

SPIRITUAL SCIENTIST

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SPIRITUALISM.

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

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[For the Scientist.]

THE NEED OF SCIENCE IN SPIRITUALISM.

I.

BY J. H. W. TOOHY.

SCIENCE, being the outgrowth of the ages and the naturally developed result of the progressed intellect, its application to the *psychal* and *spiritual* conclusions of Anthropology, in correction of error, or in confirmation of truth, is the remaining duty of the scientifically-cultured thinker. The more, as these conclusions have long been *basic* to many religious beliefs, coloring and controlling the philosophy and literature of the age, as "positive knowledge." True, many of these assumptions have lost all rational significance with the well read and thoughtful; because the evidence brought forth in support of some, and the logic used in upholding others, have differed very widely in the ages, and are now in *positive* conflict with science.

Investigation here, more than in any other department of mentality, therefore, will simplify the issue, and give clearness and certainty for obscurity and doubt; and remove the subject matter from the guardianship of mere impulse and feeling, so long considered the nurses of devotion and the natural parents of religion. Intellectual philosophy, no less than religion, is interested in the proposed change; for the further and better development of civilization turns on the possibility of making impulse and feeling *subordinate* to more maturity of character, as up to this time the *average* mentality of the masses have developed *perception* at the expense of reflection; *emotion* rather than thought, ending, in the last analysis, in hasty generalizations, rather than in logically reasoning "from particular to particular."

This blending of sentiment and feeling in support of large motives and limited knowledge, has appeared again and again in the lifetime of nations, whose peoples mistook the meaning of Nature, consecrating their assumptions and conceits in the name of religion, to the great hurt of personal culture and true civilization. And so prone are the uncultured still to *imitate* each other, notwithstanding the warnings of experience, the pleadings of the wise, and the protests of the

radical, that our history would be little less than a repetition of the mistakes and failures of other ages, did not the *inevitable*, growing out of changes in time, place and circumstance, compel people to *think* and change for the better. We are nevertheless reminded by a thoughtful scholar that "piety towards the Past demands us to be ready with our gratitude for all good work; and an equal piety for the Present commands us to beware of an exaggeration which would convert panegyric of the departed into *insults* against the living; * for "it is the glory of Science to be constantly progressive."

So necessary is this balance of thought to the courage, no less than the integrity of the student, that the same cultured writer adds, "After the lapse of a century, the greatest teacher, on reappearing among men, would have to assume the attitude of a learner. His point of view would no longer command the whole field of knowledge. The very seed sown by himself would have sprung up into a forest to obscure the view. But we who rejoice in the grandeur of the forest must not forget by whom the seeds were sown." †

If it is now plain to sense that limitation in thought and culture condition being, and enter into the individuality of the age and its representatives, no thoughtful person will manifest surprise, much less feel offense, on learning the need of science in the Spiritualism of the nineteenth century. But to make the conclusion still plainer, and leave the conviction more secure, I recast the statement, to be supported later by facts, all of which have entered into the theories of Spiritualism in the Past, many phases of which still cling to and color its teachings in the present.

1. "Man, the servant and interpreter of Nature, *knows* and comprehends just so much of Nature and Nature's laws as he has observed and *verified*; more he can neither know nor comprehend." (Bacon.)

2. This fundamental law conditions existence and explains the intellectual qualification of mental progress; and furnishes a sufficient reason for the scanty proportions of good developed in the individual and in the race.

3. That all grades of culture reflect it; and communications and so-called "revelations" confirm it: First, because wise spirits, like prudent mortals, adopt means to ends; Second, because the law of development, acting in and upon the individual and society, requires the joint influence of "time, place, and circumstance" for maturing the better and best phases of human life; it being the law and order of the *universe* that "things are seasoned by being in season."

These considerations in their totality outline the limitations of the individual, and show, so far as general statements can, the *necessity* for TEACHINGS more mature, reliable, and *fundamental* than any individualized phase of Spiritualism can

* G. H. Lewes's Aristotle.

† *Ibid.*

be,—whether the exponent is in the body, or absent in spirit; whether the teacher is Peter or Paul, or the churches speaking for them are Catholic or Protestant, and those teachings belong to SCIENCE.

Two additional considerations enter into and intensify this plea for scientific direction and culture:—

1. Science, being universal in its affinities, uniform in its sequences, and positive in its conclusions, it has all the characteristics of, and appeals to the intellect with all the directness of, Nature. Being *non*-personal and impartial in its generalizations, it commences with the knowledge of facts, and ends only with,—the *un*-knowable! Properly enough, therefore, it has become "the mistress of the world, and reigns without even needing to command. The Church and the Law have to inform themselves of its decrees, and reform themselves according to its teachings." (Michelet.)

2. Spiritualism, on the contrary, is not uniform or universal in significance, as it appears in history and life, for the most part idiosyncratic and personal,—ruling by authority and admitting of many definitions. It is as many-phased and part-colored as the tribal and national divisions of men,—having in one form or another furnished subject-matter for "the conflict of ages."

Modern Spiritualism, however, differs in nearly every particular from its ancient namesake. Born in a scientific age, the spirit of its ministry gave it more affinity with science than theology. Its *predicate*, accordingly, is *fact*, not authority. Its standard of appeal are the laws controlling phenomena, not metaphysical refinements on the *supposed* nature of matter; and the factors, in its grand conception of the drama of life, are *faithful* Nature and individualized spirits.

This, in brief, is modern Spiritualism apart from theories and so-called side issues; but it is also its simple, best, and most reliable side, and suggests the necessity of bringing into more marked prominence its logical disfigurements, and *non*-scientific aspects,—now somewhat popularized by writers no less than speakers. Just why this disfigurement should appear in an age celebrated for its intelligence and refinement, is a query of no surprising significance to those who care to remember the influence of early training, and the no less powerful control of public opinion; both of which are kept alive and active by the propaganda of the Church. No one, however, acquainted with the genesis of thought and the evolution of ideas, will feel surprise that the science and philosophy of modern Spiritualism is in its infancy, and mixed with the crudities of an earlier faith. Indeed, the wonder would be really natural were it otherwise, remembering that honest educational bias, and professional make-believe, continue to support the *psychology* of Christendom, making it difficult and almost impossible for the uneducated millions to be other than repeaters of popular common-places.

Take, for instance, and to illustrate, the *psychology* of the so-called "trinity" in the human organism. This combination consists of "*body, soul, and spirit*," and is said to be typical of another trinity, of more wonderful proportions,—both of which are supposed to be of biblical origin, Paul being authority. We turn accordingly to the famous fifteenth chapter of First Corinthians, and learn "there is a natural body, and there is a spiritual body;" but, "that which was natural was *first*, and *afterwards* that which is spiritual,"—the *psychology* and logic for which turns on Paul's theory about the nature and office of the *resurrection*; for he says, in evident explanation of the whole matter, "It is sown a natural body, it is raised a spiritual body." But this language gives no clew to the origin or meaning of either of the trinities; and if it is "the all and no-end all" of revelation, we must rest satisfied with *mystery*, not science.

If, on the other hand, we are to translate all mysteries into plain sense and positive knowledge, we have only to learn, if possible, the origin of the *idea*, and the history of the *dogma*, as in the case under consideration; for here is the explanation. Prof. Huxley says, "The axiom of ancient science, 'that the *corruption* of one thing is the birth of another,' had its popular embodiment in the notion that a seed dies before the young plant springs from it,—a belief so widespread, and

so fixed, that St. Paul appeals to it in one of the most splendid outbursts of his fervid eloquence 'Thou fool, that which thou sowest is not quickened, except it die' (v. 36). This proposition that life may, and does proceed from that which had no life, then, was held alike by the philosophers, the poets, and the people of the most enlightened nations eighteen hundred years ago; and it remained the accepted doctrine of learned and unlearned Europe, through the middle ages, down even to the seventeenth century." (Huxley's Lay Sermons, &c.)

This explanation shows that Paul was mistaken, and the unconscious author of numberless mistakes in others; and that, in spite of his inspiration, his learning, and his spiritual mindedness, his ability to theorize was far better than his capacity to analyze phenomena, or explain the science of Being. It is to be hoped the modern Spiritualist will improve, in this particular, on the ancient, and *add* to his "faith,—*knowledge*" of that far-reaching kind, that will enable him to "*prove all things*," as well as "hold fast to that which is good."

(TO BE CONTINUED.)

VARIETY.

THE UNION OF MIND AND BODY.—The combination of metaphysics with physics has only been productive of the wildest fairy tales among philosophers; with one party the soul seems to pass away in its last puff of air, while man seems to perish in "dust to dust;" the other, as successfully, gets rid of our bodies all together, by denying the existence of matter. We are not certain that mind and matter are distinct existences, since the one may be only a modification of the other; however this great mystery may be imagined, we shall find, with Dr. Gregory in his Lectures (on Duties, &c., of a Physician), that it forms an equally necessary inquiry in the science of morals and medicine.

When the vulgar distinction of mind and body are considered as an union, or as a modified existence, no philosopher denies that a reciprocal action takes place between our moral and physical condition. Of these sympathies, like many other mysteries of nature, the cause remains occult, while the effects are obvious. This close, yet inscrutable, association,—this concealed correspondence of parts seemingly unconnected,—in a word, this reciprocal influence of the mind and the body,—has long fixed the attention of medical and metaphysical inquirers: the one having the care of our exterior organization, the other that of the interior. Can we conceive the mysterious inhabitant as forming a part of its own habitation? The tenant and the house are so inseparable, that in striking any part of the building you inevitably reach the dweller. If the mind is disordered, we may often look for its seat in some corporeal derangement. Often are our thoughts disturbed by a stranger irritability, which we do not even pretend to account for. . . .

Our imagination is highest when our stomach is not overloaded, in spring than in winter, in solitude than amidst company, and in an obscure light than in the blaze and heat of noon. In all these cases, the body is evidently acted on, and re-acts upon the mind. Sometimes our dreams present us with images of our restlessness, till we recollect that the seat of our brain may perhaps be in our stomach rather than in the pineal gland of Descartes; and that the most artificial logic, to make us somewhat reasonable, may be swallowed with the "*blue pill*," or any other in vogue. Our domestic happiness often depends on the state of our biliary and digestive organs; and the little disturbances of conjugal life may be more efficaciously cured by the physician than the moralist; for a sermon misapplied will never act so directly as a sharp medicine.—*An Old Physician.*

THE ANTIQUITY OF MAGNETISM.—Travelers in Eastern countries describe paintings found in the temples of Thebes, and other ancient cities, which represent persons in a sleeping posture, while others are making passes over them. The priests of Chaldea, of Nineveh, of Babylon, of Judea and Jerusalem, and the priests and physicians of ancient Greece and Rome, practiced magnetism in their temples, and in the healing art, long before the Christian era.

Aristotle informs us that Thales, who lived six hundred years before Christ, ascribed the curative properties in the magnet to a soul, with which he supposed it to be endowed, and without which he also supposed no kind of motion could take place. Pliny also affirms the magnet to be useful in curing diseases of the eyes, scalds, and burns; and Celsus, a

philosopher of the first century after Christ, speaks of a physician, by the name of Asclepiades, who soothed the ravings of the insane by manipulations; and he adds, that his manual operations, when continued for some time, produced a degree of sleep or lethargy!—*Dr. Sherwood.*

REPORT OF A CONVENTION HELD IN PARKER MEMORIAL HALL.

THE CONVENTION of Socialists, Free Thinkers, Free Religionists, Infidels, Materialists, and Progressive Reform Spiritualists, now being held in Parker Memorial Hall, convened Tuesday morning.

PRELIMINARY MEETING.

A preliminary meeting was held Monday evening, at Parker Memorial Hall, and although the attendance was not large, still the enthusiasm of the speakers was quite marked and much was condensed into little.

W. F. Jamieson declared the meeting open and the meeting free, and John Brown Smith took the lead. He thought all reform meant happiness, and that natural laws existed before reason; and reason was subject to the laws of evolution and growth.

Anthony Higgins followed, and in a few energetic remarks he spoke of the convention in Chicago, saying that a minority of radicals had sought to force upon a majority of conservative minds a reform in social conditions. Most of Spiritualists he said were conservatives; they came from the churches, from all beliefs and all creeds; and they could not be driven nor drawn out of their conservatism. He was one of the "bold, brave, natural reformers" which sought to effect this change, but he had "learnt a little wisdom." And he hoped that steps would be taken in the coming convention which should tend to draw together, the "two great bodies," the one the radical element, the other the conservative.

Daniel Hull was one who was in favor of dividing the platform with the conservatives. He referred to the convention and said that one individual was hasty. He (the speaker) had tried in committee meeting to so frame the resolutions that all could have an equal chance. He wanted to show why there was a division and who made it? They were now acting in defence, and he did not believe in laying aside their Spiritualism to accommodate any one, or any division.

Moses Hull spoke of the convention and the resolutions, and thought there was one way to remedy the matter and that was to classify spiritualists. He said if there were 12,000,000, what were they doing? He could take 100,000 determined men and do twelve times the work the spiritualists are doing to-day. The army, he said, was too large; he would cut it down as it was in biblical times. Our mode of thinking, he said, was undergoing a revolution. He closed by asserting society was responsible for all crimes now existing, and gave illustrations to sustain his position.

Dr. H. B. Storer endorsed Mr. Higgins, and after speaking of the Rhode Island Convention, and that the convention should have discussed rather than decided, he said that the public did not object so much to discussion as it did to the manner—the personalities used and the illustrations drawn—which were often needlessly presented in bad taste; he thought it was better to take subjects than persons. He did not think that any one who lived out their views should be shut out from the platform. But he thought there was a disposition to give blind people a black eye.

Mr. Jamieson was here about to close the meeting, but Mr. Higgins again rose and explained himself, that he always took the part of the under dog in the fight. At the last convention, there was a hotspur movement, to force social ideas on the multitude. The people of the United States saw they did not represent only a small portion of the Spiritualists. He however defied Mrs. Grundy either in or out of Spiritualism, the question should be discussed and agitated. He suggested that the convention should adjourn *sine die*, give it back as they found it, and then organize a new convention which should represent themselves and themselves only.

The meeting now adjourned, the chairman giving notice of the meeting Tuesday morning.

MORNING SESSION.

At 10.30, L. K. Coonley, of Vineland, N. J., called the meeting to order, there being present a hundred or less of people, mostly ladies. The convention was organized by the choice of W. F. Jamieson as secretary, and L. K. Coonley as president. On the choice of vice-presidents, Anthony Higgins, Benjamin Todd, H. B. Storer, Susie Willis Fletcher, and Marion Todd, were nominated. Benjamin Todd was squarely rejected, and the chairman being in doubt on the third name, Mr. Storer arose and declined, leaving the remaining three of the above to constitute the vice-presidents. The following committees were appointed:

Business: Benjamin Todd, Moses Hull, Marion Todd, Mrs. Augusta Cooper Bristol, Mr. Story, of Manchester.

Finance: Anthony Higgins, Dr. Dillingham, Isaiah C.

Ray, Mary Albertson, Mrs. Bullock, A. C. Cary, and Mrs. E. J. Rice.

Resolutions: Mrs. Augusta Cooper Bristol, D. H. Hamilton, Benjamin Todd, Laura Cuppy Smith, Mrs. Corey, Mrs. E. Whipple, Mrs. George L. Barker.

One individual arose, doubting if he was properly a member of the convention, and proceeded to define his position, when the chairman, interrupting, declared him out of order; "this is not a spiritual convention," said he, "everybody is a member."

Speeches were confined to ten minutes.

Mr. Jamieson offered resolutions which were adopted, "confining the discussions to subjects, not persons; and any departure to be declared out of order."

Chauncey Barnes followed with a short prayer for "harmony."

The chairman spoke of the investigations now going on in the subject of Spiritualism and of its importance.

Mr. Wood, of New Jersey, submitted a communication which was read; it was "a word of encouragement" in the way of a "prophetic announcement" from Horace Greeley. Several others were then read.

The chairman reminded the audience that the convention was not confined to one class, but every one was privileged to speak.

Daniel Hull spoke in a prophetic style as to what would be the future state of affairs; thought it was an irrepressible conflict, which would go on until one side or the other was victorious.

Mr. Atkins, of Philadelphia, said "truth should prevail," and hoped the convention would be so conducted that the world outside would know that there was virtue in Spiritualism.

Seward Mitchell, of Maine, had for his text, "Peace if possible, but Truth at any rate." He had been thinking for the twenty-seven years since he had embraced Spiritualism of the condition of the laboring man.

Mr. Ladd, of Scituate, was the last speaker, and after a collection the morning session closed.

AFTERNOON SESSION.

At the 2 o'clock session Susan Willis Fletcher, one of the Vice Presidents, presided, and Mrs. A. C. Bristol, of Vineland, recited a poem. Messrs. Coonley, Chauncey Barnes, and Dr. Joseph Treat, of New York, made ten minute speeches.

John H. W. Toohy, of Chelsea, counselled that spiritualists should study the sciences, and become better acquainted with human nature and its laws before they rushed into that kind of freedom that was advocated.

George A. Fuller, of Natick, read an essay on Radical Spiritualism. Daniel Hull had for his subject, "The Sexuality of Religion."

EVENING SESSION.

The evening session commenced with a conference, on which the majority of the speakers took the prevailing topic of discussion as subjects on which to express their peculiar views and opinions. Among these were L. K. Josselyn, Moses Hull, W. Green, Mrs. Cutter, and others, after which the regular speeches were in order, and Marion Todd and Anthony Higgins consumed the time up to the close of the evening session.

SPIRITUALISM has come to those who have accepted its grand and noble truths with a power to correct the errors of modern thought which only they who have realized it can understand. To me it is one of the most elevating truths that have ever illumined society with their beams. It has opened up to me the door of immortality, so long closed, if not entirely shut, blocked up with the rubbish of materialistic philosophy; and presented to view a real Jacob's ladder, reaching from earth to heaven, at whose summit is God, the Father of all spirits in the flesh and out of it,—and on every rung of which are to be seen lovely angel forms ascending and descending, and thereby establishing a constant communion between this world and the better one which is to come.—*Sexton.*

A MOVEMENT has been set on foot, says "The Literary World," for the erection of a statue in St. Paul's to William Tyndall at a cost of £10,000!!! Surely those who originate such schemes have not visited, nay, have no knowledge whatever of the byeways of our great cities. Let them but visit some of the worst quarters and witness the squalor and misery which prevail, and we think that if they have a single spark of humanity, they will at once discountenance all such memorials as the above. The best tribute to any great man would be to relieve, in some degree, the sufferings of his fellow-men. At least, such is the teaching of Spiritualism and Jesus, if not of the Christianity (?) as taught in St. Paul's.—*Pioneer of Progress.*

HISTORICAL AND PHILOSOPHICAL

THE UNIVERSALITY OF SPIRIT INFLUENCE.

THAT Socrates had such an attendant is generally acknowledged, but concerning the name and nature of it there is some disagreement. It is commonly called his *dæmon*, by which title he himself owned. Plato sometimes calls it his guardian; Apuleius, his God, because the name of *dæmon* at last grew odious. Socrates, however, did not account it a god, but sent from God, and in that sense affirmed the signs to come from God by the mediation of this spirit; and in speaking of the sign itself he used the word "*dæmon*," but of the advice, conveyed by that sign, he names God. Thus are we to understand this, and all other places of the same nature in Plato, where Socrates, speaking of the *dæmon*, saith, "If it please God you shall learn much," and "the sign from God did not offer to stay me." As for the manner of prediction, some said it was by sneezing, and as to whether he sneezed before, behind, or either side, so did he divine what was intended. Others hold that this prescience was within Socrates himself, and that it was an action of the mind, but this is inconsistent with the description which Socrates gives of a voice and signs, *ad exteriora*; Plutarch, we think it was, who, having rejected the sneezing theory, conjectured that it might be some apparition; but at last concludes that it was his observation of some inarticulate, unaccustomed sound, or voice, conveyed to him in some extraordinary way, similar to dreams. But even this would bring us to the same conclusion as the others, that Socrates had a prophetic inspiration. Others think it to have been one of those spirits which have a particular care of men; which Maximus Tyrius and Apuleius describes in such manner that they only want the name of a good angel: indeed there were some who gave it that appellation. Lactantius, having proved that God sends angels to guard mankind, adds, "And Socrates affirmed that there was a *dæmon* constantly near him which kept him company from a child, by whose beck and instruction he guided his life." Eusebius, upon these words, of the Psalmist, "He hath given his angels charge over thee, that they should keep thee in all thy ways," said, "We learn out of the Scripture that every man hath a guardian appointed him from above; and Plato doubteth not to write in this manner, 'All souls having chosen a condition of living, they proceed in order thereto, being moved by the *dæmon*, which is proper to every one, and is sent along with them to preserve them in this life, and to perfect those things whereof they have made choice.' And immediately after he says, 'You may believe that Socrates meant this when he often affirmed that he was governed by a *dæmon*.'"

It needs no further illustrations to show that the power governing Socrates was similar to that which has endeavored to manifest itself in all ages. All through his life are the evidences of a teacher controlled by a great master, who seeks to engraft on the minds of his pupils that which is best suited for their welfare, morally, physically, and spiritually. Nor was his an isolated case; many other prominent persons of that period were looked upon as inspired. The advice of the oracle, given to Sophronifeus, his father, concerning Socrates, is truthfully prophetic in its nature; we are told by Plutarch that he was advised "to give thanks for him by sacrifice to Jupiter Agoræus and the muses: to be no farther solicitous for him he had within him, better than five hundred masters." Nevertheless, the father seems to have disobeyed the directions and endeavored to make Socrates a statue carver. A carver he was, but not in earthly materials nor by earthly teachings; his works are the great thoughts which he gave forth, beautiful in proportions, noble in their attributes and imperishable in their nature. Those familiar with the science of Spiritualism may easily see why the oracle should have so truthfully felt the superiority of Socrates, and also understand why the influence should have been felt the stronger by Socrates as he advanced in years and kept the acquaintance of those likewise inspired. Diotyma, "a woman excellently learned and inspired with a prophetic spirit," was one of his

Teachers. Indeed, Socrates himself affirms that he was instructed by her concerning the soul, the angelical mind, and God. See Plato's *Phædrus* and that long discourse in his *Symposium* upon this subject, which Socrates confessed to be owing to her. Noticeably, too, were his teachings particularly suited to that time, and their influence was so profoundly felt that others lived to continue them. He taught in the most populous meetings, and in the camp, the market-place, and finally in prison,—everywhere a school of virtue, and a teacher that enforced his precepts by his practice. Luxury, that corrupter both of public and private morals, he not only denounced but declined its embrace, even when forced upon him. Science, then as now, was deeply engaged studying for the "first cause," and arriving at the same conclusions which science forces upon us at the present time,—"occasionally all disputes and oppositions, some acknowledging no God, others worshipping sticks and stones, some asserting a simple being, others infinite, some that all things are moved, others that all things are immovable," as Socrates himself expressed it. He noticed how little speculation brought to life and conversation of mankind and reduced it to action. "He first," said Cicero, "called philosophy away from things involved by nature in secrecy, wherein until this time all philosophers had been employed, and brought her to common life, to inquire of Virtues and Vices, Good and Evil."

Because of his correct prophecies, we find him to have been much sought after; because of his wisdom and wonderful ability to win all who sought him to his school of thinking, we find him to have been famous; and because of his growing influence and power, he was brought to the cup of hemlock.

MISLEADING PHASES OF MEDIUMSHIP.—I once heard the spirits of Thomas Starr King and Col. Baker speak through the organization of a Dutch woman: at least, so it was claimed, and accorded by a houseful of half-fledged mental phenomenalists. Col. Baker was perorating about the time I entered the audience-room, and as soon as he had spoken his piece with a decided Teutonic accent, Thomas Starr King took possession of the wardrobe of this remarkable medium. Oh, but he was happy in his new inclosure! How he rattled about in that organization,—did Thomas Starr King! Did I say he was happy? No: I meant it not! Like the caged starling, I fancied I heard him exclaim, "I want to get out! I want to get out!" It was a vile imprisonment for such a spirit as Thomas Starr King's. He essayed to speak, to tell us something of the after-life; but his voice was reedy, his language low, coarse, and ungrammatical; and to call it commonplace would be simply to compliment it. So unlike Thomas Starr King was this dialectical phonograph, that his nearest friend would have been the last to recognize his presence. How others felt while listening to this mental phenomenalist, I knew not; but I left the hall in disgust, and with a sense of compassion for the credulous man or woman who could for a moment believe that the disjointed and pointless utterances we had listened to were the axiomatic sentences of the classical King, or the polished diction of the eloquent Baker. Before I had lost all faith in mental phenomena and human nature, I put a safe distance between myself and Dayton Street, where I had listened to the contemptible drivel.

It is sad to think how much of this kind of stuff Spiritualism is made to father. It is growing less, I know; and for this we are sincerely thankful. But let us hasten the "good time coming" by every means that the end will justify, to abate the nuisance speedily and altogether; for at the very best, "while it makes the groundlings laugh and the judicious grieve," the surprise is, that the great truth of spirit-communication can, under such absurd exhibitions, secure the thoughtful respect at all.

Spiritualism has too many sincere friends to permit either the buffoon or charlatan to bring upon it unmerited reproach, without rebuke. Its mission is too important to mankind to allow it to become the toy of the ignorant or the agent of the rascal. Its truths will bring all races of men together, unite all peoples of the earth in a fraternal bond of fellowship. It proposes to abolish expensive and tawdry "plans of salvation," and in lieu establish a free intercourse between the natural and spirit world. Under its benign influence, ignorance, bigotry, slavery, and crime will gradually disappear. "Free thought and unrestricted inquiry" is the armorial motto of its power. Creeds that corrode with death the souls of men, will dissolve in its benignant light, as hoarfrost before the morning sun. Such a cause, let us hope, may never want defenders.—*Dr. N. B. Wolf's Startling Facts in Modern Spiritualism.*

MIND READING.—Zschokke, in speaking of his own experience, remarks: I am almost afraid to speak of this ("inward sight"); not because I am afraid to be thought superstitious, but that I may thereby strengthen such feelings in others. And yet it may be an addition to our stock of soul-experience, and therefore I will confess! It has happened to me sometimes on my first meeting with strangers, as I listened silently to their discourse, that their former life, with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed quite unvoluntarily, and as it were dream-like, yet perfectly distinct before me. During this time I usually feel so entirely absorbed in the contemplation of the stranger's life, that at last I no longer see clearly the face of the unknown, wherein I undesignedly read, nor distinctly hear the voices of the speakers, which before served in some measure as a commentary to the text of their features.

For a long time I held such visions as delusions of the fancy, and the more so as they showed me even the dress and motions of the actors, rooms, furniture, and other accessories. By way of jest, I once, in a familiar family circle at Kirchberg, related the secret history of a sempstress who had just left the room and the house. I had never seen her before in my life; people were astonished, and laughed, but were not to be persuaded that I did not previously know the relations of which I spoke; for what I had uttered was the *literal* truth. I, on my part, was not less astonished that my dream-pictures were confirmed by the reality. I became more attentive to the subject, and, when propriety admitted it, I would relate to those whose life thus passed before me the subject of my vision, that I might thereby obtain confirmation or refutation of it. It was invariably ratified, not without consternation on their part. I myself had less confidence than any one in this mental jugglery. So often as I revealed my visionary gifts to any new person, I regularly expected to hear the answer, "It was not so." I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my accuracy before they spoke. Instead of many I will mention one example, which pre-eminently astonished me. One fair day in the city of Waldshut, I entered an inn (the Vine), in company with two young student-foresters; we were tired with rambling through the woods. We supped with a numerous company at the *table-d'hôte*, where the guests were making very merry with the peculiarities and eccentricities of the Swiss, with Mesmer's magnetism, Lavater's physiognomy, &c. One of my companions, whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who sat opposite us, and who had allowed himself extraordinary license. This man's former life was at a moment presented to my mind. I turned to him, and asked whether he would answer me candidly, if I related to him some of the most secret passages of his life, I knowing as little of him personally as he did of me. That would be going a little further, I thought, than Lavater did with his physiognomy. He promised, if I was correct in my information, to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant,—his school years, his youthful errors, and, lastly, with a fault committed in reference to the strong-box of his principle. I described to him the uninhabited room with whitened walls, where to the right of the brown door, on a table, stood a black money-box, &c. A dead silence prevailed during the whole narration, which I alone occasionally interrupted by inquiring whether I spoke the truth. The startled young man confirmed every particular, and even what I had scarcely expected, the last mentioned. Touched by his candor, I shook hands with him over the table, and said no more. He asked my name, which I gave him, and we remained together talking till past midnight. He is probably still living!—*Autobiography.*

SPIRITS MOVING FURNITURE IN THE SIXTEENTH CENTURY.
Jean Boden was a sorcerer, as M. L. Président Fouchet related. One day they were talking of going somewhere, when a stool moved. Boden said this is my good angel, who tells me it would not be prudent to do so. There was indeed a common report, in the sixteenth century, that Boden was inclined to Jeweism, or much worse; and had a daemon, or familiar spirit, like that of Socrates, who always restrained him from going when it was not expedient,—but never urged him. When, says M. Anlonc Alban, he used to be talking to his friends of his affairs, and advising the undertaking of something, all at once they heard some of the furniture of his room, as a stool or such like article, make a noise as if shaken; then he would say, "My genius does not advise to do so."

I shall only add here, that it is curious, these allusions to spirit-rapping in the sixteenth century.—*Montaigne, a Biography, by Bayle St. John.*

SPIRIT TEACHINGS.

It is as natural for man to die as to be born.

THE two are united,—you and the spiritual world.

CRIME and misery are only temporary conditions of the world.

THE world is now hungering and thirsting for spiritual knowledge.

THE materialist begins his fabric with the earthly structure; the Spiritualist begins the fabric with the spiritual life itself.

WERE death represented as it should be, men would hail its presence as one of the divinest ambassadors sent straight from the heart of infinitude itself.

IGNORANCE yields no more readily to knowledge than does the slavery of the spirit yield to the all-encroaching and all-conquering power of spiritual life.

ALL through earth-life man is passing through changes, and many of the changes he undergoes are greater in extent than the change blindly called death.

HE who thinks murder, though he does it not, is a thousand times more a murderer in spirit than the one who, in a moment of impulse, takes away human life.

IN this age of materialism and infidelity, spiritual life and spiritual communion is the only palpable proof that opens to you the way to eternal and absolute existence.

FAITH, HOPE, and LOVE work greatest wonders; and the spiritual life is to-day all around you, and the spiritual force is to-day acting in your very midst, a living and perfect renovation of the soul.

THERE is only one God, who controls all, encircles all worlds with the majesty of his infinite power—those purposes of which human souls, as lesser lights, form suns and planets and atoms in space.

IT conduces much to our content if we pass by those things which happen to our trouble, and consider what is pleasing and prosperous, that by the representations of the better the worse may be blotted out.

EVERY human being is responsible for his own actions. In other words, you are rational beings, possessing rationality, and are responsible for every motive you put forward and the results arising from that motive.

"BUT," you say, "we do not see the spirit-world,"—nor do you see the air you breathe; neither do you see electricity, unless it comes in contact with grosser materials; nor do you see the grosser materials of the air.

WHEN a spirit controls an earthly mind, or a mind embodied in earthly form, it is not by magnetism, it is not by mesmerism, it is not by psychology, in the usual acceptation of that term,—but it is by a direct expression of soul force.

THE GOLDEN RULE should be inscribed on every altar and shrine, so that every one who strives therefore may have the consciousness of striving; and Jesus taught that those who strive, even though they fail, have some of the rewards of the spirit of God's love.

THAT which he was in the natural life, so finds he himself in the spiritual life; all the powers and attributes, mental, moral, and spiritual that characterized his personality in the natural life, go with him into the spiritual world, and nothing is taken from him save his outward or earthly nature.

IF you would array your souls in beauty, in the garment of whiteness that the angels possess, it must be from the pure surroundings of your own thoughts; it must be from the greatest, spiritual culture; it must be from the adornment of the mind; it must be from the transcendent powers of spiritual life.

SCIENCE has become materialistic, and there has arisen amongst us a terrible fear of superstition, so much so that in rejecting this same superstition we have destroyed a great amount of truth along with it. Men in their intense anxiety to avoid believing too much, have fallen into the opposite error of believing too little.

CONSIDER this, that you cannot judge of any position, or any attribute, or any power of any other human being, without striving to place yourself in the position of that person; so you cannot judge of your spiritual nature without first placing yourself to comprehend that there is a spiritual nature, and that it must have laws as clearly and as well-defined as yours.

THOSE who inhabit this world, and have not a knowledge or belief in plenary inspiration, generally have no belief in the future state or in the spirit-world; while those who believe in the plenary inspiration of the Bible, have such varieties of thought concerning the spirit-life and its inhabitants, that it sometimes forms a most perplexing study in the midst of theological discussion to discover whether that spirit-life or spirit-world really has an existence or no.

SUBSCRIPTIONS AND ADVERTISING RATES.

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

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

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

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THE CONVENTION.

There is a Convention now being held in Parker Memorial Hall, and before it closes its object will probably be made clear. At present, however, it is a little obscure. We supposed it to be a convention of the National Spiritual Association (so called), of which Victoria Woodhull is President, and Moses Hull, W. F. Jamieson, Lois Waisbrooker, Cephas B. Lynn, Benjamin Todd, Marion Todd, E. V. Wilson, Warren Chase, and others of "social ideas" were satellites. We had the impression that the original call was made under the auspices of this Association. But not all Spiritualists, materialists, free-thinkers, free-religionists, socialists, and infidels are invited; and not only invited, but when there declared a part of the Convention. Nevertheless the planks composing the ship are there,—all but the figure head,—and the names composing the committees sound natural. But to complete the mystery, the Chairman declares "it is not a Spiritual convention." We fail to see, then, how it can with propriety take cognizance of any of the matters proposed in the preliminary meeting, or how it can be considered as in any way representative of Spiritualists, either as a body or in ideas. We await the result with interest.

As a matter of news, and record, we have given a report of the proceedings on our fifteenth page.

THE NECESSITY OF THE HOUR.

Future existence and spirit communion are the points on which all Spiritualists can agree. In fact, there are many who hesitate to call themselves Spiritualists until they have first defined their position as above, or in words to the same effect; and justly all persons who accept the return of the spirit as a possibility, should be enrolled as Spiritualists. But, unfortunately, it is with Spiritualism as it has been with other great movements of the past: that which is pure from the fountain is caught in dishes fashioned by the muddy hands of men, and what wonder that, when it is by these mediators served to the masses, the impurities of their mediation should be discovered, and the draught rejected? Even though there be priceless gems when parted from the worthless sand, yet, nevertheless, the covering which encloses them is repulsive, and attracts those only whose necessities force them to receive anything and everything which shall enable them to satisfy their desires. Thus it is with Spiritualism. As to how and why divisions have arisen, and why other additional theories are put forward as spiritualistic, causing Spiritualists who have a common belief, or one fountain of faith, to occupy positions antagonistic one to

the other, it is not necessary to show. But that this is the case can admit of no question; and in times past, when we have read the denunciations each of the other, not only in this country but in others, we have thought, and now submit, that if there is one simple article of faith or belief on which all substantially agree, let all who subscribe to this belief be called and recognized as Spiritualists. But if, in addition to this, there are tenets which are tenaciously held by the one, and as tenaciously opposed by the other, there can be no remedy but sectarianism. Not but that we favor, and should rather see, all opinions harmonized—if they can be; not but that they should be; but there are doctrines in the spiritual camp to-day, which if they belong there should have their place in line, and their proper place: and if there ever was a time, that time is the present, when it were better that certain dogmas and fanaticisms should be incorporated into articles of faith, and the leaders left to drum recruits under their own flags and private signals, rather than under the bright banner of Spiritualism. We write this in no captious, narrow spirit: it may be that those who fashion the dishes are honest in their belief, and desire to help their fellow-men; but, nevertheless, they must acknowledge their handicraft, and permit those who choose to reject their kind offers, and also to say to the eager ones, "Pass these by; set worldly conditions aside, and you will find that the fountain pure gives out the waters of everlasting life."

SPIRITUALISM IN ENGLISH COURTS.

In our last issue we noticed that in Newcastle, England, the violence of prejudice was endeavoring to twist the law to prosecute the Spiritualists of that place. The case came on for hearing August 20th, the prosecution being brought in the form of an assault case. The prosecutors have the pleasure of knowing that the cause can keep its own, even in an English police court; for, after a long hearing, the case was dismissed. It has given Spiritualism a powerful impetus, and evoked sympathy in quarters where it was least expected.

DO THEY?

At one of Mrs. Tappan's inspirational discourses an auditor asked, "Do Spiritualists as a rule treat their fellow-men better than anti-Spiritualists?" The answer was, "The teachings of Spiritualism enjoin upon them to do so. If they fail to do it, it is their personal fault, just as it is the personal fault of the Christian if he fail to obey the Golden Rule."

DR. WILLIAM HITCHMAN, whose address we publish on page 21, is a member of the British Association for the Advancement of Science, of which Prof. Tyndall is the President. He is a gentleman of rare ability and learning, and is spoken of by foreign academies and in England as one of the greatest scientific men of the age. He has studied the science of Spiritualism for more than twenty years, and now declares himself a thorough Spiritualist in every sense of the term. He has given most excellent lectures on the science of Spiritualism, and is very enthusiastic in the spread of its truths. May he have length of days, and be always successful, as we know he will be, in dispelling by the science of Spiritualism, the Polar Molecule—Protoplasm—Vital Principle—Primordial Germ—Dionian Carnivorous Plant—and all other theories materialistic and atheistic in their tendency.

EDITORIAL NOTES.

WE have received many kind notices during the past week, for which we return thanks. We have made room for the following:—

The "Boston Herald" in its editorial column of Friday last, 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."

"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.

WE take pleasure in announcing to our readers that we have secured as a correspondent and contributor an English writer well known among Spiritualists in London and England, and also in America. He is a member of several scientific societies and associations; and his long experience in investigating Spiritual phenomena, and the facilities he has been afforded, warrant us in assuring our readers that this new addition to our editorial force will be a most acceptable one.

SEE the report of the Convention on page 15. One of the speakers has said that in conventions subjects "should be discussed rather than acted upon." This may hold good, as a general rule, but we submit that it would be well if this time it be an exception, and some of the suggestions be acted upon provided the Convention has the power.

SEVERAL COMMUNICATIONS received from correspondents too late for their appropriate place in this issue, will be answered in our next.

WE didn't get your subscription last week.—We did? ah, beg your pardon: we had so many we must have overlooked it.

SHORT-HAND NOTES.

THE GREEN-HOUSE on the Public Garden is to be taken down. How many congenial spirits it will deprive of a favorite resort. . . . BUSINESS in the city is making a decided start, at least in some directions. We noticed a few days since a sheriff starting a whole stock of dry goods to an auction-room. . . . How to treat noisy midnight cats,—give them the regular cat-o-nine-tails. . . . IT is utterly useless for Barnum's elephants to compete with the Saratoga trunks. THE best thing to do with a boot or shoe,—foot it. . . . MR. SNOOZER says that the only place he can get a good square sleep is at his church on Softfeather Avenue. The Rev. Mr. Opiate preaches the effective sermon. . . . WILL any of our artist-friends tell us what precise color is blind-man's buff? . . . How to make a miss-take,—marry a single woman. . . . BEER takes many a man to his bier. A lively mug makes a dead one. . . . THE Shaker Fraternity in this city is again being sharply looked after by the State Constabulary. . . . IT is just as creditable to a clock as to a woman to have a good-looking face. . . . IT is gratifying to reflect that mosquitoes will soon cease to present their vexatious bills. . . . EVERY house is said to have a skeleton; but it is pretty certain that every public house has a skeleton key. THERE was a great deal of Peeking in the harbor the other

day to see the new monster steamer. . . . How to make acquaintances leave in a great hurry,—try and borrow ten dollars. . . . THE individual who got off a joke failed to get on again. He slipped up and went down. . . . MORGAN'S "Hidden Hand" is the most visible one to be seen in our streets. . . . BUT comparatively little shaving in the community is done by barbers. . . . THE daily papers are full of advertisements of "Wants." When was their a time when people did not want something or other, and a great deal of it? . . . "PONIES" cannot always be had at the leading markets in Brighton, Cambridge, and Watertown; but an effort in that direction in lager saloons hereabouts is likely to prove successful. . . . THE new Globe is to open in December. The old one has been open for a tolerably considerable period.

THE PLATFORM FIGURE-HEAD is a character. Everybody has seen it, and almost everybody knows it. He is sure to be on the platform at the public meeting. There are very few absolutely certain things in life, but the platform figure-head is one of them. He never fails, even if the elements rise to the tempestual. His gathering in ante-room, his careful disposition of extra garments, canes, umbrellas, &c., and his grand and measured procession to the platform before the assembled and admiring audience, have been matters of dusty history for centuries. Very likely the first in the column is Rev. Dr. Whitechoker. He has served a full half century,—some say a whole one, but we do not accept it. There is more malice than manner in the remark. His corporosity and pomposity are wonderful. Next, possibly, is Esquire Check. He is quite willing to serve on public occasions, especially if it can be made his proud privilege to read a resolution, or offer a vote of thanks. Then there is Gen. H. Umbug. He never fails, any more than does the amiable and ambitious Mr. F. Raud. In the line very likely will also be found Mr. Sponge, Mr. Brass, Mr. Show, Mr. Cool, Mr. Grundy, and others,—a very precious set of family jewels. The platform figure-head business is a system of itself, and its characters are worthy of especial study. This we may do sometime, but at present our purpose is only to indicate very briefly a few of the well-known types. They are a lovely throng, and ultimately should be preserved for some of the museums.

THEY do not number very many at Saratoga. . . . ELEVEN of the twelve jurors in a recent case in an English court answered to the name of Jones. . . . THE interior of Castle Garden, New York, is receiving repairs which have long been needed. . . . ALREADY autumn begins to manifest itself along the Hudson. . . . WE wouldn't advise gold hunters to waste greenbacks on the Black Hills fever until it is settled that they will have something beside their trouble for their pains. . . . A London despatch gives a rumor that the King of Ashantee is soon to be deposed. . . . THE German and Austrian Ministers to the Spanish Republic presented their credentials to President Serrano at Madrid on Saturday last. Speeches were made by both Ministers in behalf of their governments, expressing a hope for the early restoration of peace by conservative measures. . . . EIGHT thousand more troops from Spain for Cuba! And no war! . . . THE general protracted drouth in Ohio is delaying the farmers in putting in their fall crops. . . . TUESDAY was a day of especial interest to two divisions of Liberal Christians, it being the opening day of the National Convention of Unitarians and Universalists, at Saratoga.

THE BOSTON POST has got a magnificent building, well appointed in every respect, and its office, editorial, composition, and press departments are models which cannot be improved. The marble walls give us an idea of how a building might have appeared in ancient times: the gold and jewels, outwardly displayed, are all that would be needed to make the illusion complete; but these "The Post" has in abundance in the style of the nineteenth century; its columns every day sparkle with jewels, and there is gold in abundance, which is liberally dispensed in securing them. May its proprietors have length of days to enjoy that which their exertions have given them, and may their success in the past be but a faint tinge of the prosperity which shall await them in the future.

THOUGHT SUBJECTS.

JUST as one seeks, so one finds.

PRAISE never gives us much pleasure unless it concurs with our own opinion, and extols us for those qualities in which we chiefly excel.

A GOOD man, who has seen much of the world, and who is not tired of it says: "The grand essentials to happiness are something to do, something to love, and something to hope for."

ONE perfect truth is of more value than all the gems of earth, for it glitters in the coronet of spiritual life; it is made one with your being; it is of yourself; it is absolutely undying.

It is just as easy to get cheated, get abused, insulted, and rendered unhappy in social life, as it is to get pains and aches in physical life. Either can be had on the simple condition of seeking for them.

It was a saying of Aristotle, that virtue is necessary to the young, comfortable to the aged, serviceable to the poor, ornamental to the rich, honorable to the fortunate, succorous to the unfortunate, ennobling to the slave, and elevating to the noble.

PATIENCE is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storms, and he who will venture out without this to make him sail even and steady will certainly make shipwreck and drown himself, first, in the cares and sorrows of the world, and then in perdition.

HUMILITY.—"To possess capacity and talents, and to take advice from those who are deprived of them; to have much and to take advice from those who have nothing; to be rich and to comfort one's self as if one were poor; to be full and to appear empty or stripped of all; to let one's self be offended without testifying resentment,—once I had a friend who conducted himself thus in life."—*Confucius*

It is an exquisite and beautiful thing in our nature, that when the heart is touched and softened by some tranquil happiness or affectionate feeling, the memory of the dead comes over it most powerfully and irresistibly. It would seem almost as though our better thoughts and sympathies were charms, in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the spirits of those whom we dearly loved in life! Alas, how often and how long may those patient angels hover above us, watching for the spell which is so seldom uttered, and so soon forgotten!

THE OFFICE OF DEATH TO THE ANCIENT ITALIAN.—Death was not then surrounded with the torments of ascetic superstition, with ideas of hell; in the mind of the ancients it was one of the offices of man, simply a termination of life, a serious and not a terrible thing, which one regarded calmly and not with the shuddering doubts of Hamlet. The ashes and images of their ancestors were preserved in their dwellings; they saluted them on entering, and the living maintained intercourse with them; at the entrance of a city tombs were ranged on both sides of the street, and seemed to be the primitive, the original city of its founders. Hippasus, in one of Plato's dialogues, says that "that which is most beautiful for a man is to be rich, healthy, and honored by Greeks, to attain old age, to pay funeral honors to his parents when they die, and himself to receive from his children a fitting and magnificent burial."—*Henri Taine*.

FASCINATION.

THE ancients were undoubtedly well acquainted with the phenomena which are the results of what is now called mesmerism, biology, clairvoyance, &c.; and which were then the effect of the same causes known by the names of fascination, enchantment, divination, magic, &c. The power thus acquired by one person over another was probably made use of for unlawful purposes, since the practice of these impious arts, as they were then accounted, was forbidden on pain of death. That the ancients knew how to produce mesmeric effects, by the eye alone, is often implied, and not unfrequently expressed, by contemporary authors. This was called fascination; though this word was not appropriated exclusively to effects produced by the eye. Certain kinds of praise which were intended to injure, and were supposed to prove pernicious to their object, were also called fascination. Not in the sense in which we sometimes speak of being fascinated and spoiled by flattery or excessive praise; but the notion was precisely the same as still exists in Eastern countries, where mothers, in evident alarm, snatch their children from the presence of strangers who express admiration for them. It seems difficult to conjecture the origin of such an opinion, the ground of such fears, unless we suppose that the praise was considered a kind of lure, while the child was being brought under the power of the "evil eye."—*The Apocalastasis*.

PHENOMENAL

[For the Scientist.]

TRUTH IN THINGS FALSE.

BY MILTON.—SPIRIT CONTROL.

ERROR is a hardy plant;
It flourisheth in every soil;
In the heart of the wise and good,
Alike with the wicked and foolish;
For there is no error so crooked
But it hath in it some lines of truth:
Nor is any poison so deadly
That it serveth not some wholesome use.
There is truth in the wildest scheme
That imaginative heat hath engendered;
And a man may gather somewhat
From the crudest theories of fancy:
The Alchemist laboreth in folly,
But catcheth chance gleams of wisdom,
And findeth out many inventions
Though his crucible breed not gold.
Spurn not at seeming error,
But dig below its surface for the truth;
And beware of seeming truths
That grow on the roots of error:
For nice are the apples that spring
From the Dead Sea's cursed shore;
But within are they dust and ashes,
And the hand that plucketh them
Shall rue it.

[For the Scientist.]

MYSTERY.

BY MILTON.—SPIRIT CONTROL.

ALL things being are in mystery;
We expand mysteries by mysteries,
And yet the secret of them all
Is one in simple grandeur;
For, counting down from God's good will,
Thou meltest every riddle into him.
The axiom of every is an undiscovered God,
And all things live in his favor.
There is only one great secret;
But that one hideth everywhere.
Ascend a thousand steps,
Thy ladder beareth thee in air;
Thou canst not climb to God,
And short of him is nothing:
There is no cause for aught we see
But in his present will.

DIRECT SPIRIT WRITING.

J. ENMORE JONES gives to the world, through "The Medium" an account of direct spirit writing, showing that under the strictest test conditions an ordinary pencil wrote a communication without the aid of mortal hand. The communication reads as follows:—

Could I give you what you so much desire, could I be the instrument of opening the unbelievers' eyes my soul would rejoice. Your world's beautiful, God has given you much to enjoy, and yet you poor mortals are ever wishing for something more—never satisfied—and will not be until you soar beyond the shadow-land. We are guided by a higher power. Why dictate to us how little this truth is understood. You cannot yourselves do more than your strength will permit. A cloud over the sky will often prevent us from coming. The day will come, my friend, while this medium is in your midst, when you will see one of your loved ones face to face, and you will bless God for the boon. Your voices sound harmoniously to our harps. You shall hear some of our strains during these meetings. I must cease writing now as one of your family wish to show you how objects can be brought through closed doors. Meet next Tuesday evening, at half-past eight. Thank Mrs. — for her kindness to me and my family.

God bless you,

The Circle,

J. W. JACKSON.

The article written by Mr. Jones describes the conditions

under which it was produced, and further narrates the following:—

"Now comes an incident that has puzzled me and my family. Taking my educational experiences as my guides, I assert it did not take place. Taking what we all heard and saw, and remembering that if the parlor door had been opened the flood of light in the hall would have revealed the fact, I simply say: Believe the following if you can. On line six, page two, in the writing, we have the ghosts stating, under their hand in writing—'One of your family wish to show you how objects can be brought through closed doors.' After some little conversation, the parlor door not opened, we put the gas out; the same ridge of light I saw at the foot of the door. All at once there was a *thud* on the table that startled us all. On lighting the gas there was on the table, close to me, the bust of one of my sons who had passed away some twenty-three years ago; it was a cast from his corpse, and had for several years been with that of his sister on the top of a wardrobe cupboard in my bedroom. Who brought it? how it was brought I cannot tell. Its size and weight precluded the possibility of Miss Fox bringing it before the sitting commenced, as I saw her come in, stand beside me, and then sit down on the seat allotted to her. The double lights in the room, up to the time the gas was put out, gave powerful light throughout the room. The ghosts wrote plainly what they were going to do, and it was done. How they did it I do not know. The fact remains."

In closing he says: "It is well known that I have an intense antipathy to 'dark seances.' They are the nestling-places of fraud, and seriously bar the steady advance of conviction of the truth of Spiritualistic phenomena into the minds of many thinkers. Yet I must allow that a ghost-hand seen in the day may exist in the night, and, therefore, in darkness. Taking the phenomena as related, there arise several problems solved. 1st, That a ghost-hand and fingers can hold a pen and write; 2d, That a ghost has eyes that see paper, pen, ink, table, &c., in a room, while we with our ordinary eyesight machinery cannot; 3d, The writing is not only distinct and straight, but continuous on the twenty-two blue lines on the quarto page; 4th, The writing shows it was an individualized mind—a mind that could spell words accurately and punctuate—a mind that could tell what other ghosts intended to do—in other words, prove that the ghost was intensely human, and that "ministering spirits" are not atomic protoplasm."

SPIRITUALISM ABROAD.

ADVICES from England as usual are interesting. Direct Spirit Writing, and the little notice of Prof. Tyndall's recent address by Dr. Hitchman, we have cast into separate articles and they will be found under their appropriate heads in this issue. Spiritualism is slowly but surely piercing and permeating the most dense places, and it is surprising to see how when once kindled the flame lightens the country for miles around. We have often thought in reading accounts of the introduction and dissemination of spiritual truths, that one might from these get a slight idea how Christianity in its purity originally diffused itself through the world. Liverpool, which once smashed the apparatus of a scientific professor who intended to lecture on the utility of lighting the town with gas, and which more lately treated Davenport Brothers in an even more unhandsome way, is now ornamented with Psychological societies, and not only tolerates but gives crowded houses to spiritual lectures, and phenomena.

Already it has shown itself in Ireland, that stronghold of people strongly bound: Belfast is holding circles, "strictly private" of course, and mediumship is developing.

In Austria we learn from "The Messenger Belge" that in Istria, Croatia, Hungary, and Dalmatia, Spiritualism steadily gains its adherents, and the circles are productive of the most convincing results.

In Cuba Spiritualism is suffering religious persecution. "The Criterio Espiritista" gives intelligence which shows that the Confederation is developing its resources. Germany tells us the same; the Spiritualists in Cologne, Bonn, and Mayence have organized societies which by their circle and influence will send Spiritualism up the Rhine.

MEXICO.—"The Democrat," a Mexican political paper, has the following: "It is a matter of regret that Spiritualism in Mexico has been treated with so much ignorance and intolerance, because it shows that, with all our boasted civilization, the spirit that is cultivated amongst us is more worthy of the middle ages than this enlightened nineteenth century. Although we ourselves know little of the reputed facts, and

for this cause decline to judge it, yet we maintain Spiritualism claims a more candid attention than has yet been accorded to it by the press and the majority of the people. If the spirits can demonstrate, not only in theory, but by the weight of incontestible facts, the immortality of the soul and a continued existence after death, then they will yet work a more transcendental revolution than any the world has yet seen. Those who, while recognizing the reality of the phenomena, ascribe them to the agency of the Devil, know not what they say, as is proved by the fact that every new theory or fact or invention has always been delegated to His Satanic Majesty. The great question that Spiritualism pretends to solve affects not only the individual, but has an important bearing upon the modes of thought and belief of all the human race. We hope, therefore, that this momentous question will ere long be impartially and scientifically investigated by our illustrious colleagues."

TYNDALL AND HUXLEY ADJUSTED BY SPIRITUALISM.

AT a meeting of the Liverpool Psychological Society in Liverpool, August 28th, Dr. William Hitchman presided, and in the course of his introductory remarks spoke as follows:—

"I doubt not you will render to the chair, on this occasion, that kindly aid and necessary co-operation, which shall enable me to conduct a wise and orderly gathering—an assembly, let us hope, whose chief end, aim, or object it is to acquire some portion of that blessed knowledge which alone can make us free, in heart and intellect, for time or eternity. At the recent meeting of the British Association for the Advancement of Science, Prof. Tyndall has again assured the British people, with all the force and majesty of his splendid genius, that you and I shall shortly form additional elements of 'deep azure of an infinite past.' Now, with all deference to the learned president, I venture to characterize that statement as betokening something rather unpleasantly akin to light blue annihilation! Fortunate is it, perhaps, for us to remember that even he does not claim to be an infallible teacher in his own scientific department of physics and mathematics,—of which, nevertheless, he is a brilliant and distinguished ornament,—in fact, not long since, in Norwich and Liverpool, he sought to tell us, philosophically, that the mind of man was solely dependent upon molecular physics, or in other words, that no mental phenomena exist apart from the elements of cerebral organization. I took the liberty of demonstrating to the sections of Biology, that there are numerous examples throughout plenaria, polypi, and annelida (marine worms, clams, &c.) of psychical phenomena being manifested by spontaneous division of animal bodies. Each body may be artificially divided and subdivided, again and again, and yet each portion shall contain an independent separate mental principal, or soul, capable of demonstrating special will and special desires, in the entire absence of hemispherical ganglia, brain, spinal cord, or the nervous granules of mind. The facts and phenomena of magnetism in the organic constitution of human nature, not to mention the marvellous results of recent psychometry, have long since demonstrated to the advanced thinker in the science of psychology the important truth that the mesmeric individual, for example, is an illustration of the impression of mind by mind. Such persons, I know, can see without eyes, hear without ears, taste without the aid of the palate, and not only so, but accurately predict the true accession of a paroxysm of disease; not mark, as to the day or hour merely, but the very minute, and the exact time of such special cure and recovery. They read words traced by my own hand, as well as books, opened by sheerest chance, in different tongues. These phenomena, moreover, were not unknown in the world long anterior to the Christian era, in the island of Salamis emphatically—hundreds of years before the birth of Jesus of Nazareth—to Solon, the Grecian lawgiver, Asclepiades, the Roman physician, Tacitus, the historian, Suetonius, and the Emperor Vespasian at Alexandria—aye, scarcely less to the Chaldean priests, the Indian Brahmans, the Persi, and throughout the whole of the Chinese empire, from Peking to Tun-nan-foo, from the centre to the extremities of Asia,—an area nearly equal to a tenth of our present habitable globe. Not long since, in one and the same University of Saxe-Weimar, it was my privilege to listen to the teachings of three of the greatest philosophers of our age and generation, as it were, simultaneously. The first (Professor Haeckel) taught me how to trace back the chemico-physical forces of cosmic life, step by step, through animated forms of nature, even to the *protogenes*, living beings which differ in no wise, it would seem, from mere fragments of albumen, except in a more finely granular character; that, in point of fact, man springs from monad, by way of molecular genesis and natural selection, and ends the brief cycle of his career in the formation of first-class manure. The second (Prof. Rueckert) assured me that Christ has certainly spoken in the direct voice of a living spirit of heaven

to a spirit on earth, clad in the physical organization of Paul of Tarsus, as he journeyed to the capital of Syria; whilst the third (Prof. Hase) declared that Jesus has remained with us to this day, and is ever ready to commune with the souls of the faithful in spirit and in truth. Now, Spiritualism I hold to be the alone science or philosophy that is adequate to the reconciliation of all such speculative opinions in naturalism, theology, or religion: nay, more, adequate to the adjustment of the *Dæmon* of Socrates, the *Idea* of Plato, the *Nous* of Aristotle, the *Arche* of Paracelsus, the *Anima* of Stahl, the *Cogito ergo sum* of Descartes, and, to come nearer home, the vital principle of Pritchard, the primordial germ of Darwin, the polar molecules of Tyndall, the protoplasm of Huxley, and the Dionian carnivorous plant of Hooker! Just that trustworthy sense-knowledge does modern Spiritualism now demonstrate to each faithful disciple, that the philosophers of Germany have hitherto lacked, to reassure their hearts and minds of the everlasting spirituality of the soul of man. Without demonstrable objective spirit-forms, philosophy has no science of soul. From Kant, Hegel, Fichte, and Schelling down to Schliermacher, Strauss, Buchner, and Vogt. Spiritualism, therefore, however unjustly regarded by some, as furnishing to the world only a wilderness of weeds—my own experience and observation justify the assertion—needs but the diligent application of scientific culture, in principle and practice, shortly to realize not only a garden of flowers for the present generation, but to blossom in the coming ages of peace, purity, and perfection as the Paradise of Humanity."

IS THE BIBLE OF HUMAN ORIGIN?—"The Oldham (Eng.) Evening Express," Monday, August 24, gives a long report of the success of Mrs. Tappan, and speaks of the surprise and admiration of all classes of people, learned and unlearned, who have heard her speak.

The subject selected by the audience was, "Is the Bible the Word of God, or is it of Human Origin?" In tracing the history of the Bible down to the present translation, the report says,—“The present Bible was therefore compiled from the ancient Hebrew writings, whilst the New Testament was compiled from the writings of the earlier followers of Christ. It was well known, however, that the present edition of the Scriptures was agreed to by the Council of Nice, at which some three hundred and eighty bishops were present, only by the casting vote of Constantine; and the audience might judge how far the question of inspiration was involved when the numbers of these learned men were so exactly divided.”

The report concludes,—

“The medium then proceeded to show that among all the nations of the world there existed writings which were held to have been inspired by God. There was the Zendavesta of Zoroaster, the bible of the Medes and Persians, containing the very spirit and soul of Persian inspiration; the bible of the Hindus, compiled from the ancient Vedas, wherein the spirit of inspiration had spoken in times long past; the Brahmin faith, incorporated in works numbering many hundred volumes; the reformed Buddhist faith, following the teachings of Buddha; the Mohammedan Koran; and the works of Confucius in China. The meaning of this was, that if God had spoken only through the Christian Bible, then nine-tenths of humanity knew nothing whatever of these utterances. But the proper construction to be placed on the question was, that God spoke in a special manner to all peoples, and conveyed to them the fundamental teachings of his spirit in the manner best presenting itself; that alone it was the letter that killeth—the spirit only giving life; and that whilst it could not be considered that the words of the Bible and Testament in their present form were the words of the Divine Mind literally, they held in them the expression of the Divine wishes and teachings towards mankind.”

THE DEAD.

THE SORROW for the dead is the only sorrow from which one refuses to be divorced. Every other wound they seek to heal, every other affliction to forget; but the pang of parting, and the wound received, always remains fresh. This, to you an affliction, still seems a loss; even when the light is brought you wherein you must feel that it is their gain. These loved ones gone before,—they are not dead, but are alive, progressing onward in the realms of love, and waiting there, with less impatience than mortals wait on earth, for their meeting in the future. But who, even when the tomb is closing upon the remains of one they love, when they feel their heart, as it were, crushed in the closing of its portals, would accept of consolation brought by forgetfulness? No! the love which survives the tomb is one of the noblest attributes of the soul; if it has woes, it has also its delights,

when you know and feel that they are not dead, but gone before to the bright realms above, there to await their loved one's coming. When the overwhelming grief is calmed into the gentle tear of recollection, when the past is still fresh in the mind,—think of the benefits the loved one has in being permitted to depart thus early in life; no more sorrows for them, no more earthly trials or temptations. There is a remembrance of them, in knowing they can return, which has a charm as of the living; the grave buries every error, extinguishes every resentment, and brings fondly to mind every good quality the loved one possessed. Then weave thine own chaplet of flowers; mark thine own way in life as nearly right as you can, since thou art permitted to remain, and be ready, at all times, to meet those bright ones, gone before, not dead, but joined with the angel band. MIDGET.

NOTES AND NOTICES.

AT JOHN A. ANDREW HALL, Mrs. S. A. Floyd lectured in the afternoon at three o'clock, and again in the evening. In the afternoon, after an invocation, she spoke under control for nearly an hour. The lecturer sketched the progress of the world, of the difficulties which beset the sentinels who returned to give teachings which should benefit it, of the dense material clouds formed of ignorance and superstition which they were obliged to penetrate, and of their success in permeating the atmosphere with that spiritual light which has since been felt through all ages. Then of their return, weary with the trials and contests, but still working for the great object; of the lessons they taught, and of the blessings which man might confer upon himself did he listen to that one element within him, that spark direct from God, which said, "Do right:" under all circumstances, temptations, conditions, no matter how attractive or how promising the immediate results, act with a sense of honor, and for the great end. One of the auditors asked why souls returned to the earth, and in reply the lecturer showed how, at the best, people were selfish, desiring to gather to themselves all they could get of that which God had given for wise uses: and then contrasted this picture with that presented by the higher state of existence, where all were governed by the higher law of love, and gathered to themselves what they desired for the time being, and then scattered them that they might again be used by those who were likewise attracted. It was because of this selfishness while here that many were obliged to return that they might know, and by knowing help alleviate, the suffering, misery, discontent, ignorance, and other evils which were caused by selfishness, and that by so doing they contributed to their own progression. Several other questions were asked and answered with a like readiness.

THE FREE CIRCLE ROOM of "The Banner" is again open, the autumn season having commenced with a circle held September 7th.

THE manifestations at the Eddy Family mansion, Chittenden, Vt., are as attractive as ever, and travelers from all parts of the world attend their seances.

B. C. HAZELTON, 140 Washington Street, foot of School Street, makes a specialty of spirit photographing. He has also some very fine views of Lake Pleasant and the recent camp-meeting.

THERE seems to have been a very satisfactory circle at Lake Pleasant Camp Meeting, at which flowers in abundance were brought under good test conditions. Judging from the persons composing the circle, we may safely assume the phenomenon to have been genuine. It is a very pleasant, yet wonderful phase of mediumship.

THE DENISON (Texas) WEEKLY NEWS says: The "spirit" Katie, who has attracted so much attention in scientific circles in England, has been photographed. If the most reliable human testimony proves anything, it certainly proves that this age is witnessing occurrences utterly incomprehensible and inexplicable by any known laws of science,—such indeed as we have been educated to believe could only occur as a miracle. *Whether we accept or reject the spiritual theory, the facts remain to confound our judgment.*

BOOKS RECEIVED.—An Exposition of Social Freedom, in which the author shows that what is passing current with some under the name of *Freedom* and *Free Love*, as expressions synonymous of *true life*, are the reverse and opposite in every sense of the term; also that it is impracticable to advocate the doctrine without a different interpretation, and the advocates are unfortunates instead of benefactors of the race. The book is written in an attractive style, published in pamphlet form, and for sale by Colby & Rich, 9 Montgomery Place.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

The London Dialectical Society, Adam-street Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 6th January, 1869, as follows:—

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

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

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

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

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

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

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

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

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

ANNOUNCEMENTS.

MEETINGS AND SEANCES IN BOSTON DURING THE WEEK.

JOHN A. ANDREW HALL.—Free Meetings, Sunday.—Lecture by Mrs. S. A. Floyd, at 3 and 5 P. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

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

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

LURLINE HALL.—Free Public Test Circles at 10 1/2 A. M. and 7 1/2 P. M. Frank T. Ripley, medium. Free Spiritual Lyceum Conference at 1 P. M. for young and old speakers, declamations, &c., &c.—THOMAS COOK, Chairman.

MEDIUMS' MEETING at Templars' Hall, 250 Washington Street, at 10 1/2 A. M., each Sunday. All mediums cordially invited.

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

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

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

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HOW TO FORM A SPIRIT CIRCLE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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