

SPIRITUAL SCIENTIST

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

SPIRITUALISM.

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

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[For the Scientist.]

SPIRITUALISM IN ENGLAND.

BY OUR LONDON CORRESPONDENT, M. A. (OXON).

THE above is the title of an article printed in the current number of the New Quarterly Review. A year ago this periodical sprang into being, and during its short life of five numbers, it has contrived to devote two long Articles to Spiritualism. They proceed from the same source, a perfectly unknown and (on this subject) ignorant man. His lucubrations are only so far important as they illustrate a phase of opinion, and furnish me with an opportunity of placing before your readers a picture of current thought in England on the subject of Spiritualism. Such a contrast between things as they are there depicted, and as they really are, can scarcely fail to be of interest to those who study contemporary thought in England and America.

A year ago Spiritualism had attained sufficient importance to make an article on "A Spiritualistic Seance" an attractive item in the programme of a new magazine. People bought the book principally, I believe, in order to see what would be said about a subject which was in everybody's mouth. The article turned out to be an account of a sham seance which the writer got up for the purpose of deceiving his confiding friends, and exposing Spiritualism. His account of what he did in the way of preparation, and of what occurred in consequence, is sufficiently curious. He had secured the presence of a medium, invited five friends to witness the manifestations. Surprising enough these were. Levitation of the table, and of one of the company, together with the appearance of a full spirit form, are described in graphic language. The effect produced on the reader is somewhat marred afterwards by the explanation of the means by which these results were obtained. It turns out that this enterprising exposé of Spiritualistic marvel, in order to show how easily they can be produced in any room, in any private house, had magnanimously determined to make an *experimentum crucis* on his own *corpus vile*.

"I had made," he ingenuously tells us, "in the room in which the seance took place, in the room next above, in the

one below, and in the one adjoining it, the following preparations:—

1. The glass of a mirror was removed and replaced by a thin piece of plate glass backed with tin.

2. The lath and plaster wall was pierced behind the mirror, and an opening made, 16 inches wide and 22 inches in height.

3. A hole 3 inches square was made in the ceiling of the room, and over this hole was securely screwed down on the floor above a windlass with a strong Manilla rope capable of raising 250 pounds.

4. The bottom of the support on which the table rested was bored perpendicularly to a depth of 11 inches, and in this a strong triangular steel socket was inserted, 5-8 of an inch along the face of each side.

5. A hole 3 inches wide was made through the floor and opened upon the room below. Three pairs of laths were nailed under the carpet, near together, and parallel one with another, forming three grooves which terminated with a cross-piece. (This was to enable the table to be easily pushed so that the hole in the support coincided with the hole in the floor.)

6. In the room below, a pointed, round steel rod, 2 and 5-4 inches in diameter and 18 feet long was fixed upon a platform raised several feet from the floor. The upper part of the rod fitted into the socket in the support of the table, and the whole was worked with a toothed wheel so as to raise and lower the table."

This you will probably think is pretty well for one series of preparations, but it was by no means all, according to the veracious chronicler. If he is to be believed he had assistants in the rooms above and at the side, whose business it was to move the table laterally, and to wind up one of the party, who was an accomplice, by means of the windlass previously described. Nay, more, he had a ghost apparatus behind his perforated wall, and a sculptor's model who played Spirit, and "did a materialization."

I have by no means enumerated all the devices which we are asked to believe that this enterprising person planned, in order to deceive his unwary friends. Of course he did deceive them. The table ran about in obedience to a pull from the rope, and floated as it was raised by that portentous steel bar in the room below. The accomplice was successfully hoisted, and then suspended from the windlass in the room above; and the ghost walked out in full spirit drapery as previously arranged. The astounding part of the matter is that a man should go through so much to gain so little: and that, having done so, he should imagine he had exposed Spiritualism. Such preparations and paraphernalia he pre-supposes to extol everywhere, when manifestations of spiritual phenomena occur. No matter that private dwellings by the hundred are the regular scenes of such phenomena, they are all got up for the purpose. No matter that any gentleman who sees fit may invite a medium to his house, and see for himself inexplicable occurrences. The medium, who arrives

in plain evening dress, without bag or baggage, has steel bars and phosphorized oil, and hydrogen, and ghost-clothing, and windlasses, and ropes, and all the rest of it, in his waistcoat pocket: or he has previously obtained access to a house to which he did not even know that he was to be invited, and has spent two or three hundred pounds in preparing it for the purpose of earning two or three guineas. This is what the New Quarterly gravely asks its readers to believe. It is scarcely credible that a magazine with a character to lose should have been found to print such illogical twaddle. The maunderings of a lunatic are sane and sensible by comparison.

On all hands the Article provoked opposition. Though the writer was apparently unable to see that such elaborate preparations as his, followed by results which could be commanded to a certainty, offered no sort of answer to the alleged phenomena of Spiritualism; thinking men, who would fain have found in them a cause for disbelieving, were not satisfied. Neither the New Quarterly writer with his elaborate machinery, nor Maskelym and Cook with their stage apparatus, proved more than a reality could be counterfeited. Spiritualists, knowing the reality of phenomena, and familiar with the fact that they occurred in rooms where no apparatus was concealed, and where no preparations had been made, roundly denounced the whole thing as a big sham. They did not believe it had ever occurred at all in the way described. The Windlass and the Steel Bar, the Ghost and the Floating Accomplice, were believed to be the offspring of a penny-a-liner's brain. Far from believing that all houses were so gutted in order to produce manifestations, they refused to believe that one man had been found foolish enough to pull his house to pieces and spend his money in order to gull his friends; and they consoled themselves with the reflection that even if he had been so absurd, he could find no one to follow his example, or to swallow his monstrous deductions from his escapade.

A year passed, and the New Quarterly came out with another paper from the same contributor. Stung by the way in which his previous assertions had been discredited, especially by the contemptuous notice of them by Mr. Alfred Wallace, F. R. S., in the Fortnightly Review, the anonymous writer of October, 1873, avowed himself to be Nathaniel Harness, and rushed to the fray once more. The world is not much wiser now that Mr. Harness has favored it with his name. Nobody ever heard of him before, and the only thing known about him now is that he has succeeded in deluding a third-rate magazine into publishing some tenth-rate twaddle on a subject of which he boasts that he is ignorant and intends to remain so.

It would be vastly unimportant to the world of Spiritualists to inquire what an obscure writer thought of them, nor should I have unearthed him from his obscurity, except on the principle that an illustration serves the purpose of pointing an argument.

It is good to have "an awful example," sir: in this light only I present Mr. Harness and the New Quarterly to your readers. He has endeavored, very fruitlessly no doubt, to make an example of Mr. Wallace. It is too much to expect that so eminent a man will return the compliment: but, as it falls in my way, I will so far save him the trouble as to hold Mr. Harness up as "an awful example" of ignorance, prejudice, and folly: a type, alas! of many who meddle with Spiritualism. When I have presented a brief sketch of Spiritualism as Mr. Harness imagines it to be, I propose to lay before your readers a more detailed account of the progress and present state of the movement in England, as I am acquainted with it. In so doing I believe I shall be able to record an interesting story, and I shall at least have one advantage over Mr. Harness,—I shall know what I am talking about.

CORRESPONDENTS.

AUTUMN.

BY W. A. SIMPSON.

AUTUMN has come again with its "sere and yellow leaf." The Frost King has touched the hill-tops and the plains with his magic wand, and, *presto!* their garments of beautiful green have been suddenly transformed to a golden tint. All the vegetable world has shared the same fate; the whole aspect of nature is changed,—the giant oak, as well as the gentle flower, has felt the chilly embrace of icy fingers among its fibres.

According to the will of God, which philosophers call a law of the planetary system, our earth has reached a certain point in her orbital round: Autumn has come, and as we look forth upon the neighboring landscapes, we are forcibly impressed with the universal law of *change* which pervades all life, mind, and matter.

Autumn suggests many themes for reflection and meditation: prominent among them it reminds us of God's goodness in perpetuating the seasons in their regular succession. The falling leaf suggests the shortness of life and the certain decay of all earthly beauty and greatness: while the returning sap—the vitality of the tree—is beautifully suggestive of the immortality of the soul; for though the trees, to all appearance, will soon be dead, yet when the warm sunshine of Spring sends its vivifying influence down again, they will revive and put forth anew their beauties to please and charm our senses.

So with the human soul, when the body moulders to dust, to all external appearance, vitality is extinct; yet we are authorized to proclaim upon good authority, both ancient and modern, that the "dead shall be raised incorruptible, and we shall be changed," as is vegetation by the succession of seasons.

The leaf falls and soon decays, yet the same Power will produce more again from the parent stem; "so also is the resurrection of the dead,"—it is a continual *anastasis*. The leaf that falls forms nutriment with other decayed vegetable matter for the growth and perfection of succeeding vegetation; so, as earth's millions pass through the change called death, millions more spring up and are ready to fill the vacancy, and thus generation succeeds generation. The green leaf is ephemeral,—only a few months measure its existence as such; so it is with human life, for "man that is born of woman is of few days and full of trouble."

Autumn is also emblematical of the decline of life when we are passing from the prime and vigor of manhood into the riper years of maturity and age, where the winter of death will soon overtake us and usher us across the mystical river into the great beyond of fadeless immortality.

Let us then be admonished by the *changes* of Autumn that we may peaceably pass hence and commence anew our march onward and upward into those realms where no human frailty will obscure our vision or retard our researches into the arcana of God's universe. Let this life be to us a school of discipline, to prepare us for eternal and immortal progress; aye, let this life, with all its vicissitudes and numberless changes, only point the way to one of greater usefulness and knowledge, and we shall not have lived in vain.

Stockton, Tenn.

WHO ARE THE DIRECT PRODUCERS OF SPIRITUAL MANIFESTATIONS?

"DEVIL" AND "DIACKA" A MISNOMER.

II.

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

"FACTS are stubborn things," of which I shall make free use in substantiating the truthfulness of my position. To me it seems a well-sustained fact that the majority of spiritual manifestations, word communications, materializations, or other phases of the phenomena, are representative rather than identical. The representative phases are more prominently manifested in the earlier development, in first investigations, or in newly formed circles for development. I will give a simple example. An intelligent lady visited the "Fox girls" at the time of the "Rochester Knockings." She asked if her infant in the Spirit World was her guardian; the response being, rap, rap, rap (meaning yes), faintly, as representing the meekness of a child. Now, this answer must be considered a falsehood, as it would not be consistent that the infant Spirit, but a few months in the Spirit World, should so soon become capable of acting in the capacity of a guardian angel. This, and a thousand other instances, familiar to the investigator, show clearly the unreliableness of spirit communion,—that they are but the processes wisely conducted for soul unfoldment. The many phases of spirit phenomena embraced by the developing processes are, in my opinion, managed with greater wisdom than most investigators are aware of; and that under these processes the general unfoldment of the individual, as well as that of spiritualistic principles, is as much in accordance with immutable law as is the growth and development of a physical organic form. Angel Missionaries for developments are ever governed by supernal laws, and are not biased by mundane intelligence. These laws are beyond the comprehension of mortals, and will be until the proper time of the appearance of the buds,—the unfolding thereof, and the maturing of the fruit; which time will be designated by a new epoch,—the advent of a second dispensation of modern Spiritualism. Until the full dawn of this new dispensation, as a necessary stimulus to an exercise of mundane intellectuality there will be but little other than false communications, or a mixture of truth and error, preparatory to supernal illumination, the revealments of supernal truths, and their divine appropriation. Just so long as moral impurity exists within the mental organism, just so long will the developing guardian

provoke the impure propensities as a means of purification, or rather as a means of strengthening the controlling, moral attributes of the mind, to enable it to resist or overcome immoral tendencies or temptation.

As the development of Universal Nature is primarily dependent upon antagonistic forces,—such as produce the volcano, earthquakes, tornadoes, floods, abrasion by the ocean wave, &c.,—so is the human mind developed by analogous forces; these forces or causes are necessarily occult, hidden, and mysterious, as are many of the phenomena of Spiritualism. The rocky structure of our earth contains the infinitesimal germs or entities that constitute the life and intellectual principle of all organized forms that exist; therefore, without the action of forces that reduce, abrade, and analyze this primeval structure, and set free those germinal entities, there would be nothing out of which life, animated and intellectualized forms, could be produced; thus the necessity of these grinding and chemical forces, and the consequent destruction or dissolution of the grosser organic forms that already exist to supply materials for the creation of forms of a higher scale of intellectuality. In like manner are analogous forces brought to bear upon the physical organism, and set free the intellectual entities that are productive of the mind or intellectual organism of man,—the spiritual counterpart.

Human diseases are among the causes that develop the physical organism in many respects; but more particularly is the mental organism and human understanding benefited thereby.

All these calamitous, abrading, and chemical destructive processes in Nature, and causes of suffering in general, are either the results of immutable law, or are directed in accordance with divine wisdom by angel missionaries, as necessary to general development. The wrath of deity, the gratification of His Satanic Majesty, devils, and "diakka," have no part or lot in the matter. All events, circumstances, and conditions are in every respect in exact accordance with the designs of Omnipotent Deity; therefore all antagonism in Nature and causes of suffering are unavoidable, except as will be hereafter explained under the head of "Free Agency."

Angel missionaries, then, do not cure diseases, forewarn of danger, or relieve human suffering, in any way without commands from supernal courts or disobeying a divine law. The exceptions (the relief of suffering by spirit power) are just sufficient to prove the fact that Spirits have the power to do these things, yet they do not. The orthodox creed teaches that Christ has power to forgive sins and relieve all human suffering; yet it does not explain satisfactorily the reason why he does not do it. The Spiritualistic creed teaches that Spirits can do even "greater wonders than these," though it fails to explain the facts of failure.

"W. A.," MEMPHIS, TENN.—Yes, there is a case of direct spirit letter-writing in the Bible. We refer you to the second book of Chronicles xxi. 12; see also Josephus' "Antiquity of the Jews," book ix. ch. v. sec. 2. Chronologers and historians, we believe, date the receipt of this letter some years after the translation of Elijah.

A SPIRIT LESSON.

SPIRITUAL MANIFESTATIONS.—MEDIUMS.—THE HUMAN SOUL.

THE BOSTON SPIRITUALISTS' UNION had a crowded evening session, last Sunday evening, the President, H. S. Williams, presiding.

Miss Lizzie Doten, being called as the medium, prefaced by saying it was with her an entirely new experiment: she immediately passed into a trance, and of several questions the following was first considered: "Are spirit manifestations inevitable because of existing natural laws; or, are they governed by authority and sent for a purpose?"

"They are both," said the control: "the natural law would be the authority for the manifestation; the natural law would also be the spiritual law; there are no natural laws which have not the expression of a spiritual power behind them, consequently all spiritual manifestations come from a world of causes. Spiritual manifestations belong to the great law of progress of the human race. The divine must ever find expression through all its human instruments." The control here showed how some manifestations might not be directly traced to spiritual power; it showed how different mediums had different influences, and how the manifestations through them were governed by the development of the medium and surrounding conditions,—the higher the mediums the more perfect the expression; behind all this is the divine law.

"Admitting that all persons are more or less mediumistic, and consequently subject to the influence of mind, how may we be able to determine whether we are controlled by minds of the embodied or of the dis-embodied?"

This cannot be determined in the present development of the human mind. It is all spirits whether in or out of the body. If you could determine an individuality, it might aid

in the question of identity. The control illustrated by showing that the medium was not wholly under the influence of the spirit band, and that it were possible that some powerful mind in the audience could so exert itself in the will power that it could convey its ideas to the mind of the medium in a similar manner, as the psychologist does to that of the subject. The control showed the similarity between the two operations, and described the phenomena of spirit control.

In answer to the question, it should be said, you cannot tell. "If the communication is of a high and superior order, or if it is above the reasoning faculty of the audience, then you have your answer; it is not the one who communicates, but the words that are spoken; if you feel your mind in harmony with the vibrations, then you can feel you have a communication from the world of causes."

The third question presented was, "Are all mediums, as generally supposed, protected by a guide or band of Spirits? If so, can any other, spirit or spirits except those belonging to the band, control the said medium except with the consent and knowledge of their protecting band or guides? If they can, what protection has the undeveloped medium against evil spirits who may wish to control for their own gratification?"

They do not; and now that we make this assertion, it may appear dogmatic; you may not assent to it, for it is a favorite thought with some to think that a particular one walks with each individual. It would be the deepest of nuisances if any one spirit out of the body should be obliged to follow, at all times and in all places, the individual in earth life. And it would be a great injury to the individual; for he must live and learn through his own experiences; he must not be guided and guarded always; he must not always be impressed; he must use his own judgment, his own powers, and bear the weight of his own errors. The control illustrated. "He has given his angels charge concerning thee," and showed that a great law regulated spirit communion, and guardianship. Some had one, some many, some none; but a cry for help from the spirit world found a more sure response than it did in the material world. The spirit guide or teacher, if he was able, would keep out bad spirits if the medium perfected the conditions; it is a mistake to suppose that the spirits have unlimited power. An individual's own will, his habit and manner of living, "determined the manner of spirits that should be about him. Make yourself pure and good spirits will control you against all the devices of hell."

The fourth question presented was, "At what period of Gestation does the Human embryo become an Individual entity or Living Soul?"

The control now changed; the question, it said, would form the subject for a long discourse. It would define spirit, and say that all things are in form with the will of the Divine Mind; there is not a grain of sand but that it has a soul. As man has progressed from lower creatures, he has taken unto himself the soul of all things, and these in turn consist of organized atoms. This atom, a simple divisible atom in this universe is as infinitely little, as incomprehensible to the mind, as is infinite greatness. But this small atom has a soul, and this can be conjoined to another: it possesses the properties of expansion and contraction, positive and negative, attraction and repulsion. All these terms are synonymous. We will select attraction and repulsion which are the properties of a common bar-magnet, by which we can best illustrate. Every atom is positive and negative,—is a magnet attracting and repelling each other.

The spirit of the man exists before conception; this is what was meant when it was said "he lived and was yet in the loins of his ancestors before conception." The atom of sand has a soul, because it has impressed upon it all the history of the past. As spiritual science progresses, it will demonstrate this truth so elaborately that you will easily see it. Place this grain of sand under the proper conditions for development and it will become a human soul; this little atom is immortal.

The control now explained the relations between the anatomy of the physical and spiritual bodies,—between the upper and lower brain, the top and bottom of the spinal column in the physical of either father or mother,—and the positive and negative qualities of the spiritual. It traced from cause to effect, giving a most careful and clear statement. The spiritual was compared to the magnet, which might be divided and subdivided in smallest atoms, and each was complete in itself,—positive and negative. It showed how a soul, prevented from coming to maturity, developed in the spirit world. "It was a grave misfortune that should never occur; it was a sin against the Holy Ghost; not forgiven in this world nor in the world to come, that this spirit should be sent back in its development." Both father and mother would be held responsible. The soul exists and is working on its way, but it is more truly a human soul after it has passed the quickening period.

In closing, the control exhorted its hearers to make their bodies the temples of harmony in order that it should be receptive to the influx of the Divine Mind.

An exhibition of mind reading by Dr. Storer, and a trance address by him, closed an interesting meeting.

HISTORICAL AND PHILOSOPHICAL

[For the Scientist.]

SPIRITUAL DEVELOPMENTS IN THE ROMAN CATHOLIC CHURCH.

BY I. H. W. TOOHEY.

CATHOLICISM, like other expressions of the religious sense, was the development of time and circumstances, not the revelation of an hour. It commenced with the moralism and spirit manifestations of more primitive times, enlarging its more practical and political aspects "by a compromise with Paganism." Good faith supported the former; worldly wisdom suggested the latter,—that the two might be one. Protestant writers consider this union "the corruption of Christianity," and one of the causes of the decline and fall of ancient civilization. But this conception of the causation of history is partly colored and in conflict with the more reliable conclusions of scholarship in modern times; which proves it was the *revival*, not the corruption, of the religious sense, and the beginning of that larger revolution destined to appear in after ages: the fresher thought seeking a fitter expression than it had found in the more primitive developments of Palestine, Greece, and Rome. For here, and now, as heretofore, the gods, angels, and spirits continued to influence human being in the interests of (to them) "manifest Destiny" and the world's civilization. The proof of this is, that "a belief in the existence of the soul after death was indicated in all periods of the history of Greece and Rome, by the fact that they were always accustomed to address prayers to the Spirits of their ancestors when overwhelmed with trouble or about to undertake any important enterprise. They likewise offered sacrifices for the benefit of the dead, and performed such games at their tombs as they most delighted in while living upon this earth."*

Naturally enough the leaders and peoples of those nations were compelled to keep fast hold of the traditions of ancient thought, and recast the best associations of the Old in the growing interests of the new faith. "I have already (says a well-informed writer) alluded to the fact that the Church, while struggling for supremacy, and after that, supremacy was won, but not yet fully assured, had the worldly wisdom to compromise with Paganism. When it took possession of the Pagan temples, it adopted the accustomed holy days, the priestly vestments, the altar, the incense, the chanted ritual, and even a semblance of the sacrifice. The deification, which Paul and Barnabas had rejected with horror at Lystra, was complacently acquiesced in. The beneficent attributes of Pagan gods and heroes were transformed with their shrines to Christian saints. The Mater Dolorosa took the place of the mourning Ceres; the Virgin and Child were substituted for Iris and Horus; and the Beloved Physician was worshiped in the stead of Æsculapius."

"St. Peter's keys a christened Jove adorn,
And Pan to Moses bends his Pagan horn."

Even Pagan literature was pressed into the service of the Church. A treatise, still extant, attributed to the Emperor Constantine, appeals to the oracles of the Sibyls, and to the famous fourth Eclogue of Virgil as the Gentile prophecies of the coming of the Saviour.†

This "worldly wisdom" went even further, and Christian men, in their zeal to save the sinking fortunes of religious authority, "did not scruple to become heathen priests." More, it was no uncommon practice for Christians to accept of heathen priesthoods,—a practice that continued in force until the Council of Etnia, in the beginning of the fourth century, put an end to such usages,‡ and this, too, in the presence of great danger and possible persecution.

Take, by way of illustration, and the better to sense this worldly policy, the introduction and use of "holy water" into the Church, now and for centuries so necessary an appendage to every place of Roman Catholic worship. Platina and other authors ascribe its introduction to Pope Alexander I., who is

* Mrs. Child's Progress of Religious Ideas.

† W. G. Clark in Macmillan's Magazine, for July, 1872, p. 173, Article, The Middle Ages.

‡ See Buckle's Posthumous Works for authorities, Vol. I. § 249.

said to have lived about the year 113. But this is considered a mistake as to time, since the primitive fathers speak of it as a custom purely heathenish, and condemn it as impious and detestable. Justin Martyr says (Apol. i. p. 91: Edit. Theille) "that it was invented by demons (Spirits), in imitation of the true baptism signified by the prophets: and the Emperor Julian, out of spite to the Christians, ordered the victuals in the markets to be sprinkled with 'holy water,' on purpose either to starve them or force them to eat what, by their own principles, they esteemed pollution. Add to this the fact that, under the Pagan Emperors, the use of incense, for any purpose, was thought so contrary to the obligations of Christianity that, in their persecutions, the very method of trying and convicting a Christian was by requiring him only to throw the least grain of it into the censor or on the altar:"* and two points are proved,—first, that "holy water" and "incense" were in use long before the Christians adopted them; and, second, that the Christians, in adopting them, so far conformed to the usages of pagan worshipers; and this worship, as already stated, consisted in part in praying to Spirits, and otherwise venerating the souls of their ancestors.

The motive for this conformity, on the part of the Christians, was a good one, and grew out of the reforming spirit of the times. For Rome was demoralized, and its society was spiritually sick. "The concentration of power and the increase of immorality proceeded with an equal step. In its earlier ages, the Roman dominion was exercised by a few thousand persons; then it passed into the hands of some score of families; then it was sustained for a moment by individuals; and at last was seized by one man, who became the master of one hundred and twenty millions. As the process went on, the virtues which had adorned the earlier times disappeared, and in the end were replaced by crimes such as the world had never before witnessed, and never will again. An evil day is approaching when it becomes recognized in a community that the only standard of social distinction is wealth. That day was soon followed in Rome by its unavoidable consequence,—a government founded upon two domestic elements, corruption and terrorism. No language can describe the state of that capital after the civil wars. The accumulation of power and wealth gave rise to a universal depravity. Law ceased to be of any value. A suitor must deposit a bribe before a trial could be had. The social fabric was a festering mass of rottenness. The people had become a populace; the aristocracy was demoniac; the city was a hell."†

The correction and possible cure of such national and social disfigurements as these were incentive enough to move any person susceptible of human emotion. They did move both Spirits and men, and convinced them that a change must come, or the nation must die. Paul and the Roman Christians were so impressed and convinced by the disorders of the times, and they spake as they were moved, by what to them was a "holy Spirit," and for a holy purpose.‡ And the reforming spirit spread, until heathen and Christian worked together for the purification of the nation's morals and manners. This union continued until the Roman Catholic Church obtained the supremacy. Then a change came to the spirit and purposes of the leaders of that Church, and the policy was henceforth "hostile to all that savored of Pagan antiquity, whether in religion, literature, or art. Sallust, Cicero, Livy, Virgil, Terence, Horace, had been the text-books in every school. There was very little in these authors from which the most perverse ingenuity could extract an ecclesiastical moral, so the Church never rested till they were superceded by Augustine and Pendentius Gregory the Great (590-604, A.D.) fulminated his anathemas against the Pagan literature, and is said to have scattered to the winds what remained of the Palatina library founded by Augustus. In the eyes of the devout churchman, the gods of the heathens had become evil demons, and the heathen books, which recognized their divinity, were to be consigned to the flames as impious and heretical."§

Two phases of spiritual development thus far follow the growth of Catholicism,—first, the spirit of co-operative kindness and tolerance that placed its priests among the Pagan worshipers, and made its coming the grand promise of a truly Catholic revival of all that was better and best in religion; second, the spirit of supremacy that destroyed the hopes and expectations of those earlier labors; that brought back barbarism to religion and the Dark Ages to history, leaving little beyond the memories of the few sainted ones to dispel the general gloom. To those lights and shades of individual and mediumistic life, humanity turns for possible compensation and relief.

(TO BE CONTINUED.)

* See Buckle's Posthumous Works for authorities, Vol. I. § 249.

† For further detail of Roman society, see Prof. J. W. Draper's Intellectual Development, &c., p. 187.

‡ Romans i. 26-32.

§ I have had to make acknowledgement to W. G. Clark already, but I do so again, hoping his papers on "The Middle Ages," &c., may be more generally known.

THE DELIGHTS AND CONSOLATIONS OF SPIRITUAL INTERCOMMUNION.

WASHINGTON IRVING, near the close of his life, made the following acknowledgements: "What could be more consolating than the idea that the souls of those we once loved are permitted to return and watch over our welfare? that affectionate and guardian spirits sat by our pillows when we slept, keeping a vigil over our most helpless hours? that beauty and innocence which had languished into the tomb, yet smiled unseen around us, revealing themselves in those blessed dreams wherein we live over again the hours of past endearments? A belief of this kind would, I should think, be a new incentive to virtue, rendering us circumspect, even in our most secret moments, from the idea that those we once loved and honored were invisible witnesses of all our actions.

"It would take away, too, from that loneliness and destitution which we are apt to feel more and more as we get on in our pilgrimage through the wilderness of this world, and that those who set forward with us lovingly and cheerily on the journey have one by one dropped away from our side. Place the superstition in this light, and I confess I should like to be a believer in it. I see nothing in it that is incompatible with the tender and merciful nature of our religion, or revolting to the wishes and affections of the heart.

"There are departed beings that I have loved as I never shall love again in this world, that have loved me as I never again shall be loved. If such beings do ever retain in their blessed spheres the attachments they have felt on earth, if they take any interest in the poor concerns of transient mortality, and are permitted to hold communion with those whom they loved on earth, I feel as if now, at this deep hour of night, in this silence and solitude, I could receive their visitation with the most solemn but unalloyed delight."

PHRENOLOGY DOES NOT SUPPORT MATERIALISM.

HENRY WILLIAM DEWHURST, F.M.W.S., thus vindicates Phrenology from the charge of leading to and supporting Materialism: "The opponents of Phrenology have charged this science with propagating the doctrine of Materialism, which is not the case; and, therefore, to refute it, I will relate the opinions of the ancients who actually believed the soul to have a material existence in the brain. Among whom I may mention Solomon, St. Paul, the fathers of the Church, heathen philosophers, and most Christian moralists. Some call the soul the power by which the body grew and was maintained, and supposed it to be diffused in every limb and artery, in every atom of which we are composed. Some divided the soul, and allotted to its parts different regions, analogous to its particular functions in those parts; placing some of it in the thorax, some in the abdomen, some in one part of the head and some in another. Pythagoras and Plato fixed it in the brain; the Stoics and Aristotle in the heart; Eristratus in the meninges; Herophilus in the great ventricles of the brain; Serveto in the aqueduct of Sylvius; Suranti in the third ventricle; Van Helmont in the stomach; Descartes in the pineal gland; Schellhammer at the origin of the spinal marrow; Drelincourt in the cerebellum; Lancisi in the corpus collosum, or in the great commissure; Willis in the corpora striata; Viensseus in the centrum ovale; Ackermann in what he calls the *sinneshugel* or tubercles of the senses; Psorri in a very subtle fragrant juice, which, according to him, is found to exist in the brain.

"All these ridiculous theories only prove that we are unacquainted with the soul, or its residence; and every system of philosophy has attached to it some material organ. Yet, none of them are accused with materialism; and why then should phrenologists, who have attempted no bolder charge than merely to proclaim what are the innate faculties of man, and what are the organs by means of which they act, be falsely accused of saying that the soul is matter. They never made such an assertion any more than anatomists, who tell us that motion depends on the apparatus of nerves and muscles, say that motion is matter. In the phrenological doctrines, there is not a tenet which alters the position either of fatalism or materialism; and yet futile minds accuse us of wishing to establish both these heresies."—*A Guide to Human and Comparative Phrenology.*

MODERN SPIRITUALISM teaches us that not only are those who have passed away not dead, in the sense in which that term is usually employed, but that they still take an interest in the concerns of those that they left behind, and still cling closely in the bonds of affections to those they loved on earth.

SPIRIT TEACHINGS.

JUST as a man seeks, so he finds.

THERE is a habitation in spiritual life for each soul.

THE good man goes where he can give light and receive light from others.

POETS believe themselves to be inspired, though the rest of mankind may not recognize it.

THE meaning of the resurrection is the separation of the spiritual body from the earthly body.

ALL souls are going forward towards the light, ever upwards and onwards to truth, all are traveling onwards, nearer to our Father God.

IF a man seek only for amusement, he will meet with spirits who care for nothing else, and he will in the end be disgusted with what they do and say.

THE process called death is simply the separation of the spiritual body from the physical,—the separation of the grosser from the finer parts of man's nature.

THE nature of the spiritual body is different from the substance of the material body, and the spirit does not at any time require it again for its existence.

ALWAYS going on with eternity before us, ages and ages of eternity yet to be unfolded, and when these are past, there are ages and ages of eternity still to come.

OUR governing laws are retribution for evil doers; compensation for those who have lived and labored for good,—compensation and retribution working as divine and eternal laws.

SPIRITUALISM repudiates the theological heaven and hell. It points out a heaven and hell which answers more effectively the needs of humanity than ever the theological heaven and hell can do.

THERE are those who from infancy have gift of spiritual vision; to uplift the eye beyond the grosser sense of time and space, and gaze awhile where angels in their place perform their holy deeds and live their lives.

IF you wish to learn what is truly the condition of those who have passed away after living well their earth-life, you have only to seek for yourselves, and in each household will be found a medium who will enable you to meet those who are sent to you to instruct you and lead you upward.

WHATEVER constitutes the surroundings of a man's spiritual life is palpable. For instance, if he has followed on earth a line of exalted conduct, having upright, lofty thoughts and noble impulses, he must have arrayed himself in the fibre and tissue of these thoughts. It is these which constitute the spiritual existence, and if they be lovely, the soul is arrayed in loveliness; if dark and sordid, the soul is arrayed in shadow and darkness.

WHEN the soul leaves the external body, it is still clothed with the thoughts of its earthly life, and every aspiration of prayer, of holy desire, are interwoven into his spiritual brethren; and the angels and souls disenthralled from the material body see him, not as you do on earth, but as he is in spiritual nature, adored, exalted, uplifted, and crowned by the deeds and words of his earthly life, and his habitation is composed of just such thoughts as those his life on earth has vouchsafed him to feel.

THERE are three distinctive states comprehended by human being,—(1) The terrestrial heavens, or the atmosphere surrounding the earth, the abode of the lower order of spirits. (2) The interstellar heavens, or those heavens removed from the distinctive atmosphere of the earth, and inhabited by spirits who approach the earth and hold converse with human beings. (3) Beyond these the celestial spheres, in which exist those celestial angels, beings of love, some who have never perhaps lived on earth, and some who have risen from it with great radiancy and glory. What lies beyond these, only those know who have absolute contact with Divine Mind, and whose vibrations would be lost in contact with the material universe.

IF a man, with earnest faith in God and goodness, seek to find truth, and, having found it, to use it for good ends, he will be led by our Lord into the most glorious realms, and he will meet there the Angels round the Eternal Throne. He will in time be permitted not only to communicate, but will have his own spirit raised to a state of bliss and glory even while still in the body, and he will dwell conscious in our world and in yours at once. This is what is meant by the promised millennium, and when it has come to pass the words of Christ come true,—“He that liveth and believeth on me shall never die.” This is what we are earnestly trying to bring about, and each of you on earth can help by seeking to meet us in the spirit we have portrayed. This is what was meant by Peter when he said, “What manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God?” and by John, in Revelations, when he ejaculated, “Amen! even so, come, Lord Jesus.”

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A correspondent, who calls himself a materialist, in the *Boston Investigator*, writes "a word or two on Spirits," in which he advances the same old materialistic arguments against Spiritualism; but there is one error more glaring than the rest, and even the editor of the *Investigator* is not entirely free from it in some of his theories. "As Spirit and God," says this writer, "have neither a brain nor a body, what can they be?" This query partakes more of the nature of an assertion than assumption, and, as a materialist professes to know nothing of Spirit, he certainly is ignorant of its qualities or attributes, except as he may have learned of them from those whose province it is to advance such information; consequently we infer that the editor of the *Investigator* and his able correspondent labor under the impression that Spiritual Philosophy supports the supposition that "Spirit has no brain or body." Those most capable of giving information,—*"Spirits out of the flesh,"*—however, affirm to the contrary, and we are told that there is a spiritual body and, of course, a spiritual brain.

This writer is a fair sample of many of the so called Materialists: they have attended one or two spiritual seances, barely possible humbugs, or at best the lower order of physical manifestations. Having done this, they feel themselves fully acquainted with the Spiritual Philosophy, and are competent to discuss Materialism *vs.* Spiritualism.

The editor of the *Investigator*, in another portion of the same issue, says, "It is contrary, we think, to the unvarying order of Nature, which, as it renders mind dependent upon matter, teaches us that mind cannot exist independent of matter;" and, again, another correspondent says, "I am of the same opinion as yourself, that mind cannot exist outside of matter."

These materialistic writers talk of Matter when they know nothing of it; they attempt to determine for Spiritualists what *Spirit* is, or cannot be, and whether it is material or immaterial. We suggest that they give their attention to Matter, and define for themselves, and for Spiritualists also, who very much desire to know, what Matter is.

The two leading spiritual papers in America (we are modest now, and refer to the *Banner* and *R. P. Journal*) reprint Robert Dale Owen's article from the *Atlantic Monthly*. Candidly we do not see what there is novel in his experience, or why it should be considered of so much importance. We doubt if the *Atlantic* solicited this compilation, or if it would have been published by them if any other name had been sent in as its author: else it is

inconsistent; for not more than two months ago, if we are correctly informed, it refused a paper from a gentleman, whose experience is as long and varied, and whose position is as worthy of respect, though his name is not as familiar,—because "the managers had decided to avoid the Spiritual question." These writers with a name, which spiritual papers have helped to make, take their wares to another market when they have attained prominence, and with their novelties try to feed that taste which should find its food in papers better fitted to furnish it. Come, Brothers Colby and Jones, you've got more money than the *SCIENTIST* has; put on foot some enterprise that will "wake up" these heavy monthlies and lively dailies which are dickering in Spiritualism.

MYSTERY VERSUS SCIENCE.

IT is now familiar knowledge with scientific readers that the deductive method of reasoning is more natural to the religiously educated than the scientific mind, and that the former will be made to support conclusions non-logical to the latter. And so well is this getting to be understood, that many thoughtful writers had concluded that the theological press would not venture on another illustration of its chronic weakness. But they have been mistaken, and all prophecy on this subject must end in disappointment, so long as the logic of "the other world" is introduced into and made to account for the phenomena and government of this. In proof, see how seriously the Rev. Daniel Steele, D.D., labors to keep dualism in nature and mystery in the most familiar things. He says, in a sermon reported in the *Boston Daily News*, Oct. 17, 1874,—

"Matter itself is as great a puzzle as mind, and their existence and reciprocal action in one organic form is a greater mystery still. Every atom, insect, plant, is begirt with mysteries. We tread every moment on problems which have baffled the scrutiny of all the generations. Science is only a grouping of mysteries into classes. Sir Isaac Newton's great discovery, suggested by the falling apple, was only the classification of the moon with the apple, as both were bound by the same mysterious chain, which we must be content in naming not with knowing—the power of gravitation. After philosophers have made this confession of ignorance, after science has stood for ages confounded in the presence of Nature, she certainly appears very awkward when she intrudes into the deep problems of Revelation. One would think that the unsolved problems of science would have troubled them so that they would have been willing to take by faith great truths relating to spirit, as they do those relating to matter."

It forms no part of the present writing to analyze the partial truth, no truth, and positive misstatement of the above, but two observations may claim a moment's attention. First, no thoughtful person will wonder at the amount of ignorant mystery there is in the average thought of the times, considering the many ages the world of mind has been under the tutelage of men of like convictions to the Rev. Mr. Steele; second, that no better illustration of the unfitness of such men for the offices of teaching could be furnished, than the above statement, for it misrepresents the method, logic, and conclusion of modern science on taking anything for granted, no matter how well-so-ever it may appear to be established; for, as Huxley expresses it, "The man of science has learned to believe in justification, not by faith, but by verification" (*Lay Sermons*, p. 18).

AN EXPOSE EXPOSED.

ANOTHER ACCOUNT OF THE BLISSFIELD SEANCES.

THE following letter will throw some light on the paragraphs which have recently gone the rounds of the press, claiming that the Philadelphia mediums had been detected in an imposition at Blissfield.

To the Editor of the *Spiritual Scientist*,—

Thanks for a copy of your paper. As a rule we never pay any attention to newspaper reports attacking our character or mediumship. But the trashy stuff emanating from Blissfield Orthodox Ku-Klux is so palpably inconsistent, contradictory and void of truth, as to betray its authors as a set of fanati-

cal bigots. No right-thinking or honest Spiritualist will for a moment consider it worthy of belief.

The facts are as follows: During the latter part of last July (after nearly five months of incessant labor, some days giving three private seances at 4, 8, and 10 P. M.) we decided to visit some of Mrs. Holmes' relatives in Blissfield. The object was twofold,—to rest from our labors and make a family visit. This arrangement was broken into about three weeks after our arrival in Blissfield. As soon as it was noised about that we were there, the Spiritualists of the adjoining towns and cities insisted on having a seance. One was given, and then the pressure was so great that we were obliged to give others. As those who attended came principally from abroad, the curiosity and jealousy of the Blissfielders were fearfully aroused. They could not stand this new innovation. The enemy was in their midst and must be put down, right or wrong.

Measures were at once started whereby we should be driven out of the place instantaneously. All of the worst element of the town was enlisted, headed by the sheriff and his posse, and plans set on foot to effectually break up the holding of seances. The house was surrounded and the streets patrolled, stones thrown at those who passed in or out, hooting, yelling, followed by the pretended capture of a boy in girl's attire, or girl in boy's attire, or both, with many other such absurd stories, none of which were true in any particular, as no person was produced to prove it. Some nights the fences around the premises would be black with the rowdy element, all of whom were bent on mobbing us. But we were not to be intimidated by a rabble, having "been there before," especially in the manufacturing districts of England, and also during a pioneering trip in the extreme West and South. We closed the house the best we could, and successfully gave our seances for nearly two months. The consequence was, that the churches immediately commenced a protracted, or a *distracted*, meeting. The bells were rung at a fearful rate, and sermons on Spiritualism, the Devil, &c., were the order of the day.

Respecting Mrs. White, Mrs. Black, Mrs. Green, or the Adrian lady, we know nothing. Whatever took place outside the house during the seances, we certainly were not accountable for, yet real or imaginary transactions outside were connected with our circle by the beseechers.

The press throughout the land were only too eager to take up the cry of "another expose," each one touching it up a little, until finally the whole appeared rather too highly colored to be accepted by any honest mind as bearing any truth whatever. We are now permanently located here, and are holding circles each evening with as much success as ever, notwithstanding many so-called Spiritualists are trying to prejudice the public mind against us. But the worst feature of all is the bitter opposition and jealousy of mediums, many of whom are disposed to deny the right of all other mediums in their midst. This state of affairs is truly deplorable and intolerant. This has been our experience in nearly every place we have located. Sorry to say it is so.

Again thanking you for a copy of your promising journal, and the kindly notices therein, and wishing you great success, I remain yours fraternally,

NELSON HOLMES.

A PROPHECY FULFILLED.

At a public seance held last Sunday evening, at 30 Kneeland street, there was a gathering of about thirty persons, among whom was a friend of Colonel Cowdin. During the seance, the Colonel controlled, and the friend said, "By the way Colonel, let us know about the election, now you are here;" to which the Colonel replied, "You can bet your last dollar that Gaston is elected." "Go on, Colonel, now you are about it," continued the friend. He then said, "Banks and Pierce will be elected. A Democratic candidate will beat Butler, who will stay at home, and Massachusetts will go Democratic by a large majority."

EDITORIAL PARAGRAPHS.

The Banner, this week for its Spiritual Phenomena, reprints Robert Dale Owen's article in the Atlantic Monthly; Memphis, Tenn., in the persons of Mr. and Mrs. T. W. Miller, of that place, has two physical mediums, who present the more common phases of materialization. Under Free Thought we noticed "The Battery as a Means of Development," the correspondent, having experimented, recommends "the skillful and judicious use of terrestrial electricity as a powerful aid in bridging the two worlds." The writer merely notes the result of the battery, but does not contribute anything to enlighten the reader on his most important qualification, "its skillful and judicious use." A "Spiritualist's

deathbed," is more apt to attract attention of those immediately interested than that of the casual reader; the leading article is on "The Ritualism Question." The editor thinks "they are more attentive to the acquisition and use of power and authority than to the advancement of spiritual truth and their own conduct proves it," and asks, "Is it not time that judgment should come upon the earth and the power of the spiritual re-assert itself, when all things are thus hardening and becoming encrusted in authority in every imaginable form?" The Worcester Spy's editorial and Dr. Childs' correspondence, add interest to the Katie King question. The Message Department, this week, has one question, which is nothing if not practical; what a whole commentary there is in an individual asking "Can the spirits benefit mankind by informing us how to wash woollen flannels so as not to shrink them." The personal communications contain nothing new in the way of information of general interest. The Proof Palpable of Immortality, a serial article, occupies the last page.

The Religio-Philosophical Journal also devotes a full page and more to a reprint of Robert Dale Owen's article in the Atlantic Monthly; prints Mrs. Tappan's address at Manchester; has a thoughtful article on the "Signs of the Times." Its leader is on "More Facts in Relation to the Blood," in which blood drinking is treated of extensively; from the R. P. also we learn that The Spiritualist, of London, claims our Katie King to be a "Diakka." We think it makes slight difference if the fact of materialization is established; Dr. Child finishes his article on Katie King; under the head of a "Strange Incident," a correspondent tells a story of a widow who, having seen her husband at intervals since his death in 1862, finally saw him beckon with his head; and three weeks after this time she expired.

SHORT-HAND NOTES.

OCTOBER drew it mild, but drew it also very dry. Dusty throats are common. . . . THE new Boston post office is already a pretty old affair. The report is that it is to be occupied sometime. That is the recorded time it took to build the pyramids. . . . NOTHING like the washwoman to take the starch out of things. . . . THE most golden thing in Boston is the dome of the State House. Nothing half so shining in the Board of Brokers. . . . THERE are few stronger cards than a card to a fashionable wedding. Jenkins and his universal family are sure to be there. . . . A GENUINE Englishman is fond of his chops. He is likewise sure to chew 'em. . . . THE City Authorities urgently advise our citizens not to waste water. The extensive Soaker family promptly give notice they will strictly observe the suggestion. . . . MOST of the vocalists have an ambition to own the high C. . . . TO be Great—grow to a seven-footer. . . . Our State election is now over and the people breathe freer. Some of the candidates were so completely laid out that they do not breathe at all. . . . "Who is responsible for charitable collections?" is the leading article in Zion's Herald; primarily we should think it is the man who passes round the hat.

THE GUSHING LADY is not an uncommon character in society. She is to be found alike in city, town, and hamlet. Gush is especially an American product. Not that the sex does not gush elsewhere and everywhere; but in our own good, extensive and favored country she gushes especially. The fact has never been explained, but it is just as true for all that. About two in ten of our American girls are gushers. They gush on ordinary and extraordinary occasions. They gush because they can, and then because they cannot (or do not care) to help it. They gush on happy and unhappy occasions. It is gush (not mush) at all times. Perhaps it is just as well that it is so, it might be worse. The sex may do much else that is far more reasonable. Indeed we are not sure that it is censurable at all. If it is one's nature to gush then gush. Who will not say amen. It isn't exactly a question of taste, but of right. Therefore we emphatically say to ladies who are inclined to the exercise, go in and see it out. The world expects it and will be disappointed if it does not get it. Only—don't let every woman gush.

PHENOMENAL

SPIRIT OPINIONS.

A MATERIALIST BECOMES A MEDIUM.—IMPRESSIONS, AND HOW DISTINGUISHED.—HOW SPIRIT MESSAGES ARE COMMUNICATED.

A CORRESPONDENT of the New York Times, writing from Philadelphia, gives the following interesting account of the development of a writing medium:—

The principal parties present were a German scientist, once a rank believer in Materialism, but now an enthusiastic follower of Katie King, and the "medium," a gentleman whose name, were I permitted to give it, would be recognized by hundreds of persons in Philadelphia's best society. I can only say that he is a gentleman of literary pursuits, a member of one of the leading professions, wealthy enough to have no pecuniary interest in Spiritualism, and, above all, a thorough-going skeptic in regard to the whole matter. A less hopeful subject for delusion would be hard to find; yet it seems that the spirit of a lady, a cultured, refined, and estimable lady whom he knew in earlier life, but who died years ago, has elected him the medium of her communications with mortals, and uses him as such whenever she lists. His arm, influenced by another power than his will, as he declares, is made to seize a pen, dip it in ink, and write—he being unaware of what is written until he sees it on the paper. He is a very ordinary player on the piano, but this spirit can and does use his fingers to perform in a way which those who have heard it pronounce perfectly wonderful—even improvising the music. There are many other singular things which he is caused to do, and yet he does not believe that the influence is that of a disembodied spirit, preferring to think that it is due to unconscious action of his own brain. He converses with the influence, using his natural voice, and receives intelligent answers, always in writing. The other day he proposed a crucial test. Said he, "When you can cause my hand to write a language which I do not understand, but which some other person can translate into intelligible English, then I will believe that you are what you profess to be—a disembodied intelligence." The reply was, "Wait: I cannot do so now, but I will by-and-by."

The gathering alluded to was at the house of the German scientist, and was held in the full glare of gas-light, the spirit pooh-poohing darkness, joined hands, circles, and all other mystic business. On the part of the earthly members the conversation was in spoken English; on the part of the spirit, in writing, as below. I omit most of the spoken part of the colloquy, as I have no perfect record of it, and as the written *dictum* explains itself. I have made no change in it, whatever, except to omit names; even the underscoring is just as it stands in the original.

My first slip contains the spirit's answer to a lady who on a former occasion was perplexed by a number of contradictory messages coming through her own hand, and who in the course of the conversation this evening asked, "How shall I distinguish between the true and the false?" The spirit answered, "Be able to know the difference between what comes into your mind through the natural processes of association and what is suggested by outside influences. If you *merely* remain passive, you will be perpetually deceived in the messages you receive, and your investigations will end in mere disbelief. The way that messages are communicated is simply this: We suggest into your mind that which we desire you to write; but the nervous influence which occasions muscular action comes from you alone. You resign partially your control of the nerves, but do so only partially, and you will before long be conscious that *everything* you write is in your mind before it is written. This, as I have often had occasion to remark, is a prerequisite to all intelligible writing."

"But," said the other, "how do you know what was in my mind at that time?"

"Because I am aware of your mental condition now, and know how little you are able as yet to distinguish between the thought proper to yourself and that suggested." The spirit said, further: "We (the spirits) have an influence, but it would not suffice of itself to direct the complex action of the muscles necessary to write. We are able, under certain conditions, to control and direct physical forces, so as to produce manifestations physically; but we chiefly affect spirits." Of *fac-similes* of hand-writing as given by some mediums, she said: "In the great number of cases you will find the statements in regard to *fac-simile* writing to be exaggerated and untrue; but there may be instances wherein the spirits obtain such a thorough and complete control of the organism of the medium that they become for the time being the *soul* of that body. Such writing is done usually, if not always, in the *trance* state. It can only be accomplished when the mind of the medium is greatly weakened, and it must always

eventuate in detriment to the medium's spirit." In answer to another question the control said: "I am not familiar with the achievements of the Eddy brothers; but if they profess to say that any spirit can actually form to itself a material body and can appear therein, they are unmistakable imposters. *Ex nihilo nil fit.* Spirits cannot create. That is the work of the Almighty alone. And whence are the atoms to be gathered? Remember that to produce a human body there must not only be an aggregate of atoms; there must be an *organized* union of them. It takes the Almighty, working by natural laws, say twenty-three years, to build up such a body as that in which Katie King makes her appearances. Do you think any spirit can do so much in five minutes? You were not present at Crookes' experiments, and might have seen reason to doubt the validity of the deductions from them had you been there; but of this I am perfectly confident: there is no such thing as materialization in the sense that word is commonly used. There are *appearances* which seem to indicate the actual presence of a material body, but these are either *subjective* entirely, or are the result of certain manipulations of ether which spirits—certain of them—have the power to control so as to produce these effects. I am in a higher plane than you, and have learned in this life some things which are not known on earth, nor, indeed, which can be intelligibly communicated. The lines between spirit and matter are distinctly drawn. Spirit, by its control of physical forces, can control matter. It directs the operations of the one to effect modifications of the other; but the effects required for the production of an organized body are so great, and require such a length of time as a necessary element, that they are beyond the powers of spirits, '*crede experto.*' What is it that produces a photograph? It is the action of *rays of light* upon the chemical composition on the plate, and light, as you know, is motion, is waves of ether. I have said that spirits can control these wave motions, and, therefore, can produce both the *appearance* of a body, and also a photograph of such appearance, without there being any actual body present.

"You now have a correct view of the matter. There certainly is such a disturbance of the ether waves as shall produce upon the retina the appearance of a body in such phenomena of this character as are genuine.

"Please excuse me, now. I am tired, and so is—the medium.) Good night, and good-bye all."

It is but fair to add that the audience, though silenced by this logical discourse, remained, like St. Anthony's fishes, "of the same opinion still." My friends, who gave me this report, are far from convinced that the communications they saw written were dictated by spirits, though they are still further from imputing guile to the medium, who is a close friend of their own; the scientist still believes in Katie King; and as for the medium, he has not yet received the gift of tongues which he demands as a convincing proof of his own powers. But none of them can account for the phenomena by natural laws, and so I give them as they were given to me, without offering explanation or hypothesis.

A GHOSTLY CARNIVAL.

THE millions of Spiritualists in the United States find their Mecca just now in a little farm-house which lies seven miles north of Rutland, Vt. It is the home of William H. and Horatio G. Eddy, and it is haunted by hundreds of ghosts. The Eddys were tormented by spirits from their birth. Their father, a prosaic farmer, first essayed to cast out the devils by beating and starving the victims. When this failed, he used his children's Spiritualistic gifts to make money. They gave exhibitions. He superintended the show, and pocketed the proceeds. The boys and their sister (now dead) were mobbed, stoned, beaten, burned, and shot. They were twisted into agonizing positions, and tied there for hours while the manifestations went on. When they came home, they would gladly have relinquished their inconvenient powers, but they could not. It is noteworthy, by the way, that these powers were inherited. Mrs. Eddy, the mother of the boys, was a clairvoyant. Her mother had the same faculties. Her great-grandmother was sentenced to death for witchcraft in 1694, but was rescued from Salem jail by friends, and secretly sent to Scotland. The children could not go to school, for they were accompanied thither by rappings that drove the other scholars wild with fear. They have consequently had little education. They are, and always have been unpopular. They are shy, gruff, sensitive men. Their reputation for integrity is good, but the neighbors think they are in league with the Devil. With this preface about themselves, we pass to what they or the spirits around them have done. There have been thousands of manifestations. Very many have consisted only of feats of clairvoyance, moving furniture, and rapping out communications. Two great classes of facts remain—the floating in air or human bodies and the materialization of spirit forms. Horatio Eddy, when he was

in his seventh year, was one night carried three miles through the air to a neighboring mountain-top and left to get home as he could. There is no authority given for this story, which may be founded on a mere case of sleep-walking, but the testimony of two out of three eye-witnesses is quoted to the fact that another brother, now dead, was carried out of a window and over the house. There are hundreds of instances to be given under the second grand division—the materialization of spirits. The ghosts of known and unknown persons have appeared in the house and in the neighborhood, in darkness and in light. People have talked with them and have felt them. They have been distinctly seen. The spirit of an Indian girl, Honto, has been weighed twice. She stood on a Fairbanks scale and weighed 88 pounds the first time and 65 the next. The full force of a powerful battery upon her produced no apparent effect. Nearly all the phenomena attending the appearance of "Katie King" in London and Philadelphia have been repeated in and around the Eddy homestead. Very many persons have witnessed them. Since a correspondent began his investigation he has received innumerable letters from all over the country asking him to procure information on different points from the spirits. Most of the letters, it is needless to add, are very silly. They serve to show, nevertheless, how widespread public interest in this subject is. Is Spiritualism a cheat, or is it true? There are many, many people who would give a good deal to have that question definitely decided.—*Chicago Tribune.*

A SPIRITUAL CHRISTENING.

A SPIRITUAL CHRISTENING is among the novelties which Liverpool, Eng., furnishes. The spirit-guides had designated the evening, and a select party of friends had assembled to take part in the novel proceeding. A circle was formed round the table,—the mother, Mrs. Davies, occupying the central position with the babe in her arms. "The exercises consisted of prayer and singing of spiritual songs, after which the medium becoming entranced, the control invoked the divine influence upon the child, in earnest ecstasy. After the breaking up of the circle, the following memorial card was addressed to the Spiritualist friends of the parents:—

'TO PHILIP ALEXANDER DAVIES.

'Given inspirationally by Mrs. Ohlsen's spirit-guides, through J. Reginald Owen, in anticipation of the child's birth, August 28, 1874.

'Welcome, sweet infant, to this "vale of tears;"
Joyous and happy be thy future years;
God give thee health of body and of mind,
And talents, too, to bless all human kind.
Angels be with thee, guarding o'er thy way,
And guiding thee into a brighter day.
Oh, welcome to this infant school of God,
And may'st thou learn without the heavy rod!
And when thine education is complete,
May Heaven send to thee a mission meet;
In honored age, oh, calmly end thy days,
Thy dirge the music of a nation's praise!

'With Mr. Philip Davies' compliments.

'Liverpool, Oct. 4, 1874.'

MATERIALIZATIONS IN ENGLAND.

A PARALLEL TO THE EDDY FAMILY MANIFESTATIONS.

DR. MONCK, in a seance at Plymouth, gathered a surprising force, sufficient to shake the room and windows of the house, and the edifice itself. The phenomena produced all the sensations of sea-sickness. It was discontinued at request or designated places shook as desired. Hands materialized plainly in the bright gas-light, and in a room which the medium had not previously entered.

The Doctor sat with the family of a gentleman at Saltash, and there the tests and phenomena were tenfold more marvellous than ever. The spirits of a number of the crew of the vessel in which he sailed thirty years ago made their presence known to him with many interesting details. Notably the boatswain came and materialized himself so completely that several were allowed to touch him freely. The color of his clothes differed entirely from those of the medium, and he wore a blue pea-jacket, rough to the touch, such as sailors wear. He piped up all hands with the boatswain's whistle, which had a peculiarity in it which Mr. S. identified, as well as his gruff sailor's voice. This boatswain said, "Don't you remember we had a gale which carried away our foresail off the Cape of Good Hope? And don't you remember the captain taught you navigation? What a mistake you made in taking the sun's declination. You added the figures instead of subtracting them, thinking you were north of the sun, while you were to the south."

The whole of this was distinctly remembered by Mr. S., who carried on a long and interesting conversation of this

kind with the materialized spirit. A portion of the will of another was produced in the precise handwriting of deceased. The luminous forms of two babies clothed in long shining robes were seen, and their names correctly given to their mother, who was present. The beautiful luminous form of a lady was seen floating high up in the air while the medium was between two of the circle. The room was not dark during the seance, though the lights were down during a portion of it, and even then each person in the circle was visible.

Mr. S. was a staunch Materialist, but is now a staunch Spiritualist. A short time since the mediumistic faculty became developed in his son, and in the daughter of a friend who sits with them. Dr. Monck held several seances with this family, and several with Mr. W., and it is right to state they were held for the love of the truth, no money reward being asked or accepted. Dr. Monck had staggering test communications from friends in the spirit-world in every seance which he held in those towns, and as he came a perfect stranger to all of us, and those tests commenced the same hour he arrived here, and continued in one uninterrupted flow of surprises, conviction could hardly fail to result from his labors. Indeed, his visit has promoted a widespread excitement concerning Spiritualism, and we believe a considerable impetus has been given to the cause here.

SPIRITUAL PHENOMENA IN EUROPE.

IN NORTH WALES seances are held in private houses, and are supported by the munificence of several prominent investigators. The results are as satisfactory as in other places. The Welsh people are exceedingly religious, membership to a sect being, as it were, almost hereditary; nevertheless, great progress is made in spite of persecution and public opinion.

AT LOURDES.—Miracles are being reported, and the place continues to be thronged with pilgrims. The Gazette du Midi states that last week a girl named Cavrigrac was carried to the shrine in a dying state, but had no sooner touched the holy water than she rose up perfectly well. Another girl, who had been dumb for seven years, commenced singing as soon as she reached the grotto. At Marseilles, moreover, the nuns have marched in procession to an altar in one of the churches, which is dedicated to our Lady of Lourdes, to express their gratitude for the miraculous cure of one of their number, who had suffered for twenty months from an apparently incurable malady.

A SOMNAMBULIST PLAYING BACKGAMMON.

DR. J. V. C. SMITH, as editor of "Scientific Tracts and Family Lyceum," received a letter, in 1834, from a distinguished physician, in Worcester, Mass., which contained the following account of the somnambulist Jane. He says, "Dr. Woodward met me one afternoon, and told me that Jane was in a paroxysm, and was playing backgammon with Mrs. Woodward. I went immediately to the hospital. She was in Dr. W.'s parlor playing backgammon with Mrs. Woodward. A large white cotton handkerchief was folded in pretty wide folds and bound closely over her eyes, and tied tightly behind her head: her plump and prominent cheeks, with the width and tightness of the bandage, rendered it impossible for her to see from underneath this dense covering; nor did she at any time attempt to do so, but directed the eyes as if no impediment to direct vision existed. Her eyes I did not see. Dr. W. informed me that they were invariably closed. The occasional sigh and the unquiet motions of the body were those of deep sleep in a debilitated system; but not to such an extent as would have excited observation, had not the attention been otherwise excited. She modestly answered my salutation of 'good afternoon,' as I entered, and, as the game was soon at an end, accepted my invitation to play with me. She had played the game that morning for the first time, and this was the sixth time she had played it. I call myself a tolerable player, having played some hundred games. You can imagine how my wonder and amazement, already so high, were increased when, in a few moments, I found myself beaten by my fair and sleeping antagonist! Lest this might have arisen from my negligence, I challenged her to another game, to which I gave my undivided attention, and succeeded in winning the game; but so closely was it contested that she had but three more remaining, and they on the first and second points! Not the least wonderful part of this affair was her ardent conception of the principles of the game. During the first play, seeing her at a loss how to move, I kindly offered her my advice; but this she declined, made moves, which I found were ultimately much more to her advantage than those I suggested would have been! All this on playing the sixth and seventh games! Here was not, here could not, be any deception. So faint were the marks on the dice, that my near-sightedness made me frequently bend over to distinguish them. The position of her body was such that she could not have seen from

beneath the bandage, even had any apertures been left! All vision must have been directly through the broad and thick bandage!

"She played a number of games with other gentlemen, during which I watched her narrowly; there was no confederate in the room to aid her. She did not resort to touch to determine the dice or to guide her movements,—her position and her manner were those of her antagonists! In a few moments after, she awoke (previously to which she had gone into the next room). Her attention was again called to the backgammon board, as if undesignedly, and she was asked to play. She answered that she knew nothing about the game, and had not for a long time seen a board. On being urged to try to play, her awkwardness proved her sincerity. I met her in the hall the next day, and found by her embarrassment, on my addressing her as an acquaintance, that (and she told Dr. W.) she did not know me."

LIBERAL RELIGIONISTS PROMINENT AMONG THE WRITERS OF THE AGE.

IT would be interesting in this transition age to know the amount of culture qualifying and supporting the real conviction of pronounced religionists; for, aside from all sectarianism, it would be interesting and possibly instructive to know how the problems of theology appear to such minds. In all cases, this kind of information is not of easy access, and is not likely to be so long as policy and party tact take such pains to dethrone principle, and support mere theological preferences. And it is a necessary, as well as desirable knowledge. Since mere denominational standing is no longer reliable evidence of the real conviction or accepted faith of the individual. But taking denominationalism for what it is worth conventionally, the following may prove suggestive. We follow, and in some cases recast, the conclusions of a New York correspondent of the Cincinnati Gazette, who says,—

William C. Bryant, O. W. Holmes, H. W. Longfellow, James R. Lowell, and Bret Harte,—poets, Unitarians; George W. Curtis, E. P. Whipple, J. T. Trowbridge, E. L. Godkin, E. E. Hale,—essayists, &c., Unitarians; J. L. Motley, George Bancroft,—historians, Unitarians; Ralph Waldo Emerson, George Ripley, Bronson Alcott, Mrs. N. L. Alcott,—Transcendentalists; C. A. Bartol, J. Weiss, Samuel Johnson, Thomas W. Higginson, O. B. Frothingham,—preachers and Free Religionists; John G. Whittier and Bayard Taylor,—poets, &c., Reformed Quakers; Dr. J. G. Holland, Mark Twain,—lecturers, Congregationalists; Mrs. H. B. Stowe, John Hay, Richard H. Dana,—essayists, &c., Episcopalians; Whitelaw Reid, editor of New York Tribune, Presbyterian; Marble, of the New York World, Baptist; Bennett, of the New York Herald, Roman Catholic; Mrs. A. D. T. Whitney, essayist, Swedenborgian; Edward Eggleston, essayist, Methodist; John Hazzard, essayist, Roman Catholic; while Dana, of the New York Sun is *non-professional*.

These names represent only a few states and a few apartments of the written intelligence of the Age; but, they are representative, and by far the most prominently known in this country, as leaders in the Republic of Letters. But even here, they are but a part, as will be seen by the fragmentary selection made from the list of the Spiritualistic writers, with which we close this notice. The writer says, "Spiritualism has its literary devotees in Robert Dale Owen and Epes Sargent, both writers of acknowledged ability. The former has gone as near the other world as possible without the aid of the Scriptures. This he has done in his Footfalls on the Boundaries of Another World, a work of no small labor, and almost exhausting in its researches."

MATERIALIZED SPIRITS.

FOUR DIFFERENT LANGUAGES SPOKEN.—THE RING TEST.

A CORRESPONDENT of the New York Sun, writing from the Eddy Homestead, under date of October 15, says, The circle last night was interesting, no less than four different languages being spoken, English, German, French, and Georgian.

The next spirit was that of Mr. Zephirin Boudreau, a French Canadian, who lived at Three Rivers, Canada East. He was about sixty years old at the time of his death. Mrs. C. Magnan, of New York, his daughter, said, "Is that you, papa?" to which he replied, "Oui." She then addressed him in French, and he answered, though faintly, in the same tongue.

Mrs. Lenzberg's brother, a German, who has appeared several times since that lady's arrival here, last Saturday, then appeared in his shirt sleeves, as usual, and conversed in German with his sister, her husband, and their daughter. He told them that he was going back to Hartford with them next week. Mrs. Lenzberg is a medium herself, and says she frequently sees her brother at her home in Hartford. Her daughter,

who has been dead eight or nine years, and who appeared to be about ten years old, next came out. She spoke German.

The next apparition was that of Michalko Gueguidze, a Georgian. He was draped in a Georgian dress. He was recognized by Madam Blowtskey, a native of Russia, who has traveled and lived in many countries. She speaks several languages. Madam Blowtskey arrived here from New York several days ago. She speaks English well. She addressed the spirit in the Georgian language, a tongue that was not understood by any other person in the audience, calling him by name, and he replied by rapping, not being able to speak. Michalko had formerly been a servant in the madam's family, and was killed on the street in 1869.

After the music, writing on cards, and many other things had been gone through with, it was announced that the ring test would be given. A large iron ring, strong enough to draw a loaded wagon, was thrown out and examined by those present. Mr. Eddy told the audience that the battery would have to be changed now, by Mr. Peebles grasping his (Mr. Eddy's) righthand with his (Mr. Peebles') right hand, and his left with his left, thus forming a cross. He also explained that one side of him would become negative, the other positive; one side cold as ice, the other naturally warm. Before this change takes place, however, he always goes into a trance. He would not be able to bear the pain were it otherwise. At the time the change takes place, one would think from his looks and actions that he would be literally torn in two. His body shakes as though it were being wrenched by machinery. At this junction the ring was slipped around his arm and passed down over the clenched hands on to Mr. Peebles' arm, where it was seen by all. Mr. Peebles said that he held the medium's hands as firmly as he could, and that he saw the hand that put the ring on Horatio's arm, and knew it was not Horatio's, "for," he said jokingly, "Horatio's hands are dirty, while the hand I saw was clean and white." Mr. Eddy had been making fires, &c. (they have no servants and can keep none). The ring cannot be put on without first being sundered.

SPIRITUAL SCIENCE A NECESSITY.

CATHERINE CROWE, whose "Night Side of Nature" rendered such effectual service to modern Spiritualism, said, as late as 1859, "There is a department of knowledge which, as far as yet known, is not reducible to experimental science, and in relation to which our ideas, inasmuch as we have any, are extremely vague and unsatisfactory. I allude to the knowledge or science of ourselves. Of our bodies, as mechanical constructions or instruments, we have, within a comparatively short space of time, learned a great deal; but of ourselves, as composite beings, we know absolutely nothing. We have added nothing to the knowledge of the ancients, perhaps we have rather lost what they knew or suspected. Metaphysics gives us words without distinct ideas, and Psychology is a name without a science."

SPIRITUALITY OF MANKIND.—Dr. William Hitchman, of Liverpool, in his recent course of lectures on the Science of Anthropology, delivered in the Public Museum and elsewhere, has strenuously endeavored to give a fair, catholic exposition of the present state of knowledge regarding life, origin, and destiny. The anthropologist holds that the true and abiding characteristic of every form, kind, variety, or tribe of the human race, ancient or modern, sage or savage, civilized or barbaric, in truth or error, is *spirituality*, and nothing physical does man possess which contradistinguishes him from anthropoid apes scientifically. The six lectures were entitled, "What is Spirit?" "What is Soul?" "What is Body?" "Relations of Man to the Lower Animals," "Natural History of the Human Species," and "Spirituality Tested by Physical Science." These lectures on Spiritual Science were attended by the Mayor, Town-Councillors, Magistrates, and the leading clergymen of all denominations.

NOTES AND NOTICES.

HONORS TO OAK HALL.—The fine displays made at the Mechanics' Fair by Messrs. George W. Simmons & Son, the proprietors of the famous Oak Hall clothing house on North street, secured a most flattering recognition from each committee whose duties led them to examine the different articles shown. The prizes taken were one gold medal, two silver medals, one bronze medal, one diploma and honorable mention. This endorsement of the popular verdict was not unexpected, and on that account must be considered an exceptionally valuable tribute to the merits of this popular establishment. The public voice and the conclusions of the examiners have been in strict accord, consequently it will be no surprise to know that the retail sales of clothing at Oak Hall during the month of October, have been equal to those of any corresponding month previously.

THE notices of John A. Andrew Hall and the Children's Progressive Lyceum are crowded out.

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

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

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We shall enlarge THE SCIENTIST and add to its attractions to keep pace with a growing subscription list. We ask the uniform and cordial support of all Spiritualists, and that this support come at once. We depend on the liberality of our readers to show the world that a journal of this kind, with talented contributors, is not only largely supported, but its advent is hailed by Spiritualists everywhere.

We again solicit your prompt subscription as an evidence of your appreciation of the paper.

With respect, E. GERRY BROWN, ED.

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The following are a few of the notices which the SCIENTIST has received:—

The "Commonwealth" Boston, says: "It is published by a company, weekly, in 12-page form, and has articles of a sober and judicious character. It seems an effort to unite reverence and a rational religious faith with Spiritualism. There are many who will hail such an exponent."

The "Boston Herald," in its editorial column of September 11, says: "The *Spiritual Scientist* is the title of a new weekly paper, published and edited by Mr. E. Gerry Brown. We judge by the opening number that the editor proposes to make his paper the exponent of that better class of spiritualists who do not believe that every other form of revelation but theirs is false."

"Boston Traveler." "The *Spiritual Scientist* is the title of a new weekly paper, published and edited by Mr. E. Gerry Brown. Mr. Brown is a practical printer, and an active business man, well qualified to make an interesting paper."

"Boston Advertiser." "The *Spiritual Scientist*, a weekly paper devoted to the science, history, philosophy, and teachings of Spiritualism, made its first appearance yesterday. It is a twelve-paged, double-column sheet, of neat typographical appearance, and the contents of the first number give promise that the enterprise will deserve the hearty support of the community in whose interest it is undertaken."

"Boston Transcript." The *Spiritual Scientist* is a twelve page weekly journal, published at 9 Bromfield Street; Mr. E. Gerry Brown who has for a number of years been connected with the Boston Press, being announced as its editor. It is devoted to the discussion and advocacy of the philosophy of Spiritualism in its highest and purest manifestations, and should be appreciated by the multitude of believers. The typographical appearance and general mechanical arrangement of this new journal is excellent.

"Commercial Bulletin." "The first number of the *Spiritual Scientist*, a weekly journal devoted to the science, history, philosophy, and teachings of Spiritualism, was issued on Thursday. It is a convenient, twelve-page, double-column paper, and presents a very neat appearance. Mr. E. Gerry Brown, the editor, has been able to offer a very interesting array of original and selected matter, arranged in suitable departments, and the new enterprise deserves the support of all interested in the doctrines it proclaims."

"Lawrence American." The *Spiritual Scientist* is the title of a new journal, edited by Mr. E. Gerry Brown, late of the business department of the "Journal of Commerce." Mr. Brown is a thoroughly conscientious Spiritualist, a pleasant writer, and a genial good fellow. The *Scientist* is a twelve-page paper, and the first number betokens good taste and ability. The believers in spiritual phenomena, and all who would be informed as to its best phases, will find in the new paper the most correct reports and scientific discussion of these matters. The publishing office is at No. 9 Bromfield Street, Boston, and the subscription price, \$2.50.

The "Haverhill Publisher" says: "it discusses in an able and candid manner the various phases of this modern doctrine which is moving the religious world to its foundation. It is well calculated to command attention from all who are interested in free discussion on all subjects pertaining to science and religion."

The "Quincy Patriot." "He is, in our estimation, capable of giving his patrons an able paper, as the field he enters is unlimited, giving him a grand opportunity to show his intellectual abilities. We would therefore call the attention of the many Spiritualists in this place to the SCIENTIST."

"Southbridge Journal." "The editor is a Spiritualist of sincere conviction a genial, intelligent gentleman, and we wish him well."

"The R. P. Journal," of Chicago, says: "It is conducted in an able manner."

Scientist Publishing Co.

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ANNOUNCEMENTS.

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

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

THE LADIES' AID SOCIETY will until further notice hold its meetings at Rochester Hall, 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.

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