

SPIRITUAL SCIENTIST

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

SPIRITUALISM.

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[For the Scientist.]

THE NEED OF SCIENCE IN SPIRITUALISM.

II.

BY J. H. W. TOOMEY.

PAUL'S "chemistry of death," as his theory of the "resurrection" has been called, belonged to a primitive Spiritualism, and in his conception followed the Divine government, rather than that development in the nature of things which gave a body, *soul*, and *spirit* to the human organism. A trinity in idea—if not in fact,—of metaphysical development that came through the Greek mind, and was the offspring of high culture and speculative refinements upon phenomena, rather than from the simpler and more emotional believer. Naturally enough Paul failed to feel the need of this mental analysis, and was satisfied with the more primitive conception of a "natural body," which in the fulness of time would be transformed into a "spiritual body."

The Spiritualism of Greece had more analysis and less of faith in it, and followed the phases of its intellectual development. It culminated in and through Plato and Aristotle, and contained all the speculative philosophy of the times; "and who so knew them, knew all that Greece had to teach." (Lewes.)

To them we are indebted, accordingly, for the larger part of our current *psychology*, notwithstanding the fact that nearly four hundred years before Paul wrote his letters to the Corinthians, the doctrine of body, soul, and spirit had been incorporated into the metaphysics of Greece. Plato supplied the more speculative and ideal aspects of this psychology, while Aristotle, his successor, gave it more logical consistency and certainty,—thus concluding, "All motion originates in the *soul*, and the agent that intermediate between *soul* and *body* is *spirit*, which is placed in the heart." (Lewes' Aristotle.)

Whether this is the historical commencement of this human trinity, it is unnecessary to inquire just here; but it may be useful, the better to show how little we have improved upon it, to cite the following of late publication. "The trinity in a certain sense runs through the realm of all being. In man it may be formulated as a physical body, spiritual body and

soul; the latter a partical portion of, and therefore necessarily as divine as God." (J. M. Peebles, in the Champion of Humanity.)

The conception in both writers, in the language of John Morely, may be "convenient for classification, even when we know the soul to be only a function of the body, as people talk of the intellectual side, and the emotional side; the thinking quality and feeling quality; though in fact, and at the roots, these qualities are *not* two but one, with temperament for a common substratum."

"Convenient," no doubt, but like many other imaginary improvements upon the *nature* of things, it tends to mystify the practical mind, and as surely mislead the speculative thinker; for it supports a distinction in the nature of man, at war with developed fact and verified science. In daily life, as in scientific detail, it is injurious; for in making the *soul* a derivative from, and a necessary part of God, it supports an antithesis that implies the *body* has no such origin or relationship. It makes improvement and progress in Spiritualism logically impossible, for it authorizes *dualism*, and creates a mental necessity for antagonism, by placing the intellect in logical conflict with the more emotional aspirations of the Mind. For in making God the *predicate*, "the notion of an antagonist principle is inseparable from every religious formula; as God can only be Good, and Evil does certainly exist, it must exist independently of him; it must be eternal." (Lewes' Plato.)

The *psychology* of Aristotle, then, rather than the theology of Plato or Mr. Peebles, points in the right direction, inasmuch as it appeals to facts, leading to *observation* and *demonstration*, which is the beginning and end of modern Spiritualism. But even Aristotle's analysis is defective; for the *reasons* given for the soul's existence are as difficult to *verify*, as the ones he gives for localizing the soul are fanciful. He says, "The reason which persuades me that the soul can have no other seat (*pienal gland*) is that I consider all the other parts of the brain as double, and that thought is single; and that one can easily conceive that the images are collected in *this gland* by means of animal spirits." (Lewes' Aristotle.)

The good sense of Aristotle in the above points to the *brain* for fundamental functions; while the fanciful leads to the conclusion that the *heart* is as exclusively the home of the spirit, as the brain is the seat of the soul; distinctions entirely arbitrary and useless. Worse than useless; for it occupied the minds of many persons, to the exclusion of more desirable and reliable knowledge. First, because the warmer climates intensify the imagination, and support the emotions at the expense of the understanding. Second, because men and women *must* be Observers of phenomena, classifiers of facts, and verifiers of sequences before they can interpret Nature properly. Advanced thinkers among the Greeks learned to respect some

of these conditions of the Intellect, and grew proportionately unwilling to longer acquiesce in traditional dogmas,—appealing to Observation and Reason in investigation. These guides were considered fallible, however, unless supported by perpetual vigilance, Aristotle himself insisting that “men who desire to learn, must first learn to doubt, for Science is only the solution of doubts,”—an aphorism novel in those days, in our own a truism.” (Lewes.)

The need for this persistency grew out of the imperfect application of the skepticism thus inculcated; for the most advanced Greeks, in their eagerness to explain phenomena, were far too ready to accept observations which had not been controlled, and deductions which had not been verified. Nevertheless it is their immortal glory to have recognized the necessity of proof; and this recognition was itself a consequent upon their ceasing to interpret phenomena as the direct results of supernatural agencies,—a result the more noteworthy and suggestive, since it was the common practice of the Greeks to “take phenomenon for granted as a safe starting point; although many of them, as well as Aristotle, knew that phenomena were not principles; and yet, to suspect phenomena, to suppose they needed sifting and probing in order to know what the fact is they denote,—this was no part of their practice nor his system.” Buckle, after citing the above from Maurice's *Ancient Philosophy*, says, “Nothing can be better than the expression that Aristotle did not suspect phenomena, though the moderns do suspect them and test them” (Essays); but not until the Aristotelian “philosophy had become so interwoven with the doctrines of the Church, that to doubt it on any point was a heresy, making the study of nature perilous, if resulting in new views.” (North American Review.)

How long this intellectual tyranny would have continued to enforce the speculations of Aristotle as conclusive and final in spiritual things we will not inquire, since it is conceded that the world is indebted to Science and the discovery of the circulation of the blood for that freedom which makes it no longer necessary to swear by Aristotle, Galen, or any other of the ancients. (Flourens.) The doctrine of the trinity in the human body continued, however, for Galen supported Aristotle, and insisted upon three kinds of spirits,—the “natural, the vital, and the animal.” Of these three kinds of spirits the moderns only adopted one—the animal spirits; which leads Bordeu to say, “It is not easy to understand by what fatality the natural and vital spirits have been compelled to succumb, while the animal spirits still subsist. But Flourens supplies the needed information, and says, “It was because Descartes introduced the animal spirits into his philosophy, and did not introduce the others. The fortunes of the animal spirits in modern times depended entirely upon the philosophy of Descartes. As long as that philosophy existed, they remained in being, and when it fell they fell with it.” Add to this the impulse given to the same fanciful philosophy by the labors of Servetus, who in his *Restoration of Christianity*, concluded the soul was in the blood (a very ancient notion), and that the same blood also formed the spirits. From all this there results a philosophy, half of which is theological, half physiological, extremely singular from beginning to end—but to the mind of Servetus—“divine.” (Flourens's *Circulation of the Blood*.)

The further detail of these ancient speculations are unnecessary for the ends of this article, for it must be obvious from this brief survey of their relations to philosophic Spiritualism, that there is no certainty for psychology independent of science. Should there be any vestige of doubt remaining about the need of science in Spiritualism, it must disappear on knowing the fate of this once famous trinity of spirits, “whose presence was necessary to excite contractibility in the muscles, long after the science of contractibility was discovered, and remained until it was replaced by the theory of ‘Nervous fluids,’ which in time gave place to ‘Nervous force,’ or, as Mr. Lewes proposes—*nuvility*.” (Lewes' Aristotle.)

Should objection be made to the experimental method by which these conclusions are reached, it should be borne in mind that “Mental Science forms no exception to the other branches of growing knowledge. Those who are familiar with

the recent progress of thought, understand that the late advances of physiology have brought that subject into very close relation with questions of Mind. So important are the data thus contributed, and so intimate the mutual dependence of these objects, that it is no longer possible to study Mind, in the true scientific spirit, without taking into account its material accompaniments.” (Youmans.)

Philosophy, however, in its last and best analysis, will need the aid of many of the experiences of the modern medium and the experimental Spiritualist; for if it is the glory of science that it dispels the conceits of supernaturalism and superstition, it is no less the object of the Sciences to so enlarge and strengthen that conception of Life, which in its complete sense can justify the feeling, as well as the thought that proclaims, “There is but one temple in the world, and that is the body of Man. Nothing is holier than this high form. Bending before men is a reverence done to this Revelation in the flesh. We touch Heaven when we lay hands on a human body” (Novalis); for otherwise, “O mysterious Life, how shall we fathom thy meaning?”

[TO BE CONTINUED.]

VARIETY.

SAYINGS OF THE PRESS.

THE DIAKKA.—In an editorial, “The Chicago Tribune” says, “The Diakka are bad spirits. Andrew Jackson Davis has found out all about them. According to his ponderous effusion on the subject, they are the beings who break dishes and tumble around furniture and tell outrageous lies and bring the shades of prominent dead men into disrepute by maliciously personating them. When George Washington sings ‘Hey-diddle-diddle, the cat and the fiddle,’ to a circle of awe-struck geese, it is not George Washington, but a Diak (if that is the proper singular of the tribal name). When Benjamin Franklin dances a jig and Charles Dickens writes an idiotic story and Keats raps out this wondrous couplet:

You are my queen,
Loveliest I ever seen,—

the Diakka are playing their pranks. These things might be suffered to pass without protest, since such glaring shams are readily detected; but when the Diakka carry a pail of dirty water into the yard and tip it over on the week's wash, as they lately did in Milwaukee, or when they give the furniture in a house the St. Vitus dance at midnight, as they have just done in San Francisco, or when they pitched the whole contents of a china closet into one heap of debris, as they did near New Haven, Connecticut, a few years ago,—then it is time to complain. Yet even these evils are not the worst. If a New Orleans burglar is to be believed, he has a spirit in his employ, whom he described as ‘A very devil of a ghost! that will climb up any balcony in the city, crawl through any key-hole, and throw me down all the valuables, without so much as wakening a canary-bird.’ It is sufficiently appalling to think of a ‘devil of a ghost’ crawling through your key-hole without the added necessity of regarding him or it as a burglar. Of what avail are pistols against forms of thin air? You behold the elongate ghost half-way through the key-hole. You spring to clutch him. He vanishes with a blood curdling chuckle. The next moment, while you are absorbed in keeping the bed and bedding from going through the ceiling against which they are pounding, your pantaloons, containing pocket-book, safe-keys, etc., are dexterously whisked through the transom, and the spirit, first dropping the water-pitcher on your head, disappears permanently. ‘The Religio-Philosophical Journal’ endorses the New Orleans burglar's story, and adds that the Diakka help the bandits of Italy and Mexico, and, in fact, the rogues of the world. This is too much. If we are to be preyed upon by all the scamps now alive, and by the spirits of all who have died, we might as well give up the contest. It is painful to think how the ranks of the Diakka will be swelled when the present generation of Aldermen and County Commissioners dies. Alas for our descendants!”

SPIRITUALISM AND SCIENCE.—Speaking of the opinions on Spiritualism recently advanced by Mr. A. R. Wallace, “The Churchman” says, “Hitherto, Christian men have not been inclined to say much on this subject, hardly believing that any large number of intelligent persons could be deluded by it. But it is becoming apparent that scientific infidelity has no defense against it. Men eminent as student of physical phenomena, but disbelievers in God and immortality, are

very likely to be taken in the snare. Beginning with the denial of the supernatural, they are confronted with phenomena they cannot explain, and readily pass from an extreme of unbelief to an extreme of credulity. The instincts of men are stronger than their philosophy, and that they find no God in nature, and trace their origin to the beasts, cannot quench their longings for immortality. They must have some sort of a heaven, and the revelations of spirits, poor as they are, give some comfort to their desolate souls. We look, therefore, to see Spiritism thrive as infidelity increases, and now that some eminent scientists have avowed their faith, we may expect that there will be ere long many accessions to their ranks.

DURING the past week "The Detroit Tribune" reproduced the account of the first public seance given by Mr. and Mrs. Holmes, at Blissfield, as published at that time in "The Adrain Times." We have made no extracts, preferring the account written especially for us, which appears on page 32, under the title "Doings in the Dark."

VOLTAIRE AS A REFORMER.—In estimating an innovator's method, all depends upon the time and the enemy; and it may sometimes happen that the time is so out of joint, and the enemy so strong, so unscrupulous, so immediately pernicious, as to leave no alternative between finally succumbing, and waging a war of deliverance, for which coming generations have to bear the burdens in feuds and bitterness; between abridging somewhat of the richness and fullness of life, and allowing it all to be gradually choked up by dust and enwrapped in night. For let us not forget what Catholicism was accomplishing in France in the first half of the eighteenth century was the slow strangling of civilization. Though Voltaire's spirit may be little edifying to us, who after all partake of the freedom which he did so much to win, yet it is only just to remember what was the spirit of his foe, and that in so pestilent a presence a man of direct vision may well be eager to use such weapons as he finds to his hand. Let the scientific spirit move people to speak as it lists about Voltaire's want of respect for things held sacred, for the good deeds of holy men, for the sentiment and faith of thousands of the most worthy among his fellows; still there are times when it may be very questionable whether in the region of belief, one with power and with fervid honesty ought to spare the abominable city of the plain, just because it happens to shelter five righteous. There are times when the inhumanity of a system stands out so red and foul, when the burden of its iniquity weighs so heavy, and the contagion of its hypocrisy is so laden with mortal plague, that no awe of dilettante condemnation, nor minute scruple as to the historic or the relative, can stay the hand of the man whose direct sight and moral energy have pierced the veil of use, and revealed the shrine of the infamous thing. The most noble of the holy men said long ago that "the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." The history of the churches is the history of a prolonged outrage upon these words by arrogant and blasphemous persons, pretending to draw a sacred spirit from the very saint who uttered them. We may deplore that Voltaire's attack, and every other attack of the same sort, did not take the fair shape prescribed by the apostle to the servant of the Lord, of gentleness, patience, and the instruction of a sweet and firm example; but the partisans of the creed in whose name more human blood has been violently shed than in any other cause whatever, these, I say, can hardly find much ground of serious reproach in a few score epigrams. Voltaire had no calm breath of wisdom. Be it so. There are moments which need not this calm breath of wisdom, but a two-edged sword, and when the deliverers of mankind are they who "come to send fire on the earth."—*John Morely.*

DRUIDISM IN MODERN TIMES.—The practice of lighting fires on St. John's Eve is clearly Celtic; it prevails throughout Ireland, and there is little doubt that it is a relic of the ancient fire-worship brought by the Celtic immigration from the East, and preserved in a modified form by the Druids. The custom of building churches with the chancel to the East is another manifest relic of heliolatry, and furnishes a striking proof of the tenacity with which people cling to an established observance, even for thousands of years after its spirit and meaning have passed away. The Isle of Man was the central stronghold of Druidism for the three kingdoms, and, as might be expected from its insular position, has preserved many druidical customs. This is satisfactorily proved by Mr. Train in his "Historical and Statistical Accounts of the Isle of Man." We need cite but one example: The Man peasantry never let their fires go out voluntarily, believing that such an event would portend some dreadful calamity, an idea in strict conformity with Druidical and Persian notions.—*Michael Angelo Carvey.*

THE OMNIPRESENCE OF LIFE.—It matters little where we go: everywhere—in the air above, in the earth beneath, and waters under the earth—we are surrounded with Life. Avert your eyes awhile from our human world, with its ceaseless anxieties, its noble sorrow, poignant, yet sublime, of conscious imperfection aspiring to higher states, and contemplate the calmer activities of that other world with which we are so mysteriously related. I hear you exclaim, "The proper study of Mankind is Man;" nor will I pretend, as some enthusiastic students seem to think, that "the proper study of mankind is cells;" but agreeing with you that man is the noblest study, I would suggest that under the noblest there are other problems which we must not neglect. Man himself is imperfectly known, because the laws of universal Life are imperfectly known. His life forms but one grand illustration of Biology, the Science of Life,* as he forms but the apex of the animal world. . . .

Nature lives; every pore is bursting with Life; every death is only a new birth, every grave a cradle. And of this we know so little, think so little! Around us, above us, beneath us, that great mystic drama of creation is being enacted, and we will not even consent to be spectators! Unless animals are obviously useful or obviously hurtful to us, we disregard them. Yet they are not alien, but akin. The Life that stirs within us stirs within them. We are all "parts of one transcendent whole." The scales fall from our eyes when we think of this; it is as if a new sense had been vouchsafed to us, and we learn to look at Nature with a more intimate and personal love.

Life everywhere! The air is crowded with birds—beautiful, tender, intelligent birds—to whom life is a song and a thrilling anxiety, the anxiety of love. The air is swarming with insects,—those little animated miracles. The waters are peopled with innumerable forms, from the animalcule, so small that one hundred and fifty millions of them would not weigh a grain, to the whale, so large that it seems an island as it sleeps upon the waves. The bed of the seas is alive with polypes, crabs, star-fishes, and with sand—numerous shell-animalcules. The rugged face of rocks is scarred by the silent boring of soft creatures, and blackened with countless mussels, barnacles, and limpets. Life everywhere!—*George Henry Lewes.*

SOME IDEA OF THE AGE OF THE WORLD.—In one of the issues of "Nature" Mr. Alfred Russell Wallace indulges in some speculations on the probable antiquity of the human species which may well startle even those who have long since come to the conclusion that six thousand years carry us but a small way back to the original home. In fact, in Mr. Wallace's reckoning, six thousand years are but as a day. He begins by complaining of the timidity of scientific men when treating of this subject, and points out the fallacy of always preferring the lowest estimate in order to be "on the safe side." He declares that all the evidence tends to show that the safe side is probably with the large figures. He reviews the various attempts to determine the antiquity of human remains or works of art, and finds the bronze age in Europe to have been pretty accurately fixed at three to four thousand years ago; the stone age of the Swiss Lake dwellings at five to seven thousand years; "and an indefinite anterior period." The burnt brick found sixty feet deep in the Nile alluvium indicates an antiquity of twenty thousand years; another fragment at seventy-two feet gives twenty thousand years. "A human skeleton found at a depth of sixteen feet below four buried forests, supposed upon each other, has been calculated by Dr. Dowler to have an antiquity of fifty thousand years." But all these estimates pale before those which Kent's Cavern, at Torquay, legitimates. Here the drip of the stalagmite is the chief factor of our computations, giving us an upper floor which "divides the relics of the last two or three thousand years from a deposit full of the bones of extinct mammalia, many of which, like the reindeer, mammoth, and glutton indicate an arctic climate." Names cut into this stalagmite more than two hundred years ago are still legible; in other words, where the stalagmite is twelve feet thick and the drip still very copious, not more than a hundredth of a foot has been deposited in two centuries—a rate of five feet in one hundred thousand years. Below this, however, we have a thick, much older, and more crystalline (*i. e.*, more slowly formed) stalagmite, beneath which, again, "in a solid breccia, very different from the cave-earth, undoubted works of art have been found." Mr. Wallace assumes only one hundred thousand years for the upper floor, and about two hundred and fifty thousand for the lower, and adds one hundred and fifty thousand for the intermediate cave-earth, by which he arrives at the "sum of half a million as representing the years that have probably elapsed since flints of human workmanship were buried in the lowest deposits of Kent's Cavern."

* The needful term Biology (from *Bios*, life, and *logos*, discourse) is now becoming generally adopted in England as in Germany. It embraces all the separate sciences of Botany, Zoology, Comparative Anatomy, and Physiology.

HISTORICAL AND PHILOSOPHICAL

IS IT MIND READING OR SPIRIT MANIFESTATION?

IN his account of "The Modern Egyptians," E. W. Lane, gives the following experiences with mediumistic boys and ink mirrors, as he found them used in Cairo, in 1842-3 and 4. They read very much like reports of phenomena known in America and Europe as "mind reading,"—so often confounded with independent clairvoyance and spirit control. The phenomenon, however, should have its own classification, if the verification of facts will justify it. To this end the experiences of Mr. Lane are highly suggestive. He says, "He [the magician] now addressed himself to me, and asked me if I wished the boy to see any person who was absent or dead. I named Lord Nelson, of whom the boy had evidently never heard; for it was with much difficulty that he pronounced the name, after several trials. The magician desired the boy to say to the Sultan, 'My master salutes thee, and desires thee to bring Lord Nelson; bring him before my eyes, that I may see him, speedily.' The boy then said so, and almost immediately added, a messenger is gone, and has returned, and brought a man dressed in a black suit of European clothes; the man has lost his left arm. He then paused for a moment or two; and looking more intently and more closely into the ink, said, 'No, he has not lost his left arm, but it is placed to his breast.' This correction made his description more striking than it had been without it; since Lord Nelson generally had his empty sleeve attached to the breast of his coat; but it was the right arm that he had lost. Without saying that I suspected the boy had made a mistake, I asked the magician whether the object appeared in the ink as if actually before the eyes, or as if in glass, which makes the right appear the left. He answered that they appeared as in a mirror. This rendered the boy's description faultless.

"The next person I called for was a native of Egypt, who had been for many years resident in England, where he had adopted our dress, and who had been long confined to his bed by illness before I embarked for this country: I thought that his name, one not very common in Egypt, might make the boy describe him incorrectly; though another boy, on a former visit of the magician, had described this same person as wearing a European dress, like that in which I last saw him. In the present case, the boy said, 'There is a man brought on a kind of a bier and wrapped up in a sheet.' This description would suit, supposing the person in question to be still confined to his bed, or if he be dead. The boy described his face as covered; and was told to order that it should be uncovered. This he did; and then said, 'His face is pale; and he has mustaches, but no beard,' which is correct. . . .

"On one of these occasions (when not so successful), an Englishman present ridiculed the performance, and said that nothing would satisfy him but a correct description of the appearance of his own father, of whom he was sure no one in the company had any knowledge. The boy accordingly, having called by name for the person alluded to, described a man in a Frank dress, with his hand placed to his head, wearing spectacles, and with one foot on the ground, and the other raised behind him, as if he were stepping down from a seat. The description was exactly true in every respect; the peculiar position of the hand was occasioned by an almost constant headache; and that of the foot or leg, by a stiff knee, caused by a fall from a horse in hunting. I am assured that on this occasion the boy accurately described each person and thing that was called for. On another occasion, Shakespeare was described with the most minute correctness, both as to person and dress; and I might add several other cases in which the same magician has excited astonishment in the sober minds of Englishmen of my acquaintance.

"I have stated these facts partly from my own experience and partly as they came to my knowledge on the authority of respectable persons. The reader may be tempted to think that in each instance the boy saw images produced by some reflection in the ink, but this was evidently not the case; or that he was a confederate or guided by leading questions. That there was no collusion, I satisfactorily ascertained by selecting the boy who performed the part above described in my presence from a number of others passing by in the street, and by his rejecting a present which I afterwards offered him with the view of inducing him to confess that he did not really see what he had professed to have seen. I tried the veracity of another boy on a subsequent occasion in the same manner, and the result was the same. The experiment often entirely fails; but when the boy employed is right in one case, he generally is so in all; when he gives at first an account altogether wrong, the magician usually dismisses him at once,

saying he is too old. The performer, or excited imagination, or fear, may be supposed to affect the vision of the boy, who describes objects as appearing to him in the ink; but if so, why does he see *exactly what is required*, and objects of which he can have had no previous particular notion? Neither I nor others have been able to discover any clue by which to penetrate the mystery."

SPIRITUALISM AND THE BIBLE.

An extract from a Paper read at the Conference of the British National Association of Spiritualists, Meeting in the Crystal Palace, London, on Friday, August 7th.

THE first question, viz., What does the Bible say on the subject? we will take upon ourselves to answer from Holy Writ itself. We will commence with the visible manifestations of the spirits; their audible manifestations; their tangibility; that they can be handled like living beings; their luminosity, or accompaniment by luminous appearances; their susceptibility and recognition by those who have known them in life, and sometimes by others; the presentation by them of solid material bodies, without contact with any human or other visible beings; the apparent alteration of the specific gravity of solid substances, as human bodies, tables, etc., so that they float in the air; visible writing executed by visible spirit hands, and sometimes by the spontaneous action of pen upon paper; non-susceptibility to the effects of fire, on the part of both animate and inanimate objects; we have more or less scriptural authority for every one of these classes of phenomena as having been exhibited by spirits themselves, or by men acting under spirit influence or control. We take spirits of all classes in the widest sense of the term. There are numerous appearances of angels recorded in Holy Writ, such, for example, as the case of the "Angels of God" who met Jacob at Mahanaim; of the angel who appeared to Balaam and his ass; of the angel Gabriel's two appearances to Zacharias and Mary, and many others. Sometimes they appeared in a form indistinguishable from that of ordinary living men, as did the three angels who appeared to Abraham, the two to Lot, the one who appeared on two occasions to Manoah's wife, and the angel who appeared to Joshua, "over against Jericho." As to audible manifestations of spirits, of course almost all instances of visible appearance were accompanied by audible manifestations. We may give the case of Samuel's spirit Prophecy to Saul at Endor, and of the angel's messages to the woman at the sepulchre, and the two angels described as "two men in white apparel," who warned the apostles to depart after the ascension of Jesus. We have examples of the tangibility of the spirit forms in the two angels who pulled Lot into the house to them, and afterwards "laid hold upon his hand, and the hand of his wife and his two daughters." Also the angel who smote Peter on the side and raised him up, and the angel who twice touched Elijah, and specially perhaps in the mysterious one, with whom Jacob wrestled "till the dawning of the day, and whom with a touch lamed him for life."

The recognition of spirits is proved by such as Samuel, by Saul, and of Moses and Elijah by the three Apostles on the Mount.

Numerous examples may be given of the light which surrounded the angel who appeared to the shepherds; the light which shone in the prison when the angels came to Peter, and the luminosity of the garments of the angels at the ascension of our Lord. Probably, also, of the luminosity of Moses and Elias when they "appeared in glory." Spirits carrying material substances we have in the cake and the cruse of water brought to Elijah in the Wilderness by the angel. The movements of heavy bodies we have in the rolling away of the great stone from the door of the sepulchre, and in the opening of the prison door by the angel to set Peter and John free. Also "the iron gate which leadeth to the City," which opened of its own accord. There are instances of levitation of heavy bodies, such as the swimming of the iron hatchet head under the control of Elijah; the walking of Peter on the water; the catching away of Philip from the desert of Azotus; and the "going up" of Elijah. Of spirit writing we have the notable instance when "there came forth the fingers of a man's hand and wrote upon the plaster of the wall at the king's palace."

Non-susceptibility of organic and inorganic substances to the action of fire we find in the cases of Shadrach, Meshech, and Abednego, including their raiments. Other phenomena, equally noticeable in their way, such as the alleged possession by spirits of the bodily organs and mental powers of "mediums" which might be readily illustrated by Holy Writ; but we shall say no more, as our time is limited, and we think we have sufficiently answered this inquiry.

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CORRESPONDENTS.

SPIRIT TEACHINGS.

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

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

COMMUNICATION.

"In what respect, and to what extent, does the action of a disembodied spirit upon our organism differ from that of an embodied spirit?"

DISEMBODIED, without a body. Can anything exist without a body? No! the lowest atom has form, and that constitutes a body, no matter what its shape. If we say in what respect does the action of a person who has left the material form differ from one still inhabiting it, would it not make the fact more clear, and express a wider truth? I think so.

A person dwelling in the material form acts upon one upon the same plane, first: upon those who are principled in gross life, the same as capital does upon labor; it feeds the lowest senses by the gratification of those senses. Second: upon those in whom the intellectual life is partly opened, by creating laws by the force of custom, and compelling them to act up to them, under penalties for their infringement. Third: those in whom the intellect and genius are opened, by the laws of sympathy, the silent influence of habit and example, and the reciprocity of sentiments. This is man upon man upon the material plane.

A spirit in the spiritual body acts upon man in the natural body upon the lowest plane, by putting ideas into his mind, in order to lead him to do his (the spirit's) will, even to the accomplishment of deviltries suited to his organization. Upon the intellectual plane, by giving him ideas and the means of putting them into operation, no matter whether in harmony or otherwise with his surrounding circumstances. And also by teaching him a belief in things immortal. Upon those in whom the affections are opened, by instructing them in the workings of their own inner selves; the laws which should govern their own being without regard to laws outside of themselves; psychical attraction to others, and its cause, and a knowledge of a life beyond the portals of death, and the God within.

A material man acting upon another can, as far as his externals are concerned, cause him to be the creature of circumstances. He can by his acts so regulate the affairs of another as to call up all the virtues and vices of his nature, and make him a god or a demon. A spirit can only act upon his most interior soul, insidiously instilling, by ideas and magnetism, the different emotions, the most singular experiences,—experiences that are sensed as well as intellectually known. A spirit can so psychologize a person as to make them think they really see things before them, when they are only appearances created by the controlling power. A person in the natural body cannot do this to another, if that other is in full possession of their mental faculties, because their selfhood denies the control. But the moment they submit their will, that moment their spirit leaves their natural bodies, and they take upon them the life of the spirit.

A spirit in the material body, and one inhabiting the form of the affections, can have the same experiences, with this difference—that the one still living on earth, in order to effect the same results as the one in the spirit world, must lay aside the laws that control the natural form, and adopt the laws that control spirit; while the one in the spiritual form must lay aside the laws appertaining to that condition, and adopt the material ones. This is as to persons of the same sex. Different sexes act differently upon each other.

Educate your own souls, and then you can cause the most startling results by the means of the will, the only real power, as far as the action of man upon man is concerned. The spirit in the world of spirits, and the man in the material form, will then be co-equals in power. The secret and silent influence that pervades social life can be made to work for the advancement of the race, in mass, instead of a few actors controlling the destinies of the many.

E. L. FENTON.

THE chain connecting the two worlds is not broken.

GOD does not sacrifice the minutest of spiritual atoms to any other purpose.

By the subtle chain of spiritual law the spirit world is brought near to you.

THE vast elements of matter and spirit are all subservient to the powers of the spirit.

THE greatest thought of the Christian world is for the peace and advancement of humanity.

MAN when he dies passes through a change physically, but spiritually he enters an abode exactly adapted to his mental and spiritual state.

THE growth of man's spirit is a natural process by the law of spiritual being, as his physical growth is natural by the laws of physical being.

SPIRIT takes on the various forms of its existence in the past and in the future according to the growth of matter and according to its requirements.

THE spiritual world is not an unnatural world, but a world of reality, of forms and faces, of sights and sounds, of symbols and creations of spiritual life.

THE responsibility of each individual mind, the actual individuality of every soul, the inner perfection of each individual spirit, constitutes the highest and loftiest aim of existence.

ANY spirit that enters earthly existence has spiritual parents, or what might be termed sponsors, who receive that spirit as their charge, they being the guarding and attendant angels of that soul during its earthly pilgrimage.

THE usual appellation of spirit world applies to that region or condition that spirits inhabit when removed from the material world after death; and that region is only open to your comprehension through revelations through the intuition of the mind, or through the actual demonstration of spiritual beings that are permitted to come into your presence and talk and think and reveal themselves to you.

PLEASE always bear in mind that only those who really seek for truth and good find them; therefore, do not say that you will not believe till you see for yourselves, but rather say you will examine the evidences and seek by experiment to bring the assertions of others to the test. If you honestly do this, it is quite certain you will ultimately come to the conclusion that the facts are as stated, and that communion is possible between the two worlds.

THE spiritual world, it is said by those who are endowed with the gift of perceiving the spirit, lies just beyond the atmosphere of the earth; that there arises from the earth an *aura* or spiritual substance that forms the abode of those spirits that have dwelt upon earth; that the spiritual world is of more transcendent and finer material than any substance that we know the name of on earth; but that it is a constant and tangible world that the spirit inhabits.

BWARE of your thoughts; they are subtle shafts, that go out from your minds, you fancy into nothingness. Like an arrow that is sent forth at full speed, you may find it perhaps in the heart of a friend. Take heed of your thoughts that they be good ones. With winged and potent power they go out from the spirit, and rise somewhere in the world of souls. If they be bad, how shall they sting! If they be unkind, how shall they hurt! If they be ill, how shall they demean you in the eyes of your own spirit, when you meet them as realities, and face to face, in the world of souls!

CONSIDER, if you please, that these truths are born of spiritual life: that souls who go out from your midst, and can speak to you, say, "Oh, I wish I had spent more time in the culture of the spirit, since I find that neither gold, nor house, nor lands, nor precious stones, nor any of the adornments of earth, can be taken into spiritual life, but only pure thoughts, only high aspiration, only lofty deeds, only merciful prayers and grand actions. These are immortal; these alone are eternal; these are the inheritance and the heritage of the spirit." These are its treasures that you lay up in heaven, and that meet you when you enter spiritual life. Every thought and deed of daily existence just as surely rises into spiritual life, and in some form of beauty or of deformity will meet you there, as that you think and breathe at all. You will find there the unkind word; you will find there the shapeless envy, the shadowy distrust, the unworthy suspicion, and the falsity toward your friend and neighbor. You will also find there the tear of charity changed into a pearl or gem of brightness that shall adorn your brow, the gracious thought and loving deed; and the same impulse of kindness that has prompted you in the hurry and bustle of life will come out before you in spiritual existence, transcendent and beautiful.

What is the answer?

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THAT CONVENTION, AND ITS RESULTS.

We have sat in many conventions called for religious, reform, political, and other purposes, but it was reserved for us to witness during the past week, in the Parker Memorial Hall, a gathering convened without any other definite object than that claimed by all conventions,—“to advance the cause of truth and human welfare;” and if this was advanced by the remarks and discussions heard in these meetings, the results of the convention are probably satisfactory to its projectors.

It might be interesting to the Spiritualists of the United States to know if this was the National Convention, called by the Provisional National Council of the Universal Association of Spiritualists in accordance with its Constitution.

And, again, it might be interesting to have known how many members of that Association felt sufficient interest to send delegates to its Annual Convention. Or if the thirty or forty persons present, and the fifteen or twenty persons who conducted its sessions, are any indication of the present national strength of this Association.

The Council may have had the authority to invite all “Spiritualists, Socialists, Infidels, Materialists, Free Religionists, and Free Thinkers,” to attend and join in the “effort to advance the cause of truth and human welfare,” and thereby swell the apparent strength of this movement; but we fail to recognize the right of the chairman to declare all these persons, when present, members, or virtually delegates, and accept their votes as such in matters before the Convention.

A convention so composed was clearly not a legal National Convention, and leads us to infer that there is not sufficient vitality in the Universal Association to enforce Art. II., chap. 5 and Art. I., chap. 7 of their Constitution; or if the National Council recognize this as the National Convention, then, as it has adjourned *sine die*, without electing officers, or even passing resolutions to give it a character as a convention, we may still assume that the Association has no existence, or exists but in name.

The opening evening gave indications that the Convention would act on the “very important business” which should have occupied its attention. The key-notes were sounded at the first meeting,—“it was hoped that some steps would be taken to draw together the two great bodies—the one the radical, and the other the conservative element of Spiritualists;” another “would classify Spiritualists;” another generous leader “was in favor of dividing the platform with the conservatives;” and there was almost an open confession of an “under dog in the fight,”

But Presto! Change! and from this evening to the close of the Convention there were no more indications that these were the leaders or the remnants of a once firm, powerful, and growing Association.

Far better would it have been for the leaders of this movement had they followed the suggestion of one of their number: “Adjourn the convention *sine die*,” said he; “give it back as we found it before the Chicago Convention, and let us organize anew under a distinctive name.”

The nation has the adjournment, *sine die*. Will it have the old movement under a new name?

THE CONSERVATIVE ORGAN.

“The Boston Herald,” which is usually correct in its reports and statements, and always *intends* to be, says in its editorial columns,—

“The late meeting in Parker Memorial Hall, held under the ‘National Spiritualists’ Association,’ does not accurately represent the conservative and respectable Spiritualists, whose organ is ‘The Banner of Light.’ The latter do not believe much in national or other organizations, holding that the strength of Spiritualism lies in individual independence of thought and action.”

We venture to suggest that this honor belongs, not to “The Banner,” but rather to “The Religio-Philosophical Journal,” of Chicago, another leading spiritual paper, which has been uncompromising in its tendencies and unmistakable in its declarations concerning radicalism and conservatism. We do not think “The Banner” itself would insert the above quotation from “The Herald” in its editorial columns as its editorial opinion; in fact, the secretary of the late convention in Parker Memorial Hall, the treasurer of the “National Association,” so called, and several of the leaders and speakers, are prominent contributors to “The Banner,” and have been warmly supported in its columns. “The Religio-Philosophical Journal” did not hesitate to shake its entire circulation to the necessity of that prompt action which so speedily followed, and which has contributed so largely to produce the two elements which are now modestly termed “radical and conservative.”

THE TWO PROFESSORS.

The absorbing topic of the day would seem to be Prof. Tyndall's address, which finds space in the daily and weekly, secular and religious press, and receives also the most elaborate discussion. “The Christian Union,” of New York, and “Harper's Weekly” look at it in its religious aspects, and pronounce it in no respect essentially irreligious. “The Christian Leader” thinks he has hidden his own views under a mass of opinions, and thereby shown cowardice and hypocrisy. “The Christian at Work” thinks it “a matter of sincere regret to the true scientist and to every lover of truth” that Prof. Tyndall “should have again laid himself open to deserved censure, and to an opprobrium which he cannot hope to escape;” and it bases its objection on the very point which “The Weekly,” in examining, did not think in any way antagonistic to religion,—the assertion of the professor that “in matter” he discerned “the promise and potency of every form and quality of life,”—a curious instance of a difference of opinion.

“Zion's Herald” says he cannot extirpate the religious sentiment, and the next best thing is to render it as little mischievous as possible, and that the professor in his demands has prepared himself for a great disappointment.

“The Christian Era” says if the address is the highest

utterance of science, it is evident science can do no harm to religion. Science is no authority; for its greatest discoveries are conjectures.

"Instead of Agassiz, or any student of his breadth of view and depth of insight," says "The Congregationalist," "it is Tyndall and Huxley and men of their narrow—though still illustrious—breed who thus sometimes misuse great powers to petty and ignoble ends."

"The Index" sees nothing more pronounced in the direction of materialism than is contained in an article of the editor's, published in "The Christian Examiner," in March, 1866, and quotes to show the similarity. In concluding he says,—

"The way out of Tyndall's imperfect materialism is clear through it into a philosophy which may be called materialistic or spiritualistic, as you please, yet which shall recognize the infinite 'cosmical life,' as embracing our little human life, not as an alien thing, but as part and parcel of itself."

"The Investigator" notes "the fear and alarm of the Christian Church at the progress of scientific development," and says it clearly indicates its inherent weakness as a teacher of truth, and concludes,—

"The two professors have set the people to thinking, and that will do good; for we read that the 'agitation of thought is the beginning of wisdom.'"

EDITORIAL PARAGRAPHS.

WOULDN'T an Ananias and Sapphira miracle, which Brother Beecher has often preached about, be the most convincing argument in these sworn statements which now occupy so much of the public attention?

THE R. P. JOURNAL, of Chicago, says,—

"Some time ago, we published the following prophecy, translated from the German, by a gentleman residing in Brooklyn, N. Y. Here is the first item: '1874. Strengthening of the Spanish Republic. Dissatisfaction in France. General armament in Italy. A new chief of government in France. Death of Pius IX.' So far as the Spanish Republic and France are concerned, it has proved true to the letter. Before the year has expired, we look for a fulfillment of the remainder of the prophecy."

GRANITE MILL, of Fall River, was by no means a type of the most unsafe mill in New England: there are many in existence at the present time daily holding the lives of hundreds of poor operatives, which may at any time be overtaken by a similar fate. The owners, operatives, authorities, and inhabitants of factory cities and villages should at once awaken to the necessity of providing these structures with every facility for escape in case of fire; and every apparatus or invention which shall tend to check a rapid advance of the flames should be applied and ready for instant use.

IN discussing the topic, "Have Animals Souls?" James Freeman Clarke says, in "The Atlantic,"—

"If we mean a human soul, it is certain that animals do not possess it—at least in a fully developed condition. If we mean, 'Do they possess an immortal soul?' that is perhaps a question difficult to answer either in the affirmative or the negative. But if we mean by a soul an immaterial principle of life, which co-ordinates the bodily organization to a unity; which is the ground of growth, activity, perception, volition; which is intelligent, affectionate, and to a certain extent free,—then we must admit that animals have souls."

In his conclusion he makes a distinction in human life of the organization and the organizing principle. We know what happens to the first; as to the other we neither see nor know,—

"This is as true of plants and of animals as of men: and there is no reason for supposing that when these die, their principle of life is ended. It probably has reached a crisis, which consists in the putting on of new forms and ascending into a higher order of organized existence."

SHORT-HAND NOTES.

THE individual who has kept truth on his side has had no other companion for a year. . . . THERE is a wharf in this city which is made precisely to a T. . . . KIT, at the Boston Theatre, is by no means a kitty. . . . TOO THIN,—summer clothing. . . . WESTON, the walkist, has made another failure. Of course. It is the only success he has ever achieved. He is always sure of it. . . . THE Warm Spring Indians, recently in Boston, were not considered, by the managers of the same, a very warm spring on the pockets of the public. Red man don't always take,—except a scalp, when he can get it. . . . A PLEASANT Bony-Part,—the wish-bone. . . . THE most unprofitable crop young men ever sow is wild oats. But they always want to see how it is themselves. . . . FEW men are more fare in their dealings than our horse-car conductors. . . . IF Cain killed Abel, it follows that he was able to do it; but this does not justify the naughty act. . . . On the sea,—Those who have attended recent exhibitions. . . . IT is said that "a miss is as good as a mile;" how is it about a Miss of another sort? . . . THE art of keeping a secret is to put it under a "Locke on the Understanding". . . . THE Mechanics' Fair is doing the fair thing to the public by providing the best exhibition it has ever given. . . . POLITICS in Massachusetts, like many of the drinks in the liquor saloons, are very much mixed. . . . IT was some father or other (perhaps here in Boston), who said to his son, "Take a wife, my dear boy." The old gent was taken aback slightly when sonny asked, "Whose wife, pa?" . . . GOING overboard may be described as something akin to mounting the contents of a lumber-yard.

A MANIA for chenille work has broken out among the fashionables. There is a woman who goes about teaching how the work should be done for a compensation. It is an agreeable recreation, although physicians say it does not benefit the eyes to any great extent. . . . FRANCE is becoming "riled" over the persecution of the press. And well it may be. . . . TITLES of nobility have been re-established in Cuba, and taxes are to be paid on them according to the royal decree of 1846. . . . SOME excitement has been caused in Portugal by rumors that a new scheme for an Iberian union has been mooted, and that it has its origin with Prince Bismarck. . . . ENGLAND is paying much attention to Chinese literature, and two new works will soon be published. . . . THE average salary of certified masters of elementary schools in England and Wales is \$517 per annum. More than one-half, also, are provided with a house or live rent free. In Scotland the average income is \$551, and two-thirds live rent free. In Ireland the average is \$282, and only a little over one-fifth have their houses rent free. . . . AND now it is said there has been no Maine liquor law in the State of Maine for the last two years, and no one knew anything about it. The liquor law was the main feature of Maine, and it is mainly by that she is known about the world. . . . PRESIDENT PORTER, of Yale College, rightly considers that the only way to raise the standard of our collegiate education is to reform the preparatory schools. The latter are the foundation of the former, and unless the foundation be well laid, the superstructure will inevitably lack solidity. . . . NOW that it is commencing to "blow off the coast" it will be noticed that our careful and aristocratic yachtsmen are bringing their vessels into port with rapidity. The period of "fair weather sailing," so very popular, is over for this year. . . . A MINNESOTA minister who said that the grasshoppers were a plague sent to punish the Grangers, is coming East to find another pulpit. . . . A NEW HAMPSHIRE woman when dying made her husband swear on the Bible that he would never marry a woman with a sharp nose. . . . AN Englishman who emerged from a mine just after an explosion observed that business was too blarsted lively for him down there. . . . SUNDAY last was the anniversary of the occupation of Rome by Victor Emanuel. . . . IF the finding of the French court of inquiry be true, Bazaine seems to have first broken his parole and then solemnly lied his friends out of a scrape. A man of honor! . . . SARATOGA is almost deserted, and the villagers have commenced to count up their money.

THOUGHT SUBJECTS.

NOTHING is more terrible than active ignorance.

WE are governed more by influence than circumstances.

THE body grows according to what it feeds on; so does the mind.

CUSTOM may lead a man into many errors, but it justifies none.

HE that will believe only what he can fully comprehend must have a very long head or a very short creed.

HEROISM is active genius; genius contemplative heroism. Heroism is the self-devotion of genius manifesting itself in action.

HE that does not go as far as his heart urges and his mind directs is a coward; he that goes further than he intended is a slave.

A SUPERCILIOUS attention to mute formalities is a certain indication of a little mind, conscious of the want of innate dignity.

IT is of no advantage to have a lively mind if we are not just. The perfection of the pendulum is not to go fast, but to be regular.

BE constant in what is good, but beware of being obstinate in anything that is evil; constancy is a virtue, but obstinacy is a sin.

IT is the mind that makes the body rich, and as the sun breaks through the darkest cloud, so honor gleams in the meanest habits.

"TO BE put aside or misunderstood by men, and not to be indignant at it, is it not the trait of the man eminently virtuous?—Confucius.

COMMON sense is not a native original faculty, as many believe, but the result of a well-stored intellect, and of faculties trained to discriminate acutely.

BE not proud of riches, but afraid of them, lest they be a silver bar to cross the way to heaven. You must answer for riches, but riches cannot answer for you.

MISFORTUNE and misconduct were born twins. Our faults are oft the parent of our woes, and he who most declaims at the world's frown has generally done his best to earn it.

WHENEVER unselfish love is the mainspring of men's actions; wherever happiness is placed, not on what we can gain for ourselves, but on what we can impart to others; wherever we place our satisfaction in gratifying our fathers and mothers, our brothers and sisters, our wives and children, our neighbors and friends,—we are sure to attain all the happiness which the world can bestow.

THE great ocean is in a constant state of evaporation. It gives back what it receives, and sends up its waters in mists to gather into clouds; and there is rain on the fields, and storm on the mountains, and greenness and beauty everywhere. But there are many men who do not believe in evaporation. They get all they can and keep all they get, and so are not fertilizers, but only stagnant, miasmatic pools.

THE INFLUENCE OF LIGHT ON LIFE AND HEALTH.—Removed from light, the body grows pale, exhausted, and bloated; scrofula, and many other complaints, depending upon a want of tone, are generated. In this respect we are not unlike plants, which we see, when forgotten in a cellar, grow blanched and sickly; shooting out rapidly their feeble and flexible stems; nor resuming anything of their distinctive color, until some leaf can expand itself eagerly toward the light of a crevice.

Among human beings, it is not, unhappily, those only who are condemned for their crimes to seclusion, who prove to us the injurious effects of the absence of light. The unfortunate beings doomed to work for us in the bowels of the earth are living illustrations of this fact; but those who inhabit large cities have still nearer evidences: in the dark and narrow streets and lanes—in windowless houses—in dark kitchens and cellars—too many, particularly of the infantine and young, confess the absence of that influence that imparts the beautiful hues to the human cheek, as to the varied creations of nature, and which, combined with heat, sets a distinctive mark on the natives of different parts of the globe. Considerations of this kind might lead legislators to pause before they exclude by taxation any portion of a blessing, which is indeed one of the vital principles of animated existence.

Persons who are continually singing and talking are the least aware of the importance of those exercises to the human economy—improving the health of those who have been condemned to silence and solitude, or killing those who suffer from diseases that require rest—so, those who enjoy the purest rays of light are those often the most blind to its powerful effects.—Henry Bellinaye.

PHENOMENAL.

[For the Scientist.]

INQUIRY.

I vain you ask, to you no answer plain
Comes forth, from earth, or sea, or bending skies,
And with a restless heart you seek in vain
To solve and fathom the deep mystery.
But 'tis a soothing thought,— we love its tone,—
That such sweet knowledge shall to you be given;
That we shall meet, and know again as known,
Our earthly friends, once more, above in heaven.
Though earth, nor sea, nor the clear sky,
Declare your knowledge of the spirit land;
Nor eye, nor heart, conceive, descry,
The fellowship of that immortal band,—
Yet God doth in all things declare
That we shall meet, and know our friends above,
Where sight, and praise, replace both hope and prayer,
And all is peace and everlasting love.

[For the Scientist.]

IMMORTALITY.

I f all one hopes and all one fears
Were prisoned in life's narrow bound;
If travelers through this vale of tears
Saw no better world beyond,—
What could check the rising sigh;
What earthly thing could pleasure give;
Who would venture then to die,—
Who could be induced to live?

[For the Scientist.]

DOINGS IN THE DARK.

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

BY A SPECIAL CORRESPONDENT.

WHILE in Philadelphia in May last, through the courtesy of Dr. Henry T. Child, I was admitted into a private circle of his friends who were witnessing some strange phenomena in the presence of Mr. and Mrs. Holmes, recently from London. The meetings were usually held at eight o'clock in the evening. I will not at present relate the wonderful things I saw in the light at these meetings, which extended over a period of two weeks, confining myself to what occurred in the dark sittings, which occupied the first part of every evening. Whatever may have been the efficient cause of these occurrences, angel, devil or mortal, it is only fair to Mr. and Mrs. Holmes to say that they solemnly denied that they themselves, or so far as they knew or believed, any other living human beings, had any agency, direct or indirect, in their production.

These occurrences took place under the following

CONDITIONS

Mrs. Holmes sat near a table placed against the wall. On it were a violin, two guitars, a tambourine complete, two tambourine rings, an iron ring and a bell. Before the gas was extinguished she was usually very securely tied, by some of the more skeptical of the persons present, to her chair, and sometimes to the table also. When no one volunteered to tie her she was invariably tied by some invisible agency immediately on the extinguishment of the light, and very tightly, with her hands behind her. Every few minutes the gas was re-lighted, and the tying was found in every instance to remain undisturbed. The untying was always in the dark, and by some agency which usually threw the rope across the room to the person who had done the tying, when effected by any member of the circle.

The persons present sat round the room in a semicircle, terminating at one extremity at the door of the room, which was invariably kept locked. It was here that Mr. Holmes usually sat, the person next him always holding both his hands while we were in the dark. Whenever desired, he took his seat at some other place in the circle; but wherever he sat his hands were invariably and continually held by members of the circle while the darkness continued. At the other end of the semicircle sat Dr. Child himself, whose hands also were held by the person next to him. In order that we might be sure that, as Mrs. Holmes expressed it, "there were no loose

hands about," the sitters were required to keep their hands constantly joined during the darkness, which requirement appeared to be always faithfully observed.

The circle consisted exclusively of friends and acquaintances of Dr. Child, who desired to investigate the phenomena, so that confederacy on their part would seem to be out of the question. The number usually present was some twenty-five, more or less.

The only other door in the room communicated with a bed-chamber; but this was entirely boarded up, and the boarding solidly secured to the door frame by iron clamps, nails and screws.

It was under these conditions that all the occurrences took place which I am going to relate; confining myself, for the most part, to the comparatively few that addressed themselves to my own individual senses.

AT THE SITTING

on the fourteenth of May, a guitar was taken from the table, and while being constantly thrummed, was carried round the circle close to our heads, sometimes dipping to touch us. I felt it touch my hand and rest a moment upon it. (I will here remark that the occurrences observed at these sittings often began at the very instant the light was extinguished.) A ball of bluish light once suddenly appeared near the ceiling, and, constantly varying in size, was waved over and among us for two or three minutes. Pendant to it was a train of fainter light, like the tail of a comet.

THE NEXT EVENING

I myself held Mr. Holmes' hands. I was touched with some of the instruments four or five times, on my hand, on the top of my head, and on my face. Once I felt something carefully put over my head and rested on my neck. On the gas being lighted it was found to be one of the tambourine rings. Once, for a minute or two, I felt a powerful fanning from what seemed to be a gigantic fan, which was continued along through the entire circle. The fanner was said to be a spirit named "Belle." Once, after a great noise heard, the gas was relighted, and the instruments, a chair near the table, and the table itself, were all found scattered topsy-turvy about the floor. Mrs. Holmes had been tied by a skeptic who had brought his own rope, and had, as he stated, used peculiar knots. On examination he found his tying and his peculiar knots undisturbed. At last Mrs. Holmes was quickly untied in the dark, and the rope was thrown across the room into its owners lap. The influence that did this was said to be "Richard," who in this world had been a sailor. This "Richard," while carrying the instruments round the room, thrumming them, and touching us with them, often spoke to us in a loud and shrill voice as he passed.

THE NEXT EVENING

the same occurrences took place, varied only as to details. But I myself had an additional experience. Every evening one of the most conspicuous influences was called "Rosie," apparently a bright and merry child who sometimes spoke through Mrs. Holmes, and at other times made herself heard and felt in different parts of the circle, speaking then in a very distinct whisper. She was said to be an Indian girl who had died when five years old. Whatever, or whoever she was, nothing could be more amusing than her quick and witty repartees and her merry laugh, when heard through Mrs. Holmes. She was the life of the dark sittings. This evening, when she had quitted Mrs. Holmes, and was said to be making the tour of the circle, I asked her to visit me. A few moments afterward "Richard" touched me with a guitar. I asked, "Is this Richard?" He promptly answered with his shrill voice close to me, "Yes; but Rosie is right here, too." And the next moment I was patted on my hand and on my knees by what appeared to be a child's hands. I asked, "Is this Rosie?" She said in a very distinct whisper close to my face, "Yes, it is me. Good bye."

This evening, and also at other times, I repeatedly heard Mrs. Holmes speaking to some one in the circle while seated in the chair to which she was tied, *simultaneously* with "Rosie's" whisper near me, and "Richard's" shrill talking further off.

At the request of a gentleman in the circle, "Rosie" took from him an orange and carried it to a lady on the opposite side of the room. I distinctly heard her speak to the lady as she placed it in her hand. An old gentleman invited her to do the same with his watch. She succeeded so far as to pluck the watch from his vest pocket, but after several ineffectual tuggings at the chain, she left the watch on his knee, where it remained when the gas was relighted.

The nucleus of the waving blue light was alternately enlarged and contracted. Many of the circle said they discerned features in it. I saw none myself; but I am too near sighted to distinguish features across a room, even in broad daylight.

AT THE SITTING

of May 19th the occurrences were substantially the same, though with many variations as to details. At Dr. Child's

request "Rosie" went and took an orange from him, to be delivered to Miss R. who sat next to me on the right. On her way she was called by a gentleman to come and take from him a bouquet he had brought for her. She did so, and presently Miss R. exclaimed that Rosie had given her the orange, and held the bouquet to her nose, afterwards patting her on both cheeks. I had distinctly heard "Rosie" say to Miss R., "Isn't it nice? Doesn't it smell sweet?" On the gas being relighted, the bouquet, as also another one which had been given to her was found sticking in the violin that "Richard" had been carrying round the room; the violin itself being suspended on the chandelier, close to the ceiling.

THE SITTING

of May 20th was at 4 o'clock P. M. There were but ten of us present. The same occurrences, with variations,—among other things "Rosie" held to the nose of each one of us to smell a large bouquet of lilacs she had received from one of the circle,—saying to several of us, "How sweet it smells!"

On May 21st, 22d, 23d, 28th, and 29th, the occurrences were similar to those already related; as also at a special sitting on the afternoon of May 27th, at which, among others, VICE-PRESIDENT WILSON, A. J. DREXEL, and GEO. W. CHILDS were present. At one of these sittings "Richard" carried the bell round the circle, ringing it, and speaking to us at the same time.

AT THE DARK SITTING

on the evening of May 26th, "Richard" had already touched me repeatedly on knee, hand, and head with a guitar or violin, talking audibly, as usual, as he passed round the room. Once, on his passing me, I asked him to let me feel his hand in such a manner that there could be no mistake about it. He instantly returned and gave me a smart slap with his hand on my head, which he shook two or three times with considerable force. The hand was unmistakably that of a man, but whether in the body or out of the body this deponent sayeth not.

"Rosie," as usual, passed round the circle, carrying objects between different members of it, and occasionally stopping to speak to us. Feeling her hands resting on my knee, I asked her to place them on my face. I instantly felt them on my forehead, and then on both cheeks. I said to her in a whisper, "Richard" then making a great noise with his instruments in another part of the room, "Rosie, is that you?" She answered, "Yes, it is me." "I have in the bosom of my coat an orange wrapped in a handkerchief; I want you take it across the room to Mrs. Holmes." Scarcely had I said this when I felt her hands pulling out the handkerchief with its contents. The next moment Mrs. Holmes exclaimed, "What have you brought me, Rosie? Something wrapped in a handkerchief. Oh, it is an orange!" Soon afterwards "Rosie" carried the orange and handkerchief across the room to a Mr. L., in whose hands they remained when the gas was relighted.

At the sitting of May 29th there was an addition to the usual phenomena. Just before the gas was turned off Dr. Child had placed a very large musical box on the floor in one corner of the room. The very instant the light was extinguished "Richard" began making his presence known in his usual variety of ways, and presently we heard the box rapidly slide along the floor to the middle of the room, where it was very audibly wound up; after which it began to play. The gas was relighted, and nothing was seen but the box in the middle of the floor, Mrs. Holmes tied to her chair, and all the members of the circle in their places, with their hands joined.

(TO BE CONTINUED.)

MAN has a spiritual nature as every age has testified by occasional outcomings of the mysterious powers that lie locked in the human soul, but to-day the tendency is strongly to deny them, and to sneer at everything that is calculated to develop and make them manifest. That which erst was a truth full of most significant meaning, is now a silly and absurd superstition, only regarded by the ignorant and weak-minded. The facts of the past—facts as stubborn and as well attested as the existence of the men themselves—are now looked upon as being fictions, only to be believed in by children and fools.

THE spiritual nature of man is apparent in the entire history of the past. It is only the present that denies it, and in its skeptical arrogance raises its haughty soul against God, hoping by such means to shut out the glorious light of the truth of heaven. Anything that is calculated to bring back to the race a higher degree of spirituality, to cause men to look into their own souls, and discover those hidden powers so long dormant, and awaken to activity the latent forces so long inactive, must prove of the very greatest benefit to mankind. This we hold that the modern spiritual manifestations, rightly understood, are calculated to do and to do most effectually.

QUESTIONS ASKED OF SPIRITUALISTS.

THE following questions were asked at the lectures given by Mrs. Tappan, August 26, 27, and 28, at Liverpool. The answers are by the chairman of the meeting, Dr. William Hitchman, F. R. S., of Italy and Germany, and president and founder of the Liverpool Anthropological Society:—

1. Can animals reason?—Some do, others do not, apparently.
2. Are the stars inhabited?—Spiritualism, like astronomy, is a science. There are spirits in the flesh and spirits out of the flesh who affirm the existence of more inhabited worlds than one, *i. e.*, earth.
3. Is it possible to feel without nerves?—Yes, certainly. Some animals—the amoeba, for example—eat without a stomach, move without muscles and without limbs, breathe without lungs, and are nourished without blood. In frogs, the nutritive fluid is cold, not warm.
4. What is the size of a soul?—The size differs in different individuals. In some animal organizations it is considerable, in others it is so extremely small as not to be appreciable to mortal sense.
5. Do spirits know what the soul of man is made of?—Yes: C48, H36, N6, O14, scientifically demonstrated.
6. What is Spiritualism?—I hold "Spiritualism" to be the name of the science which has demonstrated to human sense that all which exists in man essentially is spirit, and that if we are to be happy in time or eternity, our life must conform to the state of a spiritual sphere by or through spiritual-mindedness—that is, exercise in the holy affections of spirituality of soul, love God with all your heart and mind, and your fellow-man better than yourself.
7. What does Spiritualism say of morality and a healthy life in the present state of society?—That he or she is most moral who does the most good, maintains true puritanism of body and soul, that is, avoids alcohol, tobacco, gluttony, and the follies of fashion, adhering only to the laws of Nature and the science of health—in short, studies how to avoid the doctor.
8. Does Spiritualism agree with theology about Christ?—If by Christ you mean Jesus of Nazareth, the son of a Palestine carpenter, no. I cannot answer, however, for Spiritualists in general; but as you address your query, like the others, to "Dr. William Hitchman," I do know something of that individual spirit, and he thinks that Jesus of Nazareth was the most glorious hero of true spirituality of soul that ever adorned the flesh and blood of humanity, and that too with majestic dignity and heavenly brightness of the Divine Presence. Theology, however, tells us that Jesus was born before his mother, and is of the same age as his Father.
9. How can I know the truth about Spiritualism for myself?—Attend a circle and use your common sense, as others have done before you.
10. What is spirit?—Life in a higher and better form. Throughout the whole ascent of being, from monad to man, Nature is but a prophetic hymn heralding the advent of an immortal soul.
11. What are the relations of spirit and matter?—For myself, I am of opinion that spirit bears the same kind of relation to matter—which is itself nothing but a sphere of force—as water does to the gases of which it is composed. No form of matter is independent of mind. Spirit is an ethereal substance that appears and disappears.
12. What are Spiritualists driving at?—I do not know, since I am not their coachman.
13. Do any learned or scientific men believe in it?—Yes, many thousands. And even in Liverpool I know that more than a score of the most eminent lawyers, parsons, and doctors believe in it as firmly as does the Psychological Society in Islington Assembly Room or out of it. At least, clergymen and doctors have written to me stating the facts, and asking permission to go to seances in Liverpool or the neighborhood, and they are some of the most popular preachers. Man cannot create the truth of God: he can only discover it. The testimony of an honest sweep, therefore, who speaks truly, is just as valuable as that of a parson, lord, or bishop.
14. What does Spiritualism teach about heaven and hell?—That you make you own heaven and hell spiritually for time or eternity.
15. Has Christianity failed in any age or nation?—No, for the best of all possible reasons. No "age or nation" has yet practiced Christianity in the form of the religion of Jesus.
16. Why do spirits who commune with mortals talk nonsense and make ridiculous materialistic signs and wonders?—Because spiritual teachings are often the result of mortal "education," which latter has hitherto partaken largely of "nonsense;" and the "signs and wonders" are just those in which materialists or secularists delight to witness and believe.
17. What does Spiritualism assert to be the chief doctrine of orthodox churches in Christendom?—Loaves and fishes.—*Medium and Daybreak.*

NOTES AND NOTICES.

AT JOHN A. ANDREW HALL, Sunday afternoon and evening, Mr. C. M. Huggins presided, and a quartette rendered some very fine selections. Mrs. S. A. Floyd, while under control, spoke of the sentiments which had been given to the world, during the past week, under the guise of Spiritualism; then of the sacredness, honor, and beauty of the marriage tie; of its efficacy as an incentive to labor and as a consolation in the trials and temptations of life. The marriage tie was one of the beauties of our Father-God,—a gift to his children. Without it some idea might be gained of the state of society by seeing the miserable condition of the little ones who were to-day in the world without a protector. Spirits have much that interests them in the spirit-world, but it belongs, not to us, but to earth's children, and they feel that they must bring only the best they can find, and that which shall make them feel life's responsibility. It was due to the world at large, that they should receive the light of immortality independent of the mockeries of the past week. Spiritualism is the grand starlight of truth and genius which gives to the world peace and prosperity. It does not come in a lustful robe to break up families, but to erect a temple on earth where men may learn to sacredly respect the rights of a fellow-man. It comes to reveal, but only through the dawn of virtue. The lecturer further showed that children needed the parents' teaching; and parents, when old and feeble, needed, in return, the care and attention which they should receive from children. In conclusion, the audience were exhorted to look beyond the present world, where every thought, act, and deed was recorded, and where the recompense was found in the record of a well-spent life. Questions concerning Prof. Tyndall's theory and the doctrine of reincarnation were fully and readily answered.

A SENSIBLE, practical, entertaining book is "Homes and How to Make Them," just published by Osgood & Co. It is full of excellent hints for all who think of building. The second volume of "Osgood's Little Classics" will be published in a few days. It is entitled "Intellect," and contains "The House and the Brain," by E. Bulwer Lytton; "D'Outre Mort," by Harriet Prescott Spofford; "The Fall of the House of Usher," by E. A. Poe; "Chops the Dwarf," by Dickens; "Wakefield," by Hawthorne; "Murder, Considered as One of the Fine Arts," by DeQuincey; and "The Captain's Story," by Rebecca Harding Davis. A good dollar's worth surely.

THE CHILDREN PROGRESSIVE LYCEUM had an interesting session, Sunday morning, consisting of speeches, declamations, and music. We would advise our readers who have not seen a lyceum in working order, to visit Rochester Hall, 554 Washington Street, any Sunday morning. They will be cordially received. The Boston Spiritualists' Union, which now meets at 554 Washington Street, held conference Sunday afternoon,—H. S. Williams, presiding. The evening session was devoted to the answering of questions. It was very interesting and instructive.

AN OLD FOLKS' ENTERTAINMENT was given by the Lyceum, Monday evening, consisting of a concert, supper, and dance. The concert was an amusing one, and the renditions by "ye old folks" met with hearty applause. The costumes were attractive, and the whole affair was well managed. The supper and dance were very social and much enjoyed by all the participants.

MESSRS. LEE & SHEPARD are about to publish George M. Baker's new book,—"Running to Waste, the Story of a Tom-boy,"—which promises to prove, as it should, one of the most popular juveniles of the season. Mr. Baker has written much for the amateur stage, and has been uniformly successful, enjoying unusual popularity in that line. His latest effort shows that it is not out of his sphere to write a most excellent and entertaining juvenile story, and for this peculiar and difficult task we believe he has qualifications which will soon place him in the front rank among contemporary authors.

BOOKS RECEIVED.—"Brittan's Journal of Spiritual Science, Literature, Art, and Inspiration;" "The Sanitarian," New York, N. Y.; "Nature's Laws in Human Life," an exposition of Spiritualism, embracing the various opinions of extremists, pro and con; together with the author's experience. By the author of "Vital Magnetic Cure." Boston: Colby & Rich, Publishers, 9 Montgomery Place.

HOLBROOK & Co. will occupy their new store, 133 Tremont Street, about the last of this week.

WE have a few copies of Numbers 1 and 2 left and for sale at this office. Those who desire to keep a file for binding should improve the opportunity.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

The London Dialectical Society, Adam-street Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th January, 1860, as follows:—

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

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

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

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

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

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

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

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

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

ANNOUNCEMENTS.

MEETINGS AND SEANCES IN BOSTON DURING THE WEEK.

JOHN A. ANDREW HALL.—Free Meetings, Sunday.—Lecture by Mrs. S. A. Floyd, at 3 and 8 P. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

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

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

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

MEDIUMS' MEETING at 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 MRADE, Secretary.

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

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

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HOW TO FORM A SPIRIT CIRCLE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE SPIRITUAL SCIENTIST, a weekly newspaper devoted to Spiritualism; giving Reports of Meetings, and the progress of the movement in all parts of the world; description of Seances and Spiritual Phenomena; Extracts from New Works; Answers to Correspondents, &c., &c.

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