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[For the Scientist.]

RECENT

MATERIALISTIC SPECULATIONS VIEWED IN THE LIGHT OF SPIRITUALISM.

BY M. A. (OXON).

THE meeting of the British Association, at Belfast, Ireland, has been signalized by the delivery of remarkable addresses by two great leaders of scientific thought, Profs. Tyndall and Huxley. The conclusion arrived at by Prof. Tyndall may be roughly summarized thus: Matter is the one fact, self-existent and self-contained. Prof. Huxley affirms that man is, or, at any rate, may be, a mere machine. So that these two philosophers have between them reduced things to very simple conclusions. "I," an individuality, rational, as I imagine, responsible, possessed of mind and soul, capable of contemplating the mysteries of Nature and the operations of Nature's God, with yearnings after immortality within, and evidences of disembodied life all around,—"I," and my consciousness, and my aspirations, and my soul, and my immortality,—I am one vast fallacy. The man of science steps forward to enlighten my ignorance, and to lift the veil from my eyes. "I" am a machine, a mere result of Automatic Evolution, standing alone in the midst of that which alone exists, and which I have hitherto foolishly supposed to be the product of my own sensations, but which is the one real existent entity, all else being the baseless fabric of a speculative brain. Matter is the one Final Cause: that which alone can be investigated. Mind, Soul, Spirit, God,—old wives' fables, cunning speculations, dreamy aspirations at best, the outcome of sentimental fancy, or of visionary enthusiasm. There is one entity, Matter, and Tyndall is its Prophet. Man is an Automatic Machine, and Huxley is the most perfect specimen.

It will be expected that some evidence should be adduced in proof of the epigrammatic summary which we have ventured in. The proof is not far to seek. After a long *resumé* of the perpetual conflict between science and theology, the Professor goes on to say:—

"We have the conception that all we see around us, and all we feel within us—the phenomena of physical nature as well as those of the human mind—have their unsearchable roots in a cosmical life, if I dare apply the term, an infinitesimal span of which only is offered to the investigation of man. And even this span is only knowable in part. We can trace the development of a nervous system and correlate with it the parallel phenomena of sensation and thought. We see, with undoubted certainty, that they go hand-in-hand. But we try to soar in a vacuum the moment we seek to comprehend the connection between them. An Archimedean fulcrum is here required which the human mind cannot command, and the effort to solve the problem, to borrow an illustration from an illustrious friend of mine, is like the effort of a man trying to lift himself by his own waistband.

"Is there not a temptation to close, to some extent, with Lucretius, when he affirms that 'Nature is seen to do all things spontaneously of herself, without the meddling of the gods?' or with Bruno, when he declares that Matter is not 'that mere empty capacity which philosophers have pictured her to be, but the universal mother who brings forth all things as the fruit of her own womb?' The questions here raised are inevitable. They are approaching us with accelerated speed, and it is not a matter of indifference whether they are introduced with reverence or with irreverence. Abandoning all disguise, the confession that I feel bound to make before you is that I prolong the vision backward across the boundary of the experimental evidence, and discern in that Matter, which we, in our ignorance, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of every form and quality of life."

"Religion, though valuable in itself, is only man's speculative creation. It is good for man to frame for himself a theology, if only to keep him quiet."

"And if, still unsatisfied, the human mind, with the yearning of a pilgrim for his distant home, will turn to the Mystery from which it has emerged, seeking so to fashion it as to give unity to thought and faith, so long as this is done, not only without intolerance or bigotry of any kind, but with the enlightened recognition that ultimate fixity of conception is here unattainable, and that each succeeding age must be held free to fashion the mystery in accordance with its own needs,—then, in opposition to all the restrictions of materialism, I would affirm this to be a field for the noblest exercise of what, in contrast with the knowing faculties, may be called the creative faculties of man. Here, however, I must quit a theme too great for me to handle, but which will be handled by the loftiest minds ages after you and I, like streaks of morning cloud, shall have melted into the infinite azure of the past."

This is a dreary outcome of this blank materialism. We do not use the words as any epithet of reproach. We simply state a truth, however cunningly the introduction of a certain "Mystery" may strive to spiritualize the plain avowal. If the man who avows as his creed a belief in Matter as containing "the promise and potency of every form and quality of life" be not a Materialist, then words have lost their meaning, and a devout believer in Jesus Christ may not fairly be called a Christian. The solitary qualification of this creed that is discoverable throughout the long address, is one that the Profes-

sor will scarcely thank us for crediting him with this, namely, that though his belief in matter is so profound, he is not able to assert precisely what matter is.

We mortals stalk, like horses in a mill,
Impassive media of Atomic will.

No Great First Cause inspired the happy plot,
But all was Matter, and no matter what.

Mr. Huxley's elaborate argument affirms throughout that an animal is, or may be, a Conscious Automaton, *i.e.*, a machine with the attribute of consciousness. It is not necessary to quote isolated passages from an elaborate address, the whole tenor of which is to establish this proposition. The elimination of spirit from the individual man, and the destruction of intelligence at death, is the fitting complement to that Materialism which reduces all things to Matter, and blots out the Deity from the Universe.

What has Spiritualism to say to all this? In the faith which is professed by us, have we any points of contact with the Professors? Hardly any. The whole teaching, nay, the very existence of that belief which is called spiritual, is entirely opposed to the creed of Tyndall and Huxley. They tell us of Matter, the Unknown and the Unknowable, yet the one Really Existing Fact. We reply that, even if you can define Matter at all, which you confess yourselves unable to do, you are but scantily acquainted with its properties: and as your acquaintance grows, unless you confine yourselves within a narrow groove, you will find that Matter vanishes and gives place to Spirit. We tell you that the external manifestation which is known to us in this sphere of being, is so far from being the permanent reality which you profess, that it is but the shell that covers spirit, and that, to borrow the Professor's language, Spirit will live, indestructible and eternal, when he, and matter with him, "shall have melted into the infinite azure of the past."

They tell us of matter as its own Final Cause. We reply that it is so far from being final or actual that they will find it difficult to demonstrate its real existence, and that Bishop Berkeley's argument is, at least, as forcible as Prof. Tyndall's. The very properties which the scientific school of thought has, with one consent, agreed to regard as invariable in Matter are, we tell them, open to grave question, and, in some cases, to easy disproof by the experiments of Spiritualism. The law of gravitation, supposed by them to act invariably, is seen to be frequently suspended by the action of a Force of which they have no knowledge. Solid objects are found, under certain conditions, to be no bar to the passage through them of other solid bodies, so that even into a closed room, or through locked doors, solid objects pass in a way which Science has no means of explaining. Nay more, not only are the properties unknown, and its very existence, as anything more than a Sensation, not capable of mathematical proof, but those who are searching most with its qualities, outside of the orthodox scientific groove,—a groove as rigidly bound by Scientific Dogmatism as ever was the road to truth by Theological Creed,—these men will tell the Professors of that which amounts to nothing short of a new creation: the formation of that which is apparently a perfect human form in a room where no such form naturally exists, and of the resolution of this form again into empty nothingness before the eyes of careful observers. They may even obtain scientific evidence touching a new formation of a living body from men who bear appended to their names the magic letters F.R.S., the diploma of scientific infallibility.

As to Prof. Huxley's automaton, we tell him that what he mistakes for man is only the temporary shell which man occupies during his present state of being. That accretion of atoms round the spirit body which enshrines and protects it here, is no more really a part of the man—the Individuality—the "I," than are his clothes. The time comes, the Professor and we alike know, when this body of earth is laid aside. For him it is done with, and for us, too. But for him there remains nothing else. *Fuit* is the epithet which he inscribes upon its grave. The Automaton is dead, and can work no more. For us the case is far different. The old worn out body is laid aside, indeed, but only because the Spirit, the Real Man, has no further need for it. The spirit body with all its faculties, and with more than all the life it had on earth, has passed to a higher sphere of existence and a nobler range of work. It has but undergone a process of development, and has been "evolved," to borrow language that Mr. Huxley is familiar with, from the rude body which has served its purpose, and it is then translated into a higher plane of being. It is not dead; for the Spirit knows no death. It has undergone dissolution: and is still a sentient, intelligent individuality in spite of its separation from what the Professors would call "Itself."

Prof. Huxley once declined in sarcastic language to investigate the phenomena of Spiritualism. He has a soul above "twaddle," and "feels no interest" in the subject. Mr. Tyndall did, on one occasion, so far condescend as to perform at a seance some remarkable tricks, such as causing a room to vibrate by nipping a muscle in his leg, and playing a solo on

an inverted wine glass with his whiskers. One cannot but hope that the success of this performance may lead him to the conclusion that there are things which his philosophy has not yet fathomed, and that he is deluded when he imagines such remarkable results to be attributed to such unlikely causes. If he will go on he may find himself a Medium in spite of himself: and, at any rate, he will discover that Spirits do not require to nip a muscle in order to cause a room to vibrate, or to use whiskers and an inverted wine glass in order to produce musical sounds.

Should it ever chance that the Professors should become experimentally acquainted with the things which they now ignore and condemn, we may hope that their dreary creed which ends in annihilation may be reversed. It is idle, we know full well, to quote against this Scientific Nihilism any arguments derived from the records of Ancient Scripture, or from modern experiences with which they are not acquainted. Nor is it necessary. The question is one that reaches further than any mere opinions held by any men however eminent in special branches of scientific research. It is a matter which concerns intimately the whole question of Moral and Religious Belief and Practice. And in this aspect we invite to it the attention of the Ministers of Religion and all who have at heart the cause of truth. Let these consider the alternative that Science by the mouth of its High Priest has placed before the people of England and America: and let them ponder on the answer they are prepared to give. He has spoken, and it is well to gauge accurately what he has thought right to say. He has lifted up his voice from the chiefest platform of science, and his cry, in effect, has been, "There is no God. There is no Spirit. There is no Immortality. Matter exists, and nought else." And his cry is taken up and echoed by the voice of one not less powerful than himself. "Man needs not to look outside himself for the cause or end of his existence. He is but a Machine." Away go all the dogmas of Religion. All is useless, since the God to whom adoration and prayer are offered is wiped out. The very source and spring of all Religion—we had almost said of all Morality—is gone forever.

And what will the Preachers say? Will they meet together in hearty accord and point to the unanimous consent of undivided Christendom to the facts which the Professors deny? As well expect the lion to lie down with the lamb as such a Millennial Miracle. If they could perchance agree in defense of God and Immortality, they would but turn and send each other over dry bones of dogma which the world has long since cast aside. Will they enter into the conflict with the Bible as their Sword and do battle with the Professors on the ground of Inspiration and Revelation? No two of them will agree on any but the broadest and simplest points. From that book each has drawn his creed, selecting that which pleases him, and that creed he vainly endeavors to force upon others: while they in their turn have their nostrums which they hold to be of universal application. Or will they boldly prove to their scientific opponents the facts which they deny? Will they demonstrate to them a Present God, operating in their midst, and life perpetuated after death? Will they prove the existence of a Soul apart from a Body, and the reality of a Life beyond the Grave? How can they? The Bible! "a farrago of delusions and contradictions." The Church! "a mischievous compound of superstition and credulity, in which ambitious priests compass their own ends by deluding foolish dupes." The Faith of Christendom! "there is no faith, but many contradictory opinions, each annihilating another. If priests agree in anything it is only in that on which their very existence depends." Such is the way in which their weapons will be turned, and assertions which pass current only so long as they are unquestioned will be found to be sorry reeds when relied on against those who admit nothing, not even their own soul's life.

Here it is that the creed of Spiritualism steps in, and should, one would think did one not know otherwise, find a cordial welcome from those who wish to defend the faith of God and Immortality. That Bible from which conflicting sects have drawn their nostrums, we see to be but the record of that progressive revelation of the Supreme which has never ceased among men. The contradictory views of God which are contained in it, and which they have spent ages of time and mountains of labor in vain attempts to harmonize, give us no difficulty, for we see in them the gradual growth of man's knowledge, the ceaseless revealing of the Supreme, as man has been able to bear it. The Miracles and records of the intervention of spirit power which crowd its pages, so unintelligible to them, are familiar occurrences to us. They occur in our midst, and we have no reason to explain their way by processes of tortuous sophistry. To us it is not strange that angels should have talked with men, or even that the three children should have passed unharmed through fire. But what can orthodox Preachers say to such things? Miracles! They are to be passed by with hurried step, to be accepted only as events which used to happen, but have long since ceased. And who told them that they have ceased? Who indeed? Their cessation dates from the time when ignorant and unsophisticated minds practically dethroned God from the government of

CORRESPONDENTS.

the universe, and relegated him to an obscure heaven from which he never issues. Or will they attempt to demonstrate the Resurrection to the satisfaction of the Professors? Nineteenths of them would attempt to force on them the resurrection of the body, ignorant or regardless of the fact that such a gathering of particles long since resolved into other forms of existence is physically impossible. They reckon little of miracles who propound such a monstrous portent. The miracles of the world agglomerated and condensed would be mild occurrences compared to *that*. The rest of the Prophets who have cast aside such ignorant superstition would find no weapon in their armory that might hew through the shield of unbelief. If they talked of universal belief, they would but be met by the correction, "common superstition." If they talked of instinct implanted in the soul, they would be met by denial of the soul's existence, and a reference to Molecular Action. In a word, they have need of the proof which we alone can give,—that of experimental knowledge, of reiterated interviews with those who have cast aside the body, and who have, in countless instances, returned to us the same intelligences, with the same feelings and affections, and the same knowledge as they had when embodied amongst us.

Spiritualism alone can meet that dreary cheerless Nihilism which has found such uncompromising exponents at Belfast. It alone can tell the world of a creed founded not upon tradition, but upon experience: a creed commendable to reason, and satisfying to man's deepest wants. It will tell the Professors that God not only exists, but operates in our midst now as heretofore: and it will tell the Preachers of Orthodox Christianity that He is not the Anthropomorphic creation that they are wont to picture him. It will demonstrate by rigid scientific process existence beyond the grave: and it will tell all that that existence is not the hybernation that some seem to fancy, any more than it is a dwelling in the helpless hell, or the dreary heaven that orthodoxy has imagined. It will trace out a rational scheme of existence gradually developed from the present without break, and without spasmodic change, a scheme of regular growth in accordance with rational and intelligible laws of progress.

When will those who speak to their fellow-men on religious topics recognize the fact that the Gospel which they preach is one that too often is so overlaid with figments of human error as to have lost its charm for thinking men? With the Bible in their hands, can they not see that a cycle of Revelation is waning to its close, and that to an advanced and progressive race an advanced Gospel is being preached? God is revealing to an age that needs it a fuller and clearer knowledge of Himself. Doubtless the fogs and mists of error and deceit do hang around the truth. But what of that? Has it not always been so? Has God ever saved man the trouble of gaining truth by experience? And what is the use of the Watchman if his eyes cannot discern the signs of the times? If his gaze cannot penetrate the thin veil, let him yield his place to one who has more piercing vision. To men of Science and men of Religion alike we say with confidence, "Sirs, the battle between you is one in which we alone can mediate." The claims of that department of human knowledge which arrogates to itself the exclusive name of Science are incompatible with those of Orthodox Theology. This has long been apparent to every one but Theologians. That which alone can resuscitate popular Religion, as an active vitalizing power, is precisely that element which Spiritualism can furnish,—Rational Faith, confirmed by Accurate Knowledge. To the man of Science the experimental knowledge must come home before he can accept from the Theologian the Creed which he has to offer. And to the Theologian there must come a revelation of increased knowledge before he can offer to thinking men a tangible and realizable creed. Science and Religion in the future must unite on the ground of Spiritualism: and then we may hope that the Professors will cease from troubling, and the Preachers be at rest. That Millennial Epoch, alas! is distant still. It will not come till Scientific Dogmatism is extinct, and Theological Bigotry is past. Science may be trusted to live in spite of its dogmatism; but it will go harder with Orthodox Theology, unless its professors learn wisdom, and cease to claim a monopoly of knowledge and revelation. It is easy to refer all that contradicts their self-made creeds to Diabolic Agency: to sneer at "Science falsely so called," and to vaunt the exclusive merit of their own form of faith. They will find such a line of argument of no avail with such as have fathomed questions into which they have declined to look, any more than they will succeed with such men as Tyndall and Huxley. If they will study the Bible instead of quoting it, they will find that history repeats itself, and that the points of similarity between the present age and that which ushered in the Christian epoch are many and close.

Now, SPIRITUAL MANIFESTATIONS, insignificant as they may appear, trifling as they may seem, childish as some may be imagined, have settled forever the question of man's immortality, have demonstrated, beyond the shadow of a doubt, that there is a life beyond the tomb to which all human kind are hastening.

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

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

MOSHERVILLE, Mich.

Editor *Spiritual Scientist*,—

THE general unreliableness of spirit communications, and the discordance of spiritual phenomena, in my opinion, exist upon principles very little understood, even by those who are considered the most prominent advocates of modern Spiritualism. A false basis of operations in a reform movement, renders, to a great extent, unavailable the most glorious truths or principles intended to be brought into requisition as the right arm of such reform movements.

Reason, judgment, and a knowledge of nature's laws, seem to be the principle criteria by which the truth can be established in finite minds in regard to discordant phases of the spiritual phenomena; though such truth may have been clearly, and for aught we know permanently, impressed upon the mind as eternal truth. Truth, then, is truth only to such as have a capacity to render a just verdict according to evidence presented.

I am a firm believer in spirit communion, and have been for, at least, fifteen years, having been convinced thereof, mainly, by the power called spiritual influence, made manifest, in numerous ways, upon my mental and physical organism, which has been wonderful indeed; yet, I do not place the least reliance upon word communications as regards their truthfulness. Truthful communications, that are regarded as prophetic of coming events, are no other than exceptions to the general rule; and, therefore, are not reliable.

I claim to have been favored with a full solution of very many of the mysteries connected with modern as well as ancient Spiritualism; yet, it seems difficult to find a publication through which I may present my peculiar views in relation thereto; even professed Spiritualists tenaciously hold to errors early imbibed.

The facts, as regard the authenticity of reputed spiritual phenomena, are now well established in many minds of the higher order of intellect; yet, the *whys* and *wherefores* of unreliable communications and discordant phases of spiritual phenomena are little other than unsolved mystery. This is acknowledged by some of the most learned scientists and philosophers, after years of persevering investigation. Though the facts are well established, the source, object, aim, and utility of the phenomena are little other than chaos, even to the best illumined minds among believers.

Mediums must as necessarily undergo preparation as does the canvas for the portrait or landscape painter; or as the plates on which the impressions are to be taken by a photographer.

During the variable processes of preparation, they are subject to severe trials of false impressions, directed upon the partially prepared *tablet* of their minds, as a means of testing its fitness for the designed purpose for which it is being prepared. While thus undergoing these preparatory processes, little other than false impressions are made upon their mental or vocal organs by their "control," who, during this time, may act as "tempter," (Devil), or as representative of an "evil spirit," or as what most Spiritualists would term "low order" or "undeveloped" spirits, or, if it be a more pleasing term, "Diakka," as defined by A. J. Davis.

Notwithstanding the iconoclastic position of modern Spiritualism in relation to the orthodox Devil, he seems to be allowed an uppermost seat in the sanctuary, though a new name has been given him, and having been divested of the orthodox badge. To not only excommunicate His Satanic Majesty from the Spiritualistic sanctuary, but utterly annihilate his name from the code of the Philosophy of Life, is an important part of my labor in the cause of Spiritualism. I shall endeavor to show that "Devil" nor "Diakka" have any part, in a philosophical sense, in producing the spiritual phenomena.

D. G. MOSHER.

HISTORICAL AND PHILOSOPHICAL

[For the Scientist.]

SPIRIT INTERCOURSE IN THE AGES.

I.

BY J. H. W. TOOHRY.

BLAISE PASCAL is credited with saying, "Humanity is a man who lives always and learns ever;" but just *where* and *when* this individual commenced the journey of earthly experiences has not been so happily stated. *Beginnings* here, as in other departments of Archæology, however, belong to the prehistoric, not to historic times, and we must look to other sources than tradition and conventional opinion for the needed information. Turning to the many-phased volume of Geology, then, we learn that Nature has been organizing her efforts, "ever and always," though progressive and gradual, for the development of Man.

And from this point of view (in the language of another), we arrive at the conclusion that "the earliest tribes, of which we find traces in every country, show, by what they have left behind, that they belonged to a race of beings standing on the very lowest point of civilization: mountain grottoes, subterranean caves, or stone caverns their dwellings; rough-hewn stone flakes their hunting and fishing implements; no domesticated animals except the dog; no cattle, no agriculture, no written language. . . . Savages, with few other than material wants, and those were to satisfy for the moment; to appease hunger for the day; when necessary to protect the body from heat or cold; to prepare the lair for the night; to follow the instinct of propagation, and guard and tend the offspring." (Prof. Nilsson's "Stone Age.")

Nevertheless, a sense of "manifest destiny had already dawned upon these children of the morning land; for "the missionary Cranz relates that a great many Greenlanders, even in his time, used to lay the head of a dog beside the grave of a child, in order that the *soul* of the dog, which can always find its way home, may show the *helpless child the road to the country of souls*." "Whether this beautiful idea," adds Prof. Nilsson, "belonged to the Esquimaux or the missionary, has not been ascertained; but is, at all events, certain that the skulls of dogs have been found in Esquimaux graves, and also in other places." And naturally enough, since these rude primitive men have ever had a foreshadowing of *life after death*, though unable to look beyond their conditioned thought; concluded the spirits of the departed were destined to continue *after death* the same occupation they followed while on earth. A conclusion shared more or less in common by the earlier races, it being a law of mind that the same objects and the same aspects of Nature suggest the same or similar ideas to all men; for,—

"Lo! the poor Indian! whose untutored mind
Sees God in clouds, or hears him in the wind;
His soul proud science never taught to stray,
Far as the Solar walks or milky way;
Yet, simple Nature to his hope had given,
Behind the cloud-topped hill, a humble heaven.

"But thinks admitted to that equal sky,
His faithful dog shall bear him company."
(Pope.)

But "humanity is a man who lives always and *learns ever*;" and though these rude races "change to angels by degrees"—*they do so change!* What their "primitive religion may have been is to be ascertained only when we know their original habitats. But this, like the gilded butterfly, eludes our search. It approximates certainty, however, that India, Persia, Babylonia, Syria, Phœnicia, and Egypt were but colonies. The Vandidad indicates a country north of the river Uxus, and Sir William Jones, adopting the story of the learned Sufi Mohsan Fani, declares his belief that a powerful monarchy once existed long before the Assyrian Empire, the history of which was engrafted upon that of the Hindoos who colonized the country between the river Indus and the Bay of Bengal. In conformity with the views of this writer, Sir William accordingly describes the primitive religion of Iran and Aryan people as consisting of "a firm belief that one Supreme God made the World by his power, and continually governed it by his providence; a pious fear, love, and adoration for him; a due reverence for parents and aged persons; a paternal affection for the whole human species; and a compassionate tenderness for the brute creation."*

The magnitude of religious progress suggested by this formula of belief will be sensed best when contrasted with the familiar knowledge, that Mankind, when in a rude state, attribute their own intolerance to their gods and spirits; and in a

* Dr. Wilder, in *Ancient Symbol Worship*.

double sense help to support the imperfections of existing types. Nevertheless, "in the very earliest ages, when man had just left the hand of Nature, when the senses were still imperfect, and the limbs were not freely under the command of the will, man *there* communicated *directly with spirit*. In the Genesis of Moses the patriarchs ate bread and milk with the Elohim, and set before them a fatted calf; and Homer's gods communicated directly with men. Brahma, takes up the truly penitent to himself, or descends to them, and illuminates his whole being with peace. At that time there were no ghosts or demons, and the idea of spirit and matter were not separate."*

The result of this intercommunion of Spirit and Spiritual Life was an extension of belief, until "The Hindoos, relying (according to the Zend books) on the geniis and Spirits, concluded they were able to drive sickness away by their aid" (Ennemoser),—all of which culminated in the Jewish belief that the ministry of Spirits extended to the guardianship of nations, as well as individuals. Hence the many providential missions and messengers of that nation. "The most usual form in which (these) good angels appear, both in the Old Testament and in the New, is the *human form*. It was in that shape they showed themselves to Abraham, Lot, Jacob, Moses, Joshua, Moniah the father of Samson, to David, Tobit and the Prophets. The one that appeared to Joshua on the plains of Jericho, appeared apparently in the guise of a warrior, since Joshua asked him, "Art thou for us or for our adversaries?" (Camlet.)

But these at best are the representatives of tribal gods and a clanish people, like begetting like, all parties delighting in Sacrifice, Punishment, and War. A better conditioned and a more highly cultured people (the Greeks) "believed that departed *human* souls lingered around their former habitations and families, to protect them. They invoked them in time of domestic trouble, and offered sacrifices to appease them when they thought they had been wronged or were angry. They erected remarkable tombs, and at stated seasons repaired thither to offer prayers and oblations to the Spirits of departed ancestors, whom they called Manes. The offerings generally consisted of flowers, fruit, wine, and incense; but sometimes animals were sacrificed, and even human beings. Religious Rites, observed with regard to ancestors, are supposed to have introduced the worship of their Spirits, under the name of Lares and Penates, household gods, protectors of home and hearthstone." (Mrs Child.)

A nation of warriors must attract and believe in Spirits of like sympathies, since in religion as in other departments of life "a fellow feeling makes us wondrous kind." We are told by Livy, "accordingly, that soon after his disappearance from among men, the *Spirit* of Romulus revisited the distinguished senator, Proculus Julius, and addressed him as follows: 'Go tell my countrymen it is the decree of Heaven, that the City I have founded shall become the Mistress of the World. Let her cultivate assiduously the military art. Then let her be assured, and transmit the assurance from age to age, that no mortal power can resist the arms of Rome.' Strict and persevering obedience to this counsel eventually caused that colossal power to extend itself from Siberia to the Great Desert, and from the Ganges to the Atlantic." (Rev. E. L. Magoon.)

From the primitive savage to the educated warrior, from the mountain grottoes with its isolated, ferocious family, to over-peopled Rome, centuries of centuries have passed, and yet men live mainly on the fruits of war and plunder. Truly the mills of the Gods grind slow.

[TO BE CONTINUED.]

ANCIENT AND MODERN SPIRITUALISM.

A PARALLEL BETWEEN THE FOURTEENTH AND NINETEENTH CENTURIES.

REV. J. D. AYLWARD, in a recent essay *On the Mystical Element in Religion and on Ancient and Modern Spiritualism*, draws a remarkable parallel between the records of ancient thaumaturgy and of recent Spiritualism. Father Aylward collects passages from the writings of Proclus, Porphyry, and Iamblichus, as well as from Psellus, "a Greek monk of the tenth century." The correspondence between the ritual of the Alexandrian mystics and the proceedings of our clairvoyants and spirit-mediums is most exact and notable. The sacred water drunk by the priest of Apollo, at Colophon, and by the Branchidian priestesses, suggests the magnetized water of modern experimentalists. The phenomena of the mesmeric trance, of the inward vision or illumination, and of the power of the will over external objects without physical contact, are all mentioned by the Alexandrians. Like recent investigators, they were divided in opinion as to whether the origin of these phenomena was an occult natural cause or a supernatural influence. The more usual theory was that the

* Ennemoser's *History of Magic*.

soul and will were possessed by a specific god or démon. With this hypothesis Father Aylward compares the admission of Spiritualists that the necessary preparation for the expected manifestations is "the consent of the will—a perfect submission, at least implicit, of the patient to the operator." This is the express testimony of the French *savant*, M. Deleuze.

SPIRITISM AMONG THE ESQUIMAUX.

THE religion of the Esquimaux is, of all curious systems of theology, the most curious. Nevertheless they are not polytheists, demon-worshippers, nor even idolaters, in the common acceptance of that term. They believe in one supreme deity, whom they call Toongarsoon; likewise in a devil, who is of the feminine gender, but whose proper name (if she has one) I could never ascertain. Their god is supposed to reside in a handsome stone dwelling, situated somewhere in the sea. His occupation, according to their notion, is a very benevolent one: for he is said to keep large herds of seals, sea-horses, &c., for the express purpose of providing entertainment for the souls of good men, which are transported immediately after death to the apartments assigned to them in the marine palace where his godship resides. A large apartment of this palace is said to be fitted up with cooking apparatus, on the most extensive scale; pots and kettles of such dimensions that walruses, sea unicorns, seals, &c., in large numbers are boiled or baked therein every day, to furnish a perpetual banquet for the happy spirits of deceased Esquimaux hunters, or such of them as behaved themselves with tolerable propriety while in the flesh. Hence it will appear that the Esquimaux heaven consists of an never-ending feast of fat things, an eternity of well-cooked walrus meat and seal's blubber.

The devil (a female one, remember) is supposed to be an unworthy sister of the divine, Toongarsoon. She resides at some distance from her brother's palace, on an island, where game of all kinds is very scarce; where she takes charge of deceased sinners, who, under her domestic management, fare worse, if possible, than the inmates of some of the cheap boarding-houses in New York. In fact, these delinquent spirits suffer the pangs of starvation, and their cries and shrieks of agony are often heard above the howlings of the Arctic gales and the angry war of the mountain torrents.—*Prof. Sountag's Narrative, &c.*

"DEATH NOT GENERALLY PAINFUL"

WHEN the blood ceases to be oxygenated, physical sensibility is destroyed, and the oxygenation of the blood being accomplished by the lungs, if these organs are obstructed, a proportionate privation of sensibility will necessarily be the result. The lungs are the weakest of all the great vital organs; they ordinarily begin to die sooner than other parts, and their function is actually suspended before that of other organs. Thence it follows that the oxygenation of the blood being gradually suspended, the privation of nervous sensibility immediately ensues, and there can be no suffering. These theoretical notions are supported by facts. So far as my experience goes, if a dying man be asked whether he suffers pain, he will, in the greater number of instances, answer in the negative; yet there may be at the same time a frightful appearance of distress.

My opinion, therefore, founded on a great number of observations of the character above mentioned, is that death is not generally painful, and that Nature, "like a kind mother," while she surrounds its idea with imaginary terrors, has contrived the animal organization in such way as to produce a natural anodyne in depriving the blood of oxygen. There will be found, no doubt, exceptions in chronic diseases already alluded to, as arising from physical causes, and there will be another class of exceptions of a different nature from moral causes, such as the recollection of a bad life.—*Dr. Warren.*

THE longing for immortality is so great in most men's minds that in our toils, our troubles, and misfortunes we seem always inclined to cry out,—

"I'd rather be a pagan suckled in a creed outworn,
So that, standing on some pleasant lea,
I might have glimpses that would make me less forlorn."

BELIEF AMONG THE ANCIENTS.—To the mind of men in the primitive, theological stage, the sun was a god drawing a chariot of fire; the moon a goddess and huntress. So difficult was it to escape these personifications, that we find remnants of this Polytheism even in the teaching of the Christian Church, which assigned to every planet its tutelary angel. . . . On the Palatine (hill) the Romans erected a Temple to the goddess of Fever. We build fever hospitals, and one form of prayer is a dose of quinine.—*George Henry Lewes.*

SPIRIT TEACHINGS.

IT is not yourself who is visible to the eye, but it is an organized body that conceals and covers the spiritual body, from which the body afterwards rises.

SPIRITUAL SCIENCE reveals that the material of which the spiritual world is composed is infinitely finer than the finest human thought; it has infinitely less material property than the most infinitesimal particle of matter or force it is possible to conceive.

If any one prophecy, you say it is imagination. If any one see heaven, you say it is a delusion. If a child say to its mamma, "I saw an angel," you say it is a dream. If a grown up child see angels, you send him to an asylum for the insane. How can one spiritually grow in a world so material?

THERE have been seers canonized in the Catholic Church, and outside of the Catholic Church; there have been those who saw visions of angels in their abodes,—held converse with them; but this subject has not been a matter of deep philosophical scrutiny and absolute test until the manifestations of Spiritualism at the present day.

DEATH is but a transition,—a continuation of the form of life here; and that the spirit enters into a spiritual existence, precisely where it left this life, mentally, morally, and spiritually, changing only its physical nature, leaving behind the outward physical body, when it entered into spirit life, but retaining every essential and property which constitutes that individual.

THERE is not a person who has not said, "If I had time I would study music, art, science, poetry, or logic, everything but these pressing necessities, anxieties of material life;" but under these cases of material life, they often usurp every power of the mind that is most valuable to the individual. Do not scold them then, but remember that with a change of life comes a change of occupation.

WE have this statement that "in my Father's house are many mansions, and I go to prepare a place for you," which is a more direct and specific statement concerning the future life than any other to be found in the Scriptures. Then we have not only that, but evidence of his having been seen after death. We have all the varied inspirations and gifts of the Spirit, and finally we have the vision of John upon the Isle of Patmos, which the Hebrews may take to mean a prophecy of the restoration of Jerusalem literally, but which Christians unquestionably believe to refer to the spiritual kingdom which they shall inherit beyond this life.

TAKE the man of vigor, of life, of intelligence, of morality, and goodness, to-day; to-morrow he is dead. There is no life, no vigor, no activity, no consciousness of the body. The life, the vigor, the intelligence, are somewhere. The Spiritualists say they exist spiritually. "But we cannot see them," says one. Neither can you see them in the body. You cannot see that conscience—that love—all that makes the man, though you see the body. Now, that the body is dead, it is simply that the spirit still retains every faculty of mind, every power of thought, every gift of intelligence, every propensity; only these propensities are outgrown by the new life into which the spirit has entered.

IN the life of Christ we see the practice of angelic Spiritualism, united with the highest form of worship ever yet exhibited on the earth,—the worship of the Father in spirit and in truth. After the departure of Christ to the world of spirits, we see Spiritualism, and the exercise of its sublime gifts, withdrawn once more into the bosom of the churches, and at length suppressed almost entirely as men advanced more and more into the fields of pure science, which they separated from religion and worship. The practice of Spiritualism then began to be looked upon as an evidence of gross ignorance and superstition, and even to be persecuted. The higher angels, however, who have this planet under their charge, forbore to press the advance of the knowledge which they now permit to flood the earth with its light. They are coming down in phalanxes of glory, dispelling the clouds of ignorance and materialism, dispersing the hordes of lower spirits, who have so long reigned over the earth, into realms where they will themselves obtain instruction; and training those who are capable of being so trained to become the watchers, guides, and helpers of men on earth. It is, however, so stupendous a work to marshal, and place in order this vast assemblage of human souls, and the influx from earth is so great, that ages will elapse before this planet will have been rid of evil, and the state of the spirits nearest the earth become angelic. Besides that, many of the nations are still plunged in the darkness of idolatry, to say nothing of the fact that the worship of some of the most refined peoples is, in some of its forms, idolatrous; for to give to any of God's creatures the worship that is due to Him alone is idolatry. All enlightened beings will understand our meaning.

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THE AMERICAN PRESS AND SPIRITUALISM

In comparing the English and American press editorials on Spiritualism, we think the latter pays more attention, and is more lenient in its judgment, especially in admitting phenomena claimed to be of spiritual origin.

It is not to be expected that all journalists have an experimental knowledge of this subject, enabling them to make an immediate and correct decision on the merits of each case; yet, nevertheless, it should be approached in an impartial and judicial spirit: the marvelous should find place in the columns of the press, when substantiated, as a matter of fact,—not for its sensational effect.

Such appears to be the more general rule and tone of the American system, although there is not that intense partizan feeling manifested as in other countries.

Some papers, however, with deliberate intent, will sensationally misrepresent an occurrence to afford an opportunity to sensationally correct it in a subsequent issue. It is against this toying with Spiritualism that we enter our firm and earnest protest; and simply in the interest of Truth, not for any injury to the cause of Spiritualism, for such treatment draws attention, induces investigation, and candid investigation will certainly make a true Spiritualist.

"The Chicago Times" is given to the sensational; even their funeral reports are not exempt in this respect, and their articles oftentimes have a "taking head" that must astonish the mourners. It seems to be proficient also in sensational Spiritualism,—possibly because, as is said, several of its leaders were frightened into Spiritualism by means of dark circles held in Chicago.

Occasionally it presents an article which, if in any other journal, might be considered authentic; but, before forming a judgment, it is well to give its writers an opportunity to correct their statements. A notable instance occurred recently. An article appeared headed as follows: "'Spirit' Puzzles—Phases of Development Presented by Chicago Mediums—Remarkable Effect Produced by Spirit Photography—A Meaty Nut for Our Scientists to Crack."

A portion of this account, which related to spirit photography, we copied not long since, it being then the most positive evidence to a photograph taken under the most rigid test conditions; indeed, it seemed that the writer was most familiar with the various methods of imposture, and had carefully guarded against them. Therefore we thought great enterprise had been shown, and one of the most remarkable phenomena verified. Fortunately we credited it to "The Chicago Times," for a week later we

have the following: "'Snide' Spirits—A More Detailed Investigation into Ghostly Photography—In which Ormsby Confesses that he Humbugged the Mediums—And Shows 'The Times' Reporter How Spirit Photographs are Made—A Shadow of the Reporter's Ancestor—Which Looks Like the Picture of a Played-Out Skull, &c."

The parties concerned are evidently wonderful men: we candidly submit that when a photographer succeeds in obtaining a three-column endorsement as a genuine Spirit Photographer in a paper like "The Chicago Times," and then hastens to confess that he is the worst possible of frauds, acknowledging that for months past he has willfully, scandalously, and maliciously cheated people, because they had faith in his ability and honesty,—we say "wonderful" is a quite mild term.

But the imposture, as explained by him, is a most bungling operation. *We* could suggest a better method. His would most certainly have been detected by even a "Times" reporter, and must have been. The first report, under any contingency, is a willful fabrication when contrasted with the second, or vice versa. We know nothing of the merits of the case, and the fairest and quickest disposition is made by throwing it out of the court of public opinion, and with it "The Chicago Times" as an authority on spiritual phenomena.

Therefore we say that the press should be more than careful in aiding any humbug or fraud under whatever name it may be guised. As a Spiritualist, we are pleased to see any and all impostors existing under the name of Spiritualism—and there are many of them—exposed from one end of the nation to the other. We know this to be the tone of all true Spiritualists. The Grand Truth still remains unaffected, and becomes the brighter as the tarnish is removed.

SPIRITUALISM AND "ETERNAL TORMENTS."

The primal and fundamental principle of Spiritualism is, that intercourse between the Spirits of the living and of the so-called dead—between embodied and disembodied human beings—is not only possible, but that it has been practiced in all times, and among all nations. The very fact of the possible return of the Spirit after it has cast off the mortal body is one of the strongest opponents of the commonly-received orthodox dogma of the passing of the Spirit at death to one of two places,—heaven or hell,—from which it either has no inclination to come back, in the first place, or is prevented by God from doing so, in the latter. The testimony of all the Spirits who return to hold communication with those left on earth is, that there is no such thing as "eternal punishment," but that the after-life is one of eternal progress. They do tell of remedial punishment, which is a means towards the ultimate elevation of those who have done wrong. This view is radically identical with that which is now being adopted by many intelligent minds, and is certainly more in consonance with the idea of a God of love than to suppose that by far the greater portion of the human race should be consigned to eternal torment: for torment it is, and not punishment. Imperfect human laws are followed with a view to remedy crime, and not to punish simply for punishment's sake. The following statistics will show the enormity of such a doctrine:

We find that the whole population of the globe amounts to 1,274,000,000. Of these, 793,000,000 are pagan idolaters; 120,000,000 are followers of Mahomet; 8,000,000 are Jews; making in all 921,000,000; all of whom, according to our theological notions, are excluded from sal-

vation, simply because they are without the pale of the Church of Christ. Setting these aside as lost, we have still left 350,000,000 professing Christians of one kind or another—observe, however, that the idolaters amount to at least three times this number. But, to be orthodox in our estimate, we must still further reduce the numbers of those likely to be saved,—first, by all the Roman Catholics, of whom there are 182,422,532; also the Greek Church, amounting to 74,624,300—the two latter amounting in all to 257,046,832. This leaves us only the Protestant churches, the united members of which only amount to 95,755,534, being not much more than a third of the whole Christian Church. Shall we then stop here, and take our 95,755,534 Protestants as the number of those for whom salvation is possible? No, says our theology; you must deduct from these, at least, the Unitarians, 183,000; the Mormons, of whom there are 100,902; the Swedenborgians, 12,000; and some would even include the Universalists, amounting to 656,000, thus reducing the Protestants to 94,803,632. But we must remember that these figures embrace a great variety of sects and denominations, as the Lutherans, Calvinists, Presbyterians, Baptists, Methodists, Quakers, Moravians, Adventists, and others of less note, in each of which it is only the advanced minds that will admit the possibility of salvation out of their own communion. And were it possible to ascertain the precise number of those who are really the followers of Christ, perhaps our total would dwindle down from millions to as many thousands.

Surely these facts require no comment. No thinking mind could possibly admit that such a manifest failure of the whole scheme of creation is possible, and when we know from actual testimony that such a person and place as the orthodox devil and hell does not exist in the after-life, we may well banish such God-degrading and demoralizing doctrines as these, which have, like a hideous nightmare, burdened humanity too long.

BETWEEN LIFE AND DEATH.

We present on page 69 a report of a remarkable phenomenon, it being no less than that of spirits controlling a dying—some might have said a dead—body. There is another instance on record somewhat similar. It occurred some forty years ago, but has gone the rounds of the press, at intervals, several times since this period; we remember it faintly as follows: A sailor on a man-of-war, the worst type of an unruly fellow, a drunkard, shirk, illiterate, and almost uncontrollable, was taken sick and died. The surgeon had pronounced him dead; he was laid out, and the crew had gathered about, when the body sat up right, preached a most excellent sermon of some length to the sailors, in the midst of which the astonished surgeon and captain, who had been sent for, entered, and listened, thoroughly surprised and impressed with the solemnity of the occasion and the discourse. It continued some moments, and then the body again fell back, dead. This incident was attested by the commander, surgeon, and other officers, and never satisfactorily accounted for. The statement on page 69 can be easily verified, as the location and names of parties are correctly given.

EDITORIAL PARAGRAPHS.

THE BOSTON HERALD, as well as THE SCIENTIST, appreciates the situation. It says, in its editorial column, "Ensign Stebbins was in favor of the liquor law, but opposed to its enforcement, which appears to be the position

of 'The Banner of Light' with regard to Mrs. Woodhull's theory."

PROF. TYNDALL says his recent address at Belfast was misapprehended, and that the charge of materialistic atheism founded on it is not a just one. Now, he says, "I have noticed, during years of self-observation, that it is not in hours of clearness and vigor that this doctrine (*i.e.* atheism) commends itself to my mind; that in the presence of stronger and healthier thoughts it ever dissolves and disappears, as offering no solution of the mystery in which we dwell, and of which we form a part." As our correspondent remarks, in "Recent Materialistic Facts," "If he will go on, he may find himself a Medium in spite of himself." The above was written since this prophecy was made, and already the professor acknowledges an influence which impresses him with immortality.

BE sure and read page 71, and please heed the suggestions.

SHORT-HAND NOTES.

NUT ISLAND, in Boston harbor, is chiefly noted of late for its production of cannon balls. . . . It is not true that Barnum married Joyce Heath. The favored individual was a woman, not a mummy. . . . A THIEF in the Municipal Court the other day said he only took the plunder for granted. The judge, not having his spectacles at hand, wasn't able to see it. . . . DON'T "drown" your sorrows—it is suicidal and may evoke a coroner. . . . BELLES and bells are synonymous—they are always elevated. . . . THE stranger who thought that the streets of Boston could be illustrated by a corkscrew, had probably been using one. . . . THE green-house on the Public Garden has been demolished, but there is no perceptible lack of other green things (and folks) in that well-known locality. . . . IT is said that there are no two faces alike; and yet, there are some faces that like (if not love) another. . . . THE question is often asked where all the horse cars in our streets go to. The question of time is quite important to the hurried citizen—and that rises very swiftly into the slow. . . . SCHOOL STREET is to be widened, and the school system of the city should be treated in a similar manner. . . . SEVERAL of our Boston clergymen appear to be practically illustrating the spirit of resignation—and are going to leave. . . . ABOUT the largest gull is the—Mogul. . . . THE New York Sun claims to "shine for all;" and yet its circulation extends to a very small part of the inhabitants of the globe. . . . A WALK around the common doesn't in the least make a square thing of it.

OLD MAIDS are not, after all, such misfortunes to themselves or others as is commonly supposed. An old maid is often an ever-new blessing: if she is only drawn mild nobody objects to her, and most people are inclined to like her. She is very likely to make herself useful, ten to one she has a keen knack at doing a thousand and one things, and is always ready for little odd jobs, which jobs, as the world goes, are always at hand. To be sure it isn't quite musical and soothing to be called an old maid, and society, somehow, entertains towards her a prejudice, but this is frequently unfair, and, possibly, it may be altogether unjust. Because a woman cannot, or does not wish to marry, she is not to be harshly put over the coals. Remember how very many that are married envy to their heart of hearts the old maid. They would give all their old shoes, and gladly throw in the new, to exchange places. Besides, being an old maid is sometimes direct evidence of being sensible; and being sensible is something worth any woman's time and attention. Ladies, don't have such a fear of being an old maid. Being such you are sure to belong to yourself, and can maintain your own honest individuality. That is a very great thing. To an extent we frankly confess to believing in old maids.

THOUGHT SUBJECTS.

THE PROPER LANGUAGE OF SCIENCE NON-METAPHYSICAL.

LET theory be what it may, there can be no just question of the duty of observing faithfully all the instances which mental phenomena offer for inductive inquiry, and of striving to realize the entirely new aspect which an exact study of the physiology of the nervous system gives to many problems of mental science. One reflection cannot fail to occur forcibly to those who have pursued this study, — namely, that it would have been well, could the physiological inquirer, after raising step by step from the investigation of life in its lowest forms to that of its highest and most complex manifestations have entered upon his investigations of mind without being hampered by any philosophical theories concerning it. The very terms of metaphysical psychology have, instead of helping, oppressed and hindered him to an extent which it is impossible to measure; they have been hobgoblins to frighten him from entering on his path of inquiry, phantoms to lead him astray at every turn, — after he has entered upon it, deceivers lurking to betray him under the guise of seeming friends tending help. Let him take all the pains in the world, he cannot express adequately and exactly what he would — neither more nor less — for he must use words which have already meanings of a metaphysical kind attached to them, and which, when used, are therefore for him more or less a misinterpretation. He is thus forced into an apparent encroachment on questions which he does not in the least degree wish to meddle with, and provokes an antagonism without ever designing it; and so one cannot but think it would have been well if he could have had his own words exactly filling his facts, and free from the vagueness and ambiguity of a former metaphysical use. — *Henry Maudsley.*

COMMERCE A CIVILIZER.

IT is always claimed, and must be conceded, that merchants stand well in history; since the history of civilization is to a great extent the history of commerce. The narrative of discovery of new lands, of the establishment of friendly intercourse between different lands and free institutions in those lands, is to a great extent the narrative of the progress of commerce. When Cæsar resolved to visit Britain, he says that the interior of that country was altogether unknown, excepting to merchants. Commerce, in the fifteenth century, sent Columbus to the West, and Vasco de Gama to the East, discovered two new worlds, and revolutionized the trade and politics of the old one. "If we trace commerce (says Hume) in its progress through Tyre, Athens, Syracuse, Carthage, Venice, Florence, Genoa, Antwerp, Holland, England (and America), we shall always find its seat in free governments." The feudal system of the middle ages was destroyed by the rise of free cities, and commerce created these, and all our modern civilization dates from them.

So commerce has fostered mildness and the arts of peace. It was a constant complaint among ancient nations that it caused the love of war to decay. "Among the wandering tribes of Arabia the seeds of knowledge and refinement (says Gibben) go where the caravans go, and the merchant is the friend of mankind." The great religious wars of the Middle Ages were merged in commerce; much of the trade of modern Europe dates from their close. The beautiful coins and the beautiful stuffs of Asia had done much to reconcile our merchants with the Mohammedan world. The merchants of Languedoc were ever passing over into Asia, cross on shoulder, but it was to visit the market of Acre, rather than the sepulchre at Jerusalem; and so far had religious antipathies given way to mercantile considerations, that the bishops of Maguellone and Montpellier coined Saracen money, had their profit on the minting, and discounted the impress of the Crescent without scruple. Richard Cœur de Lion wore at Cyprus a silk mantle embroidered with silver crescents. (Michalet's France.)

So commerce has usually opposed itself to all disturbance of existing peace between nations. The commercial spirit of England resisted the rupture between this country and the motherland. Merchants in the British House of Commons defended the liberties of America; and it is stated in the most recent and able history of England (The Pictorial, &c.) that "the English merchants offered to pay the taxes on the Colonies, or a substitute for them, rather than risk losing their trade." — *T. W. Higginson.*

GOETHE says that the world is governed by three things, — by wisdom, authority, and appearance. By wisdom, the educated are ruled, while the multitude is controlled by authority, and appearances direct the frivolous.

PHENOMENAL

ALL FOR THE BEST.

TRUST to the future, the present may fright thee,
Scowling so fearfully close at your side;
Face it unmoved, and no present can blight thee
He who stands boldly, each blast shall abide.
Never a storm but the tainted air needs it,
Never a storm but the sunshine succeeds it,
Each as a lesson, and he alone reads it
Rightly, who takes it and makes it his guide.

PHENOMENA IN WASHINGTON.

THE Washington correspondent of "The Cincinnati Gazette" writes, "If the supernatural manifestations in our midst, of which I have been advised, make as rapid progress in the future as they have in the past six months, we shall be under no necessity of consulting with the Slades, and Eddys, and Davenport's of Spiritualism; neither shall we be tempted to witness the marvels of 'Katie King,' or require the descendants of the Salem witch to call forth their Hontos and Owassos. But a truce to generalities. In the northwestern part of the city, in the very heart of the 'West End,' stands a house now modernized beyond the recognition of those familiar with its rambling, uncanny, irregular masonry of a few years back. For two years the genial host had dispensed liberally hospitality within its walls, and the youth and fashion of the city had gathered around the well-filled table. Last winter the gentleman of the house was suddenly and inexplicably struck speechless, and continued in that condition for six months, when he as marvelously recovered his vocal powers. His explanation of the latter phenomenon was that during the night he was awakened by noises, as if some one was about entering or had entered the house, and upon his endeavoring to rise, in order to frighten the invaders away, his hand was seized and violently compressed, as if the aggressor possessed powerful muscular development. In his fright and perturbation he called aloud for help, with no more effort than if he had been in the habit of daily using his voice, although, as I before affirmed, for six months he had been unable to speak above a whisper. As soon as he screamed, the hand relaxed its grip, and upon his lighting the gas and investigating the premises, not a vestige of the suspected robbers could be found. The blinds and windows and doors were undisturbed! Of course the affair was considered quite mysterious, but was soon overlooked in the rush of gayety and business. This summer the family left the city for the summer, and in the interim rented their furnished house to a family of reliable means and character. About dusk, evening after evening of late, these poor, frightened mortals have seen their easiest chairs occupied by weird forms and semi-transparent bodies moving busily about. An impalpable object, looking very much like a corkscrew in outline, only habited in somberest black, glides noiselessly and villainously from one side of the room to the other. I wonder if it is the ghost of departed champagne bottles lamenting their loss of spirits! Another creature, tall and thin, is clothed in the winding sheet and shroud of a buried person. One of the young ladies had been so severely pinched on the cheek that welts have followed the cruel pain. Hair is pulled violently and unexpectedly, and the little children cower with fear, and scream as if in sudden pain from pinches and pulled hair. The matter has been hushed as much as possible, but has gradually crept out, as such things eventually will, and last night some ladies went in about dusk and saw for themselves the horrors of which they had heard. Conspicuous among all the assembled spirits stood the mourning-draped corkscrew and the knitting-needle in grave-clothes. They were slapped very impolitely on one cheek, but did not like the operation sufficiently to follow the Bible advice of turning the other also. The family are packing their things preparatory to saying farewell to the haunted abode, and declare that no inducements would tempt them to longer remain."

"MURDER WILL OUT."

UNDER the above head "The North of England Advertiser" publishes the following: —

"In the year 1730, when Mr. Harris was in London, he received a letter from his confidential servant, informing him that the house had been broken into at night, and that a lad who had lately been taken into service had mysteriously disappeared. Morris, the butler, was found in the plate-room, half dressed, tied to a table, and with a gag in his mouth. His own account of the robbery was that, having been roused by some noise in the middle of the night, he had got up and

gone down to the plate-room, the door of which had been previously forced; that he was there seized, gagged, and bound before he could escape, or even call for help; and that there were five or six men altogether, none of whom he recognised, except the lad lately taken into service, who had disappeared since that night. In those days there were no telegraph wires. After making a careful and strict search of the premises, Mr. Harris returned to his Court duties in town, giving up all hope of finding either his lost property or the criminals. Some six months passed away before Mr. Harris again visited his country seat, where he was received by Mr. Morris, and found everything in its usual state, nothing more having been ascertained about the robbery. Tired with his long journey from town, Mr. Harris retired early to bed, and soon fell into a sound sleep. In the middle of the night he suddenly awoke—as he himself was always wont to declare on relating the incident, he was in an instant thoroughly wide awake, how or why he never could explain, and he saw by the light of a small lamp burning in his room the lad who had disappeared on the night when the plate was stolen, standing at the foot of the bed. Mr. Harris asked what he wanted at that time of night. The boy beckoned to him, but made no reply. Again he asked him for what purpose he had come, and again the boy beckoned to him and pointed to the door. Mr. Harris was as devoid of fear as most men; so he rose from his bed, partly dressed himself, took his sword under his arm, and then followed the lad, still beckoning and pointing with his arm out of the room. His own statement subsequently of his feelings was that he was in doubt as to whether the lad was alive or an apparition, that he felt no fear, but only a strong desire to see the matter to an end. The two went down the staircase, and through a side door, which Mr. Harris remembers to have been, to his astonishment, unlocked and open, then passed into the dark. The lad led the way for about a hundred yards towards a very large oak, the trunk of which was surrounded and almost hidden by low shrubs and bushes, which had been allowed to grow wild from some immemorial. Here the lad stopped, pointed to the ground with his forefinger, and then seemed to pass towards the other side of the tree. It was not a dark night, and when Mr. Harris followed, as he immediately did, the lad had vanished from his sight. It seemed useless to search for him; and after a little while Mr. Harris returned to the house, fastened the door as he let himself in, and went to his room for the remainder of the night. Before the dawn he had resolved on his course of action, and having made his arrangements, he first had his butler, Richard Morris, taken into custody. He then sent workmen to dig round the oak tree, who came upon the body of the lad, buried in his clothes, scarcely a foot below the surface. It was evident that his death was occasioned by strangulation, as the cord was still fastened tightly round his neck. The butler, after attempting at first to deny having had any hand in the business, soon made a confession of the whole affair. He had two accomplices to help him in the robbery, who had carried off the stolen plate to Plymouth, but being interrupted by the lad whilst removing it, they had murdered him, and buried his body under a tree, where it was subsequently discovered in the way related above. They then proceeded to tie and gag the butler, as he was found in the pantry. The murderers were never traced, and so escaped the penalty of their crime; but Morris, the butler, was tried at the ensuing Exeter Assizes, and having pleaded guilty, was condemned and executed.

[For the Scientist.]

BETWEEN LIFE AND DEATH.

SPIRITS TAKE POSSESSION OF A DYING BODY—A SINGULAR PHENOMENON.

BY OUR OWN REPORTER.

A MOST remarkable phenomenon has recently occurred at Lawrence. Susie M. Smith, a young lady about seventeen years of age, daughter of Dr. Greenleaf Smith, after a short illness, died, Wednesday, September 9th, at six o'clock in the evening. And from this time until Friday at twelve o'clock, the body was apparently possessed in part by other spirits.

On Wednesday, the day of her death, she said, "Father, I've attended my own funeral;" she described it as very real, declared herself perfectly conscious of what she was saying, and also spoke of singing, and gave the name of hymns she had heard.

She continued rational during the day, when, finally, about six o'clock, she passed into violent spasms; a gradual paleness overspread her face from the forehead; she became speechless, closed her eyes, and, to the senses of those about her bedside, life was extinct. Indeed, there seemed to be no question about it. Our reader is aware how a loving heart refuses to believe its companion has departed this life, how it hopes against hope almost to the tomb. So with the father,

mother, brother, and sister gathered around this bedside. The body had the unmistakable death-damp on its face.

Many minutes had elapsed, when suddenly, to the undecipherable surprise of all in the room, came a deep gruff voice, the parted and moving lips of the body indicating its whereabouts, which said,—

"RUB BOTH HER ARMS AS HARD AS YOU CAN."

Without a second bidding, and recovering from their surprise, the command was obeyed, when came a second voice, "Raise her up in end." This being only partly understood, brought the heavy voice to say, "Raise her up in end,—you're deaf ain't you?" Up came the body, it breathed naturally, but did not speak for a few moments.

Dr. Smith now sat behind the body holding it up, when it again spoke, in another voice, "If I could move her legs around so that I could set her up on the foot-board, she'd be all right." The doctor was preparing to carry this suggestion into effect, when he, with the body, was actually taken—lifted from their positions together—and both placed upon the foot-board by some unseen power.

The body was now possessed by a spirit that was cheerful, lively, and not unlike its natural occupant.

The doctor was about to ask if she hadn't better be laid back, when the same force again lifted them, carried them both backwards,—he to his feet, and she falling to her first position in bed, apparently again as dead as could possibly be.

A few moments elapsed,—the doubt was settling into a certainty,—when a mild voice opened a conversation which continued three hours; during this time it acknowledged that the body had been controlled by spirits out of the flesh.

A trance sleep followed.

The next morning, the body opened its eyes, said to the doctor, "Please lie down on the side of the bed." He obeyed, and it said, "Who am I, any way?" he replied, "You are Susie Smith." It answered, "No I ain't; Susie Smith died last night," and this opinion it maintained.

Friday the symptoms were again worse; there were several fainting spells; but after twelve o'clock, there were no indications of life.

The next morning, while in a lower room, and endeavoring to decide where to lay the body, an apparition, or Susie Smith, as the incredulous or credulous will have it, walked into the room, with plain foot-steps, and said, "Right on the School Hill; right on the side of the road"—then disappeared.

The location indicated was selected. In Denmark, near Brighton, Maine, the body lies in a newly selected lot, on the school house hillside.

The illness and decease occurred at the residence of her sister, corner of Cedar and Franklin Streets. The young lady has resided in Lawrence several years, was the organist at Webster Hall, with a large circle of acquaintances. We advance no explanation or theory to cover the case; we give the facts easily attested, and the circumstances warrant the truthfulness of the statements.

CLAIRVOYANCE IN THE SEVENTEENTH CENTURY.

LEIBNITZ, in the year 1691, was made acquainted with the peculiarities of a young woman, who had excited a good deal of attention by her supposed ability to give appropriate answers to questions laid before her in sealed letters, and written in foreign languages,—altogether unknown to her. Her mother, a pious enthusiast, had consecrated her to "the Saviour" before her birth, thereby giving a religious bias to her mind and history; making it as easy as natural for her to suppose that Jesus was the spirit, and the only spirit, aiding her in those wonderful clairvoyant tests. When she failed, as fail she sometimes did, she wept bitterly, and said "the Saviour was angry with her, as he had never been before," all of which gave rise to a protracted controversy, attracting the attention of the highest personages in the land. Among these was the Duchess of Hanover. She "requested the opinion of Leibnitz respecting *this miracle*, as it was by many persons esteemed." His answer is Catholic and kind, but shows none the less how far removed the *best* philosophy of that age is from the elementary science of this. He says: "For myself, I am clearly of the opinion there is no supernatural agency in the affair; and that there must be some embellishment in the story of the English letter of Dr. Scott, to which, *without opening* it, she is said to have given an answer dictated by the Saviour. Meanwhile I am filled with astonishment at the nature of the human mind, of whose powers and capabilities we have no adequate conception. On meeting with persons like these, instead of rebuking and endeavoring to alter them, we ought much rather to desire to retain them in so exalted a state of mind, as one treasures up a curiosity or a cabinet-piece." He further details the characteristics whereby dreams and visions may be distinguished from real percep-

tions, and adds that men of vivid imagination, as is sometimes the case with young persons educated in cloisters, can call up apparitions before their mind's eye as distinct as the reality, and especially when the appearances have some connection with things actually existing.

He concludes: "I often think that Ezekiel had studied the art of architecture, or was a court engineer, because he saw in his visions such magnificent edifices. But a prophet in the country, like Amos, beholds only landscape and rural pictures; while the statesman Daniel gives rules in his visions to the monarchs of the world. This maiden whom your Highness has seen may not, indeed, be compared with prophets like these; however, she believes she sees Jesus Christ before her eyes, because among Protestants there are no other saints to be seen. The burning love, which, fanned by the hearing of sermons and by private reading, she bears to the Saviour, has at length obtained for her the gracious gift of beholding his image or appearance. For, why should I not call it a gift of grace? It does her only good, it renders her happy, it makes her the subject of the most beautiful sentiments."—*Mackie's Life of Leibnitz.*

SPIRITUAL FORCES IN ORGANIC LIFE.

LOVE is spiritual heat, and truth spiritual light. The temperature of man's body depends much upon the state of his affections: when they are warm and alive, they flow into or excite the natural body to activity; the heart beats with increased force, the respiratory organs are more active; more air, and consequently more oxygen, is received into the lungs; oxydation of combustible materials throughout the body is more rapid, and the result is that the heat of the body is increased. All this will ensue, although there is not a voluntary muscle moved. But the brain and nerves of voluntary motion partake of the increased excitement of the involuntary system, and there is an increased inclination to voluntary action, even though such action is restrained by the will. . . .

In decaying organic solutions animalcules do not appear if light is excluded, but are rapidly organized when light is admitted. The tadpole, kept in the dark, does not develop as a frog, but lives and dies a tadpole, and is incapable of propagating his species. In the deep and narrow valleys among the Alps, where the direct rays of the sun are but little felt, a state of idiocy more or less complete prevails as an epidemic, and is often hereditary.—*Dr. John Ellis.*

IN "The Revue Phil. et Relig.," of May, 1856, A. A. Mount-ersely said: "When a table moving under the hands of four persons, myself included, in answer to a question of mine, announces to me *beforehand* the exact number of words and letters that the answer, often a long one, will contain, and without a mistake as to either, is it my reason that does this? If so, let an academician try it."

"When it spells out an answer in numerous verses, beginning with the last letter of the last word of the last verse, and continuing thus backwards to the first letter of the strophe, is it my reason that does this? If so, let an academician try it."

"When I ask *the reasoning being created* in my table to extract five cube roots of quantities occupying eight places of figures, and the answer is given me in three minutes, while I require two hours, with the help of a table of logarithms, to verify the result of the calculation, is it my reason that does this? If so, let an academician try it."

NOTES AND NOTICES.

JOHN A. ANDREW HALL.—There was a large attendance Sunday afternoon, the audience listening with close attention to a lecture by Mrs. Floyd, delivered under spirit-control, the subject being "Do unto others as you would have others do unto you." At the evening session, the lecturer spoke on the "Book of Life," wherein a religion founded upon its teaching was different from the present theology. There are thousands of souls in the modern time educated with the old superstition upon them, who, on passing into the next state of existence, look with regret upon mistakes made under the influence of religious teachings; and finding that state of existence but one step from the material world, and having a desire to make known the truth, manipulate the vapors affecting this life, gathering from them that which shall enable them to impress on the train of man these thoughts—in reality forming an electric, ethereal atmosphere about him. It benefits him by robbing death of its terrors, and giving the fond assurance that he shall there know as he has known; that annihilation belongs only to the physical. In closing the speaker said God's great religion is simply understanding our own lives and giving the best promptings out of it

one to another. Several questions were asked and fully answered.

BEETHOVEN HALL.—The Music Hall Society of Spiritualists held its first meeting, this season, Sunday afternoon, in Beethoven Hall. Rev. William Brenton was the speaker. He said Spiritualism is progressing rapidly. It is like a large stream which rolls ever onward towards the great sea of the future, and receives thousands of tributaries during its course. Some people accuse us of being weak-minded, of reviving the superstitions of the middle ages, which have been long since thrown into oblivion, but the advance of scientific discovery daily proves the truth of our position. Science at present is rapidly tending to materialism; it shows us the beauties of this present world by exploring the caverns of the earth and bringing to light her hidden treasures. The theology of the past is not sufficient for the present; science does not go beyond this, and something must point out the beauties of the future. This is the mission of Spiritualism, and this it performs well, and its influence is felt on all sides. Look at the pendulum, how it swings to and fro on its pivot; as far as it goes in one direction, so far will it go in the other. So, for every stride that science makes in presenting the hidden treasures of this world to the admiring eyes of the human race, Spiritualism goes just as far in painting the grandeur of the future home which awaits those who make good use of the present. The religion of the future, said Mr. Brunton, must be materialistic in its formation, and so we give God-speed to the scientists who show us new beauties which are springing up around us, every day, whether they be Tyndalls, Darwins, Huxleys, or the other great lights of scientific discovery. There is no conflict between Spiritualism and materialism, they assist each other; no truth need ever fear the existence of another; their spheres are always different, and there is no danger of a clash. Mr. Brunton then showed how Spiritualism, even in conservative England, had grown and was continually growing in influence. Darwin, who has discovered a solution of the great problem of the origin of species, has made an apology for Spiritualism, and those who are becoming disgusted with the shams of old churches easily embrace the new religion, the religion of the future. He asked his hearers to attest their love of religious progress by a generous support to the committee who had so strenuously pushed forward the work in the past, and who only needed the co-operation of their friends to continue it in the future.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—W. S. Williams, Secretary, writes: The Lyceum held its morning session as usual at Rochester Hall, 554 Washington Street. The exercises, which were of an interesting character, consisted of the Silver Chain Recitations, and Banner March, declamations, readings, songs, &c., in which the children of the Lyceum and friends participated. The declamations were by Miss Lizzie Thompson, Elna Berthesen, Etta Parr, and Mabel Edson. Reading by Mr. Joseph Miller. A pleasing incident was the rendering of a praise solo, by Carlotta Williamson, a young miss only five years of age, who did herself much credit.

BOSTON SPIRITUALISTS' UNION.—The evening meeting of the Union was of the same nature as the preceding one, and fully as interesting. Dr. Storer spoke and answered questions under control. He seems to be exceedingly well fitted for answering questions of a scientific nature; the logical and well-expressed views are instructive in the highest degree. It is hoped that he will continue to be a martyr for the advancement of his hearers. It was suggested that a reception be tendered to J. J. Morse, the English lecturer, and a committee was appointed to make arrangements.

A FEW general hints regarding the winter fashions are not inappropriate at this time. Bonnets, to begin with, will be small, something like an inverted saucer, with flaring brim, and will be worn far on the back of the false hair. Every imaginable thing will be put on these bonnets, from feather dusters to gold ornaments. All dresses for street wear will be shorter than ever, and are expected to clear the ground by an inch all around. The polonaise will be fashionable, closed in front; also the apron front overskirt with long sash ends. Jet insertion will be *en vogue* as well as expensive. Extreme light and extreme dark in materials will be the combination in suits. In short, our fashionable women are expected to appear more ridiculous than ever next winter.

BOOKS RECEIVED. "Homes, and How to Make Them;" "A Tale of Eternity, and other Poems," by Gerald Massey: James R. Osgood & Co., Publishers.

"Vital Magnetism;" E. D. Babbitt, author and publisher.

HALLETT, DAVIS & Co. exhibit in their window an organ which is very attractive in its appearance. Its case is made of California Red Wood and Laurel.

J. J. MORSE, the English lecturer, sails for this country to-day, Oct. 15, in the steamer Celtic of the White Star Line, arriving at New York.

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

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Only a small portion—about one-tenth of the paper—is devoted to advertisements, and none that are objectionable are admitted; THE SCIENTIST, therefore, contains as much reading matter as any journal of its class, although some may have more paper and half of it be covered with advertisements.

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

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

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

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

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

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

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

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

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

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ANNOUNCEMENTS.

MEETINGS AND SEANCES IN BOSTON DURING THE WEEK.

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

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

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 2 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 MEADE, Secretary.

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

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