

SPIRITUAL SCIENTIST

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"TRY to Understand Yourself and Things in General."

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Written for the Spiritual Scientist.
EVOLUTION COMPASSED.

BY GEORGE STEARNS.

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

Section IV. Inductive.

Radiation may be regarded as the second stage of Evolution, that is of the process of Existence. Its phosgene agency divaricates; that is to say, its product, light, is utilized in two ways, which are manifestly mundane and ultra-mundane. Without stopping to specify the diverse mundane uses of light, to analyze its organic agency in vegetation, or more than allude to its subservience of sentient nature as the element of sight and creator of chromatic beauty, I hasten to present the lurking truth that all these ineffable avails of radiation are insignificant in comparison with its ultra-mundane issues. This is no hyperbole, though common sense be slow to concede its literal verity. Its paradoxical seeming is dispelled at once, in a deeply-logical mind, on recurring to the comprehended fact that according to the mathematical estimate of Dr. Mayer, less than a two-thousand-millionth part of the sun's radiance is appropriated by our planet and turned to its multifarious account of terrestrial means and sentient ends of existence. "Now," says the eminent physicist, John Fiske, expatiating on this scientific matter of fact,

"This two-billionth part of the solar radiance poured out from moment to moment suffices to blow every wind, to raise every cloud, to drive every engine, to build up the tissue of every plant, to sustain the activity of every animal, including man, upon the surface of our vast and stately globe. Considering the wondrous richness and variety of the terrestrial life wrought out by the few sunbeams which we catch in our career through space, we may well pause overwhelmed and stupefied at the thought of the incalculable possibilities of existence which are thrown away with the potent actinism that darts unceasingly into the unfathomed abysses of immensity. Where it goes to or what becomes of it, no one of us can surmise."

Can't surmise? Let us see. I surmise, in the first place, that it goes somewhere—that it still exist, and "persists." So does my surmise, gaining *vim* as I recall its sanction by Prof. Youmans, thus:—

"Every manifestation of force must have come from a pre-existing equivalent force, and must give rise to a subsequent and equal amount of some other [form of] force. When, therefore, a force or effect appears, we are not at liberty to assume that it was self-originated, or came from nothing; when it disappears we are forbidden to conclude that it is annihilated: we must search and find whence it came and whither it has gone; that is, what produced it, and what effect it has itself produced."

"Every manifestation of force"—and what is force? "The producer of motion," replies Prof. Grove. "Something expended in producing motion," adds Dr. Mayer. Light is a mode of motion and so a manifestation of force imparted by solar action to the medium of radiation in the form of infinitesimal vibrations, which proceed to some goal whereat they deposit their tiny loads of force. And now I surmise, further-

more, that radiation halts not in its outward journey till it reaches the periphery of its medium (whether finite or infinite, but very confidently surmised to be finite), which contacts with the peri-cosmic medium. May it not be that there and there the contents of radiation, in passing from the cosmoplastic medium to the peri-cosmic, are transformed into molecules of spirit, say, in this wise; that radiant vibrations, being essentially metamorphosed atoms of solar substance, in their transit form the mundane sphere of eccentric force, to the ultra-mundane sphere of concentric force, in overcoming (or conflicting with) the resistance of the latter are instantly endued with vortical motion, whereby they become permanently ring-shaped, being dynamically equivalent to molecules of matter, which are globular and motionless; both substances being of one and the same protostance, that is force; matter representing the substratum of transient, and spirit that of abiding existence?

This conception is at least harmonious with the latest testimony and farthest reach of physical science regarding the virtual cause of radiation, or the central source of light. Radiation involves a translation of solar substance, every undulatory measure thereof being a minute volume of force equivalent to a molecule of matter. It therefore continually diminishes the sun's mass, which still retains its magnitude as a constant quantity. In noting this concomitant of radiation, Dr. Mayer formulates it as "a centrifugal action equivalent to a centripetal motion." But the virtual cause of radiation, as he maintains, is no other than the perturbation of its nucleus, as partly exemplified in a burning candle, by the accession, percussion and chemical solution, of extraneous matter. The sun does not shine of itself, and without a supporting agency its fiery radiance would die out on the same principle that occasions the flame of a lamp to expire—for want of oil. The *quasi* oil of sunlight is nebulous matter, which, approaching from remote region in a zone coincident with the Zodiac, but wider by some 40 degrees (glimpses of it being often obtained in the name and aspect of Zodiacal light),—some of it aggregating into meteors and planetoids,—falls perpetually into the surging bosom of the sun, wherein its atoms explode, transmitting their burdens of force to equivalent wavelets of radiation. The origin of nebulous matter is imputable, as heretofore represented, to the protoplastic agent, whose extant operation is duly implied by this perpetual income of its product. The manner of our sun's treatment of this obviously nascent substance exemplifies its swift reception and hasty dismissal by all the fixed stars, or other suns, whose life-bearing planets, like those of our solar system, appropriate so small a modicum of sunshine as to provoke the inference that Nature has other business than devotion to the play of physical phenomena, that her supreme purposes are realized in a sphere transcending the sublimary, and that the terrestrial function of radiation is supplemented by an agency of the peri-cosmic medium to the fulfillment of its superlative issues. It is only in this way that the apparently wasted powers of physical nature

are to be accounted for. The doctrine of force pushes to this conclusion. The persistence of force is the main pillar of physical science; yet the whole manifestation of force in overt nature disappears from her physical domain. It does not perish; yet it cannot persist, to any purpose or effect, without motion, which itself cannot obtain without substance. The force which disappears from this world must therefore appear in another no less substantial than this, and to endure forever as the final *terra firma* of existence.

The durability of the physical world has been made a subject of profound discussion among scientists, the foremost of whom can hardly be said to have come to a conventional conclusion as to whether or not it is destined in time to perish. Prof. Grove puts it in a class of questions concerning which "a variety of theories may be framed equally incapable of proof or of disproof." Prof. Helmholtz is not alone in conceiving:—

"A universal law of nature which radiates light into the distant nights of the beginning and of the end of the history of the universe. To our own race it permits a long but not an endless existence; it threatens it with a day of judgment, the dawn of which is still happily obscured."

It is proper, however, to connect this statement with his casual acknowledgment that it rests wholly on "a very probable view" of certain phenomena pertaining to the planetary system. His view is acceptable only from a special standpoint of intelligence, and deserves a separate consideration. The whole subject has been ably discussed by Dr. Mayer, whose recourse of argument is intricate as well as elaborate. The gist of it is the tidal wave, its tendency to impede the earth's axial rotation, and by consequence to reduce the *viva viva* of its orbital motion. If this tendency be perpetual and unopposed, gravitation must in time conduct the earth to the sun. That there are no inceptive indications of this event is due to an incidental-counteracting agency—the contraction of the earth's volume by loss of interior heat, principally through the action of volcanoes and the flow of thermal springs whereby the velocity of its axial rotation is accelerated to a degree exactly balancing the retarding effect of the tidal wave. Notwithstanding the accredited word of Laplace, who based his calculation upon data partly furnished by the celebrated Grecian astronomer Hipparchus, that the length of our terrestrial day has remained constant for the last 2500 years, not having altered in this long period the five-hundredth part of a second, Dr. Mayer demonstrates by a practical estimate of the quantity of subterraneous heat discharged by means of volcanic action and the flow of thermal springs, that it *ought* to have been shortened, in effect of the earth's accelerated rotation, to the extent of one-sixteenth of a second during the aforesaid period; and without disputing the word of Laplace that it has not been, he imputes the apparent absence of this effect to the counteracting effect of the tidal wave. Accordingly, so long as both these opposing agencies remain extant, our planet is safe: but if not co-eval—if one should survive the other, it will drive or drag the earth to destruction. Dr. Mayer does not say what *will* happen, nor what he thinks will happen, but leaves his readers to draw the uncertain inference. He neglects, however, to consider the possibility that both sides of this temporary balance may, in the distant future, be simultaneously canceled.

Inasmuch as the existence of volcanoes and thermal springs demonstrates the earth's contracting state, they evince also the flexibility of its enveloping crust. But the time will surely come when this will have grown so thick and unyielding as to prevent its further contraction; and then volcanoes and thermal springs will be no more. That will be the epoch of the earth's maximal rotation. If then and thereafter the tidal wave persist, it must in time suppress the centrifugal motion of the earth, leaving it to the unbridled sway of gravitation. But will it persist? This depends on the validity of the speculative theory of tides, which Dr. Mayer appears to have adopted without submitting it to the scrutiny of a rational analysis. This theory involves two or three palpable absurdities. It affirms (1) that water is attracted by the moon with a degree of force vastly greater than that wherewith the solid parts of the earth are attracted, whose specific gravity is 5.44 greater than water; thus affronting the well-known law of gravitation, namely, that, at a given distance from each other, bodies gravitate correlatively with a force proportionate to

their respective aggregates of matter. It affirms also (2) that, in effect of lunar attraction the waters of the ocean mount, not *towards* the moon, but at an angle of some 45 degrees, which is an otherwise unheard-of trick of Nature, and (3) for this trick, or *lusus nature*, it apologizes by affirming that water does not yield to the lunar force of gravity till some hours after being subjected to it; whereas it is scientifically affirmed that every portion of the earth's mass, both solid and fluid, gravitates constantly towards the moon, with a force varying only as the intervening distance varies. No wonder that Laplace, unable to discover the virtual cause and actual rationale of the tidal wave, with no better reason for accepting the theory in vogue than the want of a better, pronounced the subject of it "one of the most difficult problems in the whole range of celestial mechanics." It is evident that no induction from the application of such a theory is worthy to be received as an element of science.

But there is a theory of tides which challenges criticism, and to which scientists would do well to devote a moment's attention. It affirms that the earth's crust is flexible (how otherwise could it contract?) enough to be elongated toward the centre of gravity between our planet and its satellite; this prolation of its form occasioning a lateral depression thereof, while the area under the moon is elevated, from which the water recedes in all directions, and flows into the depressed beds of the ocean, on the same principle as that upon which land-streams of water run into the sea. A full explication of this theory is to be found in an appendix to the first volume of "*Arcana of Nature*," by Hudson Tuttle; Datur Kelley being the author of the appendix, as well as the originator of this theory of the tides. Its publication being thus thrown into the shade of a more extensive and famous work, may have hindered its conspicuity and lessened its chances for acquiring a deserved reputation among scientists. This lay theory of the tidal wave has nothing external to itself to commend its adoption or promote its currency. But I am confident of its truth, and doubt not that the obscure name of its author will be recalled in future ages as the solver of a problem which staggered Science even in the nineteenth century. If true, then the obtrusive inference from Dr. Mayer's treatment of the tidal wave equals zero, as will be shown in the following and last section of this chapter.

(SECTION V. [CONCLUSIVE] NEXT WEEK.)

IMMORTALITY.

ANON.

The insect bursting from its tomb-like bed—
The grain that in a thousand grains revives—
The trees that seem in wintry torpor dead,
Yet each new year renewing their green lives;
All teach, without the added aid of faith,
That life still triumphs o'er apparent death!

But dies the insect when the summer dies;
The grain hath perished, though the plant remain;
In death, at last, the oak of ages lies;
Here Reason halts, nor further can attain,
For Reason argues but from what she sees,
Nor traces to their goal these mysteries.

But Faith the dark hiatus can supply—
Teaching, eternal progress still shall reign;
Telling (as these things aid her to espy)
In higher worlds that higher laws obtain,
Printing, with radiant finger raised on high
From lips that still revives, to life that cannot die!

These lines resembling the language of inspiration were written many many years ago, long before the advent of Spiritualism.

CHICAGO "MIRACLES" (?)

The Chicago miracle of the woman whose paralyzed mouth was released while she was praying, is reviewed by Professor Swing, who says that its character involves nothing but physical causes. "There is no known reason," he says, "why paralysis, descending as it does from the brain, might not instantly depart when, from any cause, the brain had become intensely excited." Since his article appeared, several Chicago physicians pronounce the woman a humbug, who never had any paralysis but the hysterics and simulated the disease when she was free from it.

The woman may not have been a humbug. We do not

know. Perhaps the "physicians do," or think they do—the same thing, in their estimation. But if Professor Swing will study Spiritualism faithfully, he will find in the spirit world around us a "known reason" for just such a "miracle" and others more remarkable, which are continually occurring.

TWENTY-NINTH ANNIVERSARY.

The Spiritualists of Springfield, Mass., invite all interested to join them in their celebration on the 31st of March, 1877. Addresses are expected in the afternoon from Cephas B. Lynn, Mrs. Sarah A. Byrnes, Dr. H. B. Storer and others. An entertainment with music will be given in the evening. The return tickets will be given at the Convention to come on the Conn. River, Athol and Conn. R. R.'s.; and one third reduced fare will be allowed parties buying Convention tickets on the stations of the Boston and Albany R.R. As far as possible, arrangements will be made to entertain friends from abroad. All are invited to come.

THE CHILDREN'S PROGRESSIVE LYCEUM will celebrate the 29th anniversary of modern Spiritualism which occurs March 31, by a series of exercises at Paine Memorial Hall, March 30, 31, and April 1.

A HERO IN THE DARK.

An incident connected with the West Pittston disaster deserves mention and remembrance. A boy of twelve years named Martin Craghan, stood with a young companion on the carriage, waiting to be hoisted up from the mine out of impending danger, when it flashed upon his mind that a number of workmen had not been warned of the terrible peril they were in. With a noble impulse of self-forgetful kindness he resolved to rescue them, if possible, and asked the other boy to go with him. This boy refused, and was safely drawn up—the last who was brought up unscathed.

Martin rushed through the chambers and galleries of the mine alone, to carry the startling news to the imperiled miners. We may guess how he hurried on his errand of mercy, and in what frightened tones he told his story. Then he hurried back to the shaft again, hoping to escape with his life. He waited for the carriage to descend; but the wire rope had melted and the fire was now burning so fiercely above him that all hope of escape in that direction (the only outlet) was cut off. He then fled back to the miners again; but experience had taught them the utter hopelessness of escape by the ordinary way, and they had built a barricade in Martin's absence which afforded them a temporary protection from the noxious gases, and smoke that were slowly filling the mine. The barrier was solidly built, for upon the defence it afforded them against the smoke and gas, depended the only chance that they had to live until the burning shaft was extinguished.

Martin stood at the barrier and begged piteously to be admitted. The few survivors who heard him say the little fellow cried. But to have made a passage way for him would have been death to all. So they were obliged to refuse him. After a little he went quietly away to the stable. He was a good boy and did his duty well. He had been promoted to the position of a mule driver only a day before; and now he went to his mule, and there wrote with chalk upon a piece of board the names of those who were dear to him, and then lay down beside his mule to die. His body was found close to that of the poor animal, which, in its death agony, had rolled upon him and wounded his breast with a portion of the harness. So died this little hero in the dark.

It is written, "There is nothing covered that shall not be revealed;" and the story of this brave, tender-hearted boy, in striving to save others from death, alone, in the solitude and darkness of his underground prison, finishing his earthly course with the heroism of a martyr, should be told at every fireside in America. The secret of the hard, laborious lives such children lead in the dark places of the earth shall be revealed, and the iniquity that risks such lives for the sake of "keeping down expenses," shall be exposed and execrated. This boy and the men who perished with him have been sacrificed in the dark to a cruel extortion. The light which flamed at Avondale shed a glare upon these death holes that should have compelled a reformation. But a further sacrifice was needed and has been made; and it is every man's business to see that the costly sacrifice is not in vain.

EDUCATION.

Prof. Huxley, in his address delivered at the inauguration of the John Hopkins University in Baltimore, says: "Science is, I believe, nothing but *trained and organized common sense*, differing from the latter only as a veteran may differ from a raw recruit; and its methods differ from those of common sense only so far as the guardsman's cut and thrust differ from the manner in which a savage wields his club. The primary power is the same in each case, and perhaps the untutored savage has the more brawny arm of the two. The *real advantage* lies in the point and polish of the swordsman's weapon; in the trained eye, quick to spy out the weakness of the adversary; in the ready hand, prompt to follow it on the instant. But, after all, the sword exercise is only the hewing and poking of the club-man developed and perfected.

"So the vast results obtained by Science are won by no mystical faculties, by no mental processes other than those which are practised by every one of us, in the humblest and meanest affairs of life. A detective discovers a burglar from the marks made by his shoe, by a mental process identical with that by which Cuvier restored the extinct animals of Montmartre from fragments of their bones. Nor does that process of induction and deduction by which a lady, finding a stain of a peculiar kind upon her dress, concludes that somebody has upset the inkstand thereon, differ in any way, in kind, from that by which Leverrier discovered a new planet. The man of science simply uses, with scrupulous exactness, the methods which we all, habitually and at every moment, use carelessly.

"Those who urge the difficulty of instructing young people in Science are apt to forget another very important condition of success—important in all kinds of teaching, but most essential, I am disposed to think, when the scholars are very young. The condition is, that the teacher should himself really and practically know his subject. If he does, he will be able to speak of it in the easy language and with the completeness of conviction with which he talks of any ordinary every day matter. If he does not, he will be afraid to wander beyond the limits of the technical phraseology which he has got up; and a dead dogmatism, which oppresses or raises opposition, will take the place of the lively confidence, born of personal conviction, which cheers and encourages the eminently sympathetic mind of childhood.

"Addressing myself to you as teachers, I would say, mere book-learning in science is a sham and a delusion—what you teach, unless you wish to be impostors, you must first know; and real knowledge in science means personal acquaintance with the facts, be they few or many.

"In these times the educational tree seems to me to have its roots in the air, its leaves and flowers in the ground; and, I confess, I should very much like to turn it upside-down, so that its roots might be solidly imbedded among the facts of Nature, and draw thence a sound nutriment for the foliage and fruit of literature and of art.

If the great benefits of scientific training are sought, it is essential that such training should be real; that is to say, that the mind of the scholar should be brought into direct relation with fact, that he should not merely be told a thing, but made to see by the use of his own intellect and ability that the thing is so and no otherwise. The great peculiarity of scientific training, that in virtue of which it cannot be replaced by any other discipline whatsoever, is this bringing the mind into contact with fact, and practicing the intellect in the completest forms of induction; that is to say, in drawing conclusions from particular facts made known by immediate observation of Nature.

"The other studies which enter into ordinary education do not discipline the mind in this way. Mathematical training is almost purely deductive. The teaching of languages, at any rate as ordinarily practiced, is of the same general nature,—authority and tradition furnish the data, and the mental operations of the scholar are deductive."

The Johns Hopkins University has organized on a money basis of three millions and a half, with *Veritas vos liberabit*, the first incorporated utterance that the "Truth shall make us free," written over its portals. Baltimore is to be a great literary center.—[Ed.]

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.

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

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For the Spiritual Scientist.

"THE BLOOD OF MARTYRS IS THE SEED OF THE CHURCH."

BY A. V. D.

The principle of Spiritual tyranny is deeply seated in the human mind. In some natures it seems so ingrained that they cannot conceive of conscientious difference of opinion, and seem to regard any opposition to their own peculiar views an excuse for ridiculing and persecuting those who do not agree with them.

"Being ignorant of man's mental nature, as well as of the vast variety of so-called accidents which tend to the formation of sentiments in the human mind, they set down their belief as undoubted verity, and excuse those who do not see eye to eye with them, of moral criminality. When one is not permitted freely to exercise the right of private judgment the tendency is first to think only on those subjects which do not concern religion or politics, and then not think at all."

Had presumptuous mortals looked beyond the limits of their own thoughts how much bloodshed and misery might have been spared in the past. We read with burning indignation the accounts of the sufferings of those who dared worship according to their own convictions.

In this enlightened age we can scarcely realize the horrible scenes which took place in former ages under the iron despotism of Rome. But persecution has by no means been confined to the Roman Catholic Church. Protestants have too readily proved themselves apt pupils in the school of spiritual despotism.

Early in the third century a controversy was started among Christians as to the nature of Jesus Christ. For several centuries it raged with the most bitter and brutal animosity, and did not terminate until the lives of nearly three hundred thousand human beings had been sacrificed.

No sooner was Constantine, the Emperor of Rome, converted to Christianity than he instituted the most shameful and inhuman persecutions. At the time of his ascension to the throne, there was a violent contention among the Christians upon the subject of the Godhead. Out of this controversy sprang the doctrine of the Trinity.

One party headed by Alexander, Bishop of Alexandria, maintained that *God is always, and the Son always, the same time the Son*. The same co-exists with *God unbegottenly being unbegottenly begotten*. The other party, headed by Arian, the priest of Alexander, asserted that "There was a time when there WAS NO SON OF GOD, and that he who before was not, afterwards existed, being made, whenever he was made, just as any other man whatever."*

* I wonder if any one understood this, I am sure I do not.—A. V. D.

The bishops on each side excited the people to such a degree that they fought and acted like madmen, wounding and destroying one another.

The Arians were defeated. The Emperor issued an edict against the Arians, as well as heretics and infidels of all kinds. All books compiled by Arians were ordered to be burnt to ashes, "So that not only his damnable doctrine may thereby be rooted out, but also, that no relique thereof may remain unto posterity."

Well might Julian—one of the best Emperors that ever reigned in Rome—declare "That he found by experience, that even beasts were not so cruel to men, as the generality of Christians were to one another."

In the fifth century Nestorius declared the Virgin Mary was not the mother of God; that she was "only a woman and therefore God could not be born of her,"—he would only consent to call her the "Mother of Christ." This doctrine was considered frightfully heretical, and a council was called at Ephesus in Greece, to suppress it. Dioscorus, Bishop of Alexander, cuffed and kicked Flavius, Patriarch of Constantinople, with such fury, that he died three days after.

From the tenth to the sixteenth century the Christian world was one frightful scene of intolerance and blood.

"Earth groaned beneath religion's iron age
And priests dared babble of a God of peace,—
Murdering the while, uprooting every germ
Of truth, exterminating, spoiling all,
Making the earth a slaughter-house."

Dr. Chandler, in his "History of Persecution," exclaims, "What confusion and calamities, what ruins and desolations,

what rapines and murders have been introduced into the world, under the pretended authority of Christ, and of supporting and propagating Christianity."

We now approach the "*glorious Reformation*," glorious indeed! listen to the language of the great father—Luther—he is speaking of the Catholics: "The papists are all Asses, put them in whatever form you please, boiled, roasted, baked, fried, skinned, beat, hashed, they are always the same Asses," beautiful language truly for one professing to be a follower of Christ.

Calvin, another reformer, caused Michael Lervetus to be burned in Geneva, persecuted Castello, called him a "Blasphemer a malicious barking dog, full of beastiality and impudence, a base corrupter of the sacred writings, a mocker of God," etc. Talk about the purity of the church when such language is handed down to posterity by the founders of the "*Glorious Reformation!*"

Listen to the opinion which various Christian sects entertained of each other less than fifty years ago.

The Church of England is denounced by Dr. Priestly "as idolatrous, and consequently a deviation from the gospel of the most criminal kind;" by Rev. Mr. B—y in the Christian Observer, 1834, "as an obstacle to the progress of truth and holiness in the land, and that it destroys more souls than it saves."

Dr. Warburton calls the Papal religion an "impious farce." They in return are denounced by the Roman Catholics as "thieves and ministers of the devil." Says Rev. Mr. Carson, "I would rather be a Spurtel, the sanguinary and premeditated murderer, than Dr. Priestly, the Unitarian."

Calvanism is represented by the Armenian Christians as a system "which consists of human creatures without liberty, doctrine without sense, faith without reason, and a God without mercy."

By the Calvinist Christians, Armenianism is denounced "as delusive, dangerous and ruinous to immortal souls."

"The Methodists," says Rev. Mr. Mulock in his "Divine Truth," p. 129, 1821, "and other miserably misled fanatics, are awfully alienated from all knowledge of the true God."

And so it has been since the advent of Christ. Those professing his beautiful philosophy, split up into petty sects, spitting venom at each other with the most unchristian malignity. Is it a matter of surprise that Materialism has been increasing during the past half century, and that at the present day a huge Tabernacle is needed to call within its walls the sheep who have wandered from the folds of Orthodoxy?

But it is too late. The iron grasp of priestcraft is loosened. Mankind has heard in the distance the song of "Free Inquiry," and will never rest until they have joined in its glorious chorus.

When a friend of the famous Duke of Queensberry remarked of the attacks made by Paine on religion and the constitution, "They are so false, too;" "No," replied his Grace, "not at all; they are true, and that is their danger, and the reason I desire to put them down by law. Were they false, I should not mind them at all."

The human race is in a constant progress to a better state. Every generation is a means of educating and developing the next generation.

Let us be grateful we live in these times when truths are being gradually unfolded which will bless those who are yet unborn. The old persecuting feeling still lingers in various forms among us, but its sting has lost its power, and men are becoming every day more firmly convinced that

"Of all the tyrannies on human kind,
The worst is that which persecutes the mind."

We must live and act in view of *God, freedom and immortality*, and lend a helping hand in rooting up all remnants of the old despotic plant, "cutting away every decaying root and branch, which, pressing upon the tree of 'Religious liberty,' prevents its sending forth its branches in all directions."

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

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No. 2.

—A NEW VOLUME.

Last week commenced a new volume of the *Spiritual Scientist*, and we embraced the opportunity to introduce a few alterations in its make-up, which improve its appearance and give more space for reading inatter each week.

PERSECUTION AND PROGRESS.

All over the United States at the present time, as if it were a concerted movement, the M. D.'s are petitioning the legislatures of their respective states for an act to prevent any other than a graduate of a college from practising medicine or surgery. In some states they are already successful, and laws of this nature have been enacted; in others the struggle has just commenced and a few determined advocates of the truth are making a good fight against this class legislation. Massachusetts doctors, moving in this matter, have been opposed in the committee hearings by such men as Alfred E. Giles, Esq., of Hyde Park, who can meet their demands with unanswerable arguments, and make the thrusts that touch the vital spot. The *Banner of Light* has printed a petition and urges its circulation. In Illinois a similar petition is prepared by the *Religio Philosophical* journal to meet the movement of the doctors in that state who ask for a similar law. Vermont, Nebraska, California, New York and other states might be named where the opposition is not so bitter.

What will be the result? In some states, if not all, the M. D.'s will gain the victory. They will obtain a law forbidding persons to practice unless they have a diploma from an established college.

When, a few months ago, a wave of imposture that had been sweeping over the world came to the public view through a wholesale exposure of fraudulent mediums and impostors by Spiritualists, there were many who were inclined to believe what a few openly stated—"that the spirit world was at work and took this method to invite attention to the subject, awaken discussion, and thereby induce some to investigate who without the agitation might not have done so." Possibly it may have been so; though in common with others we question the wisdom of the policy. With consistency these advocates of spirit interference might consider this movement of the M. D.'s as having been incited by the unseen powers, and we should incline to that opinion; for we can see that it is destined to produce an important revolution. If none but graduates of a college can practice, and this seems to be the only requirement, will it not lead to the establishment of colleges in the interest of the theories advanced by the philosophy of Spiritualism? Will not those who have been benefitted through the curative agencies of spirit-treatment willingly lend their aid to the establishment of colleges for the development of these powers?

These M. D.'s are blindly hastening the fate of the old unprogressive school of medicine that became petrified in its immovable sufficiency thousands of years ago, and has remained in this condition ever since. They are digging its own deep grave, out of which will spring the tree of Life. Among Spiritualists or those who have witnessed the action of the healing force in its highest development where is there one who would fear the test of a competitive trial between poisonous drugs and the power of the spirit? even though the former be administered with the most careful judgment and the latter flow from one who has not attempted a cultivation of his forces.

The time has come for Spiritualists to act, TO ORGANIZE. Their enemies will not suffer them to be longer silent as a body, as a unit. It will not answer to act on the defensive, though even this is preferable to the apathy of the present. Active workers must now build on the foundation that has been securely laid during the past twenty-nine years. Schools, colleges, hospitals must come that the powerful forces now inactive may be utilized by giving the word of command and furnishing the conditions that will enable them to confer upon suffering, medicine-infected humanity the inestimable boon of health—pure life.

POPULAR MURRAYISM vs. UNPOPULAR SPIRITUALISM.

We find that the Rev. W. H. H. Murray, in his Friday evening talk of March 9, alluded to Revivals, and advised the mothers to keep their boys in bed rather than send them to Mr. Moody's inquiry meeting; for says he:

"It is a hot-bed of Spiritualism, and the boys who attend these meetings will, I suspect, be the worst boys in the city ten years from now, unless God intervenes to save them. They are being fed with such food that they will dislike the taste of it in ten years."

Mr. Murray speaks from experience. He was for several years pastor of the Orthodox Church on Park Street. He could easily see that "Hell-fire, Devil-and-brimstone" ideas pleased the remnants of the old fogies of a past generation, but the sons and daughters, the young men and women, preferred something more compatible with their common sense. He preached liberal sentiments and the crowds came. The church thought that his private life and public thoughts were not consistent with their tenets of belief, and he tendered his resignation. His sermons and lectures now are nothing but diluted Spiritualism. If Spiritualism were popular, perhaps Mr. Murray would openly declare himself a Spiritualist; however this may be, certain it is that many of the deacons and leaders of his Music Hall Society are Spiritualists, some of whom have mediums in their families. We assert this as a fact from our personal knowledge.

More than one-half of his congregation are Spiritualists—the old familiar faces that were once seen at meetings held in the name of Spiritualism. These people will lend their presence and their pockets to Murray-ism, but have nothing for Spiritualism. We have in mind a few leading Spiritualists who, if they were so disposed could, as a unit, easily support spiritual meetings that would be more interesting than Mr. Murray's after-dinner or tea-table aphorisms.

Oh! it pays, as far as this world's goods are concerned; to keep on the outside edge of a truth if it happens to be unpopular. One can find so many sympathizers who are hovering in a similar position—waiting for the turn of the tide which is sure to come—that quite a little society of mutual admirationists will soon be gathered, composed of those who are "in the world and of the world," and therefore hesitate. "A rose by any other name would smell as sweet," and so they give of their substance to some hybrid that can show either portion of its make-up at will. Such persons may try in vain to imagine that they are doing their duty; but the time will come when they will discover their mistakes and regret the unimproved opportunities.

Truth scorns all kinds of equivocation. The man or woman who believes in future existence and spirit communion—

who has witnessed a demonstration of the fact through the power of a sensitive—is a hypocrite if he or she denounces or slurs at Spiritualism because it may be for the time rendered unpopular by the preponderance of an egative element. An earth body will not always hide one's thoughts. Soon the spirit will stand revealed and the most prominent blemish upon it will be the selfishness that prompted it to act the hypocrite and minister to the prejudices of the flesh.

PHOTOGRAPHING A MATERIALIZED FORM.

T. P. Barkas, F. G. S., of Newcastle-on-Tyne, a hypercritical investigator during 24 years, after personal examination under crucial tests, accepts the following phenomena as genuine: Mediums, Misses Wood and Fairlamb. Seance room, the private drawing-room of a Newcastle merchant; present four ladies and seventeen gentlemen, inclusive of a photographer and his son. Time, 9.40 P. M. Conditions satisfactory. Plate prepared, spirit lamp, gas and photographer's candle were all lighted. Apparition appeared, magnesium wire ignited, and for full ten seconds the form was seen in the full blaze of a magnesium light. Second exposure, twelve seconds; third exposure, fourteen seconds. Three pictures were thus obtained. The face and form is that of an unprepossessing ordinary negress dressed in what appears to be plain muslin falling over her in long rolling folds, very profuse.

EXTRAORDINARY APPEARANCE OF "MATERIALIZED SPIRITS."

Mr. Barkas thinks that if any doubts remain in the minds of those who read his experiences in photographing a materialized form, they ought to be removed by the phenomena occurring at another seance held in a private sitting-room in Newcastle-on-Tyne. He says: "There were present the lady medium, her young daughter, another lady, and eight gentlemen, including myself. The room in which we sat is without closets or recesses of any kind; we screened one corner of room by means of a curtain suspended from an iron rod. The lady medium and her little daughter sat in front of the curtain, and at a distance of about five feet from it the nine sitters sat in a quadrant of a circle, extending from wall to wall of the room, and completely enclosing the medium and her little daughter. We all therefore sat in the open room and were quite visible to each other. The lamp was burning in the room with such brightness that I could see the medium and all the sitters easily, and could read the time by my watch. After sitting about 20 minutes, a small white, flickering substance, about the size of a man's hand, appeared above the knees of the lady medium; it increased and diminished in size and brightness, and at last continued to grow until it covered the head, shoulders and body of the medium in a fleecy white cloud. It then took a more solid and definite shape, and, descending to the floor, appeared like a young female, at least five feet high. This form was perfectly visible for about fifteen minutes. It gradually declined in height and width where it stood. The form decreased until it was about eighteen inches high, and again rose and increased in bulk, but this time it resembled a stooping old lady, wearing a Quaker bonnet, who moved freely on the floor, touched the hands of four of the sitters, taking them between her fingers and thumb, and also permitting them to feel her dress. This figure was visible for about 25 minutes, and at one time it rose to a height of about eight feet, bending over and overshadowing the medium. The form descended, assumed a normal size, and, coming forward past the medium, took a hand of one of the sitters between its finger and thumb. The form then turned to a position opposite the medium, at a distance of two feet from her, and gradually declining in size, flickered away upon the floor. This closed a very remarkable seance, and gave demonstrative evidence of mediumship and materialization to any mind not absolutely blinded by preconception, and utterly incapable of trusting the evidence of its senses."

WE are pleased to notice the confidence which the editor of the Scientist expresses in Dr. T. Ormsbee, and assure Bro. Brown that when he comes to know the Doctor as thoroughly as we do, he will be able to speak in still more complimentary terms. We personally know of his great success.—*Religio-Philosophical Journal, Chicago.*

SPIRITUALISM IN GREAT BRITAIN.

At the annual conference of Spiritualists in London a paper was read on the organizations in Great Britain. From this it appears that among the cities and towns having associations and holding weekly public meetings, are London, Liverpool, Manchester, Hyde, Leigh, Oldham, Bolton, Rochdale, Barrow-in-Furness, Halifax, Sowerby Bridge, Kelghley, Ossett, Sheffield, Bishop Auckland, Chester-le-Street, South Shields, Newcastle-on-Tyne, Chappington, Nottingham, Leicester, Northampton and Bristol. In the South and West of England, Spiritualists are fewer. Meetings are occasionally held in Brighton, Portsmouth, Southampton and other places. Spiritualism does not thrive on Scotch soil; which is rather remarkable, considering the generally accepted belief that some of these people are gifted with "second sight." Glasgow has a society of some seventy members, but this number does not include all that are in that city. Wales has several societies, but many who are Spiritualists do not avow themselves, and the cause is in a very unsatisfactory condition. The report, which is imperfect, shows about forty or more societies in Great Britain, with an aggregate membership of between two and three thousand. In many places no estimate is obtained of the number of Spiritualists in the locality; those reporting give an aggregate of some eight thousand. Several places report meetings attended by audiences of two or three thousand each, or a total of about twenty thousand people. One society has been broken up by a mob.

SPIRITUALISM AND INSANITY.

The edition of the Spiritual Scientist containing "Spiritualism and Insanity," by Eugene Crowell, has been exhausted, and the orders now on hand will be filled with the pamphlet form of the article, with additions and corrections. Price 3 cents. Send in orders for copies of this valuable document. An excellent tract for distribution in bigoted communities. Circulate it widely.

EDITORIAL PARAGRAPHS.

THE MEETINGS conducted by Robert Cooper have been discontinued for want of pecuniary support.—SPIRITUALISTS everywhere are separating into two great sections—into the critical and emotional orders of mind.—SPIRITUALISM is evidently catholic in the original interpretation of the term; it comes to everybody, to each and all—every nation and every race, every religion, sect and denomination.

CHARLES FOSTER is coming to Boston in a few weeks. He is now in New York. His infant son is undoubtedly a medium.—MAUD LORD came to Boston Saturday morning and returned the same evening. It was supposed that she would remain here a few days.—THE MEDIUM through whose power William Crookes, F. R. S., obtained the most satisfactory manifestations, will soon visit the United States.

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

England.

THE CHAIRMAN of the National Conference said that the only newspaper men he had met with who had abused Spiritualism were those who were so unacquainted with physics as to be unfit to take their seats in his junior class on that subject; as a rule, they had given no attention at all to the phenomena they had attempted to discredit.

WHEN, AT a recent meeting where the trance lecturer asked for a subject, one of the audience suggested that the address from the spirits should be, "The Horse which is to win the next Derby;" the lecturer was moved to remark that in his opinion the spiritual soil in that man's locality needed ploughing up.

THE BRITISH National Association of Spiritualists has a number of clergymen among its members. It is frequently asserted, and the assertion is not challenged, that the ministers of the established Church either let Spiritualism alone most severely, or are favorable to it.

DR. MONCK commenced to serve his three months at Wakefield, Eng., Feb. 13.

Mexico.

THOUGH the visit of Don Carlos to Mexico is no news, we are not aware that it has been stated that on his arrival there, a grand breakfast was served to him in the forest of Chapul-

tapes, where about two hundred plates were laid. Don Carlos was seated between the ladies Lizardi de Valle and Cortezar de Cervantes. It is said that the Don is quite well satisfied with the Mexicans.

TO MEXICO is paid a high compliment by a leading South American journal. "To-day," it says, "we see the Republic of Mexico the most advanced in literature of all the Republics of the Continent, except the United States. The first periodical which saw the light in all America, was *La Jaceta*, published in Mexico in 1670. Thus it was in advance of the United States, as it was also in the printing of books; the first, in the New World being printed in the City of Mexico, in 1536."

FROM THE brilliant pages of the *Ilustracion* also we receive all the praise we could modestly claim — two notices of us in its last issue.

A LETTER from Tampico not only gives the gratifying information of the existence of a spiritual "circulo" there, but that they have a medium with wonderful powers of clairvoyance, and equally wonderful abilities in the way of healing a great many, if not all kind of diseases. This medium is a poor widow woman with a large family of children, and lends herself with unlimited abnegation and solicitude to her afflicted fellow-creatures. More than sixty now receive her daily ministrations, and her sound practical advice, given in an abnormal condition. One day one hundred and seventeen persons from within and without the city received her prescriptions, her fame having extended to a great distance. The name of the Tampico society is *Amor del Proximo*, Love of the Neighbor, and is a pioneer in a wilderness of dread doubt and erroneous teachings.

Central America.

THE GUATEMALO papers announce that a new movement is being made to promote the better instructions of the Indians. Having that in view, we imagine, it is proposed to have a grand archæological exhibition.

D. FRANCISCO Gamero has given to the government his observations on the *accituno*, the various uses to which it can be applied, making it a fountain of wealth; stating among other things, that it produces oil from which a valuable soap can be made.

FROM SALVADOR comes the statement, encouraging to the commercial world, that a new railroad has been opened from San Salvador to Santa Tecla and Seiba. What is perhaps of greater moment, Dr. D. Gonzales, former minister of Public Instruction of Salvador, is publishing a valuable work in the interest of the schools, lyceums and colleges, comprising cosmography, physical geography and *politica*, relating more especially to Central America.

South America.

WE SHOULD be able for a long time to enrich our columns with extracts from *El Eco de America*, of Buenos Ayres, so rich is it in good things. A brief scrap, however, here and there, from its ample pages, must suffice: "The last notices we have from the Republic of Paraguay inform us of a change of ministry; that at the head of our foreign relations we have, in place of Dr. Marchian, the able and distinguished editor of *La Reforma*, of Asurcion, Dr. Acebal. He is a graduate of the college of Buenos Ayres, and noted for his patriotism and many other excellent qualities. We also hear it stated that Dr. D. An-tonis Espinosa, secretary of the Archbishop of Buenos Ayres, is to be sent abroad on an ecclesiastical mission. If it be so, we predict bad results, for he possesses none of that goodness and produce, none of those virtues required to reach the end in view."

REFERRING to the Indians of the "Reduacion" of St. Martin, the *Eco* says: "There are here 222 men and 252 women, and that of both sexes 53 attend school; that the priests have a building 36 feet by 18, which serves both as a place of residence and a school-house; but it is to be enlarged." Further, "The Indians, including the famous 'cacique,' Mariano Salterio, thinking little of the future or of bettering their habitations, live like beasts very contented upon the rations afforded by government, spending in dancing and drinking often, what they receive, without considering what may happen to them on the morrow."

"IN THE crisis through which the country is passing," says the *Eco*, "the press has suffered immensely. It is rare to find any daily or periodical that has not had to endure a thousand sacrifices to sustain itself. In the Argentine Republic there is little enthusiasm to read our publications, while in Spain and France the laboring classes consecrate a portion of their time to learning what is passing at home and abroad. Here, small is the number that can read . . . and there is not in the country one single paper manufactory."

WE ARE favorably noticed, and our work favorably commented upon in the *Revista* of Montevideo. Our *expose* of

media has not been in vain. And in a noble appeal made by J. de E. in behalf of education, he says: "Fortunate (or *feliz*) a thousand times fortunate will be every city in which benevolent men devote themselves with assiduity to the development of educational resources, to the advancement of instruction;" and these remarks are founded upon an impetus, it would seem, recently given by the municipal government to primary instruction in Montevideo itself.

Spain.

SOME LITTLE time since, the Madrid "Critic" gave notice of a desire to publish a Fraternal Spiritual Album; it now thanks the brethren for having already furnished much material toward the accomplishment of the object.

IT WOULD appear that the "Preliminaries of the study of Spiritualism," by the distinguished writer, S. D. Torres-Solanot, was at once exhausted in Madrid, so popular was the work, and that either a new edition would be called for, or the unsold copies in the provinces would have to be called in.

IN REFERRING to the excellent bookstore for spiritual works, in Barcelona, Street San Ramon, the "Critic" says: "A book is the first grand element of propagandism."

THE "ASSEMBLY General," of Lieja, where the new periodical, "The Searcher," has made its appearance, propose an organization of all the different spiritual *grupos* or circles, having in view periodical conferences.

THE *Revelacion* of Alicante gives a long and interesting notice of the departure from this life of the indefatigable spiritualist and writer, Don Jose Palet Villava. He was Spanish vice-consul in Barca de Alba, Portugal, and was preparing for publication a work on Spiritualism, being well fitted for the task by large observations both in Europe and America. Other matter in the *Revelacion* we will notice hereafter.

France.

IN THE French "Review," Paris, Mr. D. A. C. gives a short analysis of what has been done in the way of establishing *pro* or *con* theories respecting magnetic light, declared by Reichenbach to be visible about magnets. Twenty years ago this learned observer made this discovery, and M. Collen announces that a new edition will soon be issued, of the two papers published by Dr. Reichenbach on this subject: *Qui est Voyant*, etc., Vienna, 1856, and "*Experiences magnetiques*," Berlin, 1862. The discussion in regard to this matter between M. Collen and Mr. Harrison, of London, (the latter denying the existence of magnetic light) is also referred to.

THE DISTINGUISHED Italian, M. G. de Bozzi, writing from Florence to the *Revue*, says: "Our efforts for the moment are, to form a grand centre of direction. For, this centre of action being once established, we should arrive promptly at a unity of action with other centres. The doctrine (of Spiritualism) then uniformly studied, regarding its application and manner of procedure, would not subject us to errors, mystifications and contradictory effects."

Belgium.

THE SPIRITUAL *groupe* of Verviers has been particularly and favorably noticed for the energy it has displayed in the cause, propagating the truth in spite of the many audacious attacks made upon it.

FEW MEN in Europe are more highly commended for their scientific labors and their zeal in the cause of Spiritualism than Dr. Dupuis of Ostend and M. Dorraer; and the "Review" remarks that their generous devotion is worthy of imitation by all.

THE *De Rots* of Ostend says: "Spiritualism henceforth embraces the vast field of the necessary adjuncts to progress. It unites pure Christian people under the same banner, that banner of the versification of beliefs which should one day float over the universal temple. Spiritualism, in spite of the calumnies and the abuse it receives, reveals itself as the veritable direction of the spirit through its existences upon our planet. It responds to all our needs and by this superior quality it attracts crowds of those who are disquieted about the future of their souls."

IN THE most brilliant period of Lamartine's glory, he wrote the exquisite poem *La Marseillaise de la Paix*, the last line of which is, "The truth, that is my Country." The *Galileen* furnishes its readers with a reprint of it.

REMEMBER.

TRIAL SUBSCRIBERS.—The Spiritual Scientist is essentially different from any other Spiritual paper, and as we are satisfied that any Spiritualist or investigator will consider it invaluable after glancing at a few numbers, we offer it FIVE MONTHS FOR ONE DOLLAR.

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THE MAGIC OF SPIRITUALISM.

BY E. D. M.

The word "magic," defined by Webster as "the science or practice of evoking spirits or educing the occult powers of nature, and performing things wonderful by their aid," is to the sages of the East as familiar as the term "Spiritualism" is to its hosts of adherents in Europe and America, and although the orthodox Spiritualist shrinks from the word, with its synonyms "sorcery," "witchcraft," "conjunction," etc., it may truly be termed the "Science of Spiritualism." The investigator of the secret forces that are producing in our enlightened age phenomena of transcendent interest and worth, puzzling the scientific world to explain, need not shrink from extending his researches into that ancient philosophy which is adorned by the names of wise men of old. Nor should he hesitate to examine with care and accuracy the claims of Magic, in its relations to the phenomena accepted by Spiritualists as the work of intelligences once animating human bodies. None can venture to affirm that he has traversed all the avenues of knowledge, or gained the light which will dispel the ignorance of spiritual truths and of the origin of their corroborative facts. Bigotry is not confined to the orthodox churches, but stands, like a dark mist in the paths of the great majority of Spiritualists. Unreasonably and obstinately wedded to their particular opinions, they are content to wonder and believe, and care not to pierce through the vapors of their favorite creed, even though beyond may possibly be discovered higher and more nobler walks of esoteric knowledge. The limitless ocean of spirit in which we live, move and have our being, may evolve forms of life other than those once of earth, for who can dare to bound the productions of Omnipotence, or designate the inhabitants of the vast and unseen universe? Patiently and systematically, bringing to their aid every appliance of art, magical treatises or spirit mediums, the students of "magic" are endeavoring, so far as earnest and sincere study and application can penetrate, to solve the real origin of the super-mundane communications. Carefully observing the facts and cautions in adopting a theory of their source, these seekers appear to be animated by a spirit of truth, and a desire for knowledge, and in the formation of a society in this country, organized for the study of the relations of man to invisibles, and the elucidation of the law that governs and controls the intercourse between them, these scholars of "art magic" are entitled to the support and sympathy of every habitue of spiritual seances. Labor alone can clear away the inexplicable ideas, mysteries, contradictions and inconsistencies which baffle and disgust the skeptical inquirer into the manifestations of occult power which are now verified truths. Attested by a host of witnesses, these strange phenomena have spread from city to city, until the civilized world is compelled to acknowledge their reality. The tiny rap, the moving of tables, the levitation of human bodies and of inert matter, the writing of intelligent language without human hands or brain, the gifts of healing, the discerning of spirits and all the wonderful phenomena of clairvoyance and clairaudience, the photographing of spirits, and the almost incredible appearance of materialized forms of the dead, are startling realities, absolute facts which defy contradiction. Occultists are familiar with all these, and while accepting the theory of the intervention of human spirits, they claim that other agencies may at times exercise their potent powers to effect the psychological manifestations believed to be only produced by the spirits of those who once dwelt in mortal bodies. Traced in foot-prints of fire, millions of shining orbs move over the vast vault of the heavens in solemn silence. Who shall say that the celestial light of these brilliant worlds is not illuminating new and independent highways of beings, that are trod by the feet of mighty powers, whose wisdom transcends our limited conceptions, and whose will and influence may extend even to this little globe? Who shall take upon himself to deny the possibility of lower forms of life than man, invisible, but extending down to the very lowest depths, and as they approximate the human spirit in intelligence possessing the ability to manifest their existence? Speculative theories these may be, but the universe is but an endless chain of worlds, not made in vain, nor is it probable that our earth alone is peopled by sentient beings, and the starry host around us, deficient in the life that

pulsates and throbs even in this, one of the smallest of the great suns that march through space!

As a method of idling away an hour or for the purpose of curiosity or marvel seeking, the participation in seances devoted to occult research will be productive of but little benefit. Earnest seekers after the proofs of immortality, soliciting the influence and presence of the good and wise intelligences that wait to respond to the appeal of those whom on earth their affections were centered upon, can obtain, with valuable results, the evidences of super-mundane intercourse. Patience, courage and silence must be their watchwords. Pursuing their studies systematically and thoroughly, the neophyte who commences the "Magic of Spiritualism" must divest himself of every preconceived theory, and humbly and prayerfully await the light that strenuous effort will surely bring.

Accepting no phenomena that fails to bear the most rigid tests, his progress will, though slow, be sure, and the disheartening relapses that have thrown back into obdurate skepticism many sincere investigators, will form no part of his experience. Unceasing hostility and presumptuous denunciation will be his fate if he invites the comment or criticism of his dearest friends, or dares to display to the uninitiated the wonders of the occult science. Ridicule and incredulity, social and religious ostracism, will prove his weakness or his fortitude, for the face of "orthodoxy" he will find stern, uncompromising and relentless, and set rigidly against the great truths of spiritism. The rack and the thumb-screw, the fires and fagots of the Inquisition no longer can terrify and destroy, but popular ignorance and prejudice will try his determination and test his courage. Study and observation, rigid adherence to the object to be obtained, and bearing in recollection that "nothing is impossible to him that truly wills," he will advance in time from a neophyte to an adept, but only after many trials, and footsore and weary will he mount the steps of the "Temple of Knowledge" and realize the maxim, "Nihil sine labore." Then will his senses be enlivened with the magic breath of angel visitants, and his mind kindled with the potency of their intelligence.

Materialism will shrink away in the light of this higher life and endowed with that knowledge of the world beyond, which he will acquire, his reward will be perfectly ensured in the realization that his humanity has been brought face to face with the immortal spirits that hover around him. He will realize the fact that in the nineteenth century the powers and forces of nature are but little better comprehended in proportion to their vast extent, than when Galileo and Copernicus, in advance of the intellect of their day, nobly suffered in support of the great truths for which they were honored and eulogised by subsequent generations. The dishonesty of pretended mediums, or the employment of those recreant to their mission, can be avoided by judgment and care in the selection. The wonderful seance held in this city recently, by Mrs. Maud E. Lord have convinced numbers of the facts of the Spiritual phenomena, and the writer, after a long experience in the study of occultism, has found no medium who in the variety and convincing tests of her manifestations can surpass this lady. Many other sensitives can be found, but none whose strange and varied gifts afford the same absolute evidence to the student. Every phase of the phenomena, from the rap of the spirit to the culminating proof of its presence, in its apparently tangible bodily form, has been witnessed at her seances, and always under tests that are cheerfully borne.

"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

Philadelphia.

POWER OF THE WILL.

Adolphe Didler, a clairvoyant and mesmerist of 30 years' experience, now resident in London, but of world-wide reputation, is of the opinion that some people have the power of annulling the somnambulant vision. An example is given in a recent number of the *Monde Illustré*, where M. Pierre Virou says he supposes that he is anti-magnetic, as he could never witness a successful seance even with Alexis, although the same day the latter told Cham what he had in his closed closed hand, and told Leroy the contents of a small ivory box.

SPIRITUALISM IN THE UNITED STATES.

New York—Conference of Spiritualists.

At the Conference of the New York Spiritualists last Sunday, Dr. White from the chair, said he would rather go without his Sunday dinner than without the Spiritual Scientist, and he hoped Spiritualists would sustain their papers, at least, as well as the "Orthodox" do theirs. He hoped courtesy would mark the speech of every speaker. Strangers to their meetings do not understand how our people can differ so much and all of us be nevertheless of the same mind. We differ, as do lawyers on opposite sides in court, each maintaining his view, yet in all friendly feeling to each other. Courtesy of manners is important that strangers may not misunderstand us.

Mr. Maddox said Mr. Lant had just returned from serving out a year and half term in the penitentiary to which he had been unjustly sentenced for sending matter through the mail, the result of persecution having its origin in sectarian feeling and had desired him to express gratitude to the many Spiritualists who had aided his wife and their little ones during his confinement. He said symbols have a language and Spiritualists might with propriety have over their speaker's chair symbols of their faith. By them humanity drops out of self into the infinite arms of salvation. The cross is one of the many examples. Himself is no Spiritualist, no Catholic—has no objection to Jesus and loves the devil pretty well. The fault he finds with Spiritualists is that they do not centralize. Facts are useless unless aggregated and made a basis on which principles are built. He would be glad, grateful to be convinced of life after death.

Mr. Hellman said to him. Truth may be likened to a full garden, of flowers and herbs in profusion. One enters, and sees his own flowers, not all. We are all of us but fractions. Talk of Spiritualism making no building, no principles—it is a grand science. What is 29 years in the history of any science. The seeker for truth must approach Spiritualism with reverence, to learn of it. It takes centuries to build on its facts.

Mrs. Eldridge was brought up in the Methodist church, all her young life in fear and torment. She thought then Spiritualism was from the devil. Was suddenly seized by a power which came to her and showed itself, in full form, to be that of a deceased brother, after that came her deceased mother, explaining that the prophecies of Methodistic belief pointed to Spiritualism which was the second coming of Christ in clouds and that they erred who construed those prophecies in a literal or material way. The words of the prophets were spirit words and still true. The second adventists in that literal construction, and so, many are deceived, as was foretold, indeed, should be. Later in life she developed as a medium herself.

Mr. Partridge said modern Spiritism is by knowledge the ancient by faith. All can have the knowledge if they choose.

Mr. Farnsworth does not favor dark circles as demonstrations to skeptics. The opportunities for fraud are greater than for demonstration. In all his experience (of a quarter century) he could not turn to one convincing and satisfactory evidence given in a dark circle. One of Mr. Foster's tests was better worth five dollars than twenty-five dark seances worth one dollar each, and gave more proof to his mind.

Mr. McCarty (a Universalist minister), said he is not a Spiritualist but there is in Spiritualism that which has not yet been explained by science. Frauds do not impinge the rightful claims of the Spiritualists. What religion is there that can stand the test of science? Not one!

Mrs. Sayles asked what does the speaker define religion and science to be.

Mr. McCarty said it was an apposite question. Science was something you know and religion something you don't know. Science a question of knowledge, religion a question of faith. Science is knowledge demonstrated. But there is a vanity in knowledge for authentic ultimate reliability. The Bible is authentic and reliable, above all science. The history of science is a concatenation of successive demonstrations of its own falsehoods. The Bible is not science. It is one of those great facts you cannot overthrow. Religion is one of those practical systems which any one of us receives as true and believes implicitly to be true and stands by as true. Such a man has perfect integrity and honesty and, however his religion may be called, is sure to grow. Every Roman Catholic persecutor is honest (a voice evidently from an escaped Romanist exclaimed excitedly, "No they are not") all churches are persecuting churches, with this difference, Protestantism persecutes while preaching that persecution is wrong, Romanism persecutes preaching it is a duty to the world. The Inquisition, believing and preaching that infidels to their faith were to burn in everlasting torments in hell, were logically honest and humane in their purpose to kill all heretics and prevent their propagation on the earth.

Mr. Roosevelt said this course on the part of religionists or people was sure to produce collision. The Romanist or Protestant, sure he was right, persecuted those of opposite

faith, resistance followed and the end was a persecution by both parties that toleration alone would bring peace, and that each party had some good quality. So a good result grew out of two imperfections, two wrongs as we call them. It was often said two wrongs can't make one right. He does not coincide with that. It always takes two wrongs to produce the right. It is a law of nature, the law of opposing forces. Why the healthful mineral, table salt, is the product of the union of two noxious gasses.

Boston.—Readings and Discussions on Spiritual Science.

Mrs. Emma Hardinge Britten's last Sunday evening discussion on Spiritual Science was well attended, when the lecturer read from "Art Magic" some curious and interesting descriptions of the "Astral Spirit" in man, and the "Astral light" in the Universe. The author treated of the distinction between "Soul and Spirit," etc., little understood in our modern philosophy, and gave urgent reasons why true Spiritualists should cultivate the natural gifts or endowments which we call Mediumship by the study of occult forces both in nature and man. The author's definition of natural uncultured mediumship is "Spiritualism;"—the science by which men can culture their spiritual gifts and control spiritual forces instead of being controlled by them he terms "Magic," or the *science of Spiritism*.

It has doubtless been from a misunderstanding of the true meaning of the "ominous words," "Magic and Occultism," that so many Spiritualists have arrayed themselves against their association with their favorite beliefs. As presented by the Author of "Art Magic," and interpreted by Mrs. Hardinge Britten, these words and their application imply no "new departure" from Spiritualism, but rather its progression and unfoldment, into a science instead of its maintenance of a mere phenomenal revelation.

Towards the close of the meeting, a gentleman whose name we did not learn, rose, and commented severely on the total want of practicability in Spiritualism, the uselessness of its discussions, above all against the idea that now when it, Spiritualism, was virtually dead, and ought to be so,—against the attempt to attach another kite, Occultism, to what was a mere idle dream. He declared that such vague speculations might do very well for the ancients, a few of whom employed the many to build pyramids, and whilst they themselves fattened in luxury and idleness, kept their employees on black bread and garlic, but those days were gone by, and the American nation were too busy in pushing and jostling one another in the race for life, to attend to such dreams. The real business of life was with the butcher and the baker; on change, and in the market, etc. He denounced astrology which Mrs. Britten had declared to be a real science, as the idlest of all attempts at nothing, and begun and ended by declaring that Spiritualism was a failure and ought to be so deemed.

Mrs. Britten having invited others present to take the stand in defence, and finding no one willing to do so, gave a brief impassioned but most eloquent exposition as well as defence of the faith, and her own position in reference to it. She denied emphatically that Spiritualism was either dead, dying, or unpractical; she complained in no measured terms of Spiritualists, and denounced their apathy, lack of faith, zeal, and philosophy, in their noble cause.

She showed how much the real issues and duties of life would be improved and practicalized for the better, if Spiritualism were better understood and more faithfully acted out. She denied the speaker's last assertion, that Astrology required many generations, or many lives to master. She said the wisdom of the ancients was all our own; that we founded all our arts and sciences upon their original discoveries, Astrology included. She re-affirmed her statement that she had in her possession a number of direct proofs concerning the truth of Astrology, and said that if its principles were faithfully studied and applied, legislators, educators, and the world at large, would be in a better position to judge of the nature of character, and the sources of criminal tendencies. She asserted that the present discussions were only designed to urge Spiritualists on to the better understanding and scientific appreciation of their faith; the Occultism, that word so much derided by the ignorant, and misunderstood by those who ought to know better—was only the unveiling of the mysteries of Spiritualism; only the methods of reducing it to a science, and teaching how Spiritualists could control and practicalize the forces by which spirits communicate. Mrs. Britten's enthusiasm fairly electrified her audience, who testified their gratification by loud applause.

Dr. Gardner and Miss Doten were present, and were frequently called upon by their friends to take part in the meeting. Dr. Gardner declined on the ground that whereas Mrs. Britten had something to say he had not, and Miss Doten excused herself on the plea of recent and severe indisposition. Her next Sunday's subject, "Magicians and Spirit Mediums."

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HOW TO FORM A "CIRCLE."

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

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

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

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

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

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but 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. 12.

Day after day the evidences of Spirit Communion come to our notice far beyond not only our anticipations, but also beyond any power we have to explain or account for only on Spiritualistic grounds.

We cannot see, if the truth of psychology or mesmerism is accepted, how the truth of spirit possession can be denied. If a man or woman in the flesh can have the power of influencing the mind of a subject, even to the extent of thinking for them, of commanding the most implicit obedience and of forcing their will

power upon them, why a spirit disembodied cannot exercise the same power; and were I writing a treatise on Mesmerism, I could give hundreds of such instances.

A friend of mine, now a Methodist minister, had that power to such an extent that he exercised it unconsciously to himself, and really became so alarmed on account of it that his alarm led to his conversion.

A lady known to me—a member of a Baptist Church, was urged repeatedly by her sisters to visit a Spiritualist medium. She refused, denouncing the whole thing as humbug and fraud. Sitting at dinner one day, her sisters were relating their experiences at a seance the previous evening, which she was ridiculing as usual, and asked the question, "Why do not the spirits come to me?" and then in the same spirit said, "If any spirits are present now, let them manifest themselves by rapping on the table."

Instantly raps were heard on the table, and for years they haunted her everywhere she went, by day or night, to her mortification and alarm. They answer by raps her thoughts, wake her up out of a sound sleep, and despite her anxiety to be relieved of them, they leave her only for a short time.

Mrs. Susie Nickerson White, a professional medium in Boston, has had some wonderful manifestations of spirit knowledge. Not long since a man came to her on Saturday, and she told him by her spirit control that something unpleasant was going to happen him in regard to a house he owned; she could not tell exactly what it was, but she said a dark cloud surrounded him, which was all ready to break, and there was some trouble in a church, and advised him not to go to church next day. On the next day (Sunday) an intimate friend of his dropped dead in church, and this friend holding a mortgage on his house, he was put to a good deal of trouble and inconvenience on account of the settling up of the deceased's estate.

Three different persons from one family, living on Pembroke St., visited Mrs. White, all being strangers, and all coming on different days; and each received the same information, that one of the family would die before the end of the year, which proved true, as one of the family died just before Christmas.

A boy living on Savin Hill was sent to a bank to deposit some money; he disappeared, and the family was greatly distressed about it. Some of them visited Mrs. White, who described the boy and said that he had been waylaid, robbed and carried aboard a vessel. A short time thereafter they received a letter from Galveston, Texas, giving an account of his misfortunes, which happened exactly as she told them.

An uncle of Mrs. White, a sea captain, was during the war taken prisoner, at Cowes, England. His family not hearing of him gave him up for lost. Mrs. White not only told what had happened, but named the day and hour of his return and the name of the vessel he would come on, all of which turned out exactly as she said.

Since the above was written, the writer called upon a gentleman in Boston, at his place of business, and immediately on taking a seat the gentleman, who is mediumistic, was controlled by a spirit who gave the name of the writer's wife, and a communication somewhat disjointed, and which seemed to the medium sheer nonsense, but which related to family affairs and to the writer was the most convincing evidence that some spirit, either that of his wife or some other thoroughly familiar with his family history, was influencing the gentleman.

A lady residing in Somerville, who is strongly mediumistic, but fights against the influence, was controlled in a strange house, and among total strangers, a few evenings ago, and gave some of the best proofs of spirit communion any present had ever received. Names of long departed friends were given, some of them of the most unusual kind, and peculiar to the family, such as Data, Dianthe and others, which the medium had never heard applied to any person.

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