

SPIRITUAL SCIENTIST

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

SPIRITUALISM.

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

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SPIRITUAL SCIENTIST.

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E. GERRY BROWN, EDITOR.

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SCIENTIFIC.

[For the Scientist.]

THE NEED OF SPIRIT INTERCOURSE, AS EVIDENCE OF IMMORTAL LIFE.

BY J. H. W. DOGHEV.

THE integrity of the intellect, and the more emotional aspirations of the mind enter into this demand for verified evidence; and now more than ever, when a better acquaintance with the religions of other ages and nations seemingly justify criticisms that subordinate so many of the traditions and beliefs commonly entering into the historic plea for immortality.

True, the creeds of most churches and the philosophies of the colleges profess *psychology* a science, and hold to the theory of the soul's immortality; but formulate the doctrines on the teachings and authority of the Bible, supporting thereby a foregone conclusion that makes science properly so-called impossible. No doubt, the assumption here, as elsewhere, in the literature and philosophy of theology, is that the *higher comprehends the less*,—the less in this case being the asserted naturalness of life immortal, and the possibility of the spirit's return.

But just here, and on this issue, the difficulty is in *knowing* what that higher evidence is that excludes the need of further verification of *proofs*, supposed to be capable of demonstrating the *certainty* of future life to the individual and the race. Theology a part therefore, an appeal to some of the conclusions reached, and a partial survey of the ground gone over, may illustrate the growing need for further verification of the first principles giving consistency and *certainty* to spiritual hopes and expectations.

Theodore Parker (to commence with a well-known and respected thinker) found his highest evidence of immortality in the historic testimony, that existence beyond the grave was "the common belief of mankind;" insisting that the idea of

living forever was "an intuition," an instinctive belief, which comes unavoidably from the nature of man. "In the same way," he adds, "came the belief in God; the love of man, the sentiment of justice." "And so fully satisfied is he with this conclusion, that he ignores the need of any additional evidence, natural, spiritual, or miraculous; and stops in his repudiation of supposable *helps* only with the *inevitable*, the "infallible certainty" that comes through the ministry of death, and ends in the transplanting of spirit. So absolute, indeed, is his conviction on this point, that his testimony reads like a declaration of war to all persons and parties offering him additional proof and further certainty of immortal life.

He says: "For my own part, I can conceive of nothing which shall make me more certain of my immortality. No miracle could make me more sure. . . . No, not if the souls of all my sires since time began came thronging round, and with miraculous speech told me they lived, and that I also should live. I could only say, *I knew all this before*, why waste your heavenly speech? I have now indubitable certainty of my eternal life; Death, removing me to the next state, can give me infallible certainty." (Sermon on Immortal Life.)

This is honest, but not conclusive. No doubt it was native to his thinking, as we have every reason to believe—it was characteristic of the man, his temperament and culture. And all the more acceptable to him, as similar convictions had been held by Socrates, Plato, Cato, and many other worthies, whose lives and teaching it was his delight to honor. Then, as now, however, the conclusion failed to give certainty to the spiritual thinker, as it reflected the peculiarities of the individual, rather than the necessary *basis* for a *reliable* psychology. True, "the pleasing hope, the fond desire, the longing after immortality," may have been *intuitive* and impulsive to certain temperaments among the ancients and the moderns; but, like many other notions that in their day and way passed for "divine promptings," they are lost to this practical age, having failed to keep pace with the progress of the intellect. This statement is general; but add to it the acknowledged skepticism of the age, the severely marked personal preferences of creed makers and creed breakers, and it becomes obvious to logical sense that objective and *positive* evidence is needed to meet the demands of the critical, and give certainty to Spiritual Science.

We appeal to history, and select from its many witnesses the testimony of the dying Saunderson, the *blind* mathematician, to point our logic and deepen conviction. For, amid the closing scenes of his life, he found his notions of Deity exceedingly vague and unsettled. And to the clergyman who endeavored to console him with the evidence of a God, as offered by the astonishing mechanism of the universe, he said:

"Alas! I have been condemned to pass my life in darkness, and you speak to me of prodigies which I cannot comprehend, and which can only be felt by you, and those who see like you." When reminded of the faith of Newton, Leibnitz, and Clark, his early studies, and the objects of his profoundest veneration, he remarked, "The testimony of Newton is not so strong for me as that of Nature was for him. Newton believed in the word of God for himself, while I am reduced to believe in that of Newton." Dying, he exclaimed, "God of Newton, have mercy on me." (Prescott's Mis.)

If Mr. Parker, and the advocates of the intuitive philosophy place the experience of Saunderson among the exceptions to the general rule, the question, with whom and when the rule is to have beginning and end, must be settled; since every age and nation has had its skeptical period, as well as its reign of faith; mental pathology following the decline of spiritual health. And all the more, as Mr. Parker makes the acceptance of immortal life "come in the same way as a belief in God, the love of man, and the sentiment of justice," each and all of which are still unsettled in anthropology.

Henry Thomas Buckle, the analyst of Civilization, reaches a similar conclusion when he says, "Strictly speaking, there is in the present early condition of the human mind, no subject on which we can arrive with complete certainty; but the belief in a future state approaches that certainty nearer than any other belief, and it is one, which if eradicated, would drive most of us to despair. On both of these grounds it stands alone. It is fortified by arguments far stronger than can be adduced in support of any other opinion, and it is a supreme consolation to those who suffer under affliction, or smart under a sense of injustice." . . . But, "let us take heed how we rest it on the testimony of inspired writings, when we know that the inspiration of one epoch is often different from the inspiration of the other. If Christianity should ever perish, the age that loses it will have reason to deplore the blindness of those who teach mankind to defend this glorious and consolatory tenet; not by general considerations of the fundamental properties of our common nature, but by assertions, traditions, and records which do not bear the stamp of universality, since in one state of society they are held to be true, and in another state of society they are held to be false." (Essays.)

Mr. Buckle, more of a scientist and less of a theologian than Mr. Parker, sends forth his warning protest against the intuitive and other methods now popularly supporting the theory of immortal life; but just how to correct the evil complained of, he does not state. To appeal to "the properties of our common nature," as suggested by him, is the daily, hourly practice of spiritualistic and anti-spiritualistic theorists; each one drawing such conclusions from our "common nature" as may fellowship best with the bias of temperament, culture, or interest, as one or all of these conditions may control the organization. Indeed, it is difficult to understand just what Mr. Buckle meant by this appeal "to the properties of our common nature," since he dismissed the speculative method from his philosophizings, and considered psychology as sadly defective as Mrs. Crowe, when she wrote of it as "a name without a science." He goes even further and condemns metaphysics: they having "led to no truth and no development of a beneficial kind in the history of the world,"* more than justifying the criticism of Voltaire, when he asserted that "the systems of Pythagoras, Democritus, Plato, Descartes, and Leibnitz have all tumbled to the ground." (Letters, 1776.)

We are forced to the conclusion, therefore, that the spirits must furnish the needed and much desired evidence of immortal life; since the proof must come through their manifestations and developments,—the same being objective, "a real reality," and very matter-of-fact-ish. Evidence of this character alone can substitute knowledge for belief, and make it as easy as natural to seek verification in things spiritual.

* "Spirit Drawings." By W. M. Wilkinson: London, 1864. p. 73. In a note he says, "Mr. Buckle and a clerical friend witnessed the spiritual phenomena just before he went on his last journey, he having previously denied their possibility. The discovery was a great surprise, and so affected him that he lay awake the two following nights pondering on the logical consequences."

The laws of mind demand it; the hopes and aspirations of the doubting many support it; while the preferences everywhere felt, and so generally acknowledged in favor of tests, communications, and other forms of spirit manifestation, point with unerring certainty to the time when superstitious ignorance and theological commonplace will give way to the certainties of spiritual knowledge, and the now doubting millions will no longer doubt, but rejoice in a natural, rational faith in life everlasting.

VARIETY.

BENJAMIN FRANKLIN'S PHILOSOPHY OF DEATH.

THE following letter is "an abridgement in little" of much of the spiritual philosophy on the nature and office of death. It is full of good sense and cheerful wisdom, and tells the truth of many, when it says that "a man is not completely born until he is dead;" although it reads broadly paradoxical to one remembering the life labors of the author. Taking it as a whole, however, it should be remembered as one of the gems of our spiritual science, the cardinal doctrines of which are: 1st, "We are spirits;" 2d, The world is a School for progress and development,—all of which is nicely sensed and tenderly worded, in spite of the implied dualism underlying its teachings.

[An unpublished letter to Miss E. Hubbard.]

DEAR CHILD: I condole with you. We have lost a most dear and valuable relation, but it is the will of God and nature that these mortal bodies be laid aside when the soul is to enter into real life. 'Tis rather an embryo state,—a preparation to living; a man is not completely born until he is dead. Why, then, should we grieve that a new child is born among the immortals,—new member added to their society.

We are spirits. That bodies should be lent to us while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow-creatures, is a kind of benevolent act of God. When they become unfit for their purposes, and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. That way is death.

We ourselves, prudently in some cases, choose a partial death. A mangled, painful limb which cannot be restored, we willingly cut off. He that plucks out a tooth parts with it freely, since the pain goes with it; and he that quits the whole body parts with all the pains and possibility of pains and diseases it was liable to or capable of making him suffer.

Our friend and we are invited abroad on a party of pleasure that is to last forever. His chair* was first ready, and has gone before us. We could not conveniently all start together; and why should you and I be grieved at this, since we are soon to follow, and we know where to find him?

Adieu, my dear, good child, and believe that I shall be, in every state, your affectionate papa.

BENJ. FRANKLIN.

Philadelphia, Feb. 12, 1756.

* Alluding to the sedan chairs then in fashionable use.

BEAUTY, whether in plants and animals, or in men and women, is the grand external sign of goodness of organization and integrity of function; and the highest possible beauty can indicate nothing less than perfection in these particulars. In the proportion, therefore, that we approach physical perfection, we become beautiful,—the idea of beauty being, as the learned Dr. Pritchard truly says, synonymous with health and perfect organization. Physical goodness (or health) and beauty will always be found to bear a strict relation to each other, the latter being everywhere the sign or symbol of the former. A lack of beauty in any member or system of the body indicates a lack of goodness or health in that member or system. A deformity of limbs shows clearly enough a want of goodness in the locomotive system; a bad complexion not less certainly indicates something wrong in the vital system; and a malformation of the brain, made manifest by the shape of the cranium, is a sure sign of want of balance or symmetry in the mental system.

This relation was well understood by the ancient Greeks, who placed beauty next to virtue, and made it an object of worship; and a French writer, (a zealous son of the Church, too) declares that the true object of all religions is the progressive development of beauty, since that tends to unite man with God, by making them like him.—Jacques, on Physical Perfection.

GROWTH AND RECOGNITION OF SPIRIT-LIFE.

ON the above subject Mrs. Coral L. V. Tappan delivered an address at Manchester, which is published in full in "The Medium," from which we make the following abstracts. In accordance with previous announcement, the audience selected a committee of five, and reporting three subjects, the audience selected, "Growth and Recognition in Spirit-Life," or, as it was worded, "Is there growth and change in the Spirit World, and do the departed recognize those whom they have known here?"

Mrs. Tappan commenced by saying, "It is frequently supposed that death is the final change, everything that pertains to the soul, to its future life, to its preparation therefor, must be accomplished in this, or the material world." Then, as authority upon the subject, the sacred record or Scriptures were referred to, and that portion selected which as testimony was relied upon in Christendom. The Hebrew Bible, the foundation in the New Testament for a belief in a future state, the proofs offered by Christ, the teachings of Paul, and the interpretations by the church, were all considered at length, and in a powerfully argumentative style. The revelations of Swedenborg were also noticed, and then the experience of Spiritualists, or persons who have held converse with departed spirits. From the latter was taught that "when children enter the spiritual state at an early age, they increase in spiritual knowledge and unfoldment as they would have done on earth, the spiritual form growing proportionately as the physical form would have grown here." And it was shown that if the next life is a continuance of the one here, nothing would be more deplorable than that an infant should always remain, through the unending ages of eternity, with only the faculties it here possessed. The speaker thought that when Christ says, "Except ye become as little children ye cannot enter the kingdom of heaven," he referred to the innocence and purity of the childlike mind, and not to the state of infancy in which we recognize childhood. The speaker differs from the church, which believes the early passing away of the child is a fortunate circumstance; he holds that "the earthly life is intended for the benefit, advancement, and growth of the human spirit;" but nature and the laws of the Deity have provided compensations, so that the child is not deprived of these advantages, but spiritual instruction is provided by God in his wise beneficence, and there are no little waifs or paupers in the spirit-land. Yet, nevertheless, recognition, one of the other in the spirit-world, is inevitable, and no change, no growth, no circumstance, or time, can separate the spirit and mind from those to whom it is really bound by ties of spiritual affection. In continuance the speaker said,—

"That the laws concerning the spiritual life are capable of being distinctly portrayed in the science of spiritual unfoldment we shall clearly show to you; that while the recognition in heaven has been a part of the distinctive hypothesis of the Christian religion, still the sometime lingering doubt as to whether you would meet the loved ones in heaven, or whether the state and condition of mind might not be changed so as to prevent you from meeting them, is now absolutely solved by the still more subtle science of the soul itself; for whatever belongs to the spirit is in its nature eternal; whatever is absolutely a part of its growth cannot perish, and any possession which belongs to it spiritually cannot be severed or wrested from it by any outside circumstance or change at death. That the method of spiritual existence is distinctively and absolutely governed by laws—laws as inviolable and as decisive in their nature as those that govern the revolution of the heavenly bodies—and that if there be a spirit bound to you by ties of affection upon earth, the very inevitable law of spiritual existence makes them bound to you in spirit-life. It is not external compulsion; it is not outward circumstance, as it is oftentimes on earth; it is not the mere tie of consanguinity: it is something more than this: that the child that is yours, the possessor of your spirit, the outgrowth of your mind, is inevitably linked to you by a spiritual tie; and that that tie, far from being weakened by death, is made stronger as the body that divides you is lessened and weakened by death. This which you call life, or the circumstances which govern you here, often does separate you from your loved ones, but death brings them nearer to your spirits, makes it possible for them to hold near communion with you, awakens your spiritual sympathies and energy, and prepares by constant aspiration the habitation of your spirit with theirs. Death is

the awakener, and not the destroyer, of love and affection. Death is that subtle spiritual agent that brings souls nearer together that were divided by space and time and sense and matter. It has been revealed, as we state, by the subtle process of clairvoyance, psychometry—Spiritualism—that these chains of intelligence, that the laws of mind, continue their operation, advancement, and perfection in spiritual existence."

The misunderstanding of the change called death, which has perverted the entire meaning of existence, is then considered by the speaker; the chemistry of man, when handling physical atoms, is compared with the spiritual chemistry which analyses thought, and shows how powerful it is to effect good or evil for us in this world, and to prepare our existence in the next. The proverb, "As a tree falls, so shall it lie," so oft quoted by theologians to deny the possibility of a change after death, is quoted by the speaker, who shows that the tree does not lie that way forever, but decomposes; and it is a fallacy to say it lies as it falls, for it does not. The body of a man, good or bad, decomposes in the grave. In this connection the speaker said,—

"So even this illustration falls short of being literally true; whilst as far as the spiritual change is concerned—if you must have authority—what does it mean? During the three days that Christ was in the sepulchre he is said to have gone and visited the spirits in prison, those who were disobedient in the days of Noah. If they could not profit by his teaching, did he go to tantalize them? And if he went to preach to them for their improvement, does it not show improvement after death?"

It is then shown that souls can receive impressions after leaving the earth, and asserted that none go into the world of souls fully prepared for spiritual existence, and not the largest mind "can grasp the whole meaning of eternity." Besides, eternity is to unfold in, and it were a mockery if the spirit were ever to remain "voiceless, deaf, and blind to its spiritual existence." Recent theological denominations are even now teaching a change in spiritual life. The speaker notices the incident of John on the Isle of Patmos, and says,—

"So you, could you gaze upon some spiritual beings in their heavenly abodes, might fall down and worship, thinking them God; but as you advance, and your souls become aware of the angels in their spheres, you will find Deity beyond and beyond; for even through spirits, angels, cherubim and seraphim and all the orders of spiritual intelligences, you still cannot comprehend the fullness and completeness of the glory and power that await you."

A reverse picture of those clouded and shaded in their spiritual vision is drawn in the following words:—

"The spiritual world is made up of just such spirits as are daily going out from your midst, from your crowded cities, from your dens of vice and crime, from all the places of temptation and sin within the world, and these are grouped together in spiritual existence, clothed upon with shadowy vapors, surrounded by the memory of earthly temptations, and the dread and fear and malice that have driven them out thus from the external world. But the great blessing is that this is not their permanent state; for no imprisoned soul is so dark, and no spiritual state so permanent and confirmed in darkness, that a ray of light, or the prayer of an angel-mother, or some word of love, may not reach even there, and penetrate through the mists of their darkened abodes."

"The recognition of friends then the love that binds them together, looses not, but strengthens, in eternity; . . . even though lost to your sight, the spiritual philosophy and religion teach that every aspiration and prayer concerning them reaches them in their abode; that they are ever on the wings of thought, of mercy, and of love, to invite your prayers and thoughts heavenward; and that the two worlds are only severed by the thin film and mist of outward life that, like the blindness of Paul, drops as the scale from the eyes when touched by the spirit of awakened truth. The blind poet Milton saw with vision of the mind these millions of beings walking the earth. Hesiod, the Greek poet from whom he quotes, saw countless myriads of beings walking the earth. Socrates ever had his good demon by his side prompting him to aspirations of virtue, and warning him of the dangers or of the joys that awaited him. The great and good of every tongue and clime have taught the presence of the gods and of the angels; and the prompting voice of humanity to-day, coupled with the proofs that belong to actual vision and unimpeachable testimony, asseverate that spiritual beings in their abode continually and forever gain new knowledge, which it is their delight and occupation to impart to other souls; that the employment

[Continued on page 5.]

HISTORICAL AND PHILOSOPHICAL

THE UNIVERSALITY OF SPIRIT INFLUENCE.

THAT Socrates had an attendant spirit, which diverted him from dangers, is impugned by Athenæus, not without much prejudice, which the bitterness of the discourse betrays. "Souls that are not candid, and think ill of the best," says Origen, "never refrain from calumny, seeing that they mock even the genius of Socrates as a feigned thing." On the contrary, we have the testimony of Plato, Zenophon, and Antisthenes, contemporary with him, confirmed by Laertius, Plutarch, Maximus, Tyrius, Dion, Chrysostomus, Cicero, Apuleius, and others, whereof a great many instances (as Cicero says) were collected by Antipater: these only preserved by other authors:—

"Theocritus, going to consult Euthyphron, a soothsayer, found him with much company walking in the streets, among whom were Simius and Socrates, who was very busy asking him many questions. In the midst of his discourse, he made a sudden stop and after some pause turned back and went down another street calling out to the rest of the company to return and follow him as being warned by the dæmon. The greater part did so; the rest went forward on purpose to confute the dæmon, and drew along with them Charillus that played on the flute; but in the way, which was so narrow as not to give them room, they were met, and overturned in the dirt, by a great herd of swine; by repetition of which accident Charillus often afterwards defended the dæmon."

Nor did the advice of this spiritual attendant only respect the good of Socrates, but extended to such friends as conversed with him, whereof he gives these instances:

"Charmides, son of Glauco, going to exercise in the Nemean Race, as he was discoursing with Socrates, was by him upon notice of the voice dissuaded from going, to which he answered that perhaps the voice meant he should not gain the victory, 'but, however,' said he, 'I shall advantage myself by exercising at this time,' which said he went to the games, where he met with some accident, which, though it be not related, is acknowledged to have justified the counsel given him by the dæmon."

"Timarchus and Philemon, son of Philemonides, having plotted together to murder Nicjas, son of Hircoscomander, were at the same time drinking with Socrates. Timarchus, with intention to execute what they had determined, motioned to rise from the table, saying to Socrates as he did so, 'Well, Socrates, drink you oh, I will but step a little way and return immediately.' 'Rise not,' said Socrates (hearing the dæmon as soon as Timarchus spoke), 'rise not; for the dæmon has given me the accustomed sign.' Whereupon he sat still for a few moments and then again rose to leave, and Socrates hearing the voice, again prevented him. At last, as Socrates' attention was diverted, he stole away, and committed the murder, for which, being brought to execution, his last words to his brother Clitomachus were, that he was come to that untimely end for not obeying Socrates."

Another time, seeing his friend Crito's eye tied up, he asked him the reason, who answering said that as he walked in the field, on pulling a bough, it gave a jerk back, and hit him in the eye. "Then you did not take my advice," replies Socrates, "for I called you back, making use, as I have accustomed to divine presage."

That it had likewise a great influence upon the souls of those who conversed with him and lived with him, he alleges, as examples, Aristides, son of Lysimachus, and Thucydides, son of Melissus. The first leaving Socrates

to go to the wars, lost with him the habit of learning, which he acknowledged to have gained, not by any verbal instructions, of which he had none from him, but by being near him, seeing him, and sitting in the same room with him. The second as easily by the same means attained the same habit.

And not only to particular persons but to general affairs did these predictions extend. He foretold to some friends the defeat of the Athenian army in Sicily, as is attested by Plutarch, and mentioned by himself in Plato, where he gives another fair example, or rather trial, of the truth of the dæmon's predictions, speaking of a business whereof he was doubtful: "You will hear," he says, "from many in Sicily, to whom it is known what I foretold concerning the destruction of the army, and we may now have an experiment if the dæmon speak true: Samionus, son of Calus, is gone in an expedition, the sign came to me; he goes with Thrasyllus to war against Ephesus and Ionia. My opinion is, that he will either be slain or at least in much danger. I greatly fear the whole design." These are his words in Plato, delivered before the event of that action, which fell out according to his prediction; for Thrasilus was repulsed and beaten by the Ephesians, the Athenians put to flight with the loss of four hundred men; of which victory the Ephesians erected two trophies. This was in the one and twentieth year of the Peloponnesian war.

THE MORAL CONSEQUENCES OF SPIRITUALISM.

BY reasoning, practical study, and observation of facts, Spiritualism confirms and proves the fundamental basis of religion, namely:—

The existence of an only, omnipotent God, creator of all things, supremely just and good.

The existence of the soul: its immortality and its individuality after death.

Man's free will, and the responsibility which he incurs for all his acts.

Man's happy or unhappy state after death, according to the use which he has made of his faculties during ~~his~~ ^{his} life.

The necessity of god, and the dire consequences of evil.

The utility of prayer.

It resolves many problems which find their only possible explanation in the existence of an invisible world, peopled by beings who have thrown off the corporeal envelope; who surround us, and who exercise an increasing influence upon the visible world.

It is a source of consolation:—

By the certainty which it gives of the future which awaits us.
By the material proof of the existence of those whom we have loved on earth; the certainty of their presence about us; the certainty of rejoining them in the world of spirits; and the possibility of communicating with them, and of receiving salutary counsels from them.

By the courage which it gives us in adversity.

By the elevation which it impresses upon our thoughts in giving us a just idea of the value of the things and goods of this world.

It contributes to the happiness of man upon the earth:—

In counteracting hopelessness and despair.
In teaching man to be content with what he has.
In teaching him to regard wealth, honor, and power as trials more to be dreaded than desired.
In inspiring him with sentiments of charity and true fraternity for his neighbor.

The result of these principles, once propagated and rooted in the human heart, will be:—

To render men better and more indulgent to their kind.
To gradually destroy individual selfishness, by the community which it establishes amongst men.

To excite a laudable emulation for good.

To put a curb upon disorderly desires.

To favor intellectual and moral development,—not merely with respect to present well being, but to the future which is attached to it.

And, by all these causes, to aid in the progressive amelioration of humanity.—*From Qu'est ce que le Spiritisme?*

of spirits in spirit-life consists in receiving knowledge and imparting knowledge; and that no joy in heaven is so complete that it could be a joy if it were not shared by some other soul; and that no angel is so high in the celestial abodes that they do not seek to impart their knowledge and wisdom to those who are beneath them; and that, handed down through the various states of spiritual existence, these waves of thought, in shining globules, descend to the earth and make fruitful the barren wastes and wildernesses of time, awakening here flowers of immortal hope, creating the impulses of aspiration, and pointing to the future life as the fulfillment of that which is but sown here, but gathered there.

DR. GEORGE SEXTON, who, as a forcible writer and eloquent speaker, has done much to advance Spiritualism in England, has taken editorial charge of "The Christian Spiritualist," a monthly paper, and in his opening article declares himself as follows:—

"Spiritualists, like most other people, are very much divided in opinion upon the great questions that affect humanity, and to those who recognize the mighty verities of Christianity the articles in this journal will be especially addressed. All spiritual manifestations will be readily recorded, since, as mere phenomena, they have, of course, a certain amount of interest and a large amount of value; but those teachings which accord with the grand truths of the Christian religion, being, in my opinion, of the highest character, I shall especially advocate.

"Christianity contains the highest truths ever made known by God to man, and in its teachings we have that which is not only sufficient to satisfy all the Spiritual wants of mankind, but a moral system which is perfection itself. It is a reality sublimer in grandeur than the universe, and vast in its magnificence as infinity. It stands alone, majestic and immense, on an imperishable basis, which no winds of unbelief nor storms of skepticism can touch, but remaining unmoved, though stars should crumble and decay, and worlds be crushed to dust. In it the finite and the Infinite blend in one, and by its aid man puts forth his hand and touches God. With its everlasting arm it enfolds the world and pours forth a love that is inexhaustible. These are my views, and I have uttered them now that I should give forth no uncertain sound. Infidelity, or, as it is better pleased to call itself, Secularism, I look upon as calculated to crush out all that is good, noble, and beautiful in human nature, and it will consequently have my determined opposition. Christian Spiritualism will be found the most powerful antagonist that infidelity has ever had to contend with, and one which, by the blessing of God, is likely to bring comfort and consolation to many a doubting heart, and peace and happiness to minds which have long been given up to black despair, caused by the dread of suffering annihilation at death.

'When God reveals his march through nature's right,
His steps are beauty and his presence light.'

SPIRITUALISM is not a sectarian movement, seeking to establish a new creed, invent more theories, and promulgate strange dogmas. We deal with facts alone, and are the enemies of naught save ignorance and evil. Our object is the discovery of Truth, the diffusion of Truth, and the application of Truth to the welfare of Humanity.

ANSWERS TO CORRESPONDENTS.

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

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

Under what natural laws, and in what manner, do disembodied spirits act upon inanimate matter? If emanations from our body are necessary for certain manifestations, how do they contribute to the result?

Can embodied spirits act upon inanimate matter in the same way, and if not, why not?

In what respect does the vision of a conscious medium differ from other persons?

Can this state of vision be produced, and how?

SPIRIT TEACHINGS.

THERE are no great systems in which souls are crucified and slain that few may be saved.

THE religion of Spiritualism has for its assistants bards and seers, prophets and sages.

YOU cannot reach to a greater idea than your stature permits, spiritually as well as mentally.

A SPIRIT cannot be admitted to the presence of higher angels while earthly shadows still cling to the soul.

THE mere covering of the casket of the body with earth will not make the soul strong in knowledge and wisdom.

THE spiritual world is limitless; the heaven of heavens far transcends aught that is in the first state of spiritual being.

THE intelligent principle of man is a spark straight from the heart of Deity; within man resides a true divinity, a central intelligent principle.

CHRIST was the first teacher to awaken the consciousness that spirit is superior to matter, and that the soul transcends the casket in which God has placed it.

EVERY human being finds in spiritual life some particular dwelling-place or temporal abode until higher knowledge and loftier wisdom shall enable them to reach a higher sphere of their new-found existence.

DOES man exist after death substantially a thinking and rational being? If he does, and who would have it otherwise, he must of necessity have the means of expressing his identity on the one hand and of recognizing his status and position on the other.

THE translation from the earth plane to the life hereafter is subject to laws, and these laws are within the capacity of the human mind to discover for itself; for all questions, facts, and experiences, that are capable of being comprehended by the human intellect, are always susceptible to analysis by the human mind.

THERE is no material and temporal standard by which the souls of men are judged; but the spirit is weighed, and the thoughts, feelings, emotions and actions of life make up the wealth or poverty of the individual soul; and when the spirit enters the spirit-world, be he king or pauper, he passes then for what he is spiritually worth.

THE intelligent principle retains all its powers and attributes, never losing one of them. It is the body alone that decays, and our friends who are passing into the spiritual life are simply withdrawing from the natural condition, because they are perfect in their internal states, and death completes the separation, the purpose of the earthly life being accomplished.

SPIRIT must be infinite in its origin or it is not immortal in its destiny. The substance of which your mind is composed, and the exact expression of that mind in your present form, may constitute with you what you call yourself to-day; but the essence of that soul, the secret source of that life, the power of that infinite progression, must belong to the Infinite Mind.

EVERY thought that you think has greater or less vibration upon the mental atmosphere that surrounds you; and you cannot think an envious or unkind thought that does not in some degree disturb the mental atmosphere, and reach the one for whom it is intended; and a kind feeling, a kind and gracious thought, these do in their vibrations also reach the objects for whom they were meant, even though that object may be far away.

ONE absolute and undying love, a love like that which binds you to the future of humanity, to one another, is more lasting than all the forms of government, than all laws that man has made, than all subtle forces that bind society together, because it is of heaven. The Master taught this, he lived its life, he perfected its deeds, he became as one with the spirit of life and love, and the heritage that he leaves is for you to follow.

THE Spirit of God departed from the Egyptian, from the Brahmin, from the Buddhist, from the Persian form of worship, because they came to construct idols of wood and stone, and to build magnificent temples wherein no spirit could be found. Even the Hebrews, because of their materialism were banished from their sacred Jerusalem, and their gorgeous temples overthrown, because they would not listen to the voice of the Spirit.

IT is idle to think that you will have nothing to do with us. You might as well say you will have nothing to do with the air you breathe, or with the sun that shines upon you. We are ever with you, and we are influencing you, and if you do not seek to understand how this is, it may prevent us from influencing you for good, and those who do not seek your good may be able to lead you unawares into evil. This is a most serious way to look at the matter.

SUBSCRIPTIONS AND ADVERTISING RATES.

Subscriptions.—The *SPIRITUAL SCIENTIST* is published every Thursday by the SCIENTIST PUBLISHING COMPANY, and can be obtained of any newsdealer; or will be sent at the following rates:
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Advertisements.—The *SCIENTIST* is a very good medium for Advertisements. It has a large circulation; it is preserved for binding, and the advertisement is not lost to view amid a mass of others. Advertisements will be inserted at the following rates: Inside page, one square, or six lines agate, one dollar first insertion, and eighty cents each subsequent insertion. Outside page, twenty cents per agate line, each insertion.

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

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

SPIRITUAL SCIENTIST.

VOL. I.

SEPTEMBER 10.

No. 1.

SALUTATORY.

THE appearance of the first number of a new work is a suitable occasion for offering to the reader a few general remarks upon the nature and objects of the publication, and of the path which the editor has marked out for himself. We avail ourselves of this opportunity to speak, not only of the peculiar features of the paper under our charge, and of the principles by which we profess to be guided, but to submit our own views on the subject of Spiritualism.

We present the *SPIRITUAL SCIENTIST*—acknowledging an All-Controlling, Higher Power; accepting the doctrine of Jesus Christ as being in full harmony with the teachings of Spiritualism—given then to deliver mankind from ignorance and superstition concerning a future life; permitted now, that the atheistic arguments of materialism and the skepticism of the age may be confuted with demonstrable facts which re-affirm the immortality of the soul and its responsibility for deeds done in the flesh.

As a Spiritualist, we believe that man has a spiritual nature; that spiritual nature exists independently of the material organization; it may act upon other spiritual beings; it may continue to act on those who are embodied when it has passed away from the earth. Otherwise than this the *SCIENTIST* has no creed, and leans to no sect; but is thoroughly free, liberal, and independent. But while we admit the right of an individual to believe and maintain a theory, dogma, or fanaticism, we deny the right and denounce the attempt to force such theory, dogma, or fanaticism into leading prominence as being the Spiritualistic doctrine or belief.

Spiritualism is, and ever has been, intimately connected with the progression of the world. Individually, we are all more or less subject to unseen influences. One does not need to be a Spiritualist to feel the truth of this statement. How important it is, then, to obtain a knowledge of the conditions which govern these influences, and to know their power and effect. To this end we shall devote space to scientific investigations which shall tend to enlarge our knowledge of the nature of the human spirit and its surroundings; also of the relations between man in the spirit world and those on the physical plane of existence. The phenomena, and its governing laws will receive careful attention.

The moral and religious teachings of Spiritualism, descriptions of the spirit world, and sketches illustrating the universality of inspiration, we consider of sufficient interest to form a feature and department.

Accurate reports of seances are worthy of preservation, and intelligence of any nature relating to Spiritualism, from all parts of the country, and from foreign lands, will be studiously sought and promptly given.

We shall endeavor to give instruction to investigators, and to answer all questions and objections which may be proposed. We invite the expression of opinion from those familiar with the philosophy on subjects which may be discussed in our columns. From fair and liberal discussion proceed those bright emanations of truth which irradiate and convince the mind; but angry disputation by strengthening the influence of prejudice, and impeding the operations of reason, can only darken the gloom and perpetuate the reign of ignorance.

These topics present themselves as of primary importance; there are others, which though of minor value in themselves, yet will not be neglected.

We have now explained our idea of the manner in which the *SPIRITUAL SCIENTIST* will be conducted. Of our own abilities to perform the task we have imposed upon ourselves, we must speak with the most unaffected diffidence; but of the talents and high attainments of those who have generously offered their aid, we may speak with no timid voice.

We engage in the toilsome and thorny path of editorial duty, with hopes neither depressed by fear, nor elevated beyond the bounds of rational expectation. We will never condescend to degrading flattery for the purpose of obtaining favor. If our honest exertions obtain for us the esteem of the worthy, and the sanction of the liberal and the enlightened, we shall move on in our glad career, animated with delightful hope that, as time and experience mellow the powers of our mind, and science still opens her ample stores to our constant research, we may be found still more and more deserving of that patronage which it will be our highest ambition to merit.

WHY?

THAT was a most telling answer which Mrs. Tappan recently gave to an inquirer at one of her lectures, while she was under inspiration. Said he, "Why do Spiritualists, with the lofty aspirations of the lecturer, become parties to manifestations of a puerile character, such as the moving of furniture?" And the answer came quick as a flash, and with effect. "Why does an author, with lofty aspirations and poetic fancies, require the quill of a goose to write down his thought? Or why is a musician, with song bursting within his heart, compelled to play upon an instrument composed of wood and string and intestines of animals? The instrument that a spirit makes use of is no matter; but the reason why they do it, if the gentleman really wishes to know, is because they will have it,—they must have material evidence of spiritual presence."

DOES SPIRITUALISM TEACH A DUALITY OR ENTITY?

Is MAN an entity, duality, trinity, or unity of two parts, physical and psychical—is a vexed question which has engaged the attention of thinkers and writers in philosophy and theology for the past two centuries. All the facts, which science in its various departments can bring to bear, have been woven and interwoven into arguments, either for or against advanced theories. Writers in this century have quoted and criticised those in the past, and the original philosophies which were claimed to have been drawn from inspired sources, have received their share of attention through all ages. And now, Spiritualism again asserts itself, with thoughts and opinions tending not only to prove an immortality, but that the immortals are under certain conditions, in communication with this or the visible world. And science again takes up the gauntlet. Some hasten to prove that Nature is a unit and always consistent with herself,—consequently Spiritualism is a delusion, as it implies a dualism, or two distinct entities—matter and spirit. Others investigating Spiritualism question the immortals; and becoming satisfied of one truth, do not hesitate to proclaim it, with a certainty that other things can be harmonized with this one great reality.

Alfred R. Wallace, in his defense of Modern Spiritualism, deduces a theory of human nature which he says is more or less explicitly taught by the communications which purport to come from spirits, and outlines it as follows:

1. Man is a duality, consisting of an organized spiritual form, evolved coincidentally with, and permeating the physical body, and having corresponding organs and developments.

2. Death is the separation of this duality, and affects no change in the spirit, morally or intellectually.

3. Progressive evolution of the intellectual and moral nature is the destiny of individuals; the knowledge, attainments, and experience of earth life, forming the basis of spirit life.

4. Spirits can communicate through properly endowed mediums. They are attracted to those they love or sympathize with, and strive to warn, protect, and influence them for good by mental impression when they cannot effect any more direct communication; but as follows from clause (2); their communication will be fallible and must be judged and tested just as we do men.

We quote the whole of this theory, although the paragraph numbered I. is more properly within our province; we are not told whether the first sentence, "Man is a duality," is a direct or implied spirit teaching,—in either case the closing clause "their communications will be fallible, and must be judged and tested as we do those of our fellow men" will be applicable, however, as it leads us to infer that Alfred Wallace himself believes "man is a duality." We suppose this term "duality" to have been used in a philosophical sense, and as such to recognize the existence of two ultimate principles.

From this opinion or deduction we decidedly dissent, claim that man is an entity,—the highest expression of consciousness evolved from that substantial life called nature. We assume first what is universally acted on, that the sexes have the capacity to generate another being, but contend, in opposition to Wallace, that that which he calls "spiritual body" is not evolved coincidentally with the "physical body," but is the original

[Continued on page 10.]

WHAT YOU CAN DO.

If you like the SCIENTIST and its position, subscribe, and then influence some one else to.

If you don't like it, subscribe for what good it may do, and be thankful that you have had an opportunity to do so much good.

If your local paper publishes anything concerning Spiritualism, send it to us. If it makes a fair, impartial statement, let the editor know you appreciate it,—editors are always pleased to receive compliments on their course. We know one who will be pleased a week after his paper is noticed.

THE SPIRITUAL SCIENTIST may not spread so large a sheet as some of its contemporaries, but hopes to in time. At present, however, its columns are full of interesting reading, and in this respect will compare, both in quality and quantity, with any that is published. We say this because the tendency in starting a journal is to make a large show of paper, and fill it—as best it may be filled. The "SCIENTIST" starts with a good number of subscribers, and a list of talented contributors. The latter will be added to as the former increases, and when the paper is not large enough to hold what good matter we can get, we'll enlarge. And your subscription, we hope, sent in to commence with this number, will be one towards this result.

SHORT-HAND NOTES.

Goldsmith Maid superb time recently in the races at Mystic Park.

"Labor and be strong" is Scripture. Labor and be weary is experience.

It is useless to deny that "figures will not lie," when every fashionably-dressed lady is a refutation of the fact.

Checks at a bank may aid or prevent your getting the desired gold or greenbacks. It altogether depends upon who and what you are.

The clock on the Park street steeple is exceedingly eccentric. It does and it does not go. One day it will, and the next it wont. It is making worldly people profane, and other people are given to emphatic utterances. It is n't to be supposed for a moment that the clock above is any indication of the creed below.

Interviewers, as a rule, are almost always, of necessity, bores. It is their business to bore. They often bore terribly, and with a very large auger, and especially in New York and Chicago. They are even discouraged when attacking the deaf and dumb. The latest case in New York was that of a reporter took down everything in cypher and wrote it out in blank.

Mr. Staver believes in good clothes, and also in plenty of them. He is a generous patron of the tailors and does his utmost, in his opinion, to encourage that truly useful and ornamental part of society, industry. "What is man, or where, without the best of garments?" asks the philosophic Staver. Accordingly he is liberal, as we have intimated, in the disposal of his patronage. But just here comes in a defect in Staver's character,—if it can be said that he has any. Staver is one of those smooth, oily, plausible men whom the world — and particularly tailors — often meet. The tailors, we are going to assert in their behalf, meet them quite too often for their pecuniary good. At all events they are repeatedly victimized. Staver's policy of encouraging trade is not in accordance with the soundest rules of political economy. Nevertheless it is to be seen that Stavers exist and flourish in about every community, — and at other people's expense, as a matter of course. Perhaps this sort of thing will be corrected some time; but very likely not. Check is greater than coin.

THOUGHT SUBJECTS.

MYSTERY and superstition ever go hand in hand.

THE prejudice against Spiritualism is based solely upon the ground that it is unpopular.

UNLESS we place our religion and our treasure upon the same thing, religion will always be sacrificed.

It was Biot, we believe, who said, "In doubtful questions, the ignorant believe, the half-learned decide, and the man of science examines."

SPIRITUAL life and spiritual communion is the only proof that the man of science, the man of reason, the man of inspiration, the man of thought, can bring that is palpable, absolute, unquestioned.

THE man who, after careful examination, arrives at a wrong conclusion, will be viewed with more favor by the Great Judge of all than he who, without any examination, happens to stumble on a right one. — *Locke*.

"By education most have been misled
So we believe because we so were bred;
The priest continues what the nurse began,
And thus the boy imposes on the man."
— *Dryden*.

CHRIST took the part of religion against religious institutions; of religious feeling against religious usages, which are often venerable, in proportion as they are nothing else. God's law of love, which the Jews had made stone, was smitten by the poor that lay athirst and gasping in the dust.

It may not be in our power to secure the outward things that we naturally wish, such as ease, pleasure, exemption from sorrow, wealth or power; but the inward good, such as truth, purity, consecration to God, and heavenly hope, we may secure; and we may, by rightly meeting inward trials and losses, make them the means of enriching ourselves in these inward things.

WHAT is written behind the "if" is often traced by an unseen hand holding a pen dipped in invisible ink, and it requires a long season of faith and hope to bring out the lettering so that it may be read by the natural eyesight. In the meantime it is an unspeakable privilege, bringing unspeakable peace, to say, "I will both quietly wait and trust in the Lord until he brings it to pass."

THE NEED OF CHEERFULNESS.— Change of ideas is as necessary as change of posture. When the mind dwells long upon one subject, especially upon one of a disagreeable nature, it injures all the functions of the body: Hence the indulgence of grief spoils the digestion and destroys the appetite; by which means the spirits are depressed, the nerves relaxed, and the bowels inflated with wind; the humors, also, for want of fresh supply of chyle, become viciated. Thus many an excellent constitution has been ruined by a family misfortune, or any thing that occasions excessive grief. It is indeed utterly impossible that any person of a dejected mind should enjoy health. Life may, in fact, be dragged along for a few years, but whoever would live to a good old age, must be good humored and cheerful.— *An old Physician, who enjoys "health without physic."*

FREE THINKING.

"We have, happily indeed, outlived the day when "Free thinking" was a term of reproach; and there are few amongst us, let us hope, so unenlightened as not to be aware that the essential of thought is freedom, and that without it there can be none. Those who are not *free-thinkers* are not thinkers at all, but merely the recipients of other people's thoughts, which they swallow with their eyes shut; whilst very frequently those from whom they receive them got theirs by the same process, and accepted them with as little examination."

"The mass of mankind take their religion from somebody else, and swallow it like a pill, with their eyes shut; at least without daring to open them very wide, lest, perchance, they should see more than they wish to see. That religion becomes in the main a geographical accident, or a thing you succeed to with the other advantages or disadvantages of your birth." — *Mrs. Catherine Crowe*.

PHENOMENAL

[For the Scientist.]

INDIRECT INFLUENCES.

BY MILTON. — SPIRIT CONTROL.

CONTEND not in wisdom with a fool,
For thy sense maketh much of his conceit;
And some errors never would have thriven,
Had it not been for learned reputation.
A sentence hath formed a character,
And a character subdued a kingdom:
A picture hath ruined souls,
Or raised them to commerce with the skies:
The pen hath shaken nations,
And established the world in peace;
And the whole full horn of plenty
Been filled from the vial of science;
To this man temptation is a poison,
To that man it addeth vigor;
And each may render to himself,
Influences good or evil.
As thou directest the power
Harm or advantage will follow,
And the torrent that swept the valley
May be led to turn a mill;
For outward matter or event
Fashion not the character within,
But each man, yielding or resisting,
Fashioneth his mind for himself.
Planets govern not the soul:
But trifles, lighter than straws,
Are levers in the building up of character.
A man hath the tiller in his hand
And may steer against the current,
Or may glide down idly with the stream
Till his vessel founder in the whirlpool.

[For the Scientist.]

PASSING AWAY.

BY WASHINGTON IRVING. — SPIRIT CONTROL.

FOR what to you seems dying
Is but a second birth,
A spirit upward flying
From the broken shell of earth.
We are the dead, — the buried,
We who do yet survive
In sense and sin interred.
The dead, — they are alive,
Free from their earth prison
They seek another sphere, —
They are not dead, but living,
And God is with them there.

SPIRIT KNOWLEDGE AND POWER.

"TWENTY minutes to eleven—twenty minutes to eleven!" every now and then repeated the dying man, looking calmly up as if he saw something or some one. Two days after, at twenty minutes to eleven, he passed away. Then the family knew what he meant, and wondered how it was he had the foreknowledge.

My informant was a minister of one of the Glasgow kirks. We met accidentally at a hotel at Gourrock, on the Clyde. I was saying how I had just enjoyed the gorgeous sunset, — the play of light on the clouds, on the mountains, and on the river. "Yes," said he, "and sometimes there seems a weird kind of scenery produced by the mists on the hills." "A weird-like scene," thoughtfully repeated the minister. I at once chimed in with two or three of my ghost narratives and personal seings. He looked at me earnestly, and then told the foregoing incident, asking questions. I found he had traveled much, seen much, and thought much. Free and easy chat procured from him the following personal narrative: "Our family is subject to death-warnings. My mother had them. The way it comes to me is, — I find myself thinking of an intimate friend or relation, and suddenly I hear close to me, on the table or on the ground, a clatter, as if a plate having a metallic sound were shaken violently. I look, but see nothing. It happened last to me a few weeks ago, when Dr. — died. It is very strange."

A third incident he narrated: The Rev. S—— of Perthshire (the name and town given me) took apartments in the house of two elderly ladies. He went to bed in one of the top rooms. As he lay, he saw a man outside the window come through the closed window into the room, come up to him, and look. He was singular in his appearance, and had on a kind of south-wester cap, such as some sailors wear at sea. They looked at each other; the minister, puzzled, turned himself with his face to the wall. He felt as if a person were leaning over and pressing the bedclothes. He turned quickly, and struck out his fist, but it passed through the man. The ghost laughed derisively, and then went away, passing this time through the door of the room. As the following night the man again appeared, next morning, fearing to name the incidents to the two ladies, he narrated them to a person in the village, and the answer, was, "How strange! The ladies had an eccentric brother, who lived with them, and dressed exactly as you have described, and his bedroom was the one you slept in."

Spiritualistic phenomena witnessed by me in daylight were narrated. Next morning at breakfast we again met, and he at once started the theme of spirit-life and spirit-power, and so an hour and a half sped on, and then, having exchanged names, we bade each other good-bye,—perhaps never to see each other again till in heaven our home.

The lesson I desire to give is,—quietly open up Spiritualistic phenomena to the knowledge of strangers, and extract their personal and relative experiences in the same direction, and when heard take notes and repeat by voice and by pen, and so be of some use in this world of wonders.

Enmore Park, S. E.

J. ENMORE JONES.

We copy the above from "The Medium;" the lesson of the closing paragraph is applicable to this country as well as that in which it was written; and in this connection it may not be out of place to say that our readers would be surprised to see with what care phenomena there are chronicled, which here would pass as commonplace. The manifestations in this vicinity offer many wonders worthy of a place in our columns, and we hope to receive them.

THE THREE DAYS' TRANCE OF LOUIS XI. OF FRANCE.

ON the evening of the 18th of March, 1480, as the royal dinner was all but concluded (and it is only fair to Louis' memory to say that he had done full justice to the meal), he let fall his spoon (the "sweets" were on) and an exclamation, in Norman-French, which, as a father of a family, I dare not repeat, and fell into a kind of fit. Such a tight fit was it that his attendants immediately cut his waist-belt, and burnt the greater portion of a pet flamingo's tail beneath his royal nostrils.

Their efforts to induce re-animation were, however, quite ineffectual; and, convinced that Louis was dead, they took him to his chamber and held noisy wassail all that night. Had Sir Henry Thomson been the Court physician, the king would probably have been cremated the following day, and there would have been an end of him; but as it was, he was duly laid out in state, and, much to the surprise of the guards on duty, jumped up at the end of the third day, querulously asked why they were burning such a lot of ozokerit candles, and why there was so much lace and ruffle about his voluminous night-shirt; and then, running down stairs, discovered his courtiers dining heavily, and wrangling as to who should be the regent of the young king.

The apparition of the monarch they fancied dead rather upset the assembled gentlemen, and not one had the presence of mind to offer him a chair.

They never had a chance to do so afterward, for the soured Louis banished them to a man.—*Figaro*.

SPIRITUALISM IN ENGLAND.

OUR English advices notice the wonderful strides Spiritualism is making in that country, in overstepping the walls of prejudice and challenging the attention of sound reason and scientific investigation? Mrs. Tappan's lectures are reported by the secular press, some of whom have only recently commenced to notice spiritual meetings. "The Manchester News" gives a half a column of the lecture which we have abstracted in this number. "The Evening News" says

it was an "agreeable surprise," "a sound sermon, with many points of interest and many more of controversy,"—and gives a two column report. Her success in Bolton was wonderful, where the audience were inclined to be disputative, doubting the reality of control, even after selecting a most difficult subject, and questioning the authority for statements: but the replies were in all cases most decided and satisfactory. The "British National Association of Spiritualists and its Conference" is still one of the subjects of controversy. The Spiritual burial service seems to be coming into favor, and receives the notices of the Spiritual papers. Spirit Photography is now an accepted thing, and endorsements to the genuineness of pictures obtained are quite frequent. The mediums, for materialization—Bastian, Taylor, Herne, Eves, and others,—continue to produce the same wonderful results, but none more noticeable or surprising than usual.

These evidences of spirit power are sometimes doubted and the conditions violated, to the serious injury of mediums. It also awakens considerable controversy in the newspapers printed in the localities where the disturbances take place, and in one town the violence of prejudice has extended so far as to endeavor to twist the law to persecute the Spiritualists.

The village of Everton, Liverpool, has produced another wonderful medium, Miss Parry, whose continued development is highly interesting. Not only are the materializations perfecting in a manner never exceeded during the experience of veteran Spiritualists, but percussive sounds of an extraordinary nature, transit of material substances to and fro from Yorkshire, as well as brilliant lights, musical performances, tiny baby-hands ringing bells, conversations in foreign languages, lifting heavy weights, and direct spirit-writing, are of the most satisfactory, unexceptionable, and invincible character. The most recent example was brought in a circle where there were many investigators; the signatures of the parties, also of an expert in handwriting who was present, is affixed to a sworn statement while William Hichman, F. R. S. (Naples), a well-known and talented scientific author, attests the scientific accuracy of the strict rules adopted.

Mr. Morse, the able lecturer, who is to be with us in October, is still speaking, and will be actively employed almost to the week of his leaving.

PHENOMENON IN RUSSIA.—The St. Petersburg correspondent of "The London Daily Telegraph" gives the following in a recent letter. It would appear that the Church regards the phenomenon as genuine, or it would not have punished the poor woman: "A woman in the Government of Voronezh, living the life of a nun, though belonging to no recognized religious order, had a holy picture of the Resurrection, which—as was vouched for by many credible witnesses—had a habit of emitting drops of perspiration, and subsequently distilled a fragrant holy oil. The picture afterwards took up the habit of removing itself from one room to another without visible aid, and soon small flames appeared in various parts of the nun's cell. On Easter morning, though the cell had been closed and locked, to the holy salutation, 'Christ is arisen,' a mysterious deep voice replied, 'He is arisen, indeed,'—the usual formula. These supernatural phenomena drew large crowds of peasants to the nun who was looked on with holy awe, so that the priest, whose church was temporarily deserted, complained to a court of justice, and after a careful investigation—without a jury—it was decided that these were false and not real miracles which had been worked, and consequently the woman Gratcheff was condemned to three months' imprisonment for disseminating false miracles. It is true the law declares that imprisonment is only to be given in cases where money is received for such false miracles and supernatural appearances, and in this case no attempt whatever was made to prove that money had been received; but the great harm to the Church which might arise from allowing a private person to possess 'perspiring pictures,' and to be surrounded with supernatural appearances, the property in which belonged rightfully to the Church, caused this little point to be overlooked."

substance, and has the power of forming what he calls "physical body." It is the man—the substance—the spirit—the *cause* of conception by its attractive power, and the attractor which draws to itself such particles as will enable it to manifest itself, or give expression suitable to the surroundings in which it is placed. This is true conception; and is the real history of the fetus up to birth. When attraction within has ceased, by the natural laws of repulsion, it issues from the womb, and immediately from, as before that period, through the life, which to our sense changes at death that attractor draws to itself just such particles, and no more, as will enable it to make itself felt in the manner it desires to those things which surround it and contribute to its existence.

This entity, thus acting, reflects the only one substance which is the universe. It is incapable of scientific analysis by man, and is indestructible. What is called "matter" is simply projections of that substance to make itself felt. This substance, called man, attracts a body, we use the term "body" in the generally accepted sense. Wallace says "the spirit permeates the physical body;" we say the "physical body" is an outgrowth of that "spirit," and has organs and developments corresponding to the requirements of that "spirit," which is the developing power. This body, this expression, is constantly changing; the principle attracting the atoms it needs, and rejecting or repelling those for which it has no use. Having drawn these particles together, it is to a greater or less extent susceptible to the laws which govern these particles,—feels the heat or cold, and dons or doffs clothing suitable to these conditions. As well might this clothing be taken with Wallace's duality, and the whole termed a trinity. The clothing is laid aside when the laws or conditions require; and also, the atoms of which the body is composed are laid aside when the law of attraction call the "spirit substance" into other conditions of existence. And these atoms, this nonentity, when no longer held in cohesion by the attractive principle, separates in obedience to established laws, never again to be gathered in the same form, but in some other shape to give expression, as in ages past, to the evolving types of organic nature. And this individuality, this entity, strengthened, enlightened, and ennobled by experience, is attracted to its improved position, and there, under higher laws, to continue an eternal existence through countless ages, becoming more and more enlightened, and more and more happy in its ecstasy as it approaches nearer and nearer to the profounder and more Universal Sense of Existence.

NOTES AND NOTICES.

JOHN A. ANDREW HALL was well filled Sunday, by an audience which listened with close attention to Mrs. S. A. Floyd, who, taking for the subject, "Identity of the Spirit after it leaves the body," delivered an address forcible in its style and appealing in its nature, which found a sympathetic response from an appreciative audience. The quartette singing was very fine. These meetings attract a very high order of minds, and many questions of a scientific nature are asked and readily answered.

LURLINE HALL MEETING was not largely attended Sunday morning, Sep. 6th. but many good tests were given and recognized by individuals in the audience. At the lyceum, at 1 P.M., Mrs. Pratt read an essay touching upon the political progress of our country. Thomas Cook spoke upon the symbolical significance of the American flag. Mr. Thomas in a few remarks enlarged upon the freedom enjoyed under this flag. Mr. Cleur followed and took exceptions to Mr. Thomas' enthusiastic ideas of freedom in America.

The regular lecture was delivered by Mrs. Dick, of No. 678 1-2 Washington Street, to a large audience.

THE CHILDREN'S PROGRESSIVE LYCEUM, NO. 1, OF BOSTON, dedicated its new place of meeting, Rochester Hall, 554 Washington Street, on Monday evening last. The exercises of the evening were opened by J. B. Hatch, the assistant conductor, who introduced Alonzo Danforth, conductor of the Lyceum, to preside. He welcomed the audience in a short address, and apologized for the absence of Mrs. Doten and Mrs. Harding.

Dr. Storer was the first speaker, and was followed by Dr. Currier, Mrs. Hattie Wilson, John Weatherbee, and others. Dr. Storer spoke of the Lyceum in the past, its trials and triumphs, and prophesied for it a more glorious and successful future. He thought the hall every way suited to the purpose, and particularly adapted because of the influences,—it having been used in the past for the meeting of liberals in thought. He endorsed the need of lyceums, and spoke of the good work they were destined to perform by their teachings. He closed by complimenting the leaders of the Boston Lyceum for their fidelity.

Dr. Currier noted the progress of the Lyceum, he having watched it from the beginning, and paid a tribute to the memory of those gone from this sphere of usefulness to the higher one.

Mrs. Hattie Wilson was controlled to speak by one who, in years long ago, in the spirit-world, had on one occasion with others vowed, by the strongest of vows, to devote years of their existence there to the education of children in this sphere to a proper knowledge of the laws and conditions which governed them. They had since been working with others of our great teachers in the lyceums, and to-night they were present at the dedication of the hall to Spiritualism. It might be said re-dedication; for it had been dedicated by years of free thought, until the very floors, the very walls, gave out the influences which should last until there was not one stone left on another. They rejoiced that, in spite of theology, and in spite of all denunciation, the Lyceum lived, and was in a prosperous condition, and was doing good in educating the little ones,—not cramming them with that which would check their growth intellectually and spiritually but teaching them those laws which, when obeyed as they would be in times coming, would give a race strong morally, intellectually, physically, and spiritually, which would glorify the perfect image of that Infinite Creator.

Mr. John Weatherbee was introduced, and made a few remarks which were veined with humor, but contained nevertheless many forcible allusions with a direct practical bearing. He spoke of his connection with the Parker Fraternity, and thought that possibly he might in times past have seen the play of Hamlet with the ghost left out. The Lyceum was teaching truth, not error, and he gave it his hearty sympathy.

Between the addresses some attractive selections of music were rendered by the members of the Lyceum.

Several of the members of the Lyceum acquitted themselves very creditably in their rendition of the exercises assigned to them. Miss Etta Bragden, Miss Thompson, the Saunders' Sisters, and a young miss, quite young, who recited an exceedingly long poem, deserve particular mention. The exercises closed with dancing,—Carter's Band volunteering the music.

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STRAUSS' MAPS OF BOSTON AND VICINITY have been engraved with great care by Mr. F. A. Strauss, who is a thorough artist; and the design has received the approval of the City Surveyor, who endorses them as correct in every particular. Sent post-paid on receipt of price, twenty-five cents, by Mr. Strauss, 339 Washington Street, or for sale by all newsdealers.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

The London Dialectical Society, Adam-street Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th January, 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. Anton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffrey, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volckman, Esq.; Horace S. Yeomans, Esq."

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

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

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

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

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

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

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

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

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TO INVESTIGATORS.

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—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, in singing, and in the least 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 relatives 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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