

SPIRITUAL SCIENTIST

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

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

11

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MORE ABOUT MATERIALIZATION.

AN INTELLIGENT AND LOGICAL SPIRITUALIST.—A MEDAL BROUGHT FROM A GRAVE IN RUSSIA BY A SPIRIT.—HOW THE EMPEROR OF RUSSIA WAS CONVERTED.

M E. BLAVATSKY visited the Daily Graphic office Thursday, and excited a great deal of interest. She exhibited the silver jewel of the Order of St. Ann, which was buried with her father at Stavropol, and which the spirit of George Dix conveyed to her during her recent seance at the Eddy homestead in Vermont. Her object in visiting them was to hand to the chief editor a letter *apropos* of the Olcott-Beard discussion. The lady expressed herself with great vivacity in favor of the Eddy brothers, and seemed very much exercised about the Beard letter. Mme. Blavatsky has traveled in almost every quarter of the world, has met with many romantic adventures, and is a remarkably good natured and sprightly woman. She is handsome, with full voluptuous figure, large eyes, well-formed nose, and rich, sensuous mouth and chin. She dresses with remarkable elegance, is *bien gantée*, and her clothing is redolent of some subtle and delicious perfume, which she has gathered in her wanderings in the far East.

"I was born in 1834, at Ekaterinoslav," she said, "of which my father, Col. Hahn-hahn, was Governor. It is about two hundred versts from Odessa. Yes, he was a cousin of the Countess Ida Hahn-hahn, the authoress. My mother was a daughter of Gen. Fadeef, and I am a granddaughter of the Princess Dolgorouki. My mother was an authoress, and used to write under the *nom de plume* of Zenaida R * * * va."

"When my father died," she proceeded, "I went to Tiflis, in Georgia, where my grandfather was one of the three Councillors of the Viceroy Woronzoff. When I was sixteen years of age, they married me to M. Blavatsky; he was the Governor of Erivan. Fancy! he was seventy-three and I sixteen. But mind, I don't blame anybody,—not my friends, not in the least. However, at the end of the year we separated. His habits were not agreeable to me. As I had a fortune of my own I determined to travel. I went first of all to Egypt. I spent three nights in the Pyramid of Cheops. Oh, I had

most marvelous experiences. Then I went to England. And in 1853, I came to this country. I was recalled to Russia by the death of my grandmother, Mme. Brajation. She left me a fortune, but if I had been with her before her death I should have had much more. She left eight millions of roubles to the convents and monasteries in Moldavia,—she was a Moldavian herself. I went back to Egypt, and penetrated into the Soudan. I made a great deal of money on that journey."

"How?"

"Why, by buying ostrich feathers. I did not go there for that purpose, but as I found I could do it I did it. Oh! ostrich feathers that would sell for five or six guineas you could buy there for a cent. Then I went to Athens, Palestine, Syria, Arabia, and back again to Paris. Then I went to Homburg and Baden-Baden, and lost a good deal of money at gambling, I am sorry to say. In 1858, I returned to Paris, and made the acquaintance of Daniel Home, the Spiritualist. He had married the Countess Kroble, a sister of the Countess Koucheleff Bezborrodke, a lady with whom I had been very intimate in my girlhood. Home converted me to Spiritualism."

"Did you ever see any of his 'levitations,' as they are called?"

"Yes, I have seen Home carried out of a four-story window, let down very gently to the ground, and put into his carriage. After this I went to Russia. I converted my father to Spiritualism. He was a Voltairean before that. I made a great number of other converts."

"Are there many Spiritualists in your country?"

"Yes. You would be surprised to know how large a number of Spiritualists there are in Russia. Why, the Emperor Alexander is a Spiritualist. Would you actually believe it?—the emancipation of the serfs was caused by the appearance of the Emperor Nicholas to the Emperor Alexander."

"This is a very remarkable statement."

"It's true. The Cæsarewitch was one day telling Prince Bariatinsky of it. He said, 'Oh, your Imperial Highness, I cannot believe it.' The Emperor came forward and asked what they were talking about. Prince Bariatinsky told him what the Cæsarewitch had said about the appearance of the spirit of the Emperor Nicholas. The Emperor Alexander turned as pale as a ghost himself, and said, 'It is true.'"

"That is very remarkable. Where did you travel subsequently?"

"I went to Italy and then to Greece. As I was returning from the Piræus to Napoli, when we were off Spezzia, the boat in which I was making the voyage, the *Evmonia*, blown up, and of four hundred persons on board only seventeen were saved. I was one of the fortunate ones. As I laid on my back I saw limbs, heads and trunks all falling around me.

This was the 21st of June, 1871. I lost all my money and everything I had. I telegraphed to my friends for money. As soon as I got it I went to Egypt again, and to the Soudan. I never saw a white face for four months. I translated Darwin into Russian while I was in Africa. I have also translated Buckle into Russian. I have contributed to the *Revue des deux Mondes* and several Parisian journals, and have acted as correspondent of the *Independance Belge*. I am a member of the order of Eastern Masonry, the most ancient in the world. I was initiated in Malta." Here Mme. Blavatsky showed the writer the jewel of one of the most celebrated orders in existence, the name of which, however, he is not at liberty to give. "There are not more than six or seven women in the world who have been admitted to this order. I shall probably stay in America a long time. I like the country very much."

[For the Scientist.]

WHO ARE THE DIRECT PRODUCERS OF SPIRITUAL MANIFESTATIONS?

"DEVIL" AND "DIAKKA" A MISNOMER.

IV.

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

I DO not wish to be understood as saying that the immoral human spirit, on its entrance into spirit life, is immediately purified, but that the conditions are no longer incentive to immoral conduct, unless it be necessary to place some of the most intractable under psychological temptation for a short period. Of this I am fully persuaded. To me it is an illogical conclusion that such spirits, or even any new-born spirit of whatever character or grade of intellect, should remain any great length of time in immediate proximity to its friends in the form, with whom it had an affinity in earth life. *None but qualified guardian angels occupy such position.* I hesitate not to declare this as true. In the spirit world, the Christ principle rules supreme,—*"all enemies having been put under him."*

The new-born spirit at once becomes subservient to the law of Christ, and in due time suffers the just penalty for its shortcomings in earth life, and all "sins" are forgiven; remorse, however, may cause a lingering unhappiness. Penalties for wrong doing are in accordance with immutable law. The forgiving of "sins" is in accordance with the law of Christ, whether in the mundane or supernal world. All who are strictly governed by the law of Christ, whether in earth or spirit life, forgive all for "evil" deeds enacted. Forgiveness is an immutable principle in the law of Christ, as this law recognizes "evil" deeds as the result of immutable law, and, therefore, must be forgiven by those who are subservient to this higher law. This forgiveness, however, does not release the penalty for physical transgression, though it may be auxiliary thereto.

Be it understood that the words "evil," "sins," and such other as I put in quotation, are considered misnomers or need revision, and are therefore used for want of more appropriate terms, or to save explanation. The basic principles of my subject are revealed to me in the "impressionable language of the spheres," which I cannot use in conveying ideas to mortals, but am compelled to comply with the imperfect language of this world. It is, therefore, difficult to convey a perfect understanding of my subject even with a superfluity of words.

That the second or supernal world is thousands of years in advance of the earth sphere, and that the earth sphere will in due time advance to the same plane of development, can be no other than a logical conclusion.

In view of this, would it be reasonable to assume that in this degree of advancement there would exist a numerous class of mortals deserving the name of "devil" or "diakka," and that they would be allowed to roam at large, unrestricted, and influenced by a "pandemonium" instituted in this earth sphere for "demoniacal" purposes? Such is the condition of the spirit world as represented by believers in "Devilism" or "Diakkaism;" could we not as consistently look for a similar state of affairs in the earth sphere? I wish to be excused if I am deemed sarcastic and iconoclastic; for I am uttering or proclaiming only the inmost belief of my soul, in which I believe angels sustain me. These are not my sentiments; they are the result of impressions received "from on high," long years ago, and I am now fully commissioned to promulgate them as indispensable truths.

In so proclaiming, I shall unavoidably touch the feelings of a large class of Spiritualists with whom "Diakkaism" has become almost sacred. Yet I hope such may be able to perceive that "Diakkaism" is but a means, divinely ordered, for the annihilation of "His Satanic Majesty" in all his assumed forms; therefore I attach no blame to believers in "Diakkaism." "All these things needs be," being among the means

of the reverse modes of individual, as well as general, soul-unfoldment.

The Christ, when he comes the second time, will harmonize all those antagonisms. War, "devil," and "diakka" will be no more. These, let me repeat, are the means, in the hands of Deity and his angels, to work out, purify, and consummate harmonious conditions.

These inharmonious conditions exist innate throughout the undeveloped portions of universal nature. They are of divinity, and are ever controlled by divinity. If it be true, then, that these inharmonious causes do exist in undeveloped nature and in undeveloped man as a necessary means of development, it is no more than reasonable to suppose that for more rapid development at certain times and in certain conditions, angel missionaries may provoke or manipulate these inharmonizing agencies to hasten the completion of a divine work at a divinely specified time.

The children of earth may be considered as laborers under the charge of angels. These angels have in progress a work which is beyond the comprehension of laborers; therefore these laborers "know not what they do," or why they must submit to the tribulation so unbearable; or why God does not send his angels to their relief, especially when it is well known that they have power, according to mundane laws, to relieve all suffering.

The great work to be accomplished requires mind preparation of the workers. The mode of accomplishing this is, as a general rule, kept profoundly concealed from them. Angel missionaries are governed entirely by supernal laws, which exclude all selfish motives on their part, and they never lend their aid to one except for universal good.

CORRESPONDENTS.

WE present the following subjects for the consideration of those who may be pleased to contribute to our columns, believing that the opinions of individuals, either based upon observation or on spirit information, may be of use to those who have not satisfied themselves upon the points suggested. We shall endeavor to notice all contributions,—either by publishing in full, or abstracting opinions expressed—

1. In what respect, and to what extent, does the action of a disembodied spirit upon our organism differ from that of an embodied spirit?
2. Under what natural laws, and in what manner, do disembodied spirits act upon inanimate matter?
3. If emanations from our body are necessary for certain manifestations, how do they contribute to the result?
4. Can embodied spirits act upon inanimate matter in the same way, and if not, why not?
5. In what respect does the vision of a conscious medium differ from that of other persons?
6. Can this state of vision be produced, and how?

NEW YORK, Nov. 13, 1874.

To the Editor of the *Spiritual Scientist*:—

In my opinion there is a good deal of clap-trap and the savor of advertising in claiming 12,000,000 of Spiritualists in this country. I do not know how it is possible to arrive at any correct estimate, and I have not much sympathy with this parading before the public statistical reports upon the subject. I would prefer to see 12,000 of the right sort rather than the 12,000,000 of the type that are most rampant in this country. I have visited one or two circles in New York, paying my quarter, and witnessing the most unsatisfactory and foolish exhibition of mediumship. I met there believers who believed anything and everything. I felt like being as close as an oyster. The societies of Spiritualists in New York, when they meet for discussion, always have among them a half dozen or more semi-lunatics whose speeches begin nowhere and end in chaos. Between the vamping idiots and the combatants who hurl coarse language at the Bible and the churches and clergymen and Sunday schools and accepted social customs that are certainly harmless, I think societies of Spiritualists are a nuisance. I have always been too conscientious to unite with a church and be brothered and sistered by people with whom I have no social or intellectual sympathy; and from all I have seen, I should refrain from joining spiritual societies for a similar reason. INDIVIDUALITY.

BOSTON, Nov. 12, 1874. I

To the Editor of the *Spiritual Scientist*:

How "Spiritualists can be induced to become identified with Spiritualism." Spiritualists, it may be presumed, have the universal impulses and emotions of the "rest of mankind." The very best of them, those who would prove so in their lives and in the good they might do, I can imagine, might shrink from an open avowal of their faith. "Waiting for it to become popular?" No, not exactly; but they shrink from explaining to their friends, right and left, that their views are not like those of A, B, or C, who call themselves Spiritualists, and are recognized as antagonistic to every kind of social reform that is needed and sustained by churches or church-going people; who are eccentric in manner and dress; and often-

er than otherwise illiterate and exceedingly inclined to argument and disputation, especially to "hammer" clergymen and leading laymen with offensively expressed views, exciting wrath, throwing mud, and bringing Spiritualism into reproach. There are doubtless quite prominent and influential believers in Spiritualism, who, knowing that it is run like a mill by a certain class of people with crude and distorted views of everything under heaven, prefer to enjoy their belief quietly, selfishly, if you please.

CHARLES STREET.

THE GREAT EXPOSE AGAIN.

MME. BLAVATSKY, of whom we publish a sketch on page 121, has written a letter in reply to the "scientific doctor," who went up to Chittenden and then went home again. She denies that the circle room of the Eddy family is so dark as he describes it; on the contrary, it was light enough to distinguish any person in the apartment. Instead of six spirits in all, one hundred and nineteen appeared in a fortnight, and all of them were differently dressed. She refutes his simple statement, "Mr. Eddy did it all," by saying,—

"When the learned doctor will have explained to us how any man in his shirt-sleeves and a pair of tight pants for an attire can possibly conceal on his person—the cabinet having been previously found empty—a whole bundle of clothes, women's robes, hats, caps, head-gears, and entire suits of evening dress, white waistcoats and neckties included, then he will be entitled to more belief than he is at present. That would be a proof indeed; for, with all due respects to his scientific mind, Dr. Beard is not the first *Œdipus* that had thought of catching the sphinx by its tail and so unriddle the mystery. We have known more than one 'weak minded fool,' ourselves included, that has labored under a similar delusion for more than one night, but all of us were finally obliged to repeat the words of the great Galileo, 'E pur, se muove!' and give it up."

At the close of the letter appears the following wonderful and unaccountable phenomena: we give her words:—

"I will add but a few words before ending my debate with Dr. Beard forever. All that he says about the lamp concealed in a band-box, the strong confederates, &c., &c., exist but in his imagination, for the mere sake of argument, we suppose. 'False in one, false in all,' says Dr. Beard on column the sixth. These words are a just verdict to his own article."

"Here I will briefly state what I reluctantly withheld up to the present moment from the knowledge of all such as Dr. Beard. The fact was too sacred in my eyes to allow it to be trifled with in newspaper gossiping. But now, in order to settle the question at once, I deem it my duty as a Spiritualist to surrender it to the opinion of the public."

"On the last night that I spent with the Eddys, I was presented by George Dix and Mayflower with a silver decoration, the upper part of a medal with which I was but too familiar. I quote the precise words of the spirit, 'We bring you this decoration, for we think you will value it more highly than anything else. You shall recognize it, for it is the badge of honor that was presented to your father by his Government for the campaign of 1828, between Russia and Turkey. We got it through the influence of your uncle, who appeared to you here this evening. We brought it from your father's grave at Stavropol. You shall identify it by a certain sign known to yourself.' These words were spoken in the presence of forty witnesses. Col. Olcott will describe the fact and give the design of the decoration."

"I have the said decoration in my possession. I know it as having belonged to my father. More, I have identified it by a portion that, through carelessness, I broke myself many years ago; and, to settle all doubt in relation to it, I possess the photograph of my father—a picture that has never been at the Eddys, and could never possibly have been seen by any of them—on which this medal is plainly visible."

"Query for Dr. Beard: How could the Eddys know that my father was buried at Stavropol; that he was ever presented with such a medal, or that he had been present and in actual service at the time of the war of 1828?"

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

STANDARD works on Spiritualism are always welcome, and such a one is that recently given to the world by Eugene Crowell, M. D., of Brooklyn, N. Y. It is entitled "The Identity of Primitive Christianity and Modern Spiritualism." It is dedicated "To all liberal minds in the Christian churches who are disposed to welcome new light upon the spirituality of the Bible, even though it may proceed from an unorthodox source, and who dare weigh and consider, even though they may reject, the claim herein made for the unity of the higher teachings of Modern Spiritualism with those of early Christianity; this work is respectfully dedicated."

This gives a general idea of the character of the book; but any Spiritualist who desires to be stored with historical, scientific, or theological arguments relating to the Spiritual Philosophy will not only read, but study this volume.

The author has written carefully on every phase of spiritual phenomena; he writes from conviction, after a long and impartial investigation. His inferences, if drawn from experience, are verified by a multitude of cases; in each department he has made use of most interesting and valuable quotations from ancient and modern writers, to sustain him in his position. Throughout the book there are copious extracts from the Bible, to show that at the present time, we have "The same stream from the Great Fountain of Truth with its channels widened and deepened by the superior intelligence of the age."

"To the Spiritualist," he says, "the Bible is of quite as much value as it is to the orthodox Christian; for while to the latter only the New Testament can be made to sustain his belief, to the former the whole Bible is a history of spiritual manifestations in that period, similar in character to those in our day, upon which his belief is mainly founded. And while the Churchman wholly relies upon the intrinsic evidence contained in the Bible itself, for proofs of the truth of his belief, the Spiritualist accepts that evidence, and corroborates it by reference to incontrovertible proofs, that all that gives force and vitality to that evidence is present to-day, even as it was then, and thus through Spiritualism modern Christianity is furnished with those proofs, for the lack of which, as a system, it has in our age steadily lost ground in its conflict with materialistic science."

"Viewed in this light, the Bible becomes luminous with supernal wisdom; it is no longer a compilation of inexplicable ideas and mysteries, but speaks with divine authority and with clearness to the spiritual natures of men. The Bible is a revelation of God to man. Spiritualism is also a revelation from God, and supplements the former. It does not supersede the divine law revealed in the Bible, but confirms, ratifies, and lucidly interprets it, and we venture to declare that every Bible truth, every truth of which there can be no important difference of opinion as to its character and relationship to the welfare of mankind, is fully, unequivocally indorsed by the revelations of modern Spiritualism."

Among the subjects treated are, Spiritual Gifts; Inspiration and Mediumship; Faith; Gift of Healing; Working of Miracles; Physical Manifestations; Prophecy; Discerning of Spirits; Apparitions; Divers Kinds of Tongues; Try the Spirits; Conditions must be Regarded; The Use of Humble Means; Angels were once Mortals; Spirits in Prison; Possession and Obsession; Witchcraft and Sorcery; Hebrew Prophets and Mediums; Natural and Spiritual Body; Materialization of Spirit-forms; Table-Rappings and Tappings; Displeasures of the Priests, Pharisees, and Sadducees.

He shows what the gifts and powers were in ancient times, by relying upon the evidence that they now exist; he contends that the gifts of the Spirit are inherent in the race, and in this connection cites instances from the lives of poets, painters, doctors, and ministers, to show its universality; mediums he believes to be God's instruments, and a part of the mission of Spiritualism is to assert and place them in their true position. The explanation of trance-control by different spirits, and illustrations from different mediums follow, showing that mediumship solves many inexplicable mysteries in psychology and moral philosophy. Scott, Dickens, Pope, are referred to, and their opinions, or that of the biographer, quoted in support of certain inferences: "Credulity and superstition are not faith, they are simply misty emanations from ignorant minds."

The gift of healing is extensively noticed and descriptions of persons possessing this power, their remarkable cures in all ages, forms a most interesting chapter.

"The true reason why theology has suffered in this contest," he says, "is because of its being, at the present day, a system of materialism, built upon a basis of spiritual ideas."

Physical manifestations, apparitions, and mesmerism are treated of, and many obscure passages in the Bible are thus made clear; the collection of facts in these connections are many of them new and valuable because of their authenticity.

A very interesting chapter is that on "Try the Spirits;" several of the mysteries of spirit-control are explained.

Conditions must be Regarded: in this chapter we find it demonstrated, "that law governs all the operations of Nature, and all the manifestations of spirit through matter;" even Jesus was dependent on certain conditions for certain results. Possession and Obsession receive careful attention.

The book is one that can be taken up and opened at any point, and any reader will find something to interest and instruct; the style is attractive, clear, and concise. It has challenged the attention of the secular press, and receives careful and meritorious reviews; the encomiums must be gratifying to Dr. Crowell and to every other true spiritualist, for it forces the outside world to acknowledge that respect for Spiritualism which it justly deserves.

HISTORICAL AND PHILOSOPHICAL

[For the Scientist.]

SPIRITUAL DEVELOPMENTS IN THE ROMAN CATHOLIC CHURCH.

BY I. H. W. TOOHEY.

III.

SPIRITISM in the Catholic Church culminated in and through its priestly and monkish members: but women, no less than men, became the mediums of the hour, and the lives of the female saints illustrate the *native* susceptibility of the feminine mind and body to spirit control. The more wonderful manifestations of trance, ecstasy, clairvoyance, healing the sick, prediction, and revelation, were accompanied occasionally by the stigmata and bloody sweat. Lifting the body in air was another development of the times, and was accepted by the orthodox as a sign of miraculous favor.

These bodily characteristics were often so wonderful that philosophy failed and miracle alone accounted for the developments. Take the following as an illustration: Father Raymond, writing of St. Catherine of Siena, "tells us that the inferior and sensitive parts of her nature abandoned her for the greater part of the time, and left her deprived of sensation. Of which (he adds) we were assured a thousand times by seeing and touching her arms and hands so rigidified that it would have been easier to break the bone than remove them from the position in which they were. The eyes were completely shut, the ears did not hear any sound, however great, and all the bodily senses were entirely deprived of their proper action."

T. Adolphus Trollope, in recasting the life of this wonderful woman, says, "It is a genuine historical fact, and one of no light importance, that these things *were* believed, were written by men of learning, and are still believed by thousands. It is an historical, as well as a very curious psychological fact, that the statements in question were considered, by the writers and thousands of readers of them during many generations, to have been proved true by the evidence adduced." Nevertheless, Mr. Trollope disposes of "the curious psychological fact" by the aid of "*cataplexy*" and "*fits*," and adds, "Those who have watched the physical phenomena of animal magnetism will not fail to remark the similarity of the facts recorded of Catherine, to those they have been accustomed to observe." (Italian Woman, Vol. I. pp. 20-4 and 33.)

But the wonderful manifestations did not end with "the physical phenomena," which Mr. Trollope disposes of by the aid of "*cataplexy*" and "animal magnetism;" for she is caused "to read *any writing* as readily and quickly as any learned man could," although *un-able* to do so in the natural way. She does more, and what is additionally wonderful in an uneducated person in any age, dictates "The Book of Divine Doctrine,"—she being the while *entranced*, and actually hearing that which God spoke to her. This is the theory of her age: an age that had no explanation for the wonderful outside of *miracle*! The nineteenth century, however, furnishes not only the needed explanation, taking the above and other reported wonders from the domain of the *super-natural*, to give them place among the normal results of the *conditioned* medium and the clairvoyant seer, the *parallel* of which is found in the "Revelations" and the subsequent developments of A. J. Davis.

An illustration or two from the mystic brother-hood will show the sameness of the *conditioned* and the uniformity of results. And to have the illustration free from the charge of ignorance, and therefore in the more striking contrast of St. Catherine of Siena, I select St. Bernard. "He was called in his own age and after it, 'the firm pillar of the Church,' 'the follow-citizen of the angels,' 'the second interpreter of the Holy Ghost,' and 'the second child of the most holy mother of God.'" (Theo. Parker's Miscellany, p. 56.) "His body, attenuated by various infirmities, was still more worn down by fast and watching without intermission. He prayed standing, day and night, till his knees, weakened by fasting, and his feet, swollen by extreme toil, refused to sustain his body. For a long time in secrecy he wore sackcloth next his skin, but when the fact was accidentally discovered he cast it off, and returned to his common dress. His food was bread and milk; water, in which pulse had been boiled, or such thin gruel as men make for little children." Physicians, who saw him or listened to his eloquence, wondered at the strength of his emaciated frame, as much as if they had seen a lamb drawing a plow. And after further detail of the wonder working and clairvoyant power of St. Bernard, Mr. Parker adds, "It is difficult to estimate the power of prejudice and superstition to

blind men's eyes, but each of the then contemporary biographers of Bernard ascribes to him a similar miraculous power, and relates the wonderful cures he effected on men, women, and children." (Ibid., pp. 70-1.)

Such testimony, from so close a student of history as Theodore Parker, will go far in convincing even skeptical bigotry that there must have been some remarkable power in "the wonder worker" to call forth such uniform acknowledgments. The following, however, is more circumstantial, and reflects better the spirit of the people of St. Bernard's times. His biographer says, "In the year 1134, when all Milan went forth to meet the man of God,—nobles and citizens, the former on horseback and the latter on foot, the rich and the poor left their houses as if they had deserted the town, and with inconceivable reverence went forth to meet this servant of Christ. They kissed his feet, and threw themselves at his feet. The multitude that went before and followed filled the air with cries of joy and continued acclamation." "At the Church of St. Ambrose there was a woman possessed of the devil, who made her put out her tongue like an elephant's trunk. She resembled a monster more than a woman; but she was cured to the great joy of all who beheld the miracle. Transported with love for St. Bernard, the people rendered him honor, if we may be permitted to say it, beyond what is due to mortal man." (Life and Times of St. Bernard.)

A more detailed statement of another and a no less celebrated wonder worker and miraculous healer will illustrate one of the then popular phases of mediumship. It is found in the person of St. Francis of Assisi. He was the only son of an Assisian merchant. The father was wealthy, the mother "noble,"—distinctions in the social scale that told in various ways on the after life of the son. At the age of twenty-four he was a soldier, and took part in a war between his native town and Perugia. During the conflict he was made prisoner, and remained in captivity a year. A good French and a less perfect Latin scholar, he was not without aids to intellectual enjoyment during his confinement. Beloved by his parents and popular with his townspeople, his return was hailed with joy. His future was henceforth to be associated with his father and the duties of the merchant, but the *mother*, "in dutiful affection," had already given him to the Church. Returning from the war with impaired health, he was reduced to extreme weakness. His recovery was slow, and for a time was compelled to drag himself along by the aid of a staff. The return of health, therefore, left him without his former gayety. The light-hearted, joyous youth was no more. The dance and the song had lost their charm, and he sighed for something, he knew not what, to compensate for their absence. He had not reached conversion, although religiously educated. He could not say then, as he did afterwards, "*Deus meus et omnia*." The work however had begun. The foundation had been laid in humiliation and suffering. The world had lost its brightness, the country its beauty. The poetic in him was subdued, and the change surprised him. But this was the result of sickness and depression,—and passed away with the return of physical health and bodily strength. He became a soldier again, and joined the banner of Walter de Briene,—but very soon gave it up for the banner of the cross. Gradually he freed himself from commerce, and gave himself up to constant prayer. Soon he commenced to have visions. He was "even ravished into the most sweet" ecstasy in the midst of noisy mirth. His communication with the spiritual world became more frequent and marvellous. The Lord appeared to him, suspended upon the cross, making a deep impression. His love for the poor grew upon him, and the frequent absence of his father gave him opportunity to practice his growing sense of charity. This his father did not like, and called him before the magistrates to answer for missing property. He appeared, and by way of restitution gave all, even his own clothes, and became the lover and apostle of poverty.

This brief recast of the saint's early history shows that *sickness* had a powerful influence in withdrawing his sympathies from the further profession of arms, and by contrast and reaction preparing his mind for religious consecration. The trials rather than the triumphs of "seraphic" saintship had come to him, and he gave his services in common with those of St. Elizabeth of Hungary, St. Louis of France, the Blessed Mary of Orignies, St. Catherine of Siena, and St. Edward the Confessor, to the needs of the *leprous*. So faithful was he in the performance of this offensive but self-imposed duty, that the *gratitude* of the sufferers followed him to the spirit world, and the ancient litanies contain these invocations,—

"St. Francis, cleanser of lepers,
St. Francis, consoler of the sick,
Pray for us."

One leper after his death appeared to St. Francis, and said he was going to glory to return thanks to God for the services of the saint, and the many souls saved thereby,—a feeling shared by the powerful as well as the humble; for Gregory IX., after being an eye witness of the life and miracles of St. Francis, published three *bulls* in favor of his saintship and the stigmata. It is familiar knowledge that he founded one of the four orders of mendicant friars, which was approved

and confirmed by Innocent III., 1210. He afterwards (according to Lempriere) "traveled to the Holy Land with the intention of converting the sultan Meledin, and offered to throw himself into the flames to prove the truth of what he preached." And in spirit life, as in the earth form, his zeal was *convincing*; for, the very night of his death, he appeared to the Bishop of Assisi in advance of other intelligence. He was canonized by Gregory IX. four years after. Men and women of great sensitiveness and delicacy of organization gathered around this remarkable man. Among them one Brother Giles, who was so sensitive that frequently he lost all consciousness of external things, and was often raised from the ground while assisting in mass, particularly at the "Feast of the Nativity." Gregory IX. saw him at Perugia, and after witnessing his entrancement said, "Verily! if thou die before me, I will seek no other miracle to canonize thee." The scene of the entranced has been made the subject of an interesting picture by Murillo.

"The Most Reverend" Dr. John McCluskey, of New York, republished the above facts, with many other wonderful developments, in vindication of the saintship and services of Francis. They come of good authority, therefore, and reflect the Catholic faith of the thirteenth and nineteenth centuries, and suggest the following reflections,—the missions and ministrations of St. Bernard and St. Francis being proof:—

First, that healing the sick was a welcomed service, the traditions of the earlier saints, as well as the needs of the people, making it alike popular and orthodox.

Second, that the *explanation*, if not the full science, of much of the so-called miraculous cures will be found in the *faith* of the sufferer, full as much as in the healing power of the saints. For the *faith* that was said to be able to remove mountains was also said to be capable of making *whole* the sick,—statements accepted in good faith religiously, but not sufficiently *sensed* and appreciated physiologically.

The experiences of the Catholic saints therefore need to be supplemented by modern thought and fresher developments of the healing power, to the end that they may be freed from the service of superstitious misdirection, and made contributory to spiritual science,—two aspects of the spiritual philosophy *not* known and hardly thought of by even advanced thinkers in the days of St. Bernard and St. Francis. This application of *exact* justice to the lives of the saints will aid in demonstrating the kinship of *all* mediums, whether *externally* orthodox or heterodox, Roman Catholic or modern Spiritualist.

THE SACRIFICE OF LIFE IN HASTY BURIALS.

THE record of all who have been buried alive, says Henry Belinayé, would form a fearful volume, and strongly guard us against a too hasty presumption of death. Even in the time of Pliny, alarm had begun to be felt on this subject, and he dedicated a whole chapter to it. Bodies have been found in burial vaults, which had turned upon their faces or sides—which had bled—which had marks of self-inflicted violence upon them, &c. From Bruhier alone, we learn that on the Continent, "Out of one hundred and eighty examples of persons erroneously supposed to be dead, fifty-two had been buried alive; four had been opened after supposed death; fifty-two had spontaneously revived after being put in their coffins; seventy-two were discovered to be alive, after having been deemed dead." Surgeons have, through inadvertence, opened bodies which only parted with life on the application of the scalpel: this occurred to Vesalius. Again, in 1763, a clergyman, supposed to have died from apoplexy, emitted a groan at the first incision of the knife by a surgeon deputed to investigate the cause of his death. La Place being informed of the circumstance and asked what was to be done, replied, "Gemir et se taire,"—Lament and conceal it.

Everybody is acquainted with the singular instance of an extraordinary resurrection recorded on a monument in a church of this city (London), and whoever is disposed to peruse many most marvelous and well-authenticated instances, will find them in Fodéré and other authors, who have written expressly on the subject. The following will illustrate, and suffice for the present. In the Journal des Scavants, 1749, we find it recorded that a woman in 1745, after having been put into a coffin, being to all appearance dead, was delivered, by artificial process, of a child, which betrayed no more signs of life than its mother. The infant, when every means of restoration had apparently proved fruitless, spontaneously revived, after the departure of the medical attendant. He, on being recalled, had the mother taken out of her coffin, and having resorted ineffectually to every stimulant to bring her to life, left the house once more, recommending that means of resuscitation should be continued. Four hours after his departure, the brother-in-law of the deceased came to inform him of her recovery.

SPIRIT TEACHINGS.

THOU shalt continue the search for truth all thy life, and never cease to test, prove and try all that thou deemest to be truth.

THOU shalt be obedient to the laws of the land in which thou dost reside, in all things which do not conflict with thy highest sense of right.

THOU shalt search for truth in every department of being—test, prove, and try if what thou deemest *is* truth, and then accept it as the Word of God.

THOU shalt acknowledge all men's rights to do, think, or speak, to be exactly equal to thine own; and all rights whatsoever that thou dost demand, thou shalt ever accord to others.

THOU shalt not follow the example of any man or set of men, nor obey any teaching, or accept of any theory as thy rule of life that is not in strict accordance with thy highest sense of right.

THOU shalt search by every attainable means for the laws that underlie all life and being; thou shalt strive to comprehend these laws, live in harmony with them, and make them the laws of thine own life, thy rule and guide in all thine actions.

THOU shalt not hold thyself bound to love, or associate with those that are distasteful or repulsive to thee; but thou shalt be held bound to treat such objects of dislike with gentleness, courtesy, and justice, and never suffer thy antipathies to make thee ungente or unjust to any living creature.

THOU shalt remember that a wrong done to the least of thy fellow-creatures is a wrong done to all; and thou shalt never commit a wrong wilfully and consciously to any of thy fellow-men, nor connive at wrong done by others without striving to prevent or protesting against it.

THY first and last duty upon earth, and all through thy life, shall be to seek for the principles of right; and to live them out to the utmost of thy power; and whatever creed, precept, or example conflicts with those principles, thou shalt shun and reject, ever remembering that the laws of right are—in morals, justice; in science, Harmony; in religion, the Fatherhood of God, the Brotherhood of Man, the immortality of the human soul, and compensation and retribution for the good or evil done on earth.

You ask if the spirit is also a material body. It is well that you so call it. Many years ago, the scientist taught that there were but five primitive elements; now they are subdivided into many. The materialist teaches that there is but one body in man, but we have shown you that there is also a spirit body which separates out of the gross material. But when you ask us, "Is the spirit body also a material body?" we answer in the affirmative. Even as you have magnetism in iron, so is the spirit in man. And even as the spirit of man is in him and can go out of him, so are the elements out of which that spirit was made in the spirit world. The material body is made out of the gross matter of earth; the spirit has its originating source in the spirit world, but it is quickened into an individuality in gross matter. The spirit world is the elementary condition of simples out of which the spirit springs into being, and the home to which it returns after it has established its individuality in an earthly form. Somewhat as gas may be extracted from wood, when it will float off to a kindred refinement, so does the spirit, on its liberation from the gross body, float into the spirit world. Yet this comparison is defective from our standpoint in the spirit world, for spirit is not like a gas, but a quickening element. Nor can we teach you what spirit really is, nor of the spirit world, for you have not that perception within you while in the flesh which will enable you to understand. As we stated before, you cannot teach a blind man to understand colors, though you may teach him elementary principles by comparison to the things he can feel; even so do we labor to a disadvantage in trying to teach you of the nature and capacity of the spirit world. When you speak of the intellectual world, you allude to the wisdom of man; but when we speak of the intellectual world, we allude to that above you, from which you draw your intelligence. When you speak of carbon, you allude to coal or the diamond; but when we speak of carbon, we allude to that element beyond your research, and out of which your gross material is made. Your wisdom partakes of a knowledge of the things earthly, but ours deals with the elements from which earthly things are made. Our field of research is more extensive, for we must acquire a knowledge of earthly things before we can proceed far with the elements in the spirit world. And yet beyond us there is a still higher sublimated existence beyond our present capacity to comprehend. This much we are made to understand, and we impart it to you also—that is, the more knowledge you acquire on earth pertaining to God's laws, the easier will be your progress in the spirit world.—*Spiritualis*.

SUBSCRIPTIONS AND ADVERTISING RATES.

Subscriptions.—The *SPIRITUAL SCIENTIST* is published every Thursday by the SCIENTIST PUBLISHING COMPANY, and can be obtained of any newsdealer; or will be sent at the following rates:

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Advertisements.—The *SCIENTIST* is a very good medium for Advertisements. It has a large circulation; it is preserved for binding, and the advertisement is not lost to view amid a mass of others. Advertisements will be inserted at the following rates:—

Inside Page, One Square, \$1.00 first insertion, and 80 cts. each subsequent insertion. Outside page, 20 cts. per line each insertion.

Correspondence.—Correspondents who write letters consisting of personal opinions are requested not to make them more than a quarter of a column in length. Letters containing important facts or interesting news may be longer sometimes.

All communications for the Editor, books for review, &c., should be addressed E. GERRY BROWN, Office of the *Spiritual Scientist*, 9 Bromfield Street, Boston, Mass.

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SPIRITUAL TRACTS, to be known as "Golden Truths," will be issued from this office, commencing the ensuing week. They will be on various subjects,—some suitable for distribution among believers, and others designed to force the truth upon the outside world. The co-operation of those who believe in this work is cordially solicited. Will those of our subscribers who receive packets of the first numbers of the series kindly advance the cause by giving them general distribution?

THE PURPOSE OF SPIRITUALISM.

The article in our last number concerning the purpose of Spiritualism seems to have been a plumb line sounded in deep water, and the sentiment drawn seems to show the bottom we have touched. We have received a number of communications,—many more than we expected. We commenced putting them "in type," finding that they increased too fast for this disposition, we have reserved them for a future article which will embody some of the opinions expressed. To those writers who have suggested for us our future course we return thanks, merely adding that we kindly receive all advice, even if we do not act upon it.

THOUGHTS ON GOD.

Spiritualists as a class are recognized by Materialists, and for some reason they seem to be particularly favored with their notice. The organ of these peculiar believers refers to Spiritualists quite often in its leaders: last week, "Thoughts on God" was the subject of an article; because "Christians, Spiritualists, Free Religionists, and Deists pay so much attention to the subject of God, Atheists should feel interested." "It is the question of all questions," is the tenor of the introduction.

This is pleasing information: the man who says "there is no God" and "I will prove my assertion," arrogates to himself infinite knowledge; the man who says, "I am sure I don't know whether there is or not, you cannot prove it to me," confesses himself unpardonably ignorant.

The Investigator recounts the many definitions of this "very common term, 'God,'" and although it has enumerated six, it might as well have added six more, and then the vocabulary would not have been exhausted. It says it "is hardly defined in an intelligible manner by anybody;" of course not, otherwise the vocation of an editor of a materialistic newspaper would soon be gone. But one of the best definitions perhaps may be deduced from the next few lines by this writer: he says, "There

is power and law and force in Nature, and in organized beings we behold sentiment and principle, but none of the five are separate from or independent of Matter."

These Materialists talk of "law in Nature" as though it was an entity that could act upon and govern Matter; on the contrary, it is simply a mode in which a phenomenon occurs, having nothing to do with the cause behind.

"Law of Nature?" Who made it? If no directing mind exists, by whose volition all things are governed, it is by chance alone that the world was formed, peopled, and an organism perfected that was capable of editing the Investigator. Atheism is absurd logically, false spiritually, if not injurious morally.

Let the Materialist who asks us what do we know of God, reply by telling us what he knows of Matter, and in so doing he has his answer. We have twice before asked for a definition of Matter from the Investigator,—shall we have it?

The article closes with an allusion to St. Paul,—the words, "The fool has said in his heart, There is no God," have no meaning to this material writer; he thinks them uncivil; happily he does not say "in his heart" there is no God; he, "like a modest man, acknowledges his ignorance." Again he says he is not willing, like St. Paul, "to become a fool for Christ's sake." We are not so certain of this; a materialistic argument, if it leads to reflection, brings with the strictest precision of thought the belief in God,—an Infinite Mind that governs all we know of the universe. A speculation as to what this Infinite Mind is only brings us to the "unknowable" of Tyndall.

DO SPIRITS LIFT PIANOS?

A number of days ago, one of our daily papers published a dispatch from Providence, R. I., in which it was claimed that a well-known physical medium of this city, whose particular gift is the power to lift pianos, had been detected in an imposture. The writer claimed that this lady used her own muscular powers in an ingenious way and that a gentleman proceeded to show the audience how it was done, "using his feet and knees in the manner of the medium." It is not the purpose of this article to refute this statement or defend the medium in question; nor should we have referred to it but that the Investigator copies the dispatch in full, and takes the occasion to refer to the *SCIENTIST* and its editor. We had previously copied an item from that paper in which the editor admitted that the "piano moved," but was unable to explain "how" it was done. As to this particular case at Providence, we know nothing of it personally: we were not there, but judging from the past and from the powers of the medium which have been tested again and again in our presence, we say that it is possible for this medium to move a piano in a manner contrary to all known mechanical powers. The editor of the Investigator should be consistent, and avoid making that appearance which he is mentally above. We give him credit for that shrewdness which would have detected any such flimsy artifice as lifting the piano by muscular powers. How does any person appear who once says publicly, "I saw a piano move, investigated the phenomenon, and cannot explain it," and then two weeks afterwards is willing to believe the testimony of some anonymous gent, who says, "It was done by simply using her own muscular powers." Consistency, thou art a jewel.

TO THOSE who are willing to try and obtain subscribers we would send, on application, a packet of handbills to aid them in their purpose; and any one sending us an order for ten copies for three or six months, we will send a

copy free for that period. An hour's effort in many instances would result in ten, and even more, names being given in as subscribers.

THE TONE OF THE PRESS.

We are of the opinion that Dr. Geo. M. Beard aimed for a cheap notoriety, by writing in the foolish and illogical manner he has about the Eddy manifestations. The Daily Press that have noticed the manifestations denounce the exposition as beneath notice; we have seen none that support it. The Rochester Democrat and Chronicle says,—

"The mountain labored and brought forth a mouse, indeed!" we could not help exclaiming, as we concluded the reading of an article of nine columns in the Daily Graphic of Monday last, signed "George M. Beard, M. D."

After using up the doctor in a style that his loosely written article will permit of, it further says,—

Science and American scientists have neglected this matter altogether too long. We do not argue this Spiritualism, of which we know so little either pro or con. We print occasionally well-accredited statements of what purport to be facts, as we give other news, for the information of our readers. We are looking for a solution, and very creditable people make statements which Dr. Beard's theory, as now propounded, does not explain.

In closing the column article, it says,—

What is this force on power? Does it really exist as thousands aver, or is it fraud or hallucination? The subject is agitating the public mind as never before, and the investigation will go on until some rational solution is reached. But the explanation of Dr. Beard, like the toe-snapping theory of the Burns, years ago, solves nothing, because the weight of testimony is against them. Crookes, Wallace, Owen, Prof. Hare, and other scientific men investigated months and years before even venturing an opinion; but one seance is sufficient for Dr. Beard. Many persons admit the phenomena on investigation, but fail to adopt the spiritual hypothesis. They are looking for some new law or force in nature to account for all they see and hear. Perhaps they do not reach a conclusion because they have not "disheveled their hair" and made themselves "stupidly simple" like "George M. Beard, M. D." Let really intelligent and scientific men investigate and give an opinion, and the public will be glad to listen to them; but Dr. Beard's nine columns of egotism have not helped the matter.

The Correspondent of the New York Sun disposes of him in a quarter of a column, and makes an open question of veracity with him.

In speaking of spiritualistic discussions, a New York daily says: "It is a noteworthy fact that the popular interest in this country turns in this spiritualistic direction. It may be the natural reaction from materialistic tendencies; it may be the instinctive recoil from bleak scientific negations; it may be the spontaneous outreach for more positive and satisfying proofs of immortality than the popular religion affords. But, whatever the causes may be, it is unquestionably true that vast numbers of our people are looking for light in a spiritualistic direction, and studying these new and strange phenomena with unusual concern. What these inquiries may lead to no one can hazard a prediction. But one thing is evident in all these inquiries: it is the hold religion has on the mind and heart of man. This is called an unbelieving age, a skeptical age, a materialistic age, a critical age. But, notwithstanding all the epithets launched at the age, in no period since the world began have religious questions absorbed more attention or been discussed with more ability, earnestness and power."

EDITORIAL PARAGRAPHS.

WHETHER the great Catholic Congress, which is semi-officially announced to be held in England, convenes or not, the plan will attract the attention of all Europe. Its purpose is so evident that its measures are already being discussed. We prophesy a manifestation which the Pope of Rome does not look for.

O. H. WELLINGTON, M.D., No. 18 Beach Street, New York City, writes: "For the present we shall suspend Sunday meetings, as another new movement has just been started; but our Tuesday evening conferences will be continued

at No. 329 West Forty-third Street, and we are urged to have a Convention of Christian Spiritualists in this city soon. Will any of the SCIENTIST's readers, who sympathize with this idea, and can attend, communicate with me, especially the Spiritualists of New York, Brooklyn and Jersey City?"

MRS. KATE (FOX) JENCKEN, inseparably connected with the advent of modern Spiritualism, arrived at New York City from England last week. The Banner suggests that the occasion of her visit be "made memorable in a marked degree by the Spiritualists of the United States."

SAYS the New York Mail: "It can hardly be denied that Spiritualism has a heavenly origin, when we reflect that even Venus is going to trance-it."

In paying a tribute to the memory of the late Daniel Haskell of the Transcript, the Boston Herald expresses a sentiment that would fittingly grace a spiritual journal. It says,—

"Another comrade has fallen by our side in the battle of life, but the column moves on as though each man enjoyed a special immunity from the inevitable shafts of the great enemy. We call it death, but it is a new birth. No one not steeped in blind materialism can doubt it. The noble energies which throbbed in that spent brain could not die with the visible mortal machine. In some indestructible or ever to be renewed form, they must continue their explorations of the realms of Divine Greatness."

THE AUDIENCE at the Boston Spiritualists' Union meeting, Sunday evening, appreciated the liberality of Prof. Alonzo Bond, who contributed an instrumental concert.

SHORT-HAND NOTES.

BASE ball is not necessarily a base amusement. . . . THE poor of Boston, it is pleasant to know, are to have soup the coming winter. If the project is soup-erficial, it is a good one. . . . IN politics there is no count like a re-count. . . . THE horse-races at Medford are invariably "Mystic." . . . FAIRS just now are common. The really fair are not apt to be. . . . THE dentist who claims to draw teeth without pain, refers to artificial ones. . . . THERE is no law or ordinance that all young people should stop at Young's Hotel. . . . IT isn't true that all thin people live on laths and clam-shells. . . . "A MER CHANT of Venice" attended one of our theatres this week. . . . THE common is to be sandwiched by the horse railroads and Columbus Avenue. What will the grave and reverend Mr. Old Inhabitant say? . . . ALWAYS take a cold early and—hot. . . . THE best way to raise property oftentimes is to knock it down—by auction.

OLD HARRY is a pretty well-known personage. He is generally round, as the saying is. Gay boy he, if he is a little advanced in years. Many like him, but some do not. The young fancy Harry,—think he is not only one of the boys, but the best of boys. Jolly all the time, you know. So genial and approachable, and all that. Always find him whenever anything light, lively, and festive is going on. Old Harry makes it a point of honor (and fun) to be there. You can count on him every time. After that, that he will call for a large-size shutter to ride home upon. It is his favorite (and necessary) method of travel. What the world would do without Old Harry it is slightly difficult to tell. Maybe just as it was before he was born. But that was a very great while ago—considerably before the flood, because he was one of the passengers in Noah's Ark. Old Harry is a distinct character in the world and society, and is likely to remain so.

GRANT's terminology is against him. . . . HARTFORD is to have thirty Chinese students this fall. . . . THE Unitarians want \$100,000 to build a church in Washington. . . . CONNECTICUT factory owners think that half time demoralizes the operatives. . . . THE business prospects of Boston are rapidly improving. . . . REV. DR. TIFFANY of Washington believes that the day for Christian unity is coming. . . . WATER can be transformed into vapor by a mechanical process, which gives a new motive power destined to supersede steam. . . . PRE-HISTORIC remains have been discovered in Warren county, Ky.

THOUGHT SUBJECTS.

TO THE contemplative soul there is no littleness; the least of things is infinite.

PASSIONS may not unfitly be termed the mob of man that commits a riot on his reason.

THE readiest and best way to find out what future duty will be, is to do present duty.

A SCANT breakfast in the morning of life whets the appetite for a feast later in the day.

A FLATTERER is the meanest and lowest of mankind, except the man who courts flattery.

ALL defeats in a good cause are but resting-places on the road to victory at last.—*C. Sumner.*

THE superiority of some men is merely local. They are great because their associates are little.

In the laws that regulate the universe it is decreed that nothing wicked can long endure.—*Bulwer.*

GREAT men and great institutions may be beyond the most of us, but great actions are for us all.

ALL that is in motion refers to a mover, and it would be but an infinite adjournment of causes were there not a great Immovable Mover.—*Aristotle.*

SPIRITUALISM recognizes essentially the fact that love, affection, wisdom, goodness, and in fact all the qualities of the human mind, are eternal, and, indeed, that this must be so is clear from the nature of mind itself.

BELIEF is not the subject of individual will, but is the inevitable result of those unfoldings of life which come before our cognizance, for reason as inexorable forms its conclusions from these data as the new-born infant breathes.

ACCORDING to the precession of equinoxes it is evident that the Easter religious ceremonial had in ancient days some connection with Easter science, and that all the observances carried on at the present time in the church represent what in former days were carried out in connection with the worship of Nature.

ACCORDING to Prof. John Fiske, the slow alteration of *physique* which is going on in this country is only an exaggeration of that which modern civilization is tending to bring about everywhere. It is caused by the premature and excessive strain upon the mental powers requisite to meet the emergencies of our complex life. The progress of events has thrown the work of sustaining life so largely upon the brain that we are beginning to sacrifice the physical to the intellectual. We are growing *spirituel* in appearance at the expense of robustness.

SEA-SICKNESS ORTHODOXLY STATED.

MIND cannot conceive, says Henry Matthews, nor imagination paint, the afflicting agonies of this state of suffering. I am surprised the poets have made no use of it in their descriptions of the place of torments; for it might have furnished an excellent hint for improving the punishments of their hells. What are the waters of Tantalus, or the stone of Sisyphus, when compared with the throes of sea-sickness? Here the poor devil is confined in a dark and dismal hole, six feet by three, below the level of the waters, with the waves roaring in his ears,—raging, as it were, to get at him,—from which he is only protected by a single plank, and with the noises of Pandemonium all around him. The depression and despondency of spirit which accompany the sickness deprive the mind of all its energy, and fill up the last trait in the resemblance, by taking away even the consolations of hope, that last resource of the miserable, which comes to all but the damned and the sea-sick.

CRANIOLOGY AS A SCIENCE.

SIR HENRY HOLLAND has among his other "Recollections of Past Life," "A Halt of a Day at Gottingen;" by which it appears he was enabled to visit the veteran Blumenbach, and to spend some time with him in his museum. "At that time his collection of crania was the most complete in Europe, and his deductions from them, however modified by later research, have in effect given basis to Craniology as a Science: a fact admitted to me by Retzius, when I visited his magnificent collection at Stockholm forty-four years afterward. My visit to Blumenbach, hurried though it was, showed me the energy and clearness of his mind, little impaired by years. He had the happiness, among the greatest a man can have, of a definite object of pursuit, unlimited in its scope, and of deep interest in its conclusions. Blumenbach was not a phrenologist in the later sense of the term, but he saw the ethnological value of those distinctions which only large and well-classified collections of crania can afford."

PHENOMENAL

IS IT A MIRACLE?

THE FASTING GIRL OF BOIS D'HAINÉ.—A WAFER DAILY AND TWO SPOONFULS OF WATER WEEKLY.—NO SLEEP FOR THREE YEARS.

FOR several months past the German newspapers have been discussing the case of Louise Lateau, the fasting girl of La Plaine. A correspondent of the London Times, writing from Jena, gives the following information about her:—

At the meeting of German naturalists and physicians recently held in Breslau, Prof. Virchow delivered a speech on a subject which has made no small sensation in many parts of Germany. Some three years ago a book appeared entitled "Louise Lateau, sa Vie, ses Extases, et ses Stigmates." Not much notice was at first taken of it. This year, however, a pamphlet was published by Prof. Rohling, of the Academy in Münster, entitled "Louise Lateau, die Stigmatisirte von Bois d'Haine." The work has reached its ninth edition, and 50,000 copies have passed into circulation. It states that the young woman, to whom it refers, was born in Bois d'Haine, in the diocese of Fournais, a Walloon district of Belgium. In her childhood she suffered much from illness, and showed extraordinary zeal in the performance of her religious duties.

In 1866 she became subject to ecstasies, of which we shall afterward speak, and two years later, on the 21st of April, 1868, on a Friday, just at the time when she had completed her novitiate in the third Order of St. Francis of Assisi, stigmata—that is to say, marks representing the wounds of Christ—made their appearance on her body. They were received by her just similar as signs were by St. Francis and other saints. They first appeared as red places on the skin, out of which afterward blood issued. On the first Friday there were bleedings (Blutungen) on her left side, the following Friday there were similar bleedings from her feet and from her hands. Eventually, on the 25th of September, spots appeared on her brow which one could recognize as decidedly similar to those a crown of thorns would produce.

She had become subject to ecstasies, generally occurring on Fridays, and these still continue. While under these influences, she loses all sensibilities for the outer world. It is stated that she cannot even feel electric shocks. She has extraordinary visions. More recently she has found sleep and food unnecessary to existence, and we are informed that, for the last three years, she has only eaten a wafer daily and drunk two spoonfuls of water weekly. During all this time she has never slept.

Such are the facts which have been gravely recorded in the pamphlet, and the fact that it is written by a "professor," who declares himself unable to explain the phenomena, has brought the story under the notice of a class of persons who are not likely to attach importance to contemporary miracles. Prof. Rohling did not feel satisfied with the success of his pamphlet. He wrote to Prof. Virchow as to a great physiologist, to ask him his opinion about this very remarkable phenomenon. In his letter, he remarked that the Catholic Apologetics lay down the principal that a phenomenon may only thus be treated as a miracle when science has proved unable to explain it according to fixed incontrovertible laws. The Germania, a leading paper of the extreme Roman Catholic party, is so convinced that a miracle has occurred that it also appeals to Prof. Virchow. It asks him why he does not make the phenomena the subject of careful study, and tells him he would find an occupation in the examination of this case as likely to promote the interests of science as anything he could do in Sweden or Norway,—referring, no doubt, to his presence at an Archaeological Congress at Stockholm.

Prof. Virchow treats the case as one of a class familiar to him. He does not think it would be of so much service to science as the Germania believes to visit Bois d'Haine. He has been sixteen or seventeen years physician to the department for sick prisoners at Berlin, and knows very many kinds of simulation. One case has come under his notice of ceasing to take nourishment, in which the whole supply of food was consumed in an extraordinary manner. "It has given him," he says, "the greatest trouble, even perfectly organized as his hospital is, to trace out the tricks and shifts to which such persons as Louise Lateau resort." Still, despite all the annoyance likely to result, he would not object to receive the girl into his establishment, and would look carefully into her case, which he admits has become of serious importance, now that the *colportage* is still carrying thousands of pamphlets on the subject into every village of the Rhine, and a great part of the country is in a ferment about it.

The Liberal press speak of the woman with disgust, while the Ultramontane papers believe in the miraculous fasting and bleeding of Louise. In connection with this discussion, the

following advertisement has appeared in the Breslau Morgen Zeitung:—

"Grown-up girls who wish to be stigmatized, or to be instructed in the art of stigmatizing others, may confidentially communicate with Mrs. Francisca Schlecker, midwife, 20 Corn Street. Humane treatment. Cheap Prices. Absolute secrecy guaranteed."

The advertiser is said to be a Roman Catholic.

A DIVINE MESSAGE.

[The following was given by a spirit through the lips of a medium in private life, at a seance held some time back in London. Names are unnecessary, as it is to that which is given we should look.—ED.]

"**H**OLY FATHER, Eternal God, Thou who knowest what we are, who rememberest that we are but dust, look down in mercy on us, thine erring children, and guide us into purity and truth. Lead us, of thy mercy, to that which is holy and pure and good. Drive far from us the impure, the earthly, the unholy. May thy holy angels watch and guard us, and fence us round with truth and love. Drive from us the evil or ignorant influence, and shed upon them the beams of thy pitying and forgiving love. Shine upon them in their darkness, thou who alone can cheer and elevate them. Shine on us, that we may know thee more and serve thee better. Give us light to see thee, love to draw us near to thee, faith to follow thee in the path of duty, perseverance to go on unflinchingly in the upward course that leads nearer and yet nearer to thee. Amen."

We are glad to meet this circle of friends again. We feel that the divine message of which we are the bearers will be acceptable to you. We bear to you a message from your God. Our claim is nothing short of a divine message—a message of enlightenment and of consolation.

On a previous occasion, we dwelt much on the progress of the soul, and on the frequently unsatisfactory nature of the communications that purport to come from the spirits of those whose fame was great on earth. We would now dwell on the manifestations of God to man, and say somewhat of the way in which his guidance is shown amongst his people.

The falsest views of the Great Father have obtained amongst his children. He has been regarded in the past as an angry God, who was to be propitiated by tears and cries for pity—a God whose pleasure it was to throw his unfortunate children into eternal misery. Ah! those who fabricated the mediæval hell little knew how they reproduced their own wishes. He was a God who delighted in visiting the sins of the fathers upon the children; who afflicted, in earth-life, the innocent babe, and then hurled it, for the gratification of his vengeance, into a seething caldron of boiling brimstone; a God who delighted in the torments which he inflicted, and who derived a positive pleasure from the dealing out of eternal torture to his ignorant and erring children; a God of angry, jealous disposition; an inquisitor, a tyrant, a judge without justice, a Father without mercy.

The God that we *know*, not that we *imagine*, is a God of love—love perfect and perpetual—love that is over all his creatures—love that embraces the erring and the good, that has no pleasure in the death of the wicked, but delights in the return of the prodigal. The God whom it is our sacred mission to declare to you is a God who looks down with an eye of pity on all his children, who knows no distinction of race or clime, but is tender and loving alike to all who call upon his name. From him comes all the good that ye enjoy. He gives you daily, richest proof of his love; to him you owe every blessing that cheers your lives and lightens your daily toil.

If man did but know the tender, jealous care of God over his people—if they could see, as we see, the unresting love that tends and cheers the lowliest and most despised of his children—how, verily, legions of angels encircle those he loves; how, in truth, the heavens are opened, and legions of angels of God descend from there spheres of bliss to guard and benefit mankind—if for one moment their eyes could be opened to see the air around them filled with the presence of the shining ones, surely their hearts would be touched, surely their voices would break forth in praise.

There was a fable in ancient story, that the old statue of Memnon gave forth sounds of sweet music at the sunrising. It was a beautiful fancy, the dumb lips of that marble statue giving forth the inarticulate accents of praise as they were kissed by the rays of the rising sun—a beautiful fancy which enshrined a truth. Would to God it were more prevalent! Would that it might be that the cold, strong heart of man—

oh, so cold, so dead, so voiceless, so utterly irresponsible to the influences from on high!—would that it could be touched by the slanting beams of the Sun of Righteousness, and give forth the cry of praise, though it were inarticulate, to the Giver of all, the God of universal love! That it might be so, and may be so increasingly, is part of our mission. We come to you the exponents of the ministry of angels. The Great Father, mindful of his children's wants, sends them the angel ministry of consolation and guidance and protection and love. From the footstool of the Almighty, from the eternal realms of glory, we come to minister to you and to mankind. God wills that his revelation shall be vouchsafed to those who can receive it; to the faithful recipient comes the message of the Supreme. To each pioneer of the future—harbinger of the coming light, bearer of the courier flame—we come, informing guiding-spirits, each with his special work, each with his peculiar influence, and charged with his separate and special mission—separate, yet an integral part of our undivided whole.

God, who in days of yore manifested himself as the embodiment of justice—king as well as God—and who still reveals himself as the Father, spake in after ages as the Incarnate Love, in the person of Jesus Christ, and speaks now, the same God, in the person of the Blessed Spirit, the embodiment of divine activity, the active principle of the Godhead, the *energeia*, the informing, guiding, directing influence which permeates the children of God—our God. Three manifestations, God revealed, as man can bear it revealed, according to man's necessities, to minister to man's wants; but in all, God revealed, as working by means—the means used those which best subserve his purpose. Angels, spirits, and friends passed before us, coming to minister to those left behind; the helping hand stretched out to catch up the belated traveler, the signal-light pointing upwards, and guiding the wanderer home.

The regeneration of the human race has progressed throughout the world on one grand principle. From the generation that lives is selected the recipient of inspiration. He is the depository of divine influence, the connecting link between the present and the future. To him is committed the deposit of the truth, which he is to hand to those who shall succeed him. To minister to him are appointed the spirits specially assigned by God. They are solemnly separated for the work; sent forth to minister as the Allwise sees fit.

We explained to you on a previous occasion, the means by which that influence was maintained. From time to time, from person to person, it is perpetual, and so man, indeed, is the recipient of inspiration. The open vision is realized, and the angels of God ascend and descend between earth and heaven.

The time is at hand when the interrupted vision shall be renewed, when the voice that sounded in the ears of Ezekiel, John the Baptist, Paul, and John the Seer, shall be renewed; when the two spheres shall be brought into contact as they have never been since then; and when the voice of the Almighty, speaking through his intermediary agencies, shall be heard amongst men.

Shall they listen? Nay, nay, nay. As it was of old, so shall it be now; as in times of the old dispensation, so in the age of the later revelation. Have any of the Pharisees or the rulers believed on Him? Now, as of old, man's unbelief bars the purpose of God's love; man's stubbornness militates against God's designs.

Eternal Father, grant that so it may not always be. Grant, O God, that when the fullness of thy time is come, man's proud heart of unbelief may be bowed to receive as a little child, in simplicity and sincerity, the inspiration of his Father. Hasten the time, O God, in thine infinite mercy. Amen.

A DREAM CONFIRMED BY THE EVENT.

PETARCH, in his "Life" by Mr. Dobson, is made authority for the following: "One night, in my sleep, I thought I saw the bishop (of Lombes) walking alone, and crossing the stream that watered my garden. I ran to him and asked him a thousand questions at once. 'From whence came you? Where are you going so fast? Why are you alone?' The bishop replied with a smile, 'Do you recollect the summer you passed with me on the other side of the Garonne? The climate and the manners of Gascony displeased you, and you found the storms of the Pyrenees insupportable. I now think as you did, I am weary of it myself. I have bid adieu to this barbarous country and am returning to Rome.' He had continued to walk on while he spake these words, and was got to the end of the garden. I attempted to join him, and begged that I might, at least, be permitted the honor of accompanying him. The bishop gently put me back with his hand, and changing his countenance, and the tone of his voice, 'No,' said he, 'you must not come with me at present.' After having said this, he looked steadfastly at me; and then

it was that I saw on his face all the signs of death. The sudden shock of this sight caused me to cry aloud, and awoke me from my sleep. I marked the day, and related the circumstances to the friends I had at Parma, and wrote an account of it to my other friends in many other different places. Five and twenty days after this I received the mournful news that the bishop of Lombes was dead, and found that he died on the very day that I had seen him in vision in my garden. This singular accident," says he to John Andre, "gives me no more faith in dreams than Cicero, who, as well as myself, had a dream confirmed by the event."

A WOMAN'S DREAM.

THE Hartford (Conn.) Times, of October 29, publishes the following: "A young woman in this city, Mrs. Margaret (Horan) Ryan, dreamed, about two months ago, that a little brother of hers living in Clonfanlough, Kings County, Ireland, had just been run away with by a horse which he was riding, and that his leg had been badly crushed. A letter was subsequently received from Clonfanlough, which confirmed the young woman's dream in every particular—time included—the scene being precisely as she had described it as shown in her dream. On Sunday night last, October 25, Mrs. Ryan had another and very vivid dream, in which she seemed to sit by the bedside of her little brother above mentioned, who was dying; taking by the hand those present in the room, and bidding them farewell, he seemed to pass away. The sleeper distinctly saw the boy's aunt enter the room, and heard her ask anxiously of those about the bed, 'And is he dead?' and heard her then utter a piercing shriek, and saw her fall on being told that all was over. With that the sleeper herself uttered a loud shriek, which awakened her. She found herself out of bed, and standing on the floor in the middle of the room, and holding on to a chair. The truth or error of this dream remains yet to be ascertained. We shall report the result whatever it proves to be. Mrs. Ryan is firmly convinced that it is true."

DR. HITCHMAN ON PROF. TYNDALL'S SPIRITUALISM AND MATERIALISM.

DR. WILLIAM HITCHMAN, of this town, delivered two scientific and philosophical addresses yesterday afternoon and evening in the Islington Assembly-rooms, on behalf of the Liverpool Psychological Society, under the respective titles of "Prof. Tyndall's Materialism," and "Prof. Tyndall's Spiritualism." There was a large and attentive audience on both occasions. As a matter of course the celebrated address of the President of the British Association for the Advancement of Science at Belfast came in for a goodly share of critical dissection at the hands of the doctor, who is himself no novice in dealing with the spiritual, mental and physical constitution of mankind, having been for many years a well-known lecturer on metaphysics in various institutions here and elsewhere, as well as on anthropology, zoölogy, and the natural history of men, animals and plants, especially at the Anthropological Society. The lecture on "Materialism" was delivered in a scientific rather in a polemical spirit; albeit the lecturer evidently wanted to hurt, as well as hit, the opponents of that spiritual philosophy, ancient or modern, which maintains the existence in man of an immortal "something," called spirit, soul or mind. There is no more identity of nature, said the lecturer, between molecular motion and human thought than there is between the taps of an electric telegraph machine and the mechanical pulsations of a lover's heart, or the broad, catholic-inspiring thoughts of reason—soaring, as it were, on angel-wings to heaven, and entering the eternal protest of the intellect against the identity of two sets of conceptions as adequate or equivalent representations of spirit, mind and matter. I must believe my eyes—in health of body and soul. I cannot deny the truth of what I hear and see, or feel and know, and induction is philosophical. Law rules spiritual phenomena, quite as much as physical phenomena, and the impartial mind is just as free from the possibility of error in spiritualism as it is in materialism, when it elicits by a vigorous logic that spiritual truth which underlies each group of material facts presented to human senses. Controverting the statements of Prof. Tyndall, step by step, throughout the chief principles of organic science, he strongly maintained the spirituality of man, both for time and eternity. Whilst sincerely admiring the brilliancy of Prof. Tyndall's learning and genius in mathematics and physics, Dr. Hitchman vehemently denounced his so-called "spiritualism," as alike dishonoring, degrading and debasing, not only to that pure dignity of soul, which a lover of catholicism in literature, science or philosophy should invariably display in the interests of God's eternal truth and justice, whether pertaining to the things of spirit or matter, but to his distinguished office

of President of the British Association of Natural Philosophers, of which he (the doctor) had long been an active, practical and humble member. He was himself a student in knowledge from day to day, as he had been for nearly half a century last past, at home and abroad, and he, therefore, felt but small compunction in asking the British people to suspend their judgment concerning spiritualism, rather than accept the gratuitous opinion of Prof. Tyndall, at Belfast, in respect of its teachings, facts, science, experiments, philosophy, demonstrations or phenomena, since, as he had previously assured them, such a worthless inquiry was not only a mere phantasy of a most unscientific imagination—but neither more nor less than "a bee in his bonnet"! Dr. Tyndall and his friend, Dr. Huxley, might visit the glaciers of Switzerland again and again, and he thanked them heartily for their joint opinions of their structure and motion, or the physical basis of human life; their investigations on the truths of natural history, the polarity of diamagnetic force, the beautiful researches, especially on the magnets, optic properties of crystals, and the relation of magnetism and diamagnetism to molecular arrangement in general; the action of aqueous vapor upon radiant heat, that checks the flow of terrestrial warmth into infinite space, and thus renders this, our planet, the third in order from the chief star, at present inhabitable for men, animals and plants. But when he publishes a new edition of his work on "Sound," let him remember that there is a mode of motion elsewhere—in materialized spirit, forms, &c.—of which he has now neither an adequate conception nor sound philosophical experience. Demonstrations of modern spiritualism were not discoverable by the mere operation of individual thought, but were dependent entirely on that force or faculty, which was everywhere existent as life immortal, in the universe of spirit, and though there never had been a true parallelogram, circle or triangle, in a world of polar molecules, which ends in the infinite azure of materialism, the truths now demonstrated by the science of spiritualism would retain their evidence and certainty forever and ever.—*Liverpool Daily Post*, Nov. 2.

NOTES AND NOTICES.

THE COMMANDMENTS, under the head of Spirit Teachings, on page 125, were given through spirit influence by Emma Hardinge, now Mrs. Emma Hardinge Britten.

LONGFELLOW'S "Hanging of the Crane" is in such demand that Osgood & Co. have been obliged to postpone publication until next Wednesday, to be able to fill advance orders, which call for 50, 100, 250, 500, and in one case for 1000 copies. It will be a most popular holiday book.

JOHN A. ANDREW HALL attracted its usual audiences Sunday afternoon and evening. Mrs. Floyd is a favorite with many who hear her speak, and the regular attendance at these meetings is noticeable. The exercises are more complete and the choir is the best of any society in Boston.

THE BOSTON SPIRITUALISTS' UNION was not favored with the presence of Dr. Storer or Miss Lizzie Doten, and the exercises partook more of the nature of a conference meeting.

THE SPIRITUAL SCIENTIST is devoted to the advancement of Spiritualism in its purest and highest sense, and nothing contaminating in its influence will find place in its columns. It has correspondents in England, France, and various localities in the United States, enabling the publishers to furnish fresh, interesting, and instructive news of the progress of the movement in all parts of the world.

It presents each week a comprehensive review of the progress of Spiritualism in its practical, scientific, philosophical and religious aspects. Its contents are sufficient in variety to suit all classes of minds attracted to Spiritualism and it endeavors to supply all that can interest an investigator in that deeply important subject—MAN'S IMMORTAL EXISTENCE.

THE SCIENTIST will be a medium of instruction to Investigators. Questions and objections will be freely answered. It invites the co-operation of lovers of Spiritual progress, and solicits their patronage and support.

We again solicit your prompt subscription as an evidence of your appreciation of the paper: we will mail it for one year at Two Dollars and Fifty Cents. To those who desire to receive it as Trial subscribers we will send it Three Months for Sixty Cents. We are sending some free papers to those who are unable to pay for it and any favors which may be conferred upon us will be warmly appreciated. Address, Scientist Publishing Company, 9 Bromfield Street, Boston, Mass.

ANNOUNCEMENTS.

MEETINGS AND SEANCES IN
BOSTON DURING THE WEEK.

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

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

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

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

THE LADIES' AID SOCIETY will until further notice hold its meetings at Rochester Hall, 354 Washington Street, on Tuesday afternoon and evening of each week.—MRS. C. C. HAYWARD, President; MRS. ELLA MEADE, Secretary.

BREITHOVEN HALL, rear of 413 Washington Street, near corner of Boylston Street. The Music Hall Society of Spiritualists will commence meetings Sunday October 11, at quarter to 3 o'clock, and continue through the season.

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- III.—Faith.
- IV.—Gift of Healing.
- V.—Working of Miracles.
- VI.—Physical Manifestations.
- VII.—Prophecy.
- VIII.—Discerning of Spirits.
- IX.—Apparitions.
- X.—Divers kinds of Tongues.
- XI.—Try the Spirits.
- XII.—Conditions must be regarded.
- XIII.—The use of humble means.
- XIV.—Angels were once mortals.
- XV.—Spirits in Prison.
- XVI.—Possession and Obsession.
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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

SPIRITUALISM deserves investigation, because within the last twenty years it has found its way into all the civilized countries on the globe; it has also a literature of thousands of volumes and not a few periodicals.

The London Dialectical Society, Adam Street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th of January, 1869, as follows:—

"A. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Berghelm, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds; James Gannon, Esq.; Gratian Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffrey, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volckman, Esq.; Horace S. Yeomans, Esq."

Professor Huxley and Mr. George Henry Lewes to be invited to co-operate. Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:—

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Sergeant-at-law; William R. Gower, Esq.; H. D. Jenken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq."

After inquiring into the subject for two years, the Committee issued its report, which, with the evidence, forms a bulky volume. Among other things this Committee reported:—

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

"3. That these sounds and movements often occur at the time and in the manner asked for by the persons present; and, by means of a simple code of signals, answer questions and spell out coherent communications."

One of the sub-committees of the Dialectical Society reported:—

"Your committee studiously avoided the employment of professional or paid mediums. All were members of the committee, persons of social position, of unimpeachable integrity, with no pecuniary object, having nothing to gain by deception, and everything to lose by detection of imposture."

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HOW TO FORM A SPIRIT CIRCLE.

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

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

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

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

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

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

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

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

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

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

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

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

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

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