylum, at Trenton, writes:

"We have eight cases, said to have resulted from Spiritualism, but whether Spiritualism was the cause or the result of insanity in these cases it is difficult to tell. Friends, in giving histories of cases, are very prone to mistake hallucinations etc. expressed after insanity is established, as the cause of the malady itself."

Dr. D. R. Burrell, resident Physician of the Brigham Hall Asylum, at Canandaigua, N. Y., says:

"Statistics in regard to religious excitement and Spiritualism, as causes of insanity, are of little account at present. Friends often speak of these as causes when they are merely results, as you learn upon obtaining, after weeks or months, a fuller history of the cases. Many of the so-called 'religious' cases I have met did not think of religion, or become religious, until after they were touched with insanity. Cannot the same be said of Spiritualism, as a cause?"

Dr. H. R. Stiles, Supt. of the State Homœopathic Asylum for the Insane, at Middleton, N. Y., writes:

"All of us have a touch of supernaturalism in our make up. Is it surprising, then, that when bodily and mental disease conjoined have slackened the rein which common sense (the will of our daily lives) holds upon this lingering relic of supernaturalism, the confused mind, not comprehending its changed relations with the outer world, seeing and hearing many things which seem strange and (in its then state) fearful and foreboding, naturally revives what it has heard of spiritual influences, and the patient raves and attributes his troubles to Spiritualism. But these delusions generally appear after the insanity is recognized, so I am inclined to acquit

Religion and Spiritualism of this blame to a large extent. At least my own personal experience does not induce me to charge it upon them."

Dr. B. D. Eastman, Supt. of the State Lunatic Hospital at Worcester, Mass., in his Report for 1873, says of the causes of insanity assigned by the friends of patients, as stated in the tables in the published Reports, that,

"Tables of this character are very unsatisfactory. The friends of patients, from whom the statement of causes usually comes, sometimes purposely practice deception, and often display great ignorance by assigning as a cause some comparatively trivial circumstance attendant upon the beginning of insanity, or some symptom of the already fixed malady."

It can readily be understood how appropriately these remarks must apply to persons who exhibit insane symptoms, and who previously have been more or less interested in Spiritualism. Its unpopularity, together with the impression, so prevalent, that Spiritualists must necessarily be, to some extent, unbalanced in mind, render it more easy and natural to attribute the mental aberration to this cause than to any other, and thus, doubtless, a certain proportion of the small number of the inmates of our asylums upon whose warrants of committal Spiritualism is inscribed, as the exciting cause, are in no degree indebted to their belief for the cause of their malady.

Dr. John P. Gray, Editor of the *American Journal of Insanity*, says in his Report:

"Every great religious movement indeed, from John Knox and John Wesley, to Moody and Sankey, has been accompanied with its percentage of insanity, but that only shows that there is, in every community, at any given period, a certain amount of constitutional or incidental morbidity, ready to be developed into insanity by every suitable occasion; and religious excitement only stands prominent among the number of moral influences."

These remarks also apply to Spiritualism, though not to the same extent.

Dr. I. Ray, the eminent authority in Medical jurisprudence, and who has made a special study of insanity, remarks in the *American Journal of Insanity*, for October, 1867:

"It is to be regretted that the prevalent tendency is to ignore them (the facts of Spiritualism) entirely, rather than to make them a subject of scientific investigation. It is surprising that physicians, especially, with such well-recognized affections before them as catalepsy, somnambulism, ecstasy and double consciousness, should jump to the conclusion that all the facts of Spiritualism and animal magnetism are utterly anomalous and impossible."

Contrast these wise and cautious words of one of the most experienced specialists in this country, with the unsupported assertions, and blind generalizations of Dr. Forbes Winslow, and Rev. Dr. Talmage.

TESTIMONY OF PROMINENT SPIRITUALISTS.

Deeming it of importance to the full and complete presentation of this subject, that the testimony of some of the oldest and most highly respected investigators and advocates of Spiritualism in this country, should be included, I addressed to them the following questions.

1. For how many years have you taken an active interest in Spiritualism?
2. During that period, in how many instances have you known Spiritualists to become insane?
3. In how many of these cases, so far as you have knowledge, was belief in Spiritualism the exciting cause of insanity?

Their replies, in substance, are as follows. Epes Sargent has given attention to spiritual phenomena for nearly thirty years, and says:

"You ask in how many instances I have known Spiritualists to become insane. I have known but one instance. I have read reports of such cases in the newspapers, but I have never had them so verified that I could accept them as facts to be remembered. My own belief is that Spiritualism, by bringing all the phenomena of apparitions, second sight, clairvoyance, witchcraft etc., within the sphere of the natural, will do much to allay excitement, and cure superstition on all such subjects, and thus help to prevent the insanity which finds its development in morbid and gloomy religious views, or in a dread of the unnatural in any form."

Robert Dale Owen says:

"I engaged in the study of Spiritualism, and cognate subjects, more than twenty-one years ago, and have taken an active interest in the matter ever since. During that time I

do not recollect, among all my acquaintances, a single Spiritualist who has become insane. I, myself, after a dangerous illness in the summer of 1874, was during nearly two months insane. Cause insomnia and overtaxation of the brain. My family and Dr. Everts, superintendent of the hospital in which I was, testify that the subject of Spiritualism did not occupy my thoughts, and had nothing to do with my malady. In the 'Debatable Land' (pp. 523, 524) I have given two examples, which came to my knowledge, of the cure by spiritual influence of insanity; one of the cases being of six years' standing. Since then a third case has come within my personal knowledge; that of a mother who lost a favorite child by a sudden and terrible accident, occurring almost under her eyes, and whose incipient insane symptoms were arrested, and she restored to her right mind, by communication from her child, embodying incontrovertible evidence of his identity."

Rev. Dr. Watson has taken an active interest in Spiritualism for twenty-four years, and says:

"I have never personally known a single case of a Spiritualist becoming insane, I have been in the North Western states, by invitation to lecture, as far north as Minnesota, and have made inquiry, but have never been able to find a person who has been made insane by a belief in Spiritualism. Yet those who oppose it continue to publish falsehoods in regard to this matter."

Hudson Tuttle has devoted twenty-six years to the promulgation of the truths of Spiritualism, and has no personal knowledge of any case where insanity was caused by it, but gives it as his opinion, that "religious excitement is a prolific cause, while Spiritualism leads directly away from insanity."

Mrs. Emma Hardinge Britten says:

"My connection with Spiritualism has extended over a period of eighteen years, and I have known of two instances where Spiritualists became insane."

Prof. J. R. Buchanan says:

"I have been interested in the spiritual phenomena many years; my first experiments having been performed in 1814. In the thirty-five years since I do not now recollect that any Spiritualists of my acquaintance have become insane, which is the more remarkable as the refined and spiritual temperament which sympathizes with Spiritualism is of course more sensitive than a coarser organization of mind and body."

Prof. William Denton replies:

"I have taken an active interest in Spiritualism for about twenty-five years, yet during that time, although I have heard of persons becoming insane through Spiritualism, I have never known of a single case."

Dr. J. M. Peebles writes:

"For twenty-five years I have taken an active interest in Spiritualism, studying in America, and Europe, and witnessing its various phenomena. During this time I have met with but three cases where pronounced Spiritualists have become insane, and in neither of these was the belief in Spiritualism the producing cause of their insanity. In one of these cases, certain mental disturbances of a serious character were hereditary, and in the other cases the excitement was caused, and the self-balance evidently lost, by overtaxation of the mind, nervous debility, and financial losses."

Allen Putnam for more than twenty-four years has believed in, and been a student of Spiritualism, and says:

"One or two cases—I think not more than two—within my observation, have become insane where there seemed to be no obvious impropriety in ascribing their sad condition to the action of Spiritualism. . . . Had you inquired for my belief as to the number of nervous, irritable, desponding, obsessed persons, who have been saved by Spiritualism from falling into insanity, I could have said more than two dozen."

Andrew Jackson Davis has been actively interested in Spiritualism for thirty years, and writes:

"I can not truthfully say that I have knowledge of a single case, of what in my opinion was insanity, where Spiritualism was the real cause."

Henry J. Newton says:

"I have been interested in Spiritualism twenty four years, about ten years of which time I have been officially connected with organizations for its promulgation. . . . I have never known a Spiritualist to become insane. I am in possession of facts, through the testimony of others, where the insane have been cured of their insanity by Spiritualism, through mediums, or spirits acting through mediums."

W. H. Harrison, one of the oldest, most able, and active Spiritualist in England, says in the London Spiritualist:

"With all our long acquaintance with the movement we do not know of a single Spiritualist in Great Britain now incarcerated for insanity."

CONCLUSION.

When a Catholic or Orthodox protestant becomes insane, his insanity—unless of a decidedly religious cast—is never attributed to the influence of his religious belief, but if a Spiritualist happens, from one of the many exciting causes, to become insane, his insanity is at once, by most persons, ascribed to his belief in Spiritualism.

"Spiritualism," say they, "drives people to insanity—*ergo*—he being insane, and a Spiritualist, his belief is the cause of his insanity." A false deduction from false premises, as the statistics of insanity in this country prove.

The charge against Spiritualism of its tendency to unsettle the mind is nothing new. The same accusation has in all ages of the world been hurled against every reform movement, and against every reformer, and even Jesus himself did not escape this charge, for it was said of him, "He hath a devil and is mad."

If Spiritualism were the successful recruiting agency for our insane asylums that persons of active imagination, like Dr. Forbes Winslow, and Rev. Talmage declare it to be, the physicians and managers of our institutions for the insane would be culpable, in the highest degree, for their failure to raise a warning voice against such an efficient cause of insanity, but while many other exciting causes of insanity are pointed out, and commented on, in their published reports, by the medical superintendents of the various asylums, so few are the cases originating in this cause that in no single report or letter, received by me, does it appear to have been considered necessary to admonish the public against Spiritualism as one of these exciting causes. The number of cases are given without a word of comment.

In the comparatively few instances in which Spiritualists have, from some of the many exciting causes which produce insanity in others, become insane, I believe it would be difficult to find a single case in which the insanity has been characterized in any considerable degree, by the misery and despair of mind which so frequently are attendant upon those whose insanity is caused by religious excitement. While the terrifying and dismal hallucinations of various patients, insane from the latter, are minutely described, there is not in any of the published reports a single allusion to any similar hallucination on the part of a patient in whose case Spiritualism is assigned as the cause.

An intelligent belief in Spiritualism favors those conditions of mind and body upon which sanity depends. Being both a religion and a philosophy, it is based upon demonstration, which banishes all the terrors of false theology, by proving the falsity of endless or vindictive punishment, while at the same time it proves to the satisfaction of every earnest seeker that there is a happier and better world, in which divine wisdom and love have made ample provision for the needs of every soul; where even the vilest outcast of earth shall, under the all-protecting care and guidance of the Father's infinite love, be ultimately exalted to companionship with the purified and blest. Strange indeed would it be if the belief in such a religion tended to insanity, and it should be a source of satisfaction and justifiable pride to every Spiritualist, to know that official statistics prove the calumny to be unfounded, and unjust.

TO LECTURERS.

LECTURERS and speakers on Spiritualism and Spiritual mediums should read carefully our Important Proposition' on page 215. They have abundant opportunities for obtaining subscribers to journals devoted to the cause. Ministers in the various denominations are given commissions for their influence in extending the circulation of journals devoted to their interests, and they do not hesitate to speak from the pulpit for the purpose of advocating the necessity of supporting these papers. Should not lecturers on Spiritualism do the same, especially when we have only four or five Spiritual journals in the whole United States? We do not ask this service of them *gratis* but propose to give them a premium on what new subscribers they obtain in this manner. We are convinced that Spiritualists will give us their endorsement in this respect. Who will be the first to labor? Any lecturer or medium who desires a paper for his or her own use can have it on special terms, by addressing the Publishers.

SPIRITUALISM IN THE UNITED STATES.

Boston.—Readings and Discussions on Spiritual Science.

The announcement that Col. H. S. Olcott, the well-known Occultist would be present last Sunday night to speak on the subject under discussion, created an unusual interest among the *habitués* of these highly popular and instructive gatherings. Mrs. Hardinge Britten gave an extended reading from "Art Magic," on the subject of "Elementary spirits," subject adjourned from the previous meeting. After a few pertinent remarks given in her usual strain of psychological impress she invited Col. Olcott to take the stand. This gentleman, in a short but very interesting address, gave a close summary of the philosophy of Occultism, ending with the following startling propositions. He warned his hearers of the unreliability of spirit communications; reminded them that the philosophy, poetry, etc. claimed to be given under the influence of earth's "great exalted minds," was one half of it sheer nonsense, unworthy even of the most common place originators. Like the author of "Art Magic" he noticed the decidedly low tone of morals and manners that distinguished many of the professed media for human spirits, of the "highest" grades, and concluded by resolutely offering his belief that a large proportion of the communications attributed to the "dear departed" ones of earth were originated by the elementaries, also he added with considerable warmth and *impressment*, that he clearly foresaw that the age would soon have to accept of Occultism as the only true solution of the problems that beset the progress of Spiritualism, or the phenomena and evidence of that belief would totally die out.

Mr. H. S. Williams, in a very clear, concise and well reasoned speech, took a decided tone of opposition to a belief in the doctrine of the Occultists, and pressed for evidence of their claims. Mr. John Wetherbee spoke as usual to the general acceptance of all present, modifying each one's opinions with an allowance of truth and possibility for all. He concluded by stating that he had requested his next neighbor to pull his coat-tail when his time for speaking was up, and that as his said coat-tail was just then pulled, he was under the stern necessity of sitting down. Many persons present expressed a wish that Mr. Wetherbee's coat-tails had been pulled a little later, and that many other speakers were at times pulled a little sooner.

Judge Ladd was the last speaker, and in his calm, logical and impressive way adduced many arguments for his disbelief in the theory of Elementaries, at the same time that he concurred with other speakers in recognizing the deep importance of the subject; the value of those discussions, and the obligation which all earnest thinkers will render both to Mrs. Hardinge Britten and the author of "Art Magic" for starting these profound and interesting subjects for discussion. At the close of Judge Ladd's highly interesting speech Mrs. Britten summed up, promising to give a strange chapter on the Elementaries, derived in part from her own experience, next Sunday evening.

Mrs. Clapp concluded the exercises of the evening by singing Longfellow's "Voices of the Night," set to music by Emma Hardinge Britten, with such exquisite pathos and delightful intonation that the audience separated fairly enchanted with the intellectual feast they had enjoyed. The ten minute speeches and order of exercises which had been interrupted to make way for Col. Olcott of New York, the visitor of the evening, will be resumed next Sunday, allowing all who wish to participate in the exercises a chance to do so.

New York.—Tests. . . . Bishop again silenced by Foster.

At the Conference of the New York Spiritualists, last Sunday, Dr. White in the chair:

The opening speech, by a gentleman whose name we did not learn, was more complex than the celebrated Schleswig-Holstein question, and we shall be pardoned if we fail to report it. He stated its point to be the subject of tests; Mr. Madcox, said he, is not interested in tests. They are no more proof of immortality than any thing else; not anxious to live hereafter; science will yet determine of to-morrow Inside of 25 years it will settle this question of immortality.

Dr. Hallock said that this criticism to which mediums and their tests are being subjected by science and wealth-and religion people, is not just. But the course pursued is not new. We can tell from history just what the result will be. People must educate themselves to be able to discriminate the real from the false by their own perceptions, or endure the consequences of their ignorance. It is the old, old story. There was Gideon, out behind his barn, as we may say, and a bright spirit came to him with directions how to get rid of some bad neighbors who had ravaged his and his people's crops, and driven off their cattle. He was a plain country man, and it seemed absurd that he could drive off this strong force. He asked for tests, just as we do. The fleece first to be dry and the ground wet, and then reversing it. He accepted the tests, recognized the superior power, and the results justified his perceptions. The hordes of their enemies were

"psychologized," as we would call it, and fled from a mere sound. We are but a small band yet, with the same class of angel attendants, yet our moral force is penetrating the powers of the earth. They who do not recognize this and oppose it will go down. It was Pharaoh's inability to distinguish the real spirit power from the sham of his magicians, that cost him his own life and that of his army. It was the carpenter's son, not even from the city, but from the country regions, who, carrying these gifts with him, and not understood by his people, had prophesied a city left desolate; and from their want of perception, we have, to this day, the extraordinary spectacle of a nation without a territory. So much for the inability to distinguish and understand the laws of Spiritualism in the past. The laws have not changed. We have the same Spiritualism here to-day. They who will not use their ears and their eyes must go down as they of old.

Mr. Charles Foster said he was present again to produce before this people, here, another manifestation of the power which acts through him, if Mr. Bishop, whom he noticed was present, would dare undertake to do the same thing, and then explain how it was done. He wanted acts, not talk. He was willing that fifty names should be written on ballots, half of living and half of deceased persons. The power which acts through him would select every deceased person's name from the whole without a single error. Mr. Bishop could not tell how this was done, neither could Mr. Heller, nor Mr. Hartz, nor any other trickster, unless they said "Spiritualism." Not one of them can do it.

Some little disturbance here arose by reason of a person who, disclaiming being a Spiritualist, attempted to silence Mr. Foster.

[It is noticeable that all disturbances which have ever occurred at these meetings have originated with non-Spiritualists, who seem ignorant of the courtesy which permits their speaking.]

The charlatan did not peep. The gauntlet was too heavy for him to list. Will his coadjutors, Oliver W. Holmes, Drs. Bellows, Deems etc. come to his rescue? The challenge is open to them all. They can bring all prestidigitateurs they can find to aid them. Foster's challenge covers the whole company.

Mrs. Kern from California now took the platform and gave the names and descriptions of such spirits as she said she saw. In all cases where these were recognized she questioned the parties as to their acquaintance with herself. This proceeding was quite satisfactory. Nearly all were entire strangers.

Mrs. Maud Lord followed in a similar exhibition of her powers. Mrs. Lord's stay in New York has won her many friends. Nearly all the most critical Spiritualists have been satisfied of her genuineness as a medium.

FLUIDS.

French writers have much to say about "fluids" in respect to their action upon matter and spirit. M. Toulner not long ago recommended that this subject should be left entirely to the physician, the chemist and physiologist; but the Reviewer thinks that the *philosophie* and the *morale*, in which he limits the field of the investigation of Spiritualists, embrace the universality of the studies and comprise, above all, that of the fluids in virtue of the role assigned them in our actual organizations and in connection with our individual existence beyond the tomb. Don de Vigneau has an article on the same subject in the latest Mexican Spiritual Journal (*Illustracion*) that has been received.

A PSYCHOLOGICAL PERFORMANCE.

"Little Louie" is the sobriquet of a nine year old child exhibiting at the Aquarium in London, who, according to several daily papers—Telegraph and News among others—has a knowledge of French, German, Greek, Hebrew, Hindostan; the correct name of every coin produced; of birds, fish, metals, materials, minerals, jewels; can act, sing, dance and play instruments. One evening she gave the time of three watches, all different. Her astonishing acuteness is noticed and also familiarity with technical terms and geographical details. It is suggested that a confederate above the stage, with a telescope magnifying about 20 diameters, sees what is in the Professor's hand and then describes it to the child through a speaking tube which passes up through the sofa-leg. This is a little more simple and comprehensive than the New York theory of a code of signals, in explanation of a similar exhibition in that city.

DR. OMSBEE, the healer, now in South Bend, Ind., will be in Elkhart, same state, from 25 inst. to March 1; Fort Wayne from March 2 to March 10.

HOW TO FORM A "CIRCLE."

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

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

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

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

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

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

SPIRITUALISM.

Written for the Somerville Citizen by an Investigator

PAPER NO. 10.

That no evidence can be given of a character to satisfy the sceptical that what is claimed as spirit communion is so in reality, is often claimed, and may be in part admitted; but if not spirit, then it would be well to know what it really is. Mind reading has been proved to be a possible accomplishment in a few instances, but mind reading will not account for one-tenth part of the real phenomena called Spiritualism. Mesmerism or psychology is credited with some of the wonderful doings, but mesmerism could not be practised so as to

affect a large number of people at one time, and induce them to believe that they saw faces and hands, heard music, and saw the medium lifted up bodily over their heads, without contact with any visible person or thing. It would be well-nigh impossible to mesmerize a company of people so that they would see, feel and hear a table or piano rise from the floor, sway back and forth, and settle down again in its original place—and confirmed sceptics have testified to seeing that done.

A young lady friend of mine will hold a guitar by the neck with one hand, and let the body of it under the table, and the strings will be swept and tunes picked out on it while she thus holds it; her hand in plain sight and not moving. A gentleman friend was one of four who mounted on a piano and without other contact save the medium's hand resting on it, it arose and balanced in the air more than eighteen inches above the floor. Tables have been seen to tip so that the surface described an angle of about 45 degrees, yet lead-pencils and paper and even goblets of water on the tables have not been disturbed.

All the expositors of Spiritualism who have themselves usually exhibited as mediums at some time, while professing to show how these things are done, and claiming the power to reproduce by sleight-of-hand any of the manifestations, shun those parts of the programme and neither attempt to explain or show how they could be accomplished under ordinary test conditions.

W. Irving Bishop, who exhibited in Boston recently, and who loudly declares his ability to reproduce any phenomena under the same conditions as any medium, was challenged in a public meeting in New York, about two weeks ago, to reproduce a test given before the audience by Charles H. Foster. He backed out on the flimsy pretext that he did not want to do it on Sunday, but offered to make a bet of \$100 that he could do it at his rooms. We admire the young man's conscientiousness which allowed him to attend a spiritualist meeting on Sunday and to offer to make a bet, but would not permit him to confound the Spiritualists and win them from the error of their ways, by showing that the "test" was not due to spirit power, but simply a trick by which they were deceived. A discriminating conscience, truly.

Again, we have seen a good deal of psychology, but doubt if subjects can be psychologized to such an extent as to enable them to write in a language foreign to them, and that without their knowing or the audience seeing any other evidence of a psychological condition than that given in the writing.

It must be a wonderfully strong psychological power which would enable a child who had never learned music to sit down at a piano and play correctly some of the finest passages from the great masters of song, and yet there are dozens of living witnesses who will testify to it.

On what theory, then, can we account for these wonderful powers? It cannot be, as some say, a latent force inherent in and natural to man, for every one

knows that a knowledge of foreign languages, of music and of painting are acquired only by long and hard study.

Mrs. Lutie Blair, a one-armed lady medium, will while securely blindfolded, paint beautiful pictures, and no matter how the color cups are changed or mixed up, will pick out unerringly and unhesitatingly the exact shade and color she wants. This will be said to be clairvoyance; but what is clairvoyance? To see without eyes? What sees? Is it not the inner consciousness, the spirit or soul? If, then, the soul can act and operate independent of the organs of sense, go outside of the body to see or hear, to what extent can it see and hear? Can it cognize other souls or spirits which may be also disembodied either temporarily or permanently? If so, can it communicate with them?

These are questions which follow each other in regular sequence, and are questions which the sceptic should be prepared to answer before he enters a denial of the existence or possibility of spirit communion.

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