

SPIRITUAL SCIENTIST

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

SPIRITUALISM.

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[For the Scientist.]

THE NEED OF SCIENCE IN SPIRITUALISM.

III.

BY J. H. W. TOOHEY.

DUALITY in *psychology* is as objectionable to Scientific Spiritualism, as a trinity in Anthropology; for both reflect their theological parentage and aid in keeping alive *unnatural non-scientific* distinctions. They do more, inasmuch as they create and support antagonisms in their theories of Nature; and imply an inferiority in physiological and physical relations that belittle the *offices* of Life; thereby discouraging, and so far preventing the growth of those correct habits of observation and clear thinking, so necessary to Scientific and Intellectual progress.

The evidence for this criticism is both negative and positive: the former to be found in what the mass of mankind have *not* accomplished; the latter, in the trials and triumphs of Science and its votaries,—all of which enter into and support the plainest laws of evidence, and the most positive rules of reason, the logic of which admits no formula unless provable, nor hypothesis unless verified; "the verification having two distinct criteria: first, conformity with the observed order of phenomena; second, conformity with the positive laws of thought." (Lewes.) For men "of science have learned to believe in justification, — *not* of faith, but by verification." (Huxley.)

This statement of position finds the fullest support in the assertion and its consequences that the "Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. ii. 7), whereby the further distinctions of "mind and matter," body and soul, and many other forms of duality, are seemingly justified. Hence popular common-place, all of which is objectionable, and deplorable, when gifted minds like Charles Fourier are thereby made its echo. Let the following illustrate. "He (Fourier) supposed that our souls descended from heaven into this world at birth, and leave this natural state at death, to return into the world of spirits." . . . This "hypothesis had nothing in common with that of the Indian

system of metempsychosis, which supposes human spirits to migrate into the bodies of animals and vegetables. He held, however, an idea of a compound nature in man's spirit which I cannot admit. He conceived that the infant in the womb, and during the first months of existence, is merely a sort of animal spirit, with which the human spirit allies itself at the period of *teething*. This does not appear rational to me." (Hugh Doherty's Introduction, &c.)

All this, and much more of kindred significance, might be left in the too much neglected volumes of Fourier, were it not that a doctrine very like it comes to us from "the second sphere," through the "superior condition"-ed medium, A. J. Davis. He says, "During infancy, the inmost spirit of man is *slumbering* in the cerebral substance, like an ungerminated seed in the earth's bosom. The child-brain is not yet impregnated with the *immortal* principle. The seed of the future being lies imbedded therein,"—though "the outer fibers of the different organs, for the *first few* months of existence, do not receive the indwelling spirit, without which *reflection* and *memory* are quite impossible." (Davis' Magic Staff.)

It forms no part of the present writing to criticise these opinions in detail, as the *dualism* they uphold will appear "stale, flat, and unprofitable" before the analyzed and sifted evidence of modern science, an outline of which we submit as our testimony in proof. It may be profitable, however, to reflect for a moment on the *vast* length of time theology has been able to keep the breath of popular life in these *conceits*, and sense the potency of religious education, the power of custom, and the controlling influence of public opinion, in the presence of the fact; that the *duality* of Genesis have traveled through the centuries, passed current in the Persian, Jewish, and Christian religions; have gone to "the spirit world" with the unnumbered millions who in their day and way accepted them, to be re-published by the strong-minded Swedenborg, Fourier, and others, as positive truth in the nineteenth century. A survey, by no means flattering to the *intentional* method of verifying knowledge and developing truth; for it has lost caste with the cultured, and is being abandoned by even the spirits. The *proof* comes from England, where, in answer to the inquiry, "Do the spirits know what the soul of man is made of?" the answer is scientific, and *not* metaphysical—the formula of demonstration being, "C48, H36, N6, O14;" giving us Carbon, 48; Hydrogen, 36; Nitrogen, 6; Oxygen, 14; all ultimate elements of the first order.

The formula was not given by the spirits, but in the interests of Spiritualism,—Dr. Wm. Hitchman, F. R. S., of Italy and Germany, and president and founder of the Liverpool Anthropological Society, being speaker. The answer, however, is none the less conclusive; for, it says virtually, the time has come when educated men expect the spirits to give

definite and scientifically formulated information, when the subject-matter will admit of it. And what subject will not admit of it, if the above formula gives the measurements of the human soul? There may be some additional explanation to the above when the speaker give his idea in detail, as the same formula, C48, H36, N6, O14, occurs in Dr. G. S. Mulder's letter to Liebig on the properties of *Protein*. This letter appeared in 1846, and prepared the way, if it did not suggest the propriety of popularizing so fundamental a doctrine as that preached by Huxley in 1868. Here is the definition he presented and the position he occupied at that time, and brief as it is, it will aid the non-scientific reader in sensing Dr. Hitchman's formula. He says: "Carbon, hydrogen, oxygen, and nitrogen are all lifeless bodies. Of these, carbon and oxygen unite in certain proportions, and under certain conditions, to give rise to carbonic acid; hydrogen and oxygen produce water; nitrogen and hydrogen give rise to ammonia. These are new compounds, like the elementary bodies of which they are composed, and lifeless. But when they are brought together under certain conditions they give rise to the still more complex body, protoplasm; and this protoplasm exhibits the phenomena of life. I see no break in this series of steps in molecular complication, and I am unable to understand why the language, which is applicable to any one term of the series, may not be used to any of the others." (Lay Sermons, &c.)

But admitting all this to be true, what element or combination of elements is to fill the distance between protoplasm and spirit life? Lavoisier attempts thus to bridge the distance and diminish the difference, when he says, "Organization, sensation, voluntary motion, life, only exists on the surface of the earth and in places exposed to light. It might be said, indeed, that the fable of Prometheus was the expression of a philosophical truth, which had not escaped the penetration of the ancients. Without light, nature were without life and without soul: a beneficent God, in shedding light over creation, strewed the surface of the earth with organization, with sensation, and with thought." (Quoted by M. J. Dumas.)

If this language is too general to meet the necessities of the issue, the following, spoken by Prof. Tyndall, will supplement it with a definiteness that cannot be mistaken. He was then (1870) less positive than he is to-day, and spoke in criticism of the doctrine of *Evolution*. He said, "What are the core and essence of this hypothesis? Strip it naked, and you stand face to face with the notion, that not alone the more ignoble forms of animalcular and animal life; not alone the noble form of the horse and lion; not alone the exquisite and wonderful mechanism of the human body, but the human mind itself—emotion, intellect, will, and all their phenomena, were once latent in a fiery cloud. . . . But the hypothesis would probably go even further than this. Many who hold it would probably ascribe the position, that, at the present moment, all our philosophy, all our poetry, all our science, all our arts,—Plato, Shakespeare, Newton, and Raphael are potentially in the fires of the Sun." (Quoted by "The N. Y. Independent.")

Thus, definition and authority bring us, in the last analysis, face to face with Nature and the everlasting, where all are but parts of *one organizing whole*; where *unity of Substance* and *unity of purpose* are one and the same; and where all phases of phenomena but minister to the development, expansion, and dignity of spiritual life. For, in the language of Thomas Carlyle, "Are we not spirits, shaped into a body—into an appearance—and that fade away again into air and invisibility? This is no metaphor; it is a simple scientific fact. We start out of [seeming] nothingness, take figure, and are apparitions; around us, as around the veriest spectre, is eternity; and to eternity minutes are as years and *æons*. Come there not (thence) tones of soul and faith, as from celestial harp strings, like the song of beautiful souls?" The answer and supplement to which is found in the test facts, and many-phased ministrations of spirits, now occupying the attention of the sons and daughters of men.

(CONCLUDED NEXT ISSUE).

VARIETY.

HAVE ANIMALS SOULS?

PROF. AGASSIZ, in a work on "Classification," concedes immortal life to the higher animals, by virtue of the same method of reasoning now commonly applied in support of Immortality among men; and this conclusion is not disturbed by the following. It is in the closing part of Prof. Huxley's late address, delivered before the British Association, at Belfast, Ireland, August 25, 1874. He says,—

"I might with propriety consider what I have now said as the conclusion of the observations which I have to offer concerning animal automatism. So far as I know, the problem which we have hitherto been discussing is an entirely open one. I do not know that there is any reason on the part of any person, whatever his opinions may be, that can prevent him, if he be so inclined, from accepting the doctrine which I have just now put before you clearly. So far as we know, animals are conscious automata. That doctrine is perfectly consistent with any view we may choose to take on a very curious subject of speculation,—whether animals possess souls or not; and whether, if they possess souls, those souls are immortal or not. The doctrine to which I have referred is not inconsistent with the perfectly strict and literal adherence to the scripture text concerning the beast that perisheth, nor, on the other hand, so far as I know, does it prevent any one from entertaining the amiable convictions ascribed by Pope to his untutored savage, that when he passed to the realms of the blessed his faithful dog should bear him company. In fact, all the accessory questions to which I have referred, involve problems which can not be discussed by physical science as such, as they lie not within the scope of physical science, but come within the scope of that great mother of all science,—philosophy. Before any direct answer can be given upon any of these questions, we must hear what philosophy has to say for and against the views that may be held. I have now laid these facts before you. I do not doubt that the fate will befall me which has befallen better men, and I shall have to bear in patience the reiterated assertion that doctrines such as I have put before you have very evil tendencies. I should not wonder if you were told that my intention in bringing this subject before you is to lead you to apply the doctrine I have stated to man as well as brutes, and it will then certainly be further stated that the logical tendency of such a doctrine is Fatalism, Materialism, and Atheism.

"Now let me ask you to listen to another product of that long experience to which I have referred. The logical consequences are very important; but in the course of my experience I have found that they were the scarecrows of fools and the beacons of wise men. Logical consequences can take care of themselves. The only question for any man to ask is this: 'Is this true or is it false?' No other question can possibly be taken into consideration until that one is settled. Undoubtedly I do hold that the view I have taken of the relations between the physical and mental faculties of brutes, applies in its fullness and entirety to man; and if it was true that the logical consequences of that belief must land me in all these terrible things, I do not hesitate in allowing myself to be so landed. I should conceive that if I refused, I should have done the greatest and most abominable violence to everything which is deepest in my moral nature. But now I beg leave to say that, in my conviction, there is no such logical connection as is pretended between the doctrine I accept and the consequences which people profess to draw from it."

MAN THE MICROCOSM.

It was an ancient notion that man is a microcosm; a little world, combining in himself all the powers and principles that are distributed throughout the greater world around him. In physiology the same idea has found a place in the representation that man embodies, and is a union of, all the lower animal natures. Their ideas may have been mere dreams, yet they were dreams that contained an element of truth. The most rigid examination with the dissecting knife confirms them in a certain sense. In his nervous system man does present a combination of the structures and activities of the various forms of life below him. We live, in respect to our nerves, distinct and separate lives, and unite in our own persons opposite existences. The spinal cord has one life of its own; the lower part of the brain another; and by means of its upper part we live a third kind of life higher than the other two.

The effects, and the proofs also, of this diversity of life within us are partially seen in the variety of actions which we are capable of carrying on at the same time without their inter-

fering with each other. By this means it is that, without taking any thought, we breathe regularly fifteen times in the minute; that we maintain ourselves in the erect position without any consciousness of effort; that (almost equally without consciousness, when our attention is otherwise engaged) we walk, or we eat, or perform other habitual motions, and at the same time carry on a distinct train of thought, or perform complicated and delicate manual operations. We are able to do all these things at once, because, besides distinct groups of muscles, we have distinct nervous systems operating within us, each regulating its own circle of activities.

But elaborate as is the structure thus provided as the condition of our varied life, and diverse as are the results which ensue from the action of its different parts, it is all constructed on one plan. Its operations when combined, as they are in our experience, make up a whole of which we cannot think without wonder, and the intricacy of which seems to defy comprehension. But simplicity comes with analysis. The various elements which make up the nervous activity are presented to us by nature, in various classes of animals, separated, and, as it were, distinctly exposed to view, while through them all there runs an identity of character which makes them easily reducible to a single law.—G. H. Lewes.

SPIRIT PHOTOGRAPHY.

INVESTIGATION OF A CORRESPONDENT, AND ITS RESULTS.

PROF. WALLACE, in his proofs of spirit return, lays special stress on what is termed "spirit photography." He makes it prove not only itself, but something else. Thus, when a picture was taken, a clairvoyant was present to describe with "illuminated vision" what was spiritually before the camera, and by this means spirit photography proved clairvoyance and clairvoyance returned the compliment.

The writer, with a view of learning all that was to be learned about the many-sided subject of Spiritualism, determined to test spirit photography. He had by chance learned that a well-known West Madison Street photographer had obtained some results believed among "believers" to have a spiritual origin, and accordingly he sought the acquaintance of the gentleman. A sitting was promised, but no definite time specified. One day, about three weeks ago, the writer, without previous notice, entered the studio, and expressed a desire to sit for

A SPIRIT PHOTOGRAPH.

The request met with immediate compliance, and in less than ten minutes afterward the picture was an accomplished fact. It should be mentioned here, as a part of the record, that the writer has frequently been accredited by mediums with possessing some of the psychic force through which the phenomena is supposed to operate. While sitting for the picture, it is but fair to confess that he felt a very weakening sensation, as if drawn upon for "power." The operator, with his hand touching the instrument, turned quite pale. It is claimed as an essential that the operator must touch the instrument, in order to form a "connection."

The correspondent here gives a description of the first picture, also of the test conditions under which it was taken, and then he says he selected a plate himself; accompanied the operator through the several operations, when the picture of a young man was obtained.

The writer in continuing says,—

This young man is supposed to be "Clarence," and it is claimed for him that he is the

CONTROL OF MRS. MAUD LORD,

a famous medium, formerly of this city, but now of Boston. The writer then visited two other clairvoyants, and they corroborated the statement of the doctor that the apparition on the plate was the materialized figure of "Clarence," as they had seen him clairvoyantly at Mrs. Lord's circles.

This picture of "Clarence" differs materially from the blonde. The latter is opaque; the former transparent. It covers the sitter more completely than the other, but rather as a film than a solid substance. It seems to be behind and before him at the same time. In fact, it completely envelopes him.

The third picture was obtained again under what ought to be regarded as test conditions. This time, a stylish brunette made her appearance, and she stands immediately behind the sitter. Again the effect produced differs entirely from the others, and if these pictures are frauds, an entirely different process must have been adopted. This lady presents a profile looking to the left.

It was observed, especially in the case of the blonde, which is the most pronounced, that a halo surrounds the "spirit" form, as if accompanied by a light peculiarly its own. This led to the experiment of taking

A PICTURE IN THE DARK.

One evening, last week, the writer arranged for a sitting. Remembering that Prof. Wallace proved the objective reality of the appearances on the plates referred to by him, by means of clairvoyance, a similar course was resolved upon. Accordingly, the writer waited upon Dr. Maxwell, and requested his company to the gallery. The doctor and the operator had never met before. The trio passed into the developing room, where an old kerosene lamp with a broken chimney was brought into requisition. By its dim light, a plate was prepared in the ordinary way, and placed in the camera. When all was ready for the taking of the picture, Dr. Maxwell described three spirits with the sitter,—two ladies and a gentleman. He gave minute descriptions in the case of the two ladies. The gentleman, he said, was not sufficiently materialized to describe with minuteness. The camera was then uncovered, and the form of taking a picture in the light gone through with. It should be stated that the kerosene lamp had been taken out of the room, and the darkness was so dense that the sitter could barely discover the outlines of the operator. The plate was then taken to the operating room, and developed.

TWO FIGURES APPEARED,

tallying in every detail with the two female spirits described by Dr. Maxwell. Behind them is a dark, round spot, which might stand for the spirit of the man not perfectly materialized. Dr. Maxwell says, when he heard the operator uncover the instrument for the purpose of taking the picture, a peculiar light was thrown upon the sitter, different from any he had ever observed clairvoyantly before. It had the appearance of sunlight, while the clairvoyant light presents itself to him golden hued. He further averred, while describing the forms, that the sitter was surrounded by a circle or halo of light, about four feet in diameter, the lower line of which cut the figures at the waist.

The apparitions correspond to the description, in that the figures enter into darkness at the waist. The sitter, of course, does not appear on the plate. One of the ladies presents a full face view, the other a profile. The latter is the same who presented her profile at the back of the sitter on a previous occasion, with this difference in position,—in the first picture she looks to the left, while in the other she looks to the right.

The writer has shown these pictures to many photographers, and all who are disposed to treat the matter candidly confess that the effects produced are beyond imitation by any process known to the art. All who have seen these pictures pronounce them the most remarkable ever taken, even if the spiritual theory be utterly denied.—*Chicago Times*.

NOTE.—The spirit control attendant of Mrs. Lord is "Clarence," and a very faithful one he seems to be. It is related that, during the recent sickness of Mrs. Lord, she had no other doctor, and oftentimes no other person, to attend her than him. It is claimed that he would so materialize as to be able to change her from the bed to the sofa, make the bed, and replace her, without mortal help. It seems to be a fact that these things were done while Mrs. Lord was helplessly sick, and no person had visited her room.—ED.

GHOSTS IN A HAIR STORE.—The young women engaged in a Market Street hair store were frightened out of usual decorum, Friday morning, as they entered the shop. No sooner had they opened the door than the chairs and tables began a deliberate double-shuffle about the floor; the wigs, switches, and chignons in the windows and hanging about were flying hither and thither, as if in search of their former owners; the backs of the sofas and the legs of the chairs joined in the joyous polka, and wrought consternation in the now statue-like shop maids. This demoniac revelry continued for a while; then all was again quiet, save those fluttering hearts, and the floor was strewn with destruction. When the proprietress entered she was told of the affair, and soon a hundred people gathered. But it could not be explained, nor has any development been made in the matter. It is curious, and may yet call for an investigation by the ghost experts of the Academy of Sciences.—*Daily Alta California*.

THE MINISTRY OF SPIRITS THE BELIEF OF THE AGES.—

Washington Irving thus testifies that "the doctrine of departed spirits returning to visit the scenes and beings which were dear to them during the bodies' existence, though it has been debased by the absurd superstition of the vulgar, in itself is awfully solemn and sublime;" concluding, "However lightly it may be ridiculed, yet the attention involuntarily yielded to it whenever it is made the subject of serious discussion, and its prevalence in all ages and countries, even among newly discovered nations that have had no previous interchange of thought with other parts of the world, prove it to be one of those mysterious and instinctive beliefs to which, if left to ourselves, we should naturally incline."

HISTORICAL AND PHILOSOPHICAL

DREAM-LORE.

WAS IT A COINCIDENCE OR A WARNING?

To the Editors of the Evening Post:

A RECENT occurrence has brought vividly to mind an incident which at the time of its recital made a deep impression upon me, and which embodies facts not easily explainable.

It was communicated to me by a lady—the wife of a clergyman—of great respectability and intelligence, and well known for her entire freedom from every trace of superstition. Possibly it may be of sufficient interest to find a place in your department of "Letters from the People;" and it may afford a profitable exercise for your readers to adapt it to their peculiar notions of the supernatural.

The story I submit in her own words, as far as may be, giving it without other comment than the assurance that it may be relied upon as substantially true:—

"My parents dying while I was still quite young, I made my home alternately with three married sisters, each living within a day's journey of the other. The oldest of these sisters, always of delicate health, had fallen into a slow decline in later years; and as much of my time was spent in her home, it was my delight, in every way that youth and inexperience dictated and permitted, to make easy her last days.

"At one time, while absent, I received from her an unexpected letter bidding me come immediately to her. I obeyed, and found her in great mental distress. Her mind was darkened by fearful apprehensions for the safety of her husband and children. It seemed as if some crushing trouble was about to fall upon her, and which was the more oppressive because so indefinite.

"I set myself to the task of soothing and cheering, and not without some success, though I could not wholly disabuse her mind of evil forebodings.

"At this juncture distant friends arrived, and, giving up my room till other arrangements could be made, I cast in my lot with the chambermaid. Shortly after this, having retired as usual, I was suddenly awakened about midnight, and started up to find the chambermaid sitting up in bed trembling and sobbing violently. As the result of repeated inquiries I gathered that the girl had had a fearful dream, which was to the effect that Mr. Clark (my sister's husband) had been injured in some way while at his business; had been brought home upon a stretcher insensible, had been laid upon the bed which we were occupying, and at last, after great exertions on the part of the doctor to resuscitate him, he had opened his eyes, uttered an exclamation, and then fallen back into the arms of death.

"Of course I was greatly frightened, but succeeded in calming my mind by attributing the dream to the forebodings of my sister, with which the maid was familiar. Strange to say, however, the next night I was again awakened to find the girl amid the same circumstances of distress. She most solemnly affirmed that the same dream, with precisely the same concomitants, had again presented itself to her.

"The third night there were again repeated the events of the two preceding, and which I have described.

"I could not now free my mind of the thought that the thrice-repeated dream was a premonition of some great calamity about to occur. The dream, however, was kept a profound secret from every member of the family. A few days passed by, and nothing occurring to justify my fears, I began to hope they would prove groundless. But, alas! how distinctly I remember the warning! With unwonted cheerfulness my sister's husband bade us good-bye as he started to his office down the street.

"At three o'clock in the afternoon, the door-bell was violently pulled. A note was thrust into my hand, the first glance of which seemed to chill the blood in my veins. It was from the family physician, stating that Mr. Clark had been injured by a runaway horse, and requesting that the sad news be kept from my sister. Soon the sad procession appeared. The body, borne by strong men, was brought into the house and taken to the room I had occupied—that being the farthest removed from the chamber of my sister—and placed upon the bed. The doctor labored for its restoration as no doctor ever before labored; but all in vain. At last, just as he was giving up in despair, the eyes of the hitherto insensible body opened, and words issued from the set mouth. In a few moments more my sister's husband was dead."

Such is a bare sketch of the incident to which I have referred, given in the language of the lady who figures so largely in it. I have not the least doubt of the entire truthfulness of

the whole story. Is it to be set aside as only a dream? or is there reason in the theory that coming events, even where they belong to the sphere of the supernatural, sometimes cast their shadow before them?

J. S.

New Brunswick, N. J., Sept. 15, 1874.

[In this connection see editorial paragraph, page 43.—ED.]

RED-HOT COALS DEPRIVED OF HEAT BY SPIRIT-POWER.

ONE of the most important class of physical phenomena known as "chemicals" is that called the "fire test." Mr. Home, in a state of trance, takes a glowing coal from the hottest part of a bright fire and carries it round the room, so that every one may see and feel that it is a real one. This is testified by Mr. H. D. Jencken, Lord Lindsay, Lord Adare, Miss Douglas, Mr. S. C. Hall, and many others.

BUT MORE STRANGE STILL,

when in this state he can detect the same power in other persons, or convey it to them. A lump of red-hot coal was once placed on Mr. S. C. Hall's head, in the presence of Lord Lindsay and four other persons, Mrs. Hall, in a communication to the Earl of Dunraven (given in the "Spiritual Magazine," 1870, p. 178), says,—

"Mr. Hall was seated nearly opposite to where I sat, and I saw Mr. Home, after standing about half a minute at the back of Mr. Hall's chair, deliberately place the lump of burning coal on his head! I have often wondered that I was not frightened, but I was not. I had perfect faith that he would not be injured. Some one said, 'Is it not hot?' Mr. Hall answered, 'Warm, but not hot!' Mr. Home had moved a little way, but returned, still in a trance. He smiled, and seemed quite pleased, and then proceeded to draw up Mr. Hall's white hair over the red coal. The white hair had the appearance of silver thread over the red coal. Mr. Home drew the hair into a sort of pyramid, the coal, still red, showing beneath the hair."

When taken off the head—which it had not in the slightest degree injured or singed the hair—others attempted to touch it, and were burned. Lord Lindsay and Miss Douglas have also had hot coals placed in their hands, and they describe them as feeling rather cold than hot; though at the same time they burn any one else, and even scorch the face of the holder if approached too closely. The same witnesses also testify that Mr. Home has placed

RED-HOT COALS INSIDE HIS WAISTCOAT

without scorching his clothes, and has put his face into the middle of the fire, his hair falling into the flames, yet not being the least singed. The same power of resisting fire can be temporarily given to inanimate objects. Mr. H. Nisbet, of Glasgow, states ("Human Nature," Feb. 1870) that, in his own house, in January, 1870, Mr. Home placed a red-hot coal in the hands of a lady and gentleman, which they only felt warm; and then placed the same piece on a folded newspaper, burning a hole through eight layers of paper.

HE THEN TOOK A FRESH AND BLAZING COAL

and laid it on the same newspaper, carrying it about the room for three minutes, when the paper was found, this time, not to have been the least burned. Lord Lindsay further declares—and as one of the few noblemen who do real scientific work, his evidence must be of some value—that on eight occasions he has had red-hot coals placed on his own hand by Home, without injury. Mr. W. H. Harrison ("Spiritualist," March, 15, 1870) saw him take a large coal, which covered the palm of his hand, and stood six or seven inches high. As he walked about the room it threw a ruddy glow on the walls, and when he came to the table with it the heat was felt in the faces of all present. The coal was thus held for five minutes. These phenomena have now happened scores of times in the

PRESENCE OF SCORES OF WITNESSES.

They are facts, of the reality of which there can be no doubt; and they are altogether inexplicable by the known laws of physiology and heat.

Of the truth of the last clause of the last sentence quoted there can be no doubt. Such alleged facts are "altogether inexplicable by the known laws of physiology and heat." Unfortunately Mr. Home is the only well-known medium who pretends to produce this class of phenomena, and as direct evidence to all is impossible, the mass of readers will be more inclined either to regard the lords and ladies who claim to have seen such marvellous manifestations as the dupes of their own senses, or to view the phenomena as rather more chemical than spiritual. If Mr. Home really performs these wonders, and the testimony is unexceptionable, the opponents of Spiritualism must admit that the "medium's" knowledge

of chemistry extends infinitely beyond the researches of modern science. The

FIRE KINGS OF THE OLDEN TIME

performed some apparently wonderful, yet easily explained tricks; but they never attempted to place a red-hot coal on a gentleman's head and cover it with his hair. They had mastered the secret of making many combustible materials almost fire-proof, but they could not effect such changes instantaneously. Spiritualists do not attempt to explain the manner in which "spirits" produce such manifestations as the "fire-test." They simply draw a parallel between Home's power of resisting the action of heat, and investing the same power in persons and things with the miracle of the red-hot ploughshares described in the Bible. They claim that the "angels of the Lord," in the last-mentioned case, were good spirits, and nothing more. Skeptics, while viewing the one as the result of a special Divine interposition, are obliged, when treating the other, either to deny the alleged facts or acknowledge that science is still in its infancy. To ignore the assertions of eye-witnesses is now no longer a reasonable mode of disposing of the matter, for a number of *very skeptical* and *very scientific* gentlemen, after investigating the subject, have voluntarily testified that the phenomenon does really occur, while they at the same time deny its spiritual origin. They believe that even the fire-test can be accounted for by natural laws, although they admit that when it is done science will be obliged either to discard many of its time-honored deductions, or advance into realms heretofore undreamed of. The "fire-test" is so sharply defined, and so unaccountably strange, that it must in time conclusively prove one of two things: either that Spiritualism is true, or that what is known as scientific research is simply blundering.

REDUCED TO A SYSTEM.

Of course, if the first alternative is proved to be true, science will stand self-convicted, but the second may be admitted without strengthening the first. If the alleged phenomenon is shown to be a fact which can be explained on a materialistic basis, it will give the death-blow to Spiritualism and revolutionize many universally accepted theories. If not, both science and religion must undergo modifications until they can be merged into each other.—*Philadelphia Press.*

WAS IT FAITH OR THE THERMOMETER THAT CURED HIM?
Sir Humphrey Davy early in life assisted Dr. Beddoes in his experiments on the inhalation of nitrous oxide. Dr. Beddoes, having inferred that the oxide must be a specific for palsy, a patient was selected for trial, and placed under the care of Davy. Previously to administering the gas, Davy inserted a small thermometer under the tongue of the patient to ascertain the temperature. The paralytic man, wholly ignorant of the process to which he was to submit, but deeply impressed by Dr. Beddoes with the certainty of success, no sooner felt the thermometer between his teeth than he concluded the talisman in operation, and in a burst of enthusiasm declared that he had already experienced the effects of its benign influence throughout his whole body. The opportunity was too tempting to be lost. Davy did nothing more, but desired his patient to return on the following day. The same ceremony was repeated, the same result followed; and at the end of a fortnight he was dismissed cured, no remedy of any kind except the thermometer having ever been used. Quacks profit largely by taking advantage of this principle of our nature; and regular practitioners would do well to bestow more pains than they do in assisting their treatment by well-directed moral influence.—*Andrew Combe.*

DO COMING EVENTS CAST THEIR SHADOW BEFORE? Shelley had so many idiosyncracies in his remarkably sensitive organization, that any *positive* answer to the above question must not be expected from any *single* experience of his. The following is none the less suggestive, though dismissed as a *coincidence*, since it came into and prefigured the close of his life:—

"The most singular instance (of Shelley's peculiarities) is that recorded in the diary of Capt. Williams as having happened at Lerici itself, during the very days of his last residence there. 'Monday, May 6th,' writes Capt. Williams, 'after tea walking with Shelley on the terrace, and observing the effect of moonshine on the waters, he complained of being unusually nervous; and, stopping short, he grasped me violently by the arm, and stared steadfastly on the white surf that broke upon the beach under our feet. Observing him sensibly affected, I demanded of him if he were in pain. But he only answered by saying, "There it is again—there!" He recovered after some time, and declared that he saw, as plainly as he then saw me, a naked child rise from the sea, and clasp its hand as in joy, smiling at him.' This was on the 6th of May, 1822. Two months afterwards the omen was fulfilled.—Shelley was drowned."—*Macmillan's Magazine.*

SPIRIT TEACHINGS.

You build for eternity when you are not aware of it.

THE spirits in the spirit world are your fellow-beings.

THE spirit world is not peopled with any worse beings than this one.

THAT which was, in days gone by, considered to be imagination or superstition, has come to be a fact.

YOU stand in the presence of angels and of kindred souls, and they behold you as you are, not as you have seemed to be.

THERE are two sources of human thought,—one is mind embodied in material form, and the other is disembodied mind.

THE occupation in the spirit world must needs be in some direction according to their wish, or desire, or greatest power spiritually.

THE laws by which worlds are moved, and the influences of suns and systems, may be studied in the sublime abodes of spiritual existence.

THE supreme hope of the world is that the enthralled spirit shall one day be released from all the inharmonies and incongruities that now assail humanity.

THE soul that goes out from your midst, loving and loved to-day, is not debarred by anything, save your fear, from returning loved and loving to-morrow.

KNOWLEDGE is power; hence you attract the forces of nature, and become their master, and he who understands spiritual laws, as truly has the spirits with him.

THOSE who are a step in advance can only gain new knowledge by teaching those who are beneath them,—by fulfilling the will of the Father that they shall do good to their kind.

THE laws whereby the worlds are linked together are like those divine and subtle laws of harmony which influence human thought, and take it one step higher in the scale of human progress.

THE one hope that fills humanity, lifts the burden of care, makes light the weight of sorrow, and releases the earth utterly from the thralldom of darkness and of corruption, is the fact that within the spirit is something beyond that clay that encompasses it.

THE inhabitants of the spiritual world unfold gradually under the eye of God's love, even as flowers unfold beneath the sunlight; and the life into which they are admitted is so far removed from time and sense that they do not feel pain or physical suffering.

THE most determined, the most obstinate, and the most unreasonable opponents of any movement are the men who talk loudly about general principles, and who fall back in their reasoning upon some *a priori* argument against the possibility of the facts in question.

NO FORCE is in itself intelligent unless employed by intelligence, and it does not do away with the difficulty that the scientific mind encounters in endeavoring to explain Spiritualism by removing it from one thing to another; for it is known that the forces of nature unguided have no intelligence.

MUSIC, recreation in every form, was shown to me; I was taken into a building; the number that it would hold I could not tell; multitudes might find themselves comfortably seated therein, beautifully decorated, simple, natural withall. There were only a few individuals or spirits here at the time I visited, but we learned that very soon there would be grand musical entertainment, when spirits of another sphere or circle of the same sphere, would be present and in charge of the performance. We determined to be present, and in this matter I must leave you to your imagination; no language could convey to the human mind what I then heard. As the finite mind cannot comprehend that which is infinite, so no more can it comprehend what I mean when I say that I heard music, vocal music, on that occasion—it must simply be left for you to imagine. Thousands and tens of thousands of voices seemed to swell into one, with many of the earth's great musicians having full control. When you have entered into this life, we shall take the first opportunity of leading you to such an entertainment, and when you return to your earth circles, you will be placed in the same difficulty that I am tonight in attempting to describe the sublimity and the indescribable beauties of the spirit voice. The spirit voice is, in some instances, developed on earth, to some extent, and is capable of leading away the lover of music, almost beside himself; but it is clear that the material organization affects the spiritual. How often is it the case that men's conceptions of music are higher than their power to express, but, when relieved from the difficulties that overhang this state, their spirits, having full possession of their own powers, and the most competent leaders, are able to express that which they have always had an internal desire to do.

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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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AN EVERY-DAY RELIGION.

There is needed, at the present time, some powerful agent to awaken mankind to a consciousness that the future life is exacting in its demands and earnest in its exactions. A belief in a future existence is generally entertained; but with most people it is exceedingly vague, and has little or no effect on their every-day life.

The Religionist who attends church regularly, and bears his proportion of the expense, is, to his mode of thinking, earning a card of clearance which need only be presented at the Gate of Death to secure for him a bountiful supply of eternal happiness: and, we are free to say, there are some clergymen who leave their auditors to draw this inference from their sermons, and some even teach that a show of repentance or a confession of remorse and faith at the approach of Death is all that is necessary to gain everlasting peace.

This course of instruction, so utterly at variance with the inspired teachings given to the world in all ages, is pernicious. It produces the man who will oppress the helpless, the widow and orphan, and who heapeth up riches for the sake of gathering them; produces the dishonest and unfaithful legislator and judge; the absconding cashier or trustee; the minister who preaches contrary to his convictions; she who lives for dress and show; and, in fact, produces all the numerous evils with which society is to-day afflicted.

The individual believes oftentimes, and perhaps too generally, as he is taught; to his mind, forgiveness will follow repentance; he may violate all principles of right and justice, neglect every opportunity for doing good, indulge in selfish pleasures to his full extent, and at the end strike a balance with a few prayers or donations, and believe the credit to be on his side of the ledger of life. The items of compensation, for each and every thought and act, he meets in the next world, and sometimes requires fifty years to correct his errors and prepare a trial balance sheet, according to this double entry system, which here he might have learned in a few short lessons.

What is needed, then, in this world, is a religion to impress upon him his accountability for his possessions; to affect his thoughts; to influence his life; to teach him to *do right* at all times and under all temptations.

Spiritualism will accomplish and is doing this great work. Its teachings are founded on facts, easily demonstrable, and by witnesses unimpeachable.

With such a system, supported by the testimony of all who return, man realizes fully his individual responsibility for the one, two, or five talents entrusted to his care; he

knows that every good deed will receive its great reward, and every misdeed its punishment; then do they seek to buy the "pearl of great price," and understand how their treasure may be laid up in heaven.

When this becomes a settled belief with an individual, the tendency is to live true to his principles, his honor, his conscience. Gradually this belief is becoming more general. Soon will it be universal: then, and not till then, shall we have a return to that frugality and piety, purity in morals, public and private, which inspire and maintain confidence and prosperity.

ANOTHER CONVENTION.

The Connecticut Spiritualists' State Association is holding its ninth annual convention in New Haven, Conn., and once more by their action have seemingly endorsed the so-called "radical sentiments." Charitably viewed, it may have been done in its best judgment as a stroke of policy, financially considered; but certainly it is not conducive to that unity of feeling which should prevail among Spiritualists.

Were these few leaders in the "social idea" problem left severely alone, to work out their own salvation, there would be less glory for them, more respect for Spiritualists, and greater success for Spiritualism in the world at large. It makes slight difference whether these "radical" sentiments are reformatory in their tendency, or the reverse,—Spiritualists ought not to carry the burden, even if it is forced upon them. We say "forced upon them;" for as certain as there is a spiritual gathering, meeting, or convention, these individuals turn up, ready to be "abused," as they call it, by not being recognized, or doing their best to smut Spiritualism, when they speak by the well-worn phrase, "We as Spiritualists."

We feel compelled to speak thus decidedly on the situation. It is an absurdity that anything spiritual in its nature, should be characterized as it is below in the abstract we make from the New Haven daily papers.

"The Evening Journal" said it "had a reporter present, but the address was a combination of such indecent thoughts and ideas that it was considered utterly unfit for publication in any respectable newspaper." It further adds that "the Spiritualists of the State do not support the views promulgated, and a number of the audience expressed themselves utterly at variance with the remarks uttered on that occasion."

"The Daily Morning Journal and Courier" notices that "towards the latter part of his (Dr. Storer's) remarks he was hissed, which circumstance gave Mrs. Anna Middlebrook a chance to utter some of her sarcasms." In speaking of Victoria, it says "she retaliated for the hisses in a way that made them hiss more."

"The Daily Palladium" observes, "She had a respectful hearing, though her remarks were not well relished by those who sat before her."

"The Daily Evening Union" says, "Remarks were made by Anthony Higgins, Dr. Storer, and Mrs. Middlebrook. The remarks of Dr. Storer were very lengthy, and the atmosphere being far from pleasant, and perhaps disliking the views of the doctor, or being impatient for Mrs. Woodhull, the audience frequently hissed." The chairman introduced the speaker, saying, "Mrs. Victoria C. Woodhull, whom Theodore Tilton once styled the modern Joan of Arc." The report continues, "Her remarks were broad in the extreme, and were loudly hissed by the audience as a vent for their disapprobation."

The hisses drew from Mrs. Woodhull the astounding

declaration that she had "traveled from Maine to California, and all over the Western States, and she was surprised to hear the *first hiss* under the shadow of Yale College."

"The Evening Register" copies the views of "The Palladium."

The following officers were chosen for the year ensuing: President, Mrs. Anna E. Middlebrook, of Winsted. Vice-Presidents, Dr. N. B. Hull, of Norwalk; Dr. L. J. Winters, of Stafford; Miss Henrietta Pond, of Winsted; Miss Flavia Thrall, of Windsor; T. M. Allen, of Hartford; Mrs. John Sweet, of Middletown; Mrs. E. Dayton, of Meriden. Secretary, Miss E. D. Hinman. Treasurer, A. D. Robinson. Trustees, James Wilson, of Bridgeport; John K. Lord, of Stafford; Augustus Holman, of Winsted; Parmenus Avery, of Mystic; Lita Barney Sayles, of Dayville.

The following are among the resolutions adopted:

Resolved, That we cannot accept any kind of religious faith, or accept any kind of religious teachings, that does not embrace in its broadest sense the purest morality as necessary to our salvation here and hereafter.

We believe there is no forgiveness of sin, hence

Resolved, That the base on which the so-called orthodox rest their faith,—viz., Vicarious atonement,—has been the means of preventing, to a great extent, the development of man.

EDITORIAL PARAGRAPHS.

In every sect of the Protestant Church, among the ministers and in the congregations, are those who will acknowledge to themselves, or in the family circle, views, opinions, or beliefs that they will not confess in public. If every one who believes in spirit return and communion should be zealous in the faith, a speedy revolution of existing ideas would very soon follow.

Would that every clergyman, having interpreted the gospel as his conscience dictates, should dare to so proclaim it; and proclaim it in direct language rather than preach it in pretty metaphor, meaning nothing to him, and anything to his hearers,—liberal, radical, or conservative ideas, as they are pleased to consider them.

We publish below a letter which will explain itself: we give it space with great pleasure, without knowing the circumstances of the case except as they therein appear:

BOSTON, MASS, 7 Bowdoin Square, Sept. 21st, 1874.

E. Gerry Brown, Editor *Spiritual Scientist*,—

Dear Sir,—I shall esteem it a favor if you will insert the following statement, made by me before the Baptist Ministerial Conference, in Tremont Temple, on the 21st inst.

EDW. F. STRICKLAND.

To the Baptist Ministerial Conference, Tremont Temple,—

Gentlemen,—I beg leave to notify you that, in consequence of my experiencing a change of belief respecting the fundamental doctrines of your church,—namely, Total Depravity of Mankind, the Eternal Punishment of the finally Impenitent, the Doctrine of the Trinity, and the Divinity of Christ,—I can therefore no longer conscientiously retain my position in your ranks, and feel it to be consistent with my sense of honor and propriety to thus publicly inform you of my change of sentiments and the dissolution of my connection with the Baptist denomination, and request that you will be pleased to give the fullest publicity to this statement. I also beg to inform you that the letter of commendation and dismissal from the pastorate of my last charge, the Calvary Baptist Church, of Westery, R.I., now in my possession, will be returned to that body, together with a copy of this notice.

EDW. F. STRICKLAND.

It has been quite general during the past year to hear people tell of "hard times," and make dull prophecies for the future. This has been kept up so faithfully that it has had its effect, and the result is a good one. Economy and frugality. Four thousand four hundred and seventy-five new depositors in one savings bank in this city since

the month of April,—the largest number of new accounts opened within the same time for twenty years. Is not this a most cheering indication of the return of "healthy" times? What a glorious time it will be when every one will live within his income!

THE article headed "Dream-Lore," appearing on page 40, may be considered as perfectly reliable in all its details, as if attested by a score of witnesses under oath. "The New York Evening Post" is not given to the sensational, and would require such a statement to be thoroughly substantiated before it could attract the favorable notice of its editors. It is for this reason that we have copied it rather than for any extraordinary phase that it embodies. When incidents like the one in question are considered worthy of preservation, and leading secular journals give them a prominent place in their columns, we may hope and prophecy that the day is not far distant when Spiritualism, and its vast train of accompanying phenomena, may receive that attention which it deserves and merits.

SHORT-HAND NOTES.

MAIDEN'S LANE, New York, is a misnomer. Not a maiden, "or any other woman," lives there, or has lived, for years. BECAUSE people pad, does it make them paddies? ECONOMICAL advice to those who use perfumery,—Don't waste a scent. THE scarcest thing in Marblehead is marble. The heads of the people of that nice town, however, are generally pretty solid. ADVICE to those who are disposed to ride in the horse cars,—If you wish to get to your destination on time, and with certainty, just walk; if you have plenty of leisure, and are correspondingly indifferent, then ride. A RIGHT-HANDED (and minded) man is not likely to strike out from the left. GUIDE POSTS are like many clergymen here and elsewhere—they point where they never go. A DIFFICULT and dangerous thing—To tell a lady she is no better looking than some of her neighbors. A rising man—a growing youth. An old ox for September—the equine ox.

THE Advice Giver is a well-known and marked character. More than this, it displays a great variety of aspects. Like the chameleon, he appears in many and diverse colors. As a rule, he has nothing to give but advice. That is his trade. Does a poor man come to him, whose debts are many and resources few, he is advised, after the manner of frigid political economists, to spend at least 25 per cent. less than his wages. The latter, very likely, is 25 per cent. less than his expenses. Does a squalid widow, with a dozen, more or less, children, seek his gracious aid, the profound advice is to work steadily and hard, and save all earnings. Never a dollar, half, or quarter from the palm of the Advice Giver. He has nothing of the art to dispense—not he. Just about the most hollow, heartless, thin, and shammy is such a character. And he is, unfortunately, to be found almost everywhere. His impertinence is only surpassed by his hypocrisy; his pretense by his falsity; his abounding cheek by his cold heart. If there is any individual to be utterly shunned and avoided, it is that we are briefly considering. He is an abomination, a swindle, a humbug, an outrage. Not that good advice, honest suggestion, and intelligent direction are not reliable and to be used as such, but these never come from the professional Advice Giver. Oh no—not from him! That is not *his* trade. Just give him the coldest of shoulders and the widest of margins.

THEY had a phrenological seance in London, England, recently, at which the "phrenological peculiarities of Henry Ward Beecher, Mrs. Tilton, and Theodore Tilton formed the subject of the opening lecture." We are told that the essay was listened to with profound interest and rewarded with hearty applause.

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 other persons?
6. Can this state of vision be produced, and how?

"JUSTICE." We do not know only from the same source as you have it: we do not care to touch it at present. It is in court, we think.

"S." asks if we believe there are any spirits in the spirit world who do not know that they can return.

Certainly we do; there are undoubtedly those individualities, which pass from us to the spirit world, who, even there, doubt what is told them by their friends. There would even be many more ignorant of the fact that they can return, were it not for the attraction caused by the love and sympathy which goes out from friends on earth, and makes them aware of the existing laws of spirit return.

"JACKSON." We know of such a case, or at least one of a similar character. We will investigate farther, and write you personally.

"ELMI." We do not believe there is any extent to the knowledge which spirits can impart, except the limit of their own (the spirit's) capacity. The ignorance of the laws governing spirit return,—ignorance on their part sometimes perhaps, but decidedly often on ours,—has been, and is now, the great obstruction to a free communion between this world and the next.

"J. T." says, "If one sits down to a small wooden table, and, without exercise of will, lifts it with a fore-finger, and then lets it drop off to the floor, it will gradually grow heavier," and asks our opinion if this be caused by spirit power. We cannot tell in any particular case. It might be or not spirit power. We have known articles to grow heavy or light from this cause, not to the sense of touch alone, but by actual weight as tested by scales. In such a case there can be no doubt of an unseen power. In the other, imagination might be a powerful agent. Still we would advise our readers to try the experiment named by our correspondent, and judge for themselves if it be so.

BODY LIFTING.

A CORRESPONDENT, writing from East Norwich, Long Island, says,—

"A thing that is new to our people has recently sprung up in this place, and the attention of many is directed to it. Perhaps at an earlier day of our country's history it might have been pronounced a witchcraft excitement.

"It is in consequence of what I will call body lifting. The young people collect together in companies and lift each other by the tip ends of the index fingers. The subject to be lifted lies down upon the carpet, face upward. He is instructed to assume a stiff or rigid state, approaching the condition of a stick of wood as much as possible.

"The lifters, six in number, stand three on each side. Then at a signal, the snapping of a finger by the leader, the lifters and subject inhale the atmosphere, filling their lungs to their utmost capacity. When this is done, the lifters stoop and try to lift the subject. If they fail, they again assume an erect attitude, and again inhale, then try again, and thus repeat the operation till at last, generally the second, third, or fourth trial, up goes the subject, like a feather, being frequently borne to the ceiling on the tip ends of the fingers of the lifters. They claim that the heaviest persons lift as easily as the lightest. Subjects weighing two hundred pounds have been thus lifted by four persons. Some declare that the operation produces an exhilarating sensation; others that it causes depression.

"The writer of this article was thus lifted, and experienced no unusual sensation more than he went up without any apparent physical effort on the part of those that lifted him. It is said that if one of the actors laughs or does anything to cause him or others to exhale while the subject is going up, the latter will immediately come down, unless he is caught by main strength. The cause of all this the operators claim to know nothing about."

PHENOMENAL

CREATION.

[Delivered under inspiration, by Mrs. Cora L. V. Tappan, at Manchester, Eng.]

FROM out the depths of God's great solitude,
The thought of his eternal perfect soul,
Man, with divine and perfect truth can trace
Each subtle process to its final goal,
Since matter in its state of chaos has no power,
And since thought is its primal perfect dower.

We know that from the elements which life combine,
All forms of being shape their final sway
By thought alone; that spirit still doth shine,
The empire and the only perfect day.

God moved in chaos; then the atoms burst
Forth from inertia and their innate death,
And forms appeared, the structure of the breath
Of which all life is made, but globules first.
The complete and perfect sphere
Of every molecule doubtless is as dear
To God in that eternity just past
As in the future. Science proud has cast
Her voice in favor of this theory—
That atoms have no primordial birth,
But that the scheme of form, order, and law
Outwrought from God; throughout eternity
Each atom is of perfect innate worth,
And processes evolved without a flaw,
Whereby creation is evolved in order-light
And form from out the Infinite;
That germs keep warm within the life of earth.
The sacred power that holds them for their birth.

Creation now is. Every dawning day,
Wherein the sun reveals his wondrous ray,
And where the light pours out
Upon the darkling East,
And where the splendors of Olympian feast
Spread their bright glories to the god of day,
Is but a new creation. God holds sway,
Even now as when the morning stars
First sang together, and the golden bars
Of space are thrilled and vivified anew
With each Spring's advent; every drop of dew
That trembles in the leaf or on the flower
Reveals again
This same creative power.

It is not that it once began.
And then will end,
But 'tis that at all times
God's thought doth bend
To matter—form and shape and power—
And that creation is the simple dower
Of holding lifeless globules two by two,
Until they reach through sand and drop of dew
And atmosphere even to heaven,
And thus creation hath its verdict given,—
New spheres, new worlds of life and light in space
Must still their final orb of being trace,
And worlds and suns be blotted out again
But to appear on some celestial plain
Of higher being. Creation ne'er began;
But at all times within God's perfect plan
He holds the cycle of his power divine,
And every world and every orb doth shine
To-day as the creation of his magic mind,
This is the verdict, this the light combined
With God's eternal soul,
And this the pathway
To creation's goal.

[For the Scientist.]

DOINGS IN THE DARK.

SPIRITUAL MANIFESTATIONS AND MATERIALIZATIONS.—
FORMS FELT, SEEN, AND HEARD.

BY A SPECIAL CORRESPONDENT.

ONE more achievement of "Rosie" will end my account of her doings in the dark. As to whether it was accomplished through "spiritual chemistry," or by Mrs. Holmes' legerdemain, opinions will perhaps be divided. At the second of these sittings that I attended, after Mrs. Holmes' arms had been untied by the unseen power, the light being extinguished, and the members of the circle, including Mrs. Holmes, being seated, and all holding each others' hands, as before described, I was called up by "Rosie," to undergo the experiment of the

"ring test." She spoke through the voice of Mrs. Holmes, who was, or was supposed to be, entranced. She made me sit down in a chair near the table, fronting Mrs. Holmes, with my feet touching hers, as to assure myself that she remained in her chair. She then made me grasp the lady's hands in mine, and was constantly repeating to me, during the experiment, to hold firmly on to her hands, and by no means let either of them go for an instant. This direction I obeyed to the letter. She then made me assure myself that there was no ring on either arm of Mrs. Holmes by carrying my hand slowly from either ear down to her neck and shoulder, and thence along her arm to the hand.

This done, I felt a succession of pats on my shoulders and back, while the instruments on the table were being thrummed and thrown about, apparently at some distance above it, in a sort of tumultuous excitement. Next, she made me assure myself, by actually feeling them with one of my hands, that the two tambourine rings and the iron ring were still lying on the table. To one of the tambourine rings an iron ring was attached on the inside; the other one was of plain wood. I distinctly and leisurely felt them both. Presently there came a crash from the instruments, which appeared to be falling back on the table. Something came on my right arm, close to the shoulder. The gas was relighted; and, behold, the tambourine ring, with the iron attached, was no longer on the table, but on my arm! The closest examination could detect no flaw or fracture in any one of the rings; and it is absolutely certain that during the experiment, and until after the light was restored, I did not for a single instant relax my grasp of either of Mrs. Holmes' hands. At every sitting this experiment was repeated some three or four times with the same success. The VICE-PRESIDENT and A. J. DREXEL were both made the astonished subjects of it. The persons "Rosie" called up to submit to it were usually the most decided unbelievers (or "skeptics," as she playfully called them) in the room. In every instance, the experience of the subjects of the "test" as they related it was identical with my own as just given. The ring found encircling the arm was sometimes one or the other of the two tambourine rings, and sometimes the iron ring. On one occasion, a skeptical gentleman, who had brought with him a stout iron ring he himself had made expressly for the purpose, found it placed on his arm in precisely the same manner.

IN MY OWN CASE,

the experiment had an additional feature I have not yet mentioned. After satisfying me that there was no ring on either of Mrs. Holmes' arms, "Rosie," without disengaging either of Mrs. Holmes' hands from mine, except by sliding my left hand for a few moments up to her right wrist, wound a rope several times round both our wrists, tying it in a double knot, but leaving an end of it, some eighteen inches long, hanging loose. The instant this was done the crash was heard; I felt the ring come on my arm; the gas was relighted; and, lo! the ring was not only encircling the arm, but the loose end of the rope (which "Rosie" had made me feel the instant before) was passed through the ring, and firmly tied to my wrist with a triple knot.

When asked by what means she performed this surprising feat, "Rosie" always playfully answered, "Oh, I dissolve you, you know, and then put you together again." Those of the circle who had adopted the

"SPIRITUAL CHEMISTRY"

theory supposed the momentary dissolution and recombination to have been of the ring, and not of the body of the subject, which is much the more likely of the two.

I ought not in fairness to omit relating an incident quite unfavorable to the hypothesis that would attribute these doings to human agency.

At the sitting on the evening of May 23d,

THE CIRCLE WAS NOT THE PRIVATE ONE

of Dr. Child, but a mixed assemblage, a large portion of whom were evidently skeptics, who supposed the phenomena to be produced by some machinery or trick. One of them seated himself in the front row, within a few feet of Mrs. Holmes and the table. There occurred the usual phenomena, such as I have already described, including finally the ring test, the subject being one of the skeptics, who had been called up to try it at his own request. The next one called up was my friend, Mr. D., also an entire skeptic, who had never before witnessed anything of this kind. At the very moment of the crash that was known to precede the placing of the ring on the arm, the skeptic

SUDDENLY LIGHTED A MATCH,

which clearly showed every object in the room, and we saw as follows:—

All the members of the circle were seated in their places,

including Mr. Holmes, and, with the exception of the match lighter, with their hands joined to their next neighbors.

Mr. D. was holding both the hands of Mrs. Holmes, who was in a kind of nervous spasm, or trance, and no other persons than those mentioned were visible in the room.

The tambourine ring was not yet on Mr. D.'s arm, but was encircling the joined hands of Mr. D. and Mrs. Holmes,—her left and his right.

The instruments were in the air, some two feet above the table, upon which I saw them suddenly fall; but nothing was seen which could suggest any suspicion of trick, machinery, or of human agency in the production of what had occurred.

Mr. D. stated that he had not let go of either of Mrs. Holmes' hands for a single instant; that he had felt the rings on the table just before the crash; that he had been patted repeatedly on different parts of his person; and that he could suggest no explanation as to how the ring was made to encircle their joined hands.

THIS UNEXPECTED LIGHTING UP

before the "spirit" had directed it to be done had evidently caused Mrs. Holmes a violent nervous shock. Her hands grew suddenly cold, clinging convulsively to those of Mr. D.

She remained unconscious for some ten or fifteen minutes, by which time a physician present succeeded in reviving her. Seeing the disorder that prevailed, she asked what had happened, and on its being explained to her, she indignantly demanded that the disturber should leave the room, he having violated one of the conditions announced before the sitting began. This decree of banishment the culprit refused to obey; and such was the indignation excited by the violation of his implied pledge, and the alarming condition into which Mrs. Holmes had been thrown, that he would have been promptly ejected by force, but for the presence of ladies. The nervous excitement which this disturbance had caused, in both Mr. and Mrs. Holmes, put an end to all further marvels that evening.

At the

END OF EVERY DARK SITTING

we were spoken to, through Mrs. Holmes' organs of speech, by some influence professing to be a spirit from the other world. Once or twice "Irish Ann" highly amused us by her witty replies and rich Irish brogue. Usually it was an "Italian lady" who spoke with a dignity of manner, or refinement of expression, and a freedom from grammatical slips of which Mrs. Holmes in her normal state would clearly have been incapable. This may have been only a psychological phenomenon; but the contrast between little "Rosie" and Mrs. Holmes was so striking as to make it difficult to believe them to be one and the same person.

Mrs. Holmes is a compact and firm set woman, grave, earnest, resolute, and even abrupt in her manners and speech, with no tact, or apparent appreciation of wit or fun, and of an irritable temper that was instantly roused by any remark implying a doubt of the genuineness of the phenomena, and would not be placated. "Rosie," on the other hand, was a playful little child, full of fun and witty repartee, with plenty of tact, and of an imperturbable good humor, whose merry, ringing laugh must long haunt those who heard it.

On asking how a child only five years old could display so much acuteness and knowledge of the topics of the day, I was told that

WHEN MORTALS RETURN

to earth, under some natural law they can take on only the physical form belonging to them when they departed; but that Rosie's intellect had already had some eighteen years of cultivation in the otherworld.

There would seem to be two reasons why the phenomena occurring in these dark sittings should not be considered as establishing the theory of their production by invisible spirits. In the first place, the very fact of darkness being insisted upon raises a presumption of deception; and, secondly, the resources of legerdemain are apparently unlimited, and the most mysterious of the phenomena in question are no more so than some of the feats of professional magicians, especially those witnessed by travelers in the East.

But as to the

REQUIREMENT OF DARKNESS,

the converts to the spirit theory reply,—first, that the phenomena, if genuine, must be chemical as well as physical in their nature; that there are certain chemical processes to which the presence of light is so hostile that they can take place only in the dark; so that, though the requirement of darkness may naturally give rise to suspicion, the objection is by no means conclusive.

Secondly, that some of the most mysterious of these phenomena are sometimes witnessed in the light.

To the objection that human magic, or legerdemain, has been known to accomplish things quite as astonishing as those attributed to these invisible spirits, they reply,—

First, that there is one striking difference between the performances of

PROFESSIONAL JUGGLERS AND THESE PHENOMENA,

which is that the juggler admits his feats to be accomplished by human agency, whereas the so-called spirit mediums everywhere earnestly and solemnly deny any such agency in the strange feats that occur in their presence; and if any reliance can be placed on human veracity, this denial must have no little weight.

Secondly, say they, how can the objector prove that some of these mysterious feats, those witnessed in Oriental countries, for instance, are not, in fact, produced by the aid of extraordinary powers?

Thirdly, that many of these phenomena have been known to

OCCUR IN PRIVATE FAMILIES

where there was no motive for deception, and where the medium is some person incapable of fraud, and not unfrequently an innocent child.

And, finally, that if the phenomena were only cunning tricks, mediums would secure much greater gains by announcing themselves as magicians. Mr. and Mrs. Holmes, for instance, instead of receiving fifteen or twenty dollars for their circle sittings in a small parlor, where detection of their *modus operandi* ought to be so easy, by announcing their sittings as performances of magic would be drawing crowded houses in a hall, where detection would be comparatively difficult.

But, after all, whatever we may witness, and whatever may be said upon the subject, most of us would probably plead guilty to a lurking suspicion of all doings in the dark.

THE LOST CHECK.

SECOND-SIGHT, CLAIRVOYANCY, SPIRITUALISM,—WHICH?

A FEW days since, a gentleman in this city sold his patent right on an invention for \$1500, and received a check for that amount upon the Bank of California. He started for the bank to have the check cashed, but on arriving there he was horrified on discovering that it had been lost from his pocket. He immediately gave notice of the loss to the paying-tellers, and sorrowfully wended his way homeward, turning over every little pile of rubbish he came to, as if he expected to find the check. On reaching his home he was met at the door by his wife, who said she had been asleep and knew of his trouble through her dreams. She then stated that he had dropped the check at a certain place, and that it was picked up by a man who lived in a certain locality. She gave a description of the man, and the number of the house in which he lived. Her husband went to the house described, and knocked at the door. A gentleman answered the summons, and was informed that the visitor had called for the check which had been picked up by him. He was invited inside, and in a few moments the owner of the house handed him the check which had been lost in the morning. The finder of the check was naturally curious to know how the fact of his finding the check became known. His visitor then explained that, on returning home, his wife had told him of the loss even before he mentioned it, and that she had described the person who found it, and the place where he went to afterward. The owner of the check drew his \$1500 on the following day, and, although neither he nor his wife are believers in Spiritualism, they feel grateful for the providential discovery of the lost check. The lady does not pretend that she went into a trance or anything of the kind. She was simply asleep on the lounge, and in her dreams saw the check drop, and saw the man who picked it up.

This statement has been made by a well-known citizen, who is acquainted with the facts and vouches for them as correct.—*Alta California*.

SPIRITS, OR WHAT?

THE SUPERNATURAL VISITANT OF A ST. JOE LADY.

A LADY, residing on North Fourth Street, relates to us an incident that would almost convince one that we sometimes receive supernatural intimations of events that have occurred or are about to occur.

The facts are these: On Tuesday afternoon, she was seated in the sitting room, when she heard the door-bell ring. She got up, and started out to answer the call, when, just as she entered the hall, the front door opened, and a stranger entered. He was a tall, dark-looking man, evidently past middle age, as the gray tinge in his hair indicated, and somehow or other his countenance looked familiar to the lady, and yet she could not remember when or where she had seen it before. It was a dream of days long passed. On being invited into the parlor, the stranger declined, remarking that he had not time to stop, as he intended leaving on the evening train. He had called to inquire if she had heard from some old friends residing in Elmira, N. Y., mentioning the name of a gentleman and his wife with whom the lady had been on terms of inti-

macy several years ago. She said she had not heard from them for some time. "You will never see them again in this world," was the reply. "They will both be dead to-morrow." Without saying another word, the strange visitor passed out of the door. Bewildered by this singular action, the lady did not follow for a moment, and when she did, the stranger had disappeared. Who he was, where he came from, where he went to, is still a perfect mystery.

The lady pondered over the singular incident during the day, and related it to her husband in the evening. He laughingly remarked that she must have been dreaming, and all thoughts of the matter were banished from her mind.

On Monday last, the lady received a letter from Elmira, stating that the gentleman and his wife alluded to above had both met with a violent death. On Wednesday evening, they were out driving near Elmira, when the horses attached to the carriage took fright and ran away. The gentleman was thrown out of the vehicle against the macadamizing with such violence that his skull was crushed in, and the lady, after the carriage overturned, was dragged some distance, and bruised so severely that she survived the accident but half an hour.

The lady who relates this incident can be implicitly relied upon. There is something very singular in the fact that the fatal accident occurred on the very day predicted by the strange visitor on Tuesday.—*St. Joseph (Mo.) Herald*.

"ONE of the most astonishing spiritual storms the world ever saw will begin before the year 1875. A literal and unprecedented outpouring of the spirit (world) upon the land and peoples. Revivals of truth, not error, will occur all over the world, especially in the Southern States among the blacks. A baptism of fire and blood upon the heads of all civilized people—the battle of Armageddon—and woe to him who shall refuse to go up to the new Ramoth Gilead."—*A. J. Davis*.

NOTES AND NOTICES.

JOHN A. ANDREW HALL. — Sunday afternoon, Mrs. S. A. Floyd contrasted the medical fraternity with the healing mediums, showing where the former were responsible for many thousands of lives which annually went out uncalled for and unneeded. The lecturer referred to the movement which had lately been undertaken, having for its object the crushing out of these healing mediums, and prophesied its failure. In the evening an audience numbering over three hundred persons listened to a continuation of the same subject. Spiritualists were urged to watch the legislation on the subject, as the clergy and medical fraternity were endeavoring to perfect some movement which would deprive Spiritualism of its power. Several questions were asked by individuals in the audience, and were freely answered by the lecturer.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1. — William A. Williams, Corresponding Secretary, writes: The session held at our hall this morning was of much interest to all in attendance. After the Silver Chain Readings and Banner March, we had some excellent declamations and songs by members of the Lyceum. Declamations by Miss Mabel Edson, Miss Potter, Linwood Nickerson, Albert Bertlesen, Miss Ella Carr, and Frank Baker. Songs by Miss Cora Stone, Miss Ella Sawyer. Trio, Saunders Sisters and Miss Wolf. Original dissertation on the trials and persecutions of Christians in olden times, by Alonzo Danforth, Conductor; also, question by the Conductor, "How can we best promote the interest of the Lyceum?" very ably answered by Miss Frank Wheeler, Miss Hattie Wilson, Mr. Joseph Miller, and Mr. Horace Johnson, and eloquently by the assistant conductor, Mr. J. B. Hatch.

SPIRITUAL DEVELOPMENT. — At No. 18 Elliot Street, Room 4, Boston, there is a meeting held every evening for the examination of all diseases and mental insanity, also for medium development. Mediums of the higher order are usually present, and much good has been done. All are invited to call and see what may come to them.

THE BOSTON SPIRITUALISTS' UNION, which now meets at 554 Washington Street, held conference Sunday afternoon, H. S. Williams presiding. The evening session was devoted to the answering of questions. It was very interesting and instructive.

BOOKS RECEIVED. "Spiritualis, or Spirits Interviewed," by J. B. Newbrough; published in New York by S. W. Green. A most sensible work, full of information, and worthy of being a hand-book for Spiritualists.

"The Journal of speculative philosophy," published quarterly in St. Louis. Among the articles in the July number are, — Ideas as Essence and Force; Herbart's Rational Psychology; Revision of Kant's Categories; and The Music of Color. Single numbers are for sale by A. Williams & Co., corner of School and Washington Streets.

EVIDENCE THAT SPIRITUALISM DE-SERVES 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 January, 1869, as follows:—

"A. G. Atkinson, Esq., F.G.S.; G. Wheatley-Bennett, Esq.; J. S. Berghem, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Feinton-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 Volekman, Esq.; Horace S. Yeomans, Esq."

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

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Sergeant-at-law; William B. Gower, Esq.; H. D. Jencken, 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."

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.

COUNCIL No. 1.—New Fraternity Hall, cor. of Berkeley and Appleton Streets. Lectures afternoon and evening.

LURELINE HALL.—Free Public Test Circles at 10-1-2 A. M. and 7-1-2 P. M. Thomas Cook, Chairman. Free Spiritual Lyceum Conference at 1 P. M. for young and old speakers, declamations, &c., &c.

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

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

BEETHOVEN 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.

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.

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Religious and Moral Teachings communicated by Spirits, Exhortations to act for Eternity rather than for Time, to be guided by principle rather than expediency; in general, tending to give higher aspirations for our guidance in life.

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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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