

SPIRITUAL SCIENTIST

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SPIRITUALISM.

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

13

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PREDICTIONS FULFILLED.

HENRY IV. OF FRANCE.—HIS LIFE, CORONATION, AND ASSASSINATION.

AN event of such magnitude as the assassination of Henry IV. may reasonably be expected to have exercised the industry of writers living at the period of its occurrence. It is one of the most brilliant epochs in the history of France, and Henry was the best sovereign the country ever had. In his sad fate there is matter of reflection for those who are interested in tracing the concatenated fatalities in history. He was the first Bourbon of the Capetian race; and with him began that train of misfortunes to the family which has, with few exceptions, attended this dynasty; or, from Henry the Great to Louis Philippe.

Henry's sad forebodings commenced with his regret at the coronation of Mary of Medici, his second queen, which he, with great reluctance, fixed for the 13th of May, 1610. "The more Henry contemplated the approach of that moment," says Sully, "so in proportion did he feel trouble and dread redouble in his soul." In bitterness and dejection the poor king spent whole hours in the study of Sully, seated on a little low chair, made expressly for him. "Ah! my friend," exclaimed the monarch, "how this coronation displeases me! I know not what it is, but my fears tell me that some signal misfortune will happen." While thus expressing himself, Henry kept tapping his spectacle-case with his fingers, buried in profound thought; and from this melancholy reverie he would suddenly start up, striking his thighs vehemently, and crying aloud, "I shall die in this city—I shall never quit it—they will kill me!" Sully then proposed to defer the coronation. "I wish to conceal nothing from you," said the king: "I must now candidly avow that it was formerly predicted I should be assassinated at the period of a grand solemnity, which I had commanded, and that I should expire in a coach: it is on this account I am so fearful." But the queen insisted upon the ceremony. When in private with Sully, the same presentiments kept possession of the king's mind, and he only interrupted the sad and melancholy silence by repeating emphatically, "They will kill me—my friend, they will kill me!"

A contemporary writer says: "I shall not dwell upon the dreams which, it is stated, his majesty, as well as the queen, had, on the night preceding the monarch's death—of a house falling upon his majesty in the street Ferronnerie," &c. One thing, however, is certain—that about six months before the assassination, a famous astrologer foretold to the king that it was essential he should beware of the month of May, 1610; and he even specified the day and hour when the king was to be murdered. Henry, however, ridiculed the astrologer's minuteness, and taking him by the hair of his head, he led him two or three times round the apartment, and then dismissed him.

On the day preceding the monarch's death, Marshal Bassompierre and the Duke of Guise beheld from a window of the Louvre, at Paris, not a breath of wind stirring at the time, the Maypole fall, which had been placed near the staircase leading to the royal apartment. On witnessing this circumstance, the marshal and the duke looked mournfully at each other, and Bassompierre remarked, "I would not for all the world that had happened."

Henry also received numerous intimations that conspiracies were plotting against his life—one writer specifying fifty plots to have been planned for the king's destruction. An attempt had likewise, some years previously, been made upon the king's life. This writer, as well as Sully, stated that a month prior to the King's assassination, a report was spread throughout Spain, and at Milan, of Henry's death, in a printed document; and that a courier, in his way through Liege, had announced the monarch's being killed. At Montargis, a note was found upon the altar of the principal church, predicting Henry's death; and the report that the king would terminate his existence in the course of this year being generally disseminated throughout France, it is by no means astonishing that the people, who adored him, should have imagined they saw fatal prognostics in every direction. At Douai, a priest, on his death-bed, said, "I have just beheld the greatest prince in Europe perish." At the queen's coronation, it was remarked that her arms had been improperly blazoned, the herald having, by mistake, annexed to the same the attributes of widowhood.

Every one now recalled to mind, with dread, the great eclipse of the sun, which had occurred in 1608; and the terrible comet of 1609; the pestilence that raged throughout Paris in 1606; monsters seen in various parts of France; extraordinary fish, according to Sully, caught upon the French coast; showers of blood, that is rain, of a reddish color; singular inundations; an apparition; and many other prodigies,—all kept men in fear of some horrible catastrophe.

The coronation at St. Denis, on Thursday, the 13th of May,

was performed in sadness and in silence. The queen was to make her public entry into Paris, on the ensuing Sunday, and all expedition was used in preparing for that concluding ceremony. "The day after the coronation," says Sully, "the king's sadness so obviously increased, that all the courtiers were struck with his changed appearance. When he arose, he stated that he had enjoyed no rest. M. de Vendôme entreated the king to take care of himself on that day in particular, which had been predicted as fatal—and he requested his majesty not to go out. 'I perceive,' replied the king, 'that you have consulted the almanac, and heard of that fool, La Brosse (the astrologer), and my cousin, the Count of Soissons: the former is an old idiot; and you are yet very young and inexperienced.'"

It was remarked that on the preceding evening, Henry prayed much longer than usual; his agitation was very great and he was overheard in fervent prayer. As soon as he rose, he withdrew to his study, and again prayed; soon after he proceeded to mass, and when the service was ended, he continued a considerable time in devotion.

After dinner, Henry lay down upon his couch, but could not rest. He then inquired the hour, saying he wished to go to the Arsenal, and visit Sully, who was indisposed. But his indecision was painfully evident; he seemed to be struggling against the prognostic which he refused to believe. He next consulted the queen, but did not wait for her reply: then, advancing to the window, and raising his hand to his forehead, he exclaimed "My God! my God! there is something here that dreadfully troubles me! I know not what is the matter with me: I cannot go from hence!" Henry, at length, ordered the carriage, and quitted the Louvre with his suite. Upon the officer of the guard appearing, the king said, "I require neither you nor your guards; for these forty years past, I have almost uniformly been the captain of my own guards; I will not have any to surround my carriage." To the coachman's inquiry, Henry peevishly replied, "Drive me from hence." Upon the driver repeating his question, the king replied "To the cross of Trahoir;" and on arriving at that spot, he said, in a bewildered manner, "To the cemetery of the Innocents." Henry here desired that the curtains of the carriage, which were of leather, (there were then no glasses), should be raised; had they been let down, the assassin could not have directed his aim, or struck the fatal blow.

The people made the air ring with their acclamations, as the king proceeded in his route. But Henry appeared insensible to this loyalty, and in profound reverie—when the carriage was suddenly stopped, at the end of the street Ferronnerie, by two wagons (one laden with wine, the other with corn) which blocked up the road; while the stalls at the end of the street rendered the passage very narrow. The king's foot-pages now quitted the carriage, in order to see the way cleared, when one Francis Ravaillac, who had followed the carriage from the Louvre, placed his foot upon a spoke of one of the hind-wheels, on the side where the monarch was seated, and supporting himself with one hand upon the door of the carriage, he, with the other, struck the king with a two edged knife. The blow struck the second and third ribs, and would not have proved mortal: the king exclaimed, "I am wounded;" at the same instant, he received a second stab—the weapon pierced his heart—and he instantly expired. So determined was the assassin, that he aimed a third blow, when, however, he struck the sleeve of the Duke of Montbaron.

Of the seven persons in the carriage with the monarch, the only individual with whom he was on good terms was the Duke of Epemon. They were, doubtless, all occupied in observing the vehicles which impeded the royal carriage; in addition to which the blows were struck with the greatest rapidity. It was stated that during the morning, Ravaillac had been seen at the Louvre, seated upon the steps, intending to strike the king between the two doors had he not met the Duke of Epemon. Ravaillac subsequently acknowledged that he had followed Henry in the morning to the church of the Feuillans, but that the Duke of Vendôme compelled him to keep at a distance.

Ravaillac, the assassin, was submitted to barbarous torture; but he persisted that he had no accomplices, and that he had been moved by nothing but religious zeal. Ubaldini writes: "At last he has confessed his folly and guilt, with penitence, God be thanked, who, according to his wisdom and providence, has not permitted that more than one person should participate in this frightful crime, and that he should be preserved alive, in order to proclaim to the world the truth of the transaction, and to contradict the calumnies out of which endless mischiefs might have proceeded."—Réaumur's *Hist. Sixteenth and Seventeenth Centuries*.

The street in which the assassination was perpetrated was considerably widened in 1671, when the proprietor of the house, marking the spot, placed in front of it a bust of Henry IV., with this inscription:—

Henrici Magni recreat presentia cives,
Quos illi aeterno foedere junxit amor.

Howel, in his *Familiar Letters*, remarks: "A fatal thing it is that France should have three of her kings come to such violent deaths in so short a time; Henry II., running at tilt, was killed by a splinter of a lance that pierced his eye; Henry III., not long after, was killed by a young friar, who, instead of a letter which he pretended to have for him, pulled out of his long sleeve a knife, and thrusting it into the king's abdomen, so dispatched him; but that regicide was hacked to pieces in the place by the nobles. The same destiny attended this king (Henry IV.) by Ravaillac, which is now become a common name of reproach and infamy in France."

[For the Scientist.]

WHO ARE THE DIRECT PRODUCERS OF SPIRITUAL MANIFESTATIONS?

"DEVIL" AND "DIAKKA" A MISNOMER.

VI.

BY J. G. MOSHER, AUTHOR OF "CELESTIAL PHILOSOPHY."

THE phenomena of materializations, like most other spirit manifestations, are doubtless designedly calculated to keep the mind of the investigator, as well as the public mind, in a state of agitation, until the mysteries connected therewith are truthfully and philosophically solved by mortals. Angels, "devil" or "diakka" will never solve them for us. It is only by close application, then, that we obtain a knowledge of the truth.

If "devils" or "diakka" are possessed of knowledge even equal to mortals, and are governed by laws similar or no higher than mundane laws, or are restricted by no law, human or divine, why do they not condescend to teach their friends, in mortal form, the full solution of these mysteries at once? Or have they no sympathies for those, for whom they have, according to the "diakka" doctrine, an affinity, and to whom they must have a selfish desire to impart knowledge according to the prayers or desires of such "affinity" in form?

Why do not "good spirits" especially impart freely information concerning long, unheard from, absent friends,—lost or stolen property, the perpetration of criminal acts, and thereby aid in bringing such to justice?

"Devil" or "diakkaism" never can logically, in the nature of things, account for this non-information. I intended to have offered some further ideas in regard to materializations, but the subject of clairvoyance seems more important, which I shall consider as a phase of spirit communion instead of a natural gift, as some have claimed it to be: like other phases it is quite as unreliable.

Clairvoyance is an impressional mode of communication, and is but the transmission of visual as well as visionary scenes to the visual organs or visual perceptions of a clairvoyant by his spirit "control." This phase is but one of many employed mainly for the purposes of development on the reverse plan and is, therefore, with few exceptions, unreliable. Clairvoyant impressions may be true, or they may be false, according to a design on the part of the "control." The clairvoyant "sees spirits," as he terms it, and describes his relatives or friends in spirit life, which in most cases are easily proved to be mind fabrications, or rather the transmission of such by impression.

For example, a clairvoyant medium was horrified on "seeing" the spirit of a man, several years in spirit life, who was crushed beneath a fallen building, the spirit appearing horribly mangled and bleeding. Could this spirit have been in this condition, or was it a mere representation of the bodily injuries?

Again, spirit children are "seen" who have been in spirit life years enough to have become full-grown if they had remained in earth-life. Is this scene a reality, and children remain children eternally, or was it a mere representation, designed in wisdom, for a wise purpose, and the impression made accordingly? It may be well to refer back to materializations as being in like manner mere representations.

Those who witness materializations of friends or relatives may easily discover that the materialized forms represent in most cases the mortal forms in earth-life with all their deformities and peculiarities most perfect.

It may be well to call to mind the coincidence of the "resurrection" of the mortal body of Jesus, with the gash in the side and the prints of the nails in the hands as made when nailed to the cross. Did this body go to "heaven" with these mutilations, or was it a fabricated representation, designed by supernal wisdom, not to be explained till some two thousand years hence?

Coincidences of modern representations by clairvoyance, as well as by materializations, may be referred to as transpiring three thousand or more years ago, with the difference that in those days the "Lord," or the angel of the "Lord," was more frequently represented in mortal human form, instead of near

relatives, ordinary and distinguished mortals as in modern times.

The difference may be easily accounted for by the fact that mortals are more enlightened now than then,—the manifestation being adapted in wisdom to intellectual conditions. In olden time the "Lord" was represented as of human form, which was in accordance with the highest ideas of mortal intellect at that time. All phases of spiritual phenomena were directed in the same channel. The "Lord" or "God" was represented by materialization, clairvoyance, clairaudience, and in all the different modes of spirit communion, as a being like unto mortals in form and in intellectual characteristics,—wrathful, jealous, changeable in all ways like man, possessing all the qualifications of "God" and "devil."

He was, however, represented as possessing omnipotent power. He could with his hands take a lump of clay, mould it into human shape, and "breathe into it the breath of life," making it a human soul. The fact that man existed was apparent even in the then low stage of man's development, the reasoning powers being sufficiently developed to be susceptible to crude ideas of the "creation" of the world and of man,—an account of such creation being revealed from on high in accordance with the capabilities of such crude intellects to comprehend deity, or the origin of man. It could not be comprehended that man was the culmination of intellectualized germinal entities that have passed all the way up from the primeval granite through the successive organic and life forms that have existed,—a principle that even by the wise ones of to-day is imperfectly understood, but which the "Celestial Philosophy" will clearly unfold,—the elucidation of which is an important branch of my work.

The long list of communications, mostly over assumed names, that have been published in the *Banner of Light* and other spiritual publications, representing a numerous variety of grades of character and intellectuality, besides different nationalities, are corroborative evidences to any independent thinker and reasoner, of the truth of the non-"diakka" theory. Just so long as there are numerous believers of identification of spirits by such communications, just so long will they be published as genuine. Supply is in accordance with demand. If false communications are in demand, angels will most assuredly supply that demand as a means of correcting a great mistake by showing thereby the fallacy thereof.

WHAT IS SPIRITUALISM?

It answers the question: "If a man die, shall he live again; is it all over with me when I have laid aside this mortal body; are those dear and loved ones who have been severed from me by death blotted out of existence forever, or do they live, and love, and grow in knowledge in a better and happier clime, where I shall meet them in a few short, fleeting years?" Most important question! While it remains unanswered, mankind, like doomed convicts, await, in a state of preliminary trial and suffering, the final operation of inevitable fate. At this dark and hideous picture the human mind naturally recoils; and if it can be shown that man is immortal; that a better life awaits the conclusion of this one; that this earth is a preparatory schoolhouse, and that the future is eternal progression towards more perfect and happy conditions,—then are man's aspirations met, the justice and mercy of the Creator is vindicated, and man is put in possession of more worlds than one, and can enjoy them all in anticipation.

How does Spiritualism answer this great question, so all-important that it has been propounded millions of times during the last four thousand years? The answer is very simple, and at the same time unquestionably certain. The cravings of the human soul are satisfied on this important matter by placing man in direct communication with such as have departed this life, and thus, by face-to-face intercourse, as it were, practically convincing the investigator that those who were deemed lost have only gone before, and live to inform us of their continued existence. Those who are unacquainted with the subject may smile incredulously at such expectations, while the more thoughtful will be glad to know how such a desirable consummation can be effected. To such it may be simply stated that communion with the spirit-world is not an impossibility, a miracle, a superstition, a trick nor a delusion; it is a natural law of human existence, and has manifested itself in all ages of the world. History is replete with records of spirit communion, most notably the Bible, and the sacred books of all peoples. Indeed, all religions have emanated from this source. For how could man have known anything of spiritual existence, unless those in that higher realm had been able to communicate the fact to him? It does not require that you should be of any particular creed or belief in order to establish communion with the spirit-world, which depends upon temperament, or bodily peculiarities of those who conduct the inquiry, and not on their knowledge or theories of

any kind. To insure success, a medium is necessary. And pray what is a medium? the curious and interested reader will be ready to exclaim. We reply: A medium is a person so constituted as to give off from the body a fine magnetism, or invisible power, similar to that peculiar to the magnet which attracts iron. This substance, though invisible, is the connecting link between mind and matter—the force through the agency of which we move our bodies and do the work of life, and, in short, enables the human spirit while in the flesh to control the physical body. The bodies of spiritual beings are supposed to be constituted of a similar material to this invisible fluid, whereby spirits coming near a medium are able to connect themselves with his magnetism, and thus exercise their will over material objects or human beings. This process was carried on long before modern Spiritualism was known. By this means guardian angels and ministering spirits have in all ages been enabled to approach humanity, and impress their minds with that which was necessary for their welfare and enlightenment. Through this faculty inventors and men of genius have been able to give new light to the world; and hence we see that Spiritualism, besides showing man how to communicate with the spirit-world, is a most important element in the science of mind.

We can now understand how the spirit which is invisible may be able to influence man and visible objects. The spirit-circle is formed by six or eight persons sitting round a table, and placing the palms of the hands lightly on the top of it. If a person having the natural qualifications of a medium is present, and if the temperaments of the other sitters are congenial, the magnetic power of the whole company will gather in a cloud over the table and the sitters, enabling the attendant spirits to move the table up and down, or from side to side, and even to float it in the air, while no human hand is touching it. This is almost incredible, but quite easy of explanation by the laws of magnetism above alluded to. When tables thus move, communication can at once be established by asking the intelligence that moves the table to make it tip a certain number of times, or cause raps as signals in answer to questions, or to indicate letters of the alphabet. A more direct way of communion is by writing. When certain persons thus sit at a table they find their hands moved about by an influence over which they have no control. This is to indicate that the spirits wish to write through them. If such a person take a pencil in the hand thus moved, he will be caused to write without any control or thought on his part.

In this way information has been communicated with which no person present was acquainted, and the autographs of strangers who had died years before have been written. Other mediums are put into a sleeping state, called the trance, by the spirits, just as a mesmerizer operates on his subjects, only the spirit-mesmerizer is not visible. In this state the medium is made to say anything which the spirits desire, even to deliver lectures and sermons. Sometimes the mediums will act and personify deceased persons, though they never saw them in life. Another phase of mediums is clairvoyance, by which mediums see spirits and describe them, the same as they would persons in the flesh. The clairvoyant sight can see the magnetic elements which are invisible to ordinary sight, and thus is enabled to perceive spirits.

There is a medium in almost every family, and if spirit-circles were formed generally by one family uniting with another, the whole population might be put in communication with the spirit-world at once, and derive enlightenment and comfort from its inhabitants, who have advanced beyond the mortal stage of shortsightedness. Investigators, however, must bear in mind that spirits are but human like themselves. Some of them know no more than those in the flesh, and perhaps much less, because a departed person—ignorant, depraved, or criminal—has power to communicate as well as the intelligent and exalted. The best means of getting into communion with enlightened and good spirits, is to have elevated and disinterested motives, seeking the truth for its own sake, and not for the gratification of any personal conceit or selfish purpose. Do not be credulous and believe that you are in communion with saints, heroes and men of genius. Demand a test of identity from every spirit that communicates, and if your motives are good and your purposes pure, you will soon be attended by spirit-guides or co-workers in the upper world, who will protect you from the advances of those who would harm or deceive you.

PROTOPLASM.

PROTOPLASM, as defined by the leading scientific authorities, is a semi-fluid lining filled with a limpid liquid, a colorless corpuscle scattered throughout the whole framework of the body, and subject to contraction, dilatation and many changes of form. Some of the lowest forms of life are even said to be formed entirely of protoplasm. Prof. Huxley's definition is, that white corpuscles, as seen mixed with the blood of man and all other animals, are the physical basis of life; and that man, in common with all animals and vegetable organisms, is simply a multiple of such units,—hence he designates it as protoplasm.

SCIENTIFIC.

"LATENT THOUGHT."

A REPLY TO DR. CARPENTER'S UNCONSCIOUS CEREBRATION THEORY, AS APPLIED TO SPIRITUALISM.

A WRITER in the Contemporary Review, R. H. Hutton, on the subject of "Latent Thought," replies to the unconscious cerebration theory of Dr. Carpenter, and in the course of his remarks he refers to Spiritualism, saying,—

For instance, Dr. Carpenter gives as a tenable explanation of certain supposed facts adduced by Spiritualists, that a person present at a seance, having some time ago known certain facts reported by the movements of the table, but having quite forgotten them, had yet involuntarily and unconsciously caused the table to move so as to assert them, they being at the moment, in this person's own belief, not only false, but completely imaginary:—

"Another instance, supplied by Mr. Dibdin (*op. cit.*), affords yet more remarkable evidence to the same effect; especially as being related by a firm believer in the 'diabolical' origin of Table-talking: A gentleman, who was at the time a believer in the 'spiritual' agency of his table, assured Mr. Dibdin that he had raised a *good* spirit instead of *evil* ones—that, namely, of Edward Young, the poet. The 'spirit' having been desired to prove his identity by citing a line of his poetry, the table spelled out, 'Man was not made to question, but adore.' 'Is that in your 'Night Thoughts?'" was then asked, 'No.' 'Where is it, then?' The reply was 'Job.' Not being familiar with Young's poems, the questioner did not know what this meant; but the next day he bought a copy of them, and at the end of the 'Night Thoughts' he found a paraphrase of the Book of Job, the last line of which is 'Man was not made to question, but adore.' Of course he was very much astonished; but not long afterwards he came to Mr. Dibdin, and assured him that he had satisfied himself that the whole thing was a delusion—numerous answers he had obtained being obviously the results of an influence unconsciously exerted on the table by those who had their hands upon it; and when asked by Mr. Dibdin how he accounted for the dictation of the line by the spirit of Young, he very honestly confessed, 'Well, the fact is, I must tell you, that I had the book in my house all the time, although I bought another copy; and I found that I had read it before.' My opinion is that it was a *latent idea*, and that the table brought it out."

Now, Dr. Carpenter does not vouch for this fact, and of course it is not the fact itself which I am either accepting or questioning, but only the validity of the explanation suggested, if the fact itself be assumed. That explanation seems to me even less credible than the so-called spiritualist explanation. It is, at least, *possible* that invisible intelligences may correct our blunders of memory. But to ask us to believe that one and the same person can have, at one and the same moment, nervous arrangements for recalling accurately by the mediation of his muscles, *yet without any act of memory*, how a thing really happened, while he is making, by an act of recollection, an erroneous statement on the same subject through his consciousness and his voice, is, I think, to ask us to believe a much more improbable explanation in order to avoid a less improbable one. And this is why I think the former improbability the less. If the fact were as related, we should clearly have evidence that the table's movements were due to some agency which understood the structure of language and its meaning. Now, if that agency were that of the person who, after having once read Young's "Job," had forgotten completely both the existence of the book and the line in question, it would follow that at the same moment of time, within the limits of the same organization, there existed two distinct agencies, both able to use language as a means of conveying rational meaning, one of them, however,—the one apparently in command of the speech and the brain,—without any memory of Dr. Young's "Job," and of the particular line quoted from it, and the other of them,—which must have had a certain control over the spinal cord and the system of reflex action,—retaining that memory perfectly. Now, while we have ample experience of *successive* phenomena of this kind within the limits of the same individual's experience, surely not only have we no experience whatever of simultaneous phenomena of the kind, but if we had, our ideas of moral responsibility would be extraordinarily confused. Which of these two intellectual agencies is to be identified with the person of the individual who was the source of both? The one which remembered correctly and telegraphed the accurate memory through the table, or the one with a defective memory which asserted its accurate memory by the voice? If my spinal cord holds one view, and my cerebrum another, as to the events of my past life, the one might turn Queen's evidence against the other; but how one of them could be hanged, while the other received a

free pardon, would be an embarrassing problem. Speaking seriously, it seems to me that this doctrine of a "latent" memory capable of articulate telegraphy, in direct contradiction to the conscious memory,—which denies simultaneously all knowledge of the matter so telegraphed,—passes infinitely beyond any hypothesis warranted by the class of facts I have hitherto dwelt with, and could hardly be true without our constantly coming across ample evidence of its truth. That men forget a thing one moment and remember it the next, is certain; but while they forget, they forget, and have, as far as we know, no oracle to consult in that part of their system to which the reflex actions are due, by the help of which the forgotten facts can be recalled. If some part of my body cannot only recover its hold of a story I have forgotten, but *put it into human speech*, while I continue quite sincerely to disown it, it seems to me perfectly clear that there are two intellectual agents under cover of my organization, and not one. But that is far more surprising than the spiritualist hypotheses itself. It is conceivable at least, that an invisible intelligence might use my hands to transmit ideas of which I am not the originator, just as any one strong enough to do so may guide my hand when I am blindfolded, so as to write a letter, of the contents of which I am ignorant. But it is hardly conceivable that I myself can do so, without sharing the knowledge communicated by the means in question. If that could be, then "latent thought" must mean thought which can be communicated and made intelligible to others without any one to think it; for I don't think it, I deny thinking it; and the automatic apparatus which communicates it does not *think* it, for by the hypothesis, it is not attended by consciousness at all, and on appeal being made to consciousness, it is promptly disowned. Now, what is there in the facts which are universally admitted as to the latent physical condition of perception and memory, and as to the half automatic character of habitual actions, to justify so astounding a challenge to all experience as this? Observe that what seems so incredible in this theory is the use of language implying *conscious* thought without any consciousness behind it. I should not deny of course that a *physical* habit, say a nervous twitch in the fingers, might testify even *against* a man's own conscious memory, to the truth of a story in which was to be found the explanation of the origin of that twitch, a story, that is, which the man himself had quite forgotten. Just so a scar is often a physical record of a blow of which the conscious memory holds no trace. But if letters were selected, one by one, to spell out the word "Job," and the line quoted from it, "man was not made to question, but adore," there would be far *more* evidence of consciousness somewhere than there would be, even if the line had been merely spoken. It is possible enough that in the case, for instance, of any one who repeats a given cry thousands of times in the same day, like a newspaper boy or an old clothesman in the London streets, the muscles of speech may take so fixed a habit as to pronounce significant words without any corresponding thought to put them in motion. But suppose the mode of communication to be suddenly changed to a *new* one, like the individual selection of the letters, one by one, which go to make up the words,—and surely the hypothesis which denies consciousness to the agency selecting these letters, becomes utterly untenable. It is quite conceivable, of course, that in some abnormal sleep, under the influence of a different set of physical or mental suggestions, I might recall and correctly repeat a line I had completely forgotten, and refer it to its right author, while in my waking state I fail to recall it. But if I am at the very same moment to be *both* in an abnormal trance and awake, with a distinct mechanism for communicating my dreams and my recollections, with an inconsistent set of statements to communicate, and with only one consciousness,—which lends its imprimatur to the wrong set of the two, even while I am carefully comparing them,—then I conceive that no beam of light doubly refracted by Iceland spar could be in a worse condition for tracing its historical identity than I.

MME. BLAVATSKY.

HER EXPERIENCE—HER OPINION OF AMERICAN SPIRITUALISM AND AMERICAN SOCIETY.

FROM a letter received from Mme. Blavatsky last week we make the following extracts, want of space alone preventing us from publishing it entire. It is written in her usual lively and entertaining style, and her opinions expressed are worthy of careful study, many of them being fully consistent with the true state of affairs. She says,—

As it is, I have only done my duty; first, towards Spiritualism, that I have defended as well as I could from the attacks of imposture under its too transparent mask of science; then, towards two helpless, slandered "mediums"—the last word becoming fast in our days the synonymous of "martyr"; secondly, I have contributed my mite in opening the eyes of an indifferent public to the real, intrinsic value of such a man

as Dr. Beard. But I am obliged to confess that I really do not believe in having done any good—at least, any practical good—to Spiritualism itself; and I never hope to perform such a feat as that were I to keep on bombarding for an eternity all the newspapers of America with my challenges and refutations of the lies told by the so-called "scientific expositors."

It is with a profound sadness in my heart that I acknowledge this fact, for I begin to think there is no help for it. For over fifteen years have I fought my battle for the blessed truth; I have traveled and preached it—though I never was born for a lecturer—from the snow-covered tops of the Caucasian mountains, as well as from the sandy valleys of the Nile. I have proved the truth of it practically and by persuasion. For the sake of Spiritualism I have left my home, an easy life amongst a civilized society, and have become a wanderer upon the face of this earth. I had already seen my hopes realized, beyond the most sanguinary expectations, when, in my restless desire for more knowledge, my unlucky has star brought me to America.

Knowing this country to be the cradle of modern Spiritualism, I came over here from France with feelings not unlike those of a Mohammedan approaching the birth-place of his prophet. I had forgotten that "no prophet is without honor, save in his own country." In less than fourteen months that I am here, sad experience has but too well sustained the never-dying evidence of this immortal truth!

What little I have done towards defending my belief, I am ever ready to do it over and over again, as long as I have a breath of life left in me. But what good will it ever do? We have a popular and wise Russian saying that "one cosack on the battle-field is no warrior." Such is my case, together with many other poor, struggling wretches, every one of whom, like a solitary watch, sent far ahead in advance of the army, has to fight his own battle, and defend the entrusted post, unaided by no one but himself. There is no union between Spiritualists, no "*entente cordiale*," as the French say. Judge Edmonds has said, some years ago, that they numbered in their ranks over eleven millions in this country alone; and I believe it to be true, in which case, it is but to be the more deplored. When one man—as Dr. Beard did and will do it yet—dares to defy such a formidable body as that, there must be some cause for it. His insults, gross and vulgar as they are, are too fearless to leave one particle of doubt that if he does it, it's but because he knows too well that he can do so with impunity and perfect ease. Year after year the American Spiritualists have allowed themselves to be ridiculed and slighted by every one who had a mind to do so, protesting so feebly as to give their opponents the most erroneous idea of their weakness. Am I wrong, then, in saying that our Spiritualists are more to be blamed than Dr. Beard himself in all this ridiculous polemics? Moral cowardice breeds more contempt than the "familiarity" of the old motto. How can we expect such a scientific slight-of-hand as he is to respect a body that does not respect itself? We ourselves brought upon our heads that shower of abuse lavished by his hand with the dexterity and ability of a drunken London cockney.

My humble opinion is, that the majority of our Spiritualists are *too much* afraid for their "respectability" when called upon to confess and acknowledge their "belief." Will you agree with me, if I say that the dread of the social Acropagus is so deeply rooted in the hearts of your American people, that to endeavor to tear it out of them would be undertaking to shake the whole system of society from top to bottom? "Respectability" and "fashion" have brought more than one utter materialist to select (for mere show) the Episcopalian and other wealthy churches. But Spiritualism is not "fashionable," as yet, and that's where the trouble is. Notwithstanding its immense and daily increasing numbers, it has not won, till now, the right of citizenship. Its chief leaders are *not* clothed in gold and purple and fine raiments; for not unlike Christianity in the beginning of its era, Spiritualism numbers in its ranks more of the humble and afflicted ones, than of the powerful and wealthy of this earth. Spiritualists belonging to the latter class will seldom dare to step out on the arena of publicity and boldly proclaim their belief in the face of the whole world; that hybridous monster, called "public opinion," is too much for them; and what does a Dr. Beard care for the opinion of the poor and the humble ones? He knows but too well, that his insulting terms of "fools" and "weak-minded idiots," as his accusations for credulousness, will never be applied to themselves by none of the proud casts of modern "Pharisees;" Spiritualists, as they know themselves to be, and have perhaps been such for years, if they deign to notice the insult at all, it will be but to answer him as the cowardly apostle did before them, "Man, I tell thee, I know him not!"

St. Peter was the only one of the remaining eleven that denied his Christ thrice before the Pharisees; that is just the reason why, of all the apostles, he is the most revered by the Catholics, and has been selected to rule over the most wealthy as the most proud, greedy and hypocritical of all the churches in Christendom! And so, half Christians and half be-

lievers in the new dispensation, the majority of those eleven million of Spiritualists stand with one foot on the threshold of Spiritualism, pressing firmly with the other one the steps leading to the altars of their "fashionable" places of worship, ever ready to leap over under the protection of the latter in hours of danger. They know that under the cover of such immense "respectability" they are perfectly safe. Who would presume or dare to accuse of "credulous stupidity" a member belonging to certain "fashionable congregations? Under the powerful and holy shade of any of those "pillars of truth" every heinous crime is liable to become immediately transformed into but a slight and petty deviation from strict Christian virtue. Jupiter, for all his numberless "Don Juan" like frolics, was not the less considered for it by his worshippers as the "Father of Gods!"

SPIRIT TEACHINGS.

THE Judgment Day is liable to come at any time: "As a thief in the night," says the apostle, "it shall come upon you."

THE discerning of spirits constitutes one of the powers whereby a human mind may judge of the worth of the recording angel.

BELOVED friends, do not forget that when you pass on into the spiritual state that you take with you your knowledge, your feeling that you are real.

YOU will remember that it says in the vision, that an angel has written in the Book of Life the names of those that are saved—that there is a book, and that all things are recorded there.

IT is known to every human spirit, it is known to every intelligent mind of the 19th century, that there is no act, word or even motion of mind, spirit, or of the spiritual body, but what is recorded.

YOU wear upon your spirits the impress of your thoughts, deeds, and utterances, and these constitute a book of life or a book of death that is revealed to you at the Judgment Day.

IT is true, false communications are sometimes given, but even false communications prove the undeniable fact of life beyond, and if you desire to have all truthful communications from the spirit-world, be truthful yourselves.

AS it is believed in the world of modern thought that the period of creation does not necessarily refer to six of the particular days and nights known to your calendar, but days and nights of creative power, so the Judgment Day in this vast spiritual significance may not be limited to any special time or epoch in the calendar of man, but refers to a spiritual date, a condition of mind, a distinctive and absolute visitation to the human spirit.

WE are to take the Bible either literally wholly, and in that way we can only accord to the Hebrews their fullest belief, or we are to take it spiritually, and in that way accept Christianity. If we take it spiritually, then—as the mission of Christ, as his expression, and as all that are embodied in the New Testament belong to that category—that Judgment Day must be also taken spiritually, and we are to consider it from this stand-point in its application to humanity.

IT is believed and taught, or has been in the old mythologies of ancient days, that every human being was attended by a good and evil god or spirit; that good and evil genii accompanied each human soul, and that these alternately traced the light or the darkness, the good or the evil thoughts that humanity possessed. Following this thought out, the Hebrew Bible and the Christian Scriptures give to these demons or genii the power of angels, and name them recording angels of God.

YOU may consider, that in a directly scientific and spiritual sense the soul of every individual makes its impress upon the spiritual universe, and that whatever thought has been possessed by humanity in every age is known and traced in the spiritual firmament, just as every form of life is recorded in the physical firmament, and that the recording angel is an the angel that stands by the innermost portal of every human spirit, taking down within the spirit itself whatever of good or whatever of evil the soul may possess.

EVERY human spirit bears the impress within itself of every thought, feeling, emotion, word, and action of a life; and the true scientific Spiritualist—and we use this word not in a sectarian way or modern sense—the true Spiritualist, by coming in contact with the thought of a man, can tell you what his status is spiritually, can read you with his gift of discerning spirits, and tell what manner and kind of spirit it is which belongs to you, just as a naturalist can determine the kind of an insect or reptile by a portion of its wing or its scale.

SUBSCRIPTIONS AND ADVERTISING RATES.

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SPIRITUAL TRACTS, known as "Golden Truths," are issued from this office. Another edition is published this week. They will be on various subjects,—some suitable for distribution among believers, and others designed to force the truth upon the outside world. The co-operation of those who believe in this work is cordially solicited. Will those of our subscribers who receive packets of the first numbers of the series kindly advance the cause by giving them general distribution?

HAS SPIRITUALISM A PHILOSOPHY?

The outside world is anxiously propounding conundrums and asking questions concerning materializations and manifestations, and from those who should be able to answer there comes no reply. It may be because of an existing apathy among Spiritualists, or, barely possible, that they are unable to throw the requisite light on the subject. Shall this state of affairs continue?

As Spiritualists, we know that conditions must be regarded. This word "conditions" has come to be a technical term, very expressive, and, fortunately, well understood by all who have attempted to investigate spiritual phenomena. It is impossible to learn more until we conform to them. To depend upon spirits for information, without allowing for correction because of "conditions," is to have theories in flagrant contradiction each of the other. For instance, a spirit controlling for communication is affected by the condition of the medium, the condition of the audience, the condition of the atmosphere. It makes slight difference for what phase of phenomena it may be,—Spirits are dependent on conditions. It has come to be an acknowledged and settled fact, that whatever information comes from them may be affected, first, by an imperfect control, second, by the soul-knowledge or mental capacity of the medium, third, by a psychological effect from the audience. There are others of minor account, but these intimately concern the problem. It follows, then, that we must first master these conditions. They may be likened to the major and minor premises from which the conclusion is to be drawn. Such information with which we are favored may be

"From premises erroneous brought,
And therefore the deduction nought."

As a reverse, we may assume that, having conformed to conditions, we have taken the first grand step towards opening a broad highway of communication, which shall enable us to test the power and learn more of the nature and purposes of the spirit-world.

In this, however, we can be aided by the suggestions of spirits: they cognize these conditions and sense their effect. Herein we have an advantage: we deal with an intelligent force; they claim to know what is best for their manifestations; and in justice be it said that on these points they commonly agree. Finally, we have that great refuge of science,—verification by experiment. Therefore, we say, to a greater extent than at present we can take these manifestations or results out of the unknowable into the region of knowable. We need no longer have so many "Mysteries of Spirit Control."

The Philosophy of Spiritualism can only be perfected by experimenting with the phenomena regarding the known sciences connected therewith. We know of no society in the United States formed for this purpose. But happily we are approaching the time when this work will be attempted; if Spiritualism has no Spiritualists who will devote a portion of their wealth to advance this cause, then do we hope it will come from an outside source. Fervently do we wish that some individual will be moved to learn more of the truth, and, by experimenting under right conditions, give to the world those explanations which shall contribute so much to their knowledge and welfare.

The ideas that shall make the next few years famous in the annals of time are floating in the air, waiting only the fortunate moment when conditions shall enable them to take expression. It belongs to no particular one or few, even though they adopt a name sufficiently sympathetic, in their belief, to entitle them to this distinction.

Spirits help those who help themselves; let some of the more enterprising of the secular press, which has contributed money to report the marvellous, now found an experimental school; let its members place themselves under the guidance of the influences then attracted, and it will achieve the greatest results, which will confer lasting benefits on mankind.

PROPHECIES.

If predictions are to be realized, it is about time that Pope Pius IX. should "pass over" to the spirit world, and the lines be cast which should end in drawing France and Italy into a European War. It is noticeable that four distinguished men predict a European War. First of all we might place the man who will probably not be in earth form to see it,—Pope Pius IX.; then Disraeli; Victor Hugo; and Father Hyacinthe. Disraeli makes the impending contest a religious one; Father Hyacinthe thinks popular rights and capital will oppose each other; while Victor Hugo says it will be between two principles—republic and empire.

He closes his prophecy of "Universal Fatherland" by saying, "The solution is this: The United States of Europe. The end will be for the people—that is to say, for liberty and God,—that is to say, for peace.

MIRACLES ANCIENT AND MODERN.

The following article appeared in the *Watchman and Reflector* (Baptist) last week. It is a most able argument for Spiritualism, particularly the position taken by Prof. Seelye.

Have miracles occurred in our day? "The thing is not possible," say some; "the age of miracles is past." But this begs the question. What right have we to affirm that the age of miracles is past? Give us sufficient evidence of a modern miracle and we must admit it. This is the true attitude in the case. If one affirms, let him give the proof; if one denies, let him do it on the ground that no sufficient proof has been adduced. Prof. Seelye puts it right in the following brief statement, originally published in the *Congregationalist*.

It will be seen that the attitude demanded applies to the alleged miracles of all times: "The only proper attitude towards this question, and the only truly scientific method, is to inquire whether such occurrences have actually taken place—an inquiry whose answer is only to be gained through a careful sifting of the evidence which declares them. If we find wonders reported which turn out to be no miracles, but only delusions of witchcraft and magic, these no more militate against the reality of miracles than does an abundance of counterfeits against the reality of genuine coin. If we find some miracles reported for which the evidence fails, this no more precludes our finding others of undoubted verity than do false statements in other matters prevent us from learning anything true. Let the quality of the reported miracle and its evidence be sifted to the utmost, and, while we reject nothing from preconceived skepticism, let nothing be taken in credulous superstition. Let the eye be open and clear, and the heart receptive and responsive only to the truth, and if miracles are proved by sufficient testimony to have taken place, the wise man will accept them, and follow their conclusions, whatever these may be."

NEW FEATURES.

We have received another letter from our London correspondent, on "Spiritualism in England." It will be published in our next issue.

A series of articles on "Psychology and its relations to Spiritualism" will be initiated next week.

Also, "The Mediums of Boston," an article descriptive of our prominent mediums.

Several other new features will soon be announced.

THE NEW POSTAGE LAW,—A LIBERAL OFFER.

On all yearly subscriptions now on our books, and on all those received up to January 1st, postage will be prepaid by THE SCIENTIST PUBLISHING COMPANY. The yearly subscription rate of THE SCIENTIST until January 1st, 1875, will be two dollars and fifty cents.

To any one sending us a club of FIVE names for one year, we will send THE SCIENTIST in a separate wrapper to each person, and also one to the getter-up of the club.

Send us a club of EIGHT, for six months, at one dollar thirty cents, and we will send you as a premium THE SCIENTIST for one year.

Send us FIVE for three months, and we will send you a copy free during that period.

Or for FIVE yearly subscribers, or TEN for six months, or FIFTEEN for three months, we will give as a premium that new and valuable work, "The Identity of Primitive Christianity and Modern Spiritualism," by Eugene Crowell, M.D., a large octavo volume bound in cloth, price \$2.75.

For FOUR yearly, or SEVEN six months, or TEN three months, we will give the English Memorial Edition of Judge Edmonds' Letters and Tracts on Spiritualism.

EDITORIAL PARAGRAPHS.

ON page 153 we publish an account from the Illinois papers concerning the materialization of a spirit for the purpose of committing a murder. While some of the newspapers in the East ridicule the story, the St. Louis Democrat publishes statements corroborative of the possibility of such an event. In Modern American Spiritualism, by Emma Hardinge, there is an account of a series of manifestations at the rooms of Mr. Koons, in 1850. At that time pistols were charged and fired over the heads of the audience hitting given marks with amazing precision. The difference between the two cases is the want of motive actuating the spirit. In the murder case also there seems to be a medium wanting through which the spirit could materialize: it is generally supposed that a medium, and a circle in addition to the atmosphere, contribute the forces to produce a materialization.

THE EDITOR of the Cairo (Illinois) Gazette has publicly surrendered; and it was a materialization that destroyed his theories and calculations. He says,—

"If any man living has steeled his heart and closed his ears against the so-called 'truths of Spiritualism,' that man is the editor of this paper. Evidence which would have thoroughly

convinced us of the genuineness of a scientific achievement, of a commercial transaction, or any natural wonder, would, if given in the support of Spiritualism have fallen upon incredulous ears."

The Gazette further goes on to recount the numerous frauds it had exposed, and then to give a full account of a materialization of a beloved daughter through the mediumship of Mrs. Hollis. As Punch says, "that's the way to do it!"

THE HON. SALMON P. CHASE, late of the material world, has spoken in New York. He indicted our official representatives and rulers for their depravity, and closed by saying, "*In the light of Eternity, the government is politically rotten, from the chief to the pound-keeper.*" In this connection we might say that all our prominent statesmen who have passed over are particularly interested in our national affairs. Is it improbable that Lincoln, Sumner, Webster, Calhoun, Benton, and a host of other patriotic souls, could have been influential in the providential turn in our late elections? It was but a few months ago that a prophecy came from John Tyler, "who had sat in the presidential chair." After identifying himself fully to the writer, he claimed that he had not been able to divest himself of the intense interest he felt in political affairs, and suffered accordingly by seeing the "presidential chair disgraced," and surrounded by so much corruption. If the change could not be otherwise effected, Grant was to be taken into the other world; and in his (Tyler's) limited vision, Grant would not live out the presidential term.

THERE has been instituted at the Cape of Good Hope, Cape Town, South Africa, a Progressive Library and Spiritual Institution. A collection of books is being made, and a weekly newspaper, the Cape Spiritualist and Family Medium, is being established. Mr. Hutchinson is the gentleman who has undertaken this good work.

ARE HORSES CLAIRVOYANT?

THERE are two gentlemen in Deering, N.H., Nathan Peaslee and Luther Buxton, who have remarkable mediumistic power for physical manifestations. They can stop a stage-coach on the highway by spirit-power,—the only requisite being that they should lie down, one on either side of the road, and hide their faces in their hats, to produce the condition of darkness. This attracts a power sufficiently strong to form a chain, as it were, across the road, and it is impossible to force a horse by this obstruction: the driver may be ignorant of the locality, and fail to see the human forms at the side of the road; but the horse is affected as above stated. The cabinet manifestations of these mediums are similar to those of other noted personages. The immediate neighbors and citizens generally in Deering are represented as having no doubt whatever as to the fact that these wonderful things are accomplished in the presence of these young men.

SHORT-HAND NOTES.

ANOTHER "Globe" will be added to the universe this evening. . . . LEARNERS in the art of skating say positively that stars can be seen in the day time. Guess so. . . . THE YOUNG LADY who was reported to be in a decline is out of danger. Her supposed illness related only to an offer. . . . ONE of our theatrical managers allows pea-nuts only in the gallery. What will our cousins from the rural districts say to that? . . . THE BULLIES of North Street are, as usual, on a strike. . . . ONE of our provision dealers advertises "raffle turkeys." For something cerulean and sickly they are marvels. They would do honor to a funeral procession, and those who draw them will not have to pull very hard. . . . BOSTON is to have opera on Sundays. What will Rev. Mr. Grundy say to it? . . . THE CITY COUNCIL debates on water are generally followed by taking something else—without any aqueous properties. . . . "MARY had a little lamb," but she hasn't it any more. Having grown to the dignified estate of a fat sheep, it has been slaughtered, and is now offered for sale in one of the stalls in Quincy Market.

HISTORICAL AND PHILOSOPHICAL

SPIRIT IDENTITY.

SPIRITS DON'T KNOW EVERYTHING.—LIKE ATTRACTS LIKE.

NO RELIANCE should be placed upon any communication that cannot be tested and proved, either by reference to facts, or by other evidence that is conclusive to reason and sound judgment. For the reason that no test can be applied to many of the published communications, purporting to be from spirits who were distinguished in earth-life, and which treat of scientific and other forms of knowledge, we should be extremely cautious how we accept them as truthful. It is safer to place at least the most of them in the category of the doubtful and unproved; for we should remember that the questioner will obtain only as truthful answers from spirits as he would have received from the same spirits when they were in the form, and under circumstances where they were free from all chance of detection, and all responsibility for what they uttered. If under such circumstances when in earth-life they were reliable, they, as disembodied spirits, will be no less so; if they were not, then they will now be equally unreliable, provided they have not materially advanced since their entrance into spirit-life.

A spirit said to Rev. Dr. Ferguson, "We do not know everything, nor can we do everything. We do all that can be done with the mediums we influence. Spirits out of the body are often not much more advanced than those in the body. Many spirits are also unwilling to reach forward; but whenever they do desire to advance toward the great perfection, there are ever those who will assist them. Be cautious. Believe not every spirit that purports to come from the spirit-world. Believe no spirit that bears not the impress of God's character. Spirits out of the body, as well as in it, say, "We are good enough."

We must remember that spirits, though not mortals, are yet human beings who continue to possess, for a greater or less time after their transition, all their desires, habits of thought, virtues and vices, in force and activity. The gay and sedate, the cheerful and morose, the kind and unkind, the loving and malignant, the benevolent and miserly, all retain those traits and characteristics which together constituted their earthly personality, and nothing is lost in the change by death, but the physical body, the outer covering which has served as the medium through which the purposes of the real man—the spirit—could be effected in the external life. Of the truths that have been revealed through Spiritualism, this is perhaps one of the most difficult to realize, so strong and enduring are the bonds of education, and yet no truth in Spiritualism is more evident, and nearly all the evils that proceed from spiritual intercourse arise from ignorance of, or failure to appreciate, its importance. It is a cardinal truth, in the light of which the spiritual mariner can securely guide his bark amid the quicksands and shoals over which all must pass in their voyage of progress in spiritual knowledge.

Henry More, two hundred years ago, truly said that "often spirits are very great fools,—that there are as great fools in the other world as there are in this." And there is no doubt that as death terminates the lives, but not the folly of fools, that their relative numbers have not of late diminished in that bourne from which it might be well for us if no fools ever returned.

"Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."—Matt. vii. 16-18.

As in physical nature certain atoms exercise an attractive force upon certain other atoms with which they are in relation, so in our moral natures certain elements attract corresponding moral elements. The man whose moral sense is blunted or undeveloped, will surely draw to him spirits on the same plane, and in his intercourse with them, he will often find his own cherished errors reflected under the guise of established truths. There are no moral elements in such a person, that can serve as a bond of union between him and elevated spirit, while other spirits like himself are irresistibly attracted to him, and the union is like welded steel.

For such characters, spirit intercourse is hazardous, as it only tends to confirm them in their evil propensities, the results being precisely those that flow from evil companionship with mortals. There is only one course for such persons to follow: it is to at once enter upon a life of reformation, praying for Divine and angelic assistance in their efforts to escape from their moral degradation.

While to persons on this low moral plane unaided and un-directed spirit-intercourse is not beneficial; to those who seek it in the sincere, earnest spirit that Jesus declared to be necessary when seeking the kingdom of heaven, it is elevating and refining to the religious and moral sense, while at the same time it enlarges the capacity of the mind, and enriches it with fresh stores of true knowledge. The same law of moral and psychological attraction that draws the yet dark spirit to the dark-minded mortal is powerful to attract good spirits to those who desire their companionship, and this same attractive force that unites these harmonious souls becomes a repelling force to spirits less advanced. In earth-life individuals on the same plane morally and intellectually, inevitably gravitate to each other, and enjoy each other's society, and the intelligent reader will at once perceive the truth of my remark, when I say, that if half a dozen like himself were engaged in quiet interchange of thoughts, or in social intercourse, the presence of one on a low moral and intellectual plane would be more disagreeable to the uncongenial visitor himself, than to the company into which he intruded, and there can be no doubt he would escape as soon as possible, and not again voluntarily introduce himself into such—to him—unattractive society. Precisely the same moral and psychological influences operate in the relations of mortals with spirits, as in those of mortals with each other. Like attracts like, and opposites repel.—*Identity of Primitive Christianity and Modern Spiritualism.*

HOW SPIRITUALISM IS VIEWED BY SOME PEOPLE.

A CORRESPONDENT of the Hartford Times, signing himself "G. H. C.," says:—

All persons who believe in the religion of the Bible are Spiritualists in the broad and best meaning of the term, especially as opposed to materialism.

We believe that the angels and spirits, which appeared to the holy men of old, were citizens of another and better world than ours. I believe we are surrounded by spirits of the departed, and as I believe these have manifested themselves to living mortals in time past, I know not why the same thing cannot be done now.

Those persons who narrow the meaning of the term Spiritualism to the purposeless and unimportant manifestations which pass by that name, defeat their own aims by being so jealous and pugnacious.

Many men are prepared to believe that the time has come when we may be permitted a glimpse of a future state, and their investigations and inquiries are for the sake of satisfying themselves that spirits actually do appear now, under certain conditions. But the moment any attempt is made toward an honest search for the truth, those who style themselves Spiritualists raise a cry of skepticism, and effectually check such endeavors.

It can hardly be a matter of wonder that people, who try to walk in the footsteps of their divine Master, should shun with horror other people who boldly affirm that Christ was merely a "medium." When we find that belief in the Spiritualism of the day, instead of drawing us higher and nearer the perfect standard, leaves us stranded on a desolate coast, "without God and without hope," what wonder that we shrunk from such a faith! When this, which should be, if true, the holiest and most sacred privilege of man is prostituted to money-making, and the "mediums" oftentimes far from good or even moral persons, we are forced to pause and ask: "Is it possible that God reveals the secrets of his love through those who know nothing of him?"

When it is claimed that spirits of the departed return in a visible form and do nothing of more importance than to perform tricks of legerdemain and propound vile conundrums, we may well call for overwhelming proof that it is not all trickery.

When we see clairvoyant physicians using supernatural power in the alleviation of human suffering with more thought for the happiness of their fellow mortals than for their own pockets; when we see "mediums" going about quietly, living Christian lives, and using their powers for the advancement of religion and morality; when we find "materialized forms" doing deeds which benefit mankind, and which are in keeping with the character of those who have passed through the solemn ordeal of death; when we see that a belief in the faith called "Spiritualism" makes men cleave more closely to the Word of God and its teachings, instead of setting them adrift at the mercy of every wind and wave; and when we find "Spiritualists" determined to root out from among themselves all deceit and trickery, and not only allow but urge all reasonable investigation, then shall we have hope that a bright day is dawning for the human race; but until that time comes, we must look with suspicion upon all claimants whose motto is "noli me tangere," and must content ourselves with a Spiritualism which is not manifest to the eye in puppet shows, but which is sacredly guarded from others in the depths of our own hearts.

PHENOMENAL.

MATERIALIZATIONS IN ROCHESTER.

A NEW medium is being developed in Rochester, N.Y., so says the Rochester Union. A German girl named Mary, who a short time since was a servant girl in a family on Monroe Avenue, began while there to develop mediumistic powers, and was put to severe tests. At first her powers were not very strong, but by constant practice they became considerably more effective. She can now produce a head, which at one of her sances was recognized by a father present as the head of his daughter, who died a year ago last spring. At this sance several arms and hands were produced, and a young lady present was allowed to shake hands with them. They also patted her on the cheek, and untied a ribbon which confined her hair. The young lady described the hands as being warm and soft, and with a gentle, delicate touch.

Several skeptics have attended the sances of this young woman without being able to detect any fraud in her performances. On one occasion a Baptist Sunday-school teacher from the country came down purposely to attend them, and went away not quite so much of a skeptic as he came. At this sance Mary was securely bound with ropes; both her hands and feet were firmly tied to the chair, and a heavy leather belt passed around her waist and hooked on the back. The curtain was then pulled in front of the cabinet, and after a short time a hand appeared outside, holding the belt and shaking it up and down. A gentleman seized hold of it and tried to pull it away from the hand, but although he put the belt over his shoulder to give him an extra purchase, he could not obtain possession of it. The Sunday-school teacher then arose and seized the belt with one hand and pulled the curtain back with the other, so that the interior of the cabinet was exposed to the gaze of all present; but there sat Mary on the chair, apparently asleep, and as firmly secured as when she was first put in. The teacher gave it up and went home to put his "considering cap" on. It is thought quite possible that in a short we shall have some still more wonderful performance of this girl to chronicle, as all the Spiritualists concur in saying that she is the finest physical medium that has ever been developed in this city, and some startling developments may be expected. There are one or two other strong mediums in the city, but none of them possessing the force of the one described. Efforts are being made to secure Mrs. Wilson from Ohio, who is reported as being one of the marvels of the age, and if she can be prevailed upon to come, a regular circle will be formed here.

We present the foregoing, not as demonstrations that we have witnessed ourselves, but as the narrations of such events by other eye-witnesses. The wonderful "manifestations" have been the subject of common conversation in certain circles for many weeks past. It would be assuming too much to accuse the highly respectable parties, at whose residence the events took place, of willful deception or imposture of any kind. The only conclusion, therefore, that a skeptic can arrive at, is that they are themselves the victims of some unexplained, if not inexplicable, mental phenomena or physical deception.

A REVENGEFUL SPIRIT.

A MATERIALIZATION IN ILLINOIS MAKES A CONFESSION.

IT is impossible to decide, at all times, when glancing at the paragraph in the secular press, whether or not the occurrences therein related are true or false, or an exaggeration which places it half way between the two. But where a locality is mentioned, and the phenomenon appears new and wonderful, we copy, feeling that those of our readers who reside in that locality will correct any falsities which may appear.

Illinois papers give an account of remarkable occurrences at Mendota, in that State. At that place there lives a medium of extraordinary powers, named Betty Milton. Although it is but a short time since her powers in this line have been developed, there have occurred in her presence manifestations, according to the testimony of respectable, intelligent, and credible witnesses, which are fully equal to any of the phenomena which have been observed among the most advanced Spiritualists. She does not compel her spectators to sit in darkness while the materialized forms of disembodied spirits flit before them, nor does she get out of the reach of investigation by shutting herself up in a cabinet; but all the phenomena are produced while she sits entranced among the audience, who are thus able to judge for themselves whether she is a party to any fraud.

Lately she had been troubled by the presence of a spirit

whom she feared and dreaded, but who, in spite of all her efforts, persistently strove to gain control of her organization. It was evident that this spirit desired to make, through her, some strange and dark statement, and its nature could be guessed at by her occasional wild mutterings concerning hatred and murder, revenge and remorse.

She gradually yielded to the influence of this troublesome spirit, and, finally, on the 23d of October, he stood beside her, in the shape of a tall, slender young man, with long hair and German features. There were a dozen or more persons present, all of whom saw him, and saw that the medium was in a state of trance, while the materialized spirit made his ghostly confession in these words, which were heard by all in the room:

"I come to make a confession, to express my remorse, to atone as far as I may for a wrong done. My name, when in life, was Karl Reystadt. On the night of May 8, 1862, I murdered Andrew Garrity. It was my crime for which Martin Fynes died in Alton Prison. I was, at the time, in spirit form, but assumed the likeness of Martin Fynes when the deed was done, in order that he might be suspected of the crime and hanged for it. I stole his knife; I purposely encountered two men who knew him, that they might honestly swear to have seen him near the scene of the murder. I hid the bludgeon where it was found at his house. I did all this that I might be revenged upon him for a great wrong he had done me. I was the instrument in the hands of all-wise justice in taking the life of Andrew Garrity, for he deserved his fate, but my purpose was evil. In my later spirit life, in higher stages of progression, I have learned forgiveness; I have been taught to repent the deed of my wicked heart. For this reason I have come back to attest the innocence of Martin Fynes."

Having finished this confession, the form began to fade, and shortly disappeared, and was never seen again.

The circumstance was so singular that inquiries were set on foot by two gentlemen,—Mr. N. Moulton, of Mendota, and Mr. B. Longley, of Centralia. They discovered that there had been such a person as Andrew Garrity; that he had been murdered as stated in the spirit-confession; that Martin Fynes had been arrested and tried for the murder, and that he had died in the state prison at Alton. They also discovered that Karl Reystadt had been ill-treated by Martin Fynes, and that he was dead when Garrity was murdered.

A BIRD GHOST STORY.

THE ATHENÆUM, noticing a book on Birds, says, "Birds have a great fear of death. A hen canary, belonging to the author, died whilst nesting and was buried. The surviving mate was removed to another cage; the breeding-cage itself was thoroughly purified, cleansed, and put aside till the following spring. Never afterwards, however, could any bird endure to be in that cage. The little creatures fought and struggled to get out, and if obliged to remain, they huddled together and moped and were thoroughly unhappy, refusing to be comforted by any amount of sunshine or dainty food. The experiment was tried of introducing foreign birds, who were not even in the house when the canary died, nor could, by any possibility, have heard of her through other canaries. The result was the same; no bird would live in that cage. The cage was haunted, and the author was obliged to desist from all further attempts to coax or force a bird to stay in it."

SPIRIT CHEMISTS.

THEIR POWER TO PRODUCE VIBRATIONS—AN ACCORDEON PLAYS IN A BAG.

THE English medium, Dr. Monck, is developing wonderful phenomena, remarkable alike for its power and strange sensation to the members of the circle in which the manifestations occur. This is the vibration not only of the chairs and tables, but oftentimes the floors, windows,—it might be said of the whole structure. Some have a sensation as of electricity; others liken the effect to that produced by an extra heavily laden wagon passing. The chair of one of the members is oftentimes more violently shaken than those of the others; and this in bright light, with no visible cause. The feeling of sea-sickness is experienced, and the motion is the same as that of a screw steamship.

A still further excellent test was given with the accordion. Being tied round securely in several knots with a handkerchief, it was handed to Dr. Monck, and began to play directly it was placed under the cloth. A bag was then provided by one of the sitters, into which the tied accordion was placed, and the bag tied securely round the top. Dr. Monck rested the instrument on the shoulders of several sitters, and allowed them to touch the keyboard and manipulate the keys. The notes they touched were loudly sounded, several in succession, repeatedly varied, the accordion being handed to

the sitters for examination even while the notes were sounding, thus preventing the notion that a second instrument was used.

The London Daily Chronicle has an account of a seance in a private family at which materializations plainly occurred in the light without any cabinet.

IS IT A MIRACLE?

ANOTHER CURE EFFECTED BY THE WATER OF LOURDES.

MANY of our citizens have noticed Albert Beechler, a cripple boy, son of Louis Beechler, of this place. When he was three years old he was attacked by some mysterious disease which no physician, and the most eminent in the profession were consulted, was able to diagnose or cure. After months of illness, he lost entirely the use of his limbs, which soon shrunk up and hung useless appendages to his body. For eighteen months he was not only unable to walk a step, but even to lift or move his feet a particle. After consulting medical men from every locality, and every time receiving the answer that the case was beyond their skill, the fond parents reluctantly concluded that their beloved boy would never walk again. Mr. P. M. Guthrie, who had heard of the marvellous cures performed by the waters of Lourdes, and was personally cognizant of one such cure which occurred in Hardin County, Iowa, urged Mr. and Mrs. Beechler to procure some of the water and try its efficacy. They consented, and about six weeks or two months ago commenced using it. The prayers of the church, as prescribed for such cases, were enlisted, and the water was given internally and applied externally to the afflicted parts. To their great delight, a manifest improvement was soon noticed in the case. The child was soon able to move his limbs, and the circulation through them, which had been almost entirely suspended, began to be renewed. Still he made no attempt to walk, nor was it supposed that he was able to do so. Last Monday morning the little fellow, while sitting in his chair, suddenly said to his mother, "Ma, I believe I can walk." She encouraged him to try, and he actually got up and walked without difficulty. Since then he has been able to walk anywhere he chose, though, of course, he is still rather weak, and not very nimble. The little fellow was at our office yesterday, and walked across the room with apparent ease.

The facts within our knowledge render this case more remarkable. He had been pronounced incurable by the best physicians, and no treatment had ever benefited him in the least. He is too young to be influenced by imagination or excitement. He was certainly helpless four days ago, and yesterday we saw him walk so well that we could not have suspected him to have ever been a helpless cripple. He has had no treatment for nearly a year, except to use the water of which we have spoken. These are the facts. We leave our readers to form their own conclusions. Is it a miracle, or is it simply a remarkable recovery without divine intervention?—*Carroll City (Iowa) Herald.*

KATIE KING.

A CORRESPONDENT, writing for a New York daily, says, in closing,—

Now what is this Katie King? Let me answer this question in another man's words. One evening Dr. F—r introduced to a circle a gentleman whom he knew was perfectly neutral and strange to Spiritualism, and the man being an actor of some merit and a close observer and good judge of human nature. He put him in the most favorable position, asked him to watch anything he should see and hear as closely as possible, and to give him his opinion without reserve. The man did as he was requested, and then gave the result of his observations in about the following terms: "The figure I have seen and heard speak, purporting to be the spirit of Katie King, can only be one of three things—either an automaton or a living person or a materialized spirit. If she were an 'automaton' the Holmeses would possess a masterpiece of mechanical art worth a million, and they would be fools to exhibit it in the narrow room of a small house in Philadelphia instead of traveling with it all over the world and reaping a golden harvest which does not seem yet to have fallen to their lot. If Katie King was represented by a living person, this must be the greatest 'wizard' that ever lived, since under the external circumstances her performance would be such a gross fraud as not to deceive the most modest capacity and not to remain undiscovered over twenty-four hours." We have, therefore, the third position left as the only tenable one, that K. K. is what herself and others claim her to be—a "materialized spirit." We leave to the judgment of the unprejudiced reader whether this argumentation is based on sound logic or not? Whether Hamlet's word about the things between

heaven and earth which our "philosophy" thus far did not dream of, be a word of deepest wisdom, or the whim of a splenetic dreamer and "ghost-seer," and whether the apothegm of our "logicians," "*Tertium non datur*," has not, in the face of wonderful phenomena of our days, to be altered into "*Tertium datum est sed quantum non datur*"? is the question.

SLATE WRITING WITHOUT A PENCIL.

"OCCASIONAL," a correspondent writing to us from Brooklyn, N.Y., says,—

I have often read accounts of Mr. Slade's mediumship, and in many respects they are quite marvelous. One of his well-known specialties is the writing which appears in locked slates, with only a crumb of pencil for the invisible hand to make marks with. These phenomena are certainly wonderful, and what I am about to relate may hardly be regarded by some as any more perplexing, particularly to the believer. To the skeptic, however, who is still so unenlightened as to hold that all alleged spiritual phenomena are trickery, it should excite some interest. I have witnessed in this city (now sometime since), in the private circles of separate vicinities, the phenomena of slate writing where *no pencil nor fragment of pencil were used*. These were not paid mediums, nor have they since been, to my knowledge, paid for such service. One, indeed, was rapidly developing into a powerful medium, when he became alarmed apparently, and soon abandoned the circle. I have seen one of these gentlemen in a darkened parlor, in the presence of only two others, where the outline of his person was distinctly visible, extend his right hand upward at an angle, his left being extended behind him. He was standing. Between the thumb and fingers of his right hand was a small slate. I could distinctly hear the peculiar sound of the writing. He would change his position sometimes, extending the slate close to my ear. After this was over (his hands still as widely apart as ever), we looked at the slate which had been apparently so much written upon, and it only bore these words, "This is from all of us."

NOTES AND NOTICES.

WHY SPIRITS RETURN.

THE BOSTON SPIRITUALISTS' UNION held its regular session Sunday evening, Dr. Storer being the speaker. The following question was considered:—

'Tis said that disembodied spirits are bound to conditions—that some hover over their own graves a long time; some are linked by previous associations to houses, or former places of business, and sometimes persons. Why cannot these bound spirits break their chains by the aid of advanced spirits? or does their release depend entirely on the individual spirit?

The control said. It is true that old habitations or familiar places have a peculiar interest for spirits before they are absorbed in other interests in which they are engaged in the other life. The mortal life enables you to understand concerning your loves, but you know nothing of the intensity of love. Your life is a manifestation of love; love and life may be considered synonymous. Love is of that comprehensive nature, that at last it shall comprehend all things. Love enables you to enter in all things, and to comprehend all things. A principle of Spiritualism is that man is not changed in his interior desires by passing into the spirit world. Even in the spirit world spirits are discerned by conditions; the scenery by which they are surrounded represents their interior desires. All things noticed by you are preserved; any period in the spirit's history which is evolved, all the experiences in that time are discerned; it is by virtue of this principle that judgment is possible, for only in this way can you see circumstances that made you what you are. When a spirit has not outgrown its love for material things, by its gravity of nature it is attracted by something which symbolizes itself. There are haunted epochs in history, for you cannot send out a nation of patriots on a battle-field and feel that they no longer take an interest in that for which they gave their lives. The control closed by explaining how a spirit could be liberated from a haunted house. A Yorkshire dialect then controlled, advising people how to live correctly.

A HOLIDAY volume of prominent importance, entitled *Lotus Leaves*, is to be published on Thursday by William F. Gill & Co. When it is noted that Alfred Tennyson, Wilkie Collins, John Hay, Mark Twain, Whitelaw Reid, and other writers of equal prominence, contribute the original poems, stories, and essays contained in the book, it becomes evident that the volume will comprise interesting and unique literary features. Alfred Fredericks, John La Farge and Hammatt Billings have made original designs for the illustrations.

BOOKS RECEIVED: Several publications received too late for notice this week.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

The London Dialectical Society, Adam Street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th of 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. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dye, Esq., M.R.C.S.; Mrs. D. H. Dye; James Edmunds, Esq., M.D.; Mrs. Edmunds; James Gannon, Esq.; Gratton 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. Veomans, Esq."

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

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

MEETINGS AND SEANCES IN BOSTON DURING THE WEEK.

JOHN A. ANDREW HALL.—Free Meetings, Sunday—Lecture by Mrs. S. A. Floyd, at 2 3-4 and 7 1-2 P.M. The audience privileged to ask any proper questions on spiritualism. 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.

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

MEDIUMS' MEETING at Temple's 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 MAUDE, Secretary.

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

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- VI.—Physical Manifestations.
- VII.—Prophecy.
- VIII.—Discerning of Spirits.
- IX.—Apparitions.
- X.—Divers kinds of Tongues.
- XI.—Try the Spirits.
- XII.—Conditions must be regarded.
- XIII.—The use of humble means.
- XIV.—Angels were once mortal.
- XV.—Spirits in Prison.
- XVI.—Possession and Obsession.
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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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