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[For the Scientist.]

THE NEED OF SCIENCE IN SPIRITUALISM. IV.

BY J. H. W. TOOHEY.

TRANCE and its kindred phenomena have been and are still considered among the most wonderful of human experiences. Allied phenomena, such as spontaneous Somnambulism and Catalepsy, have helped to deepen this conviction, many of their phases so far transcending the more orderly developments of Life. To the millions, however, of every age and nation, it has been more than wonderful: it was preternatural, if not miraculous,—and, as such, of divine origin and religious signification. Saint and sinner *felt* the marvelousness of the trance conditioned person, and promptly concluded it was *something more than natural*,—when the body of the entranced, the cataleptic and the somnambule, took upon them that death-like appearance, that closed the senses, opening the windows of the abnormal mind, giving passivity and seeming insensibility to the body, awakening the spirit to preternatural realities.

To this primitive conception of the earlier ages there has been added the theoretic assumption of "obsession" and spirit possession, which changes *trance* into control; the conditioned *human* giving place to the entrancing and *controlling* spirit,—the abnormal displacing the normal.

This is the doctrine of the moderns, and is considered supplementary, if not corrective, to ancient Spiritualism; thereby extending and expanding what the earlier faith considered supernatural. An example or two will illustrate and aid analysis in search of simplification. First, "Peter went upon the house-top to pray, . . . and *fell into a trance*; and *he saw the heavens open*," &c.—(Acts x.9.-11.) Second, Mrs Hatch, being entranced, *her* spirit leaves the body, and goes on a visit to Buffalo, leaving the body for another spirit who delivers a lecture through it meanwhile. (Mrs. Hatch on Mediumship.)

Both of these persons are supposed to have been in deepest trance, the one spirit remaining in the body, the other leaving it; the former, being conditioned by hunger and prayer, sees a local heaven, and something let down therefrom, containing

"all manner of beasts and fowls,"—the vision corresponding to *his* faith in a local heaven, and the change in national belief then taking place around him; the latter spirit, so far as *known*, is conditioned only by the sensitiveness and delicacy of her organization, with great activity and plency of mind.

How far the report of either of these trance subjects will satisfy the critical thinker, may appear more plainly before closing the present writing; meanwhile it may be instructive to think over the detailed conclusion of a cultured physician, in explanation to himself and others of the actual and *implied* phenomena of Trance. He says, "I admit that it is a *very* clumsy experiment to *assume* that the mind can, as it were, *get loose* in the living body, and while remaining there, in a partially new alliance, exercise some of its faculties in unaccustomed organs,—which organs lose for the same time their normal participation in consciousness: and, further, that the mind can partially indeed, but so completely, disengage itself from the living body, that its powers of apprehension may range with what we are accustomed to consider the properties of *free* spirit, *unlimitedly* as to space and time. *I adopt the hypothesis upon compulsion*; that is to say, because I see no other way of accounting for the most remarkable trance-phenomena. In due time, it is to be expected that a *simple inductive* expression of the facts will take the place of my hypothetical explanation." (Dr. H. Mayo's Truths in Superstition.)

The explanation of Dr. Mayo culminates when "the entranced person enters into communion with the entire mind of the mesmerizer. His apprehension penetrating the brain of the latter and *reading his thoughts*. . . Now, if the subject become still more lucid, the apprehension ranges through space to identify objects and penetrate the minds of other human beings, at indefinite distances." But this is conceding the fact that the mind of the entranced subject does "range through space," without explaining the actual or possible conditions supporting such a phenomenon; and such a concession is not logical, until the fact is *verified* by evidence *independent* of the person assuming to such experiences. For, if it is true that the entranced subject does *read the mind* and make known the thoughts of the mesmerizer, it may be capable of proof that the same trance medium may read other minds than the mesmerizer's, and obtain the reported knowledge from such sources, rather than leave the body and range "through space." And that such is the fact, the experiences of many spiritualistic and mesmeric experimentalists demonstrate. The following will illustrate: "An eminent physician, of Philadelphia, who was making some investigation on the odyle of Reichenbach, told me that he went one day to hear a 'trance medium,' an 'inspirational' speaker. The medium was a frail, sensitive woman, and one of the most successful

speakers of her class. The doctor went to try an experiment. He wrote out a very short lecture, memorized it, and tore up the manuscript. When he entered the hall, the audience had assembled, and the medium sat on the platform. He fixed his eye on her, and, by a strong effort of the will, caused her to rise and walk forward to the desk. Then he thought over his lecture, keeping his will on her, and *she delivered it, word for word*, as the words rose up in his mind. *The woman intended no deception.* She knew that she was *not* speaking her own thoughts, and, very naturally, *she referred the control to a spirit.*" (Prof. W. D. Gunning, in 1870.)

To the same effect is the more detailed experience of the Rev. Channey Hare Townsend's testimony, after years of experimental acquaintance with mesmeric subjects. He says, "When I first began to mesmerize, I used to consult my sleepwalkers on dark and dubious points, with something of the blind faith of a novice in a new and wondrous science. Their answers to such inquiries were calculated to bewilder me by the pure influence of astonishment; for the simple had become theorists,—the uneducated were turned into philosophers. At length I was awakened from my dream of somnambulist knowledge by finding that my patient's ideas shifted so vividly with my own, and were so plainly *the echo of my own thoughts*, that not to have perceived the source when they originated would have been pertinacious blindness indeed. *I was but taking back my own*, and receiving coin issued from my own treasury. I particularly observed that what I had last read, or most recently reflected upon, was most vividly returned to me by my sleepwalker. It was a vexatious discovery. Would that I could present to my reader, as oracles, the speculations of my patients on the ethereal medium! Would that I could enlighten the world by displaying, as authenticated by a preternatural illumination, the harmony and mutual relationship of all things! But, alas! I should only be repeating my own feeble explorations of the regions of truth; I should be but retailing my own mortal and uninspired surmises." (Facts in Mesmerism, &c., 1837.)

Two considerations are suggested by these experiences: first, that mind reading and thought reporting are as possible to the entranced medium as to the mesmerized subject; second, that both accept in seeming good faith the *impressions* made upon them, without stopping to analyze the origin of the doctrine or the consequences of its publication. Indeed, the generally confessed and popularly received notions on the need of *passivity* in the medium, makes *self-analysis* for the moment impossible: and nothing in the public ministrations of the trance medium occasions more dissatisfaction than the seeming *inability* of the speaker to fix upon, and give with *positive* certainty the authorship of the intelligence communicated. Hence the *wide* difference between the *test* medium and the trance speaker; the former being particular, positive, and convincing,—the latter, general, and *at best suggestive*; and necessarily so, since the sources of their respective intelligence are as wide apart as the reports they make are for the most part different. *Impressions* are general, and in the intellectual world-non-personal; but occasionally the personal conditions of the *trance* medium suggests the drift of thought, and colors the *rhetoric* of the address. This was the case with Peter, who, being in want of food and rest, saw the means for gratifying both in his vision; his own and his nation's condition, intensifying that caste of consciousness for the hour. But on general principles as well as on particulars in individual history the conclusion can be justified; for, as Emerson says, "*The truth is in the air, and the most sensitive absorb it first.*" The air of the family, the circle and society, all of which are so many open volumes to the *impressionable* trance media, each having his own *peculiar* truth, many phased and partly colored though it be.

This brief but comprehensive analysis authorizes the conclusion, that what is known among us as *trance* mediumship is a mixed phenomenon, made up of physical conditions, mesmeric influences, spirit-promptings, and automatic manifestations; all of which should arrest the attention of the thoughtful and conscientiously disposed, that spirits may not be made responsible for the defects and idiosyncrasies of such mediums.

Were it necessary to justify this conclusion in detail, other and *more personal* articles would be needed. But for the present it is enough to say, that the *trance* mediumship of this country has helped to popularize the errors of our current psychology, theology, and anthropology, as well as the *great truth* of *Immortal* life and spirit communion. The errors exposed in this series of articles are still kept in circulation as *the truth* by trance speakers; many of whom represent themselves to be under the control and instruction of men and women so eminent in their day, that nothing but general indifference to, or ignorance about the parties, saves such mediums from very positive criticism and condemnation. As it is, the demand is on the increase for more *reliable* methods of communication, that all interested may know the truth, if not the whole truth, about the spirits, their homes, habits, and harmonies.

VARIETY.

ARE ANIMALS IMMORTAL?

"DORA DARMOORE" closed her excellent address before the Oakland Society for the Prevention of Cruelty to Animals with the following poetic apostrophe:—

Many good and learned men have taught and believed that animals have an immortality as well as man. Among them were Theodore Parker, John Wesley, Jeremy Taylor, Coleridge, Lamartine, and Agassiz. That they have thoughts, language, intelligence, affection, and gratitude is certain. What is there to disprove their immortality? Few stop to consider how much like animals we are, how very slight may be the distinction between their physical and mental organisms and our own. Are they not generated and nourished in the same way? Have they not, in common with ourselves, the power of memory, the emotion of fear, and the mortal sentiment of maternal love? What inlets to knowledge have we except our senses? And do they not possess them all? Is not the decay of their bodies repaired by the circulation of the blood? And is it not carried on by mechanism of the heart, arteries, and veins? Does not that mysterious organ,—the brain,—seem to be the point of contact, the connecting link between mind and matter, as with us? In fact, it is not at all unreasonable to believe that in that other life to which this is but the gateway, through which all animated nature must pass, we shall there meet and welcome the animals we have loved here; our old familiar friends, the companions of our childhood and later years,—Dobbin, Brindle, Tray, Tabby, and the sweet-voiced canary, too, that beguiled with his melodious notes many a weary hour away! And why not? Can we imagine a place so dreary, un-home-like, and desolate as a land entirely bereft of animal life? Where no faithful dog will welcome his master's coming step, no song of bird ripple the ambient waves of that upper air; no brave steed wait to bear his master over the rolling of the beautiful Summer Land; no white flocks deck the hillside, and no lowering kine browse beneath the spreading branches of the evergreen trees of that peaceful landscape. Ah, no: let me rather trust that in that better land these faithful friends may be compensated for the wrongs they have suffered here, and that no more will poet's pen be evoked to chronicle the barbarous deeds of men upon them:—

"O barbarous men! your cruel breasts assuage!
Why vent ye on the generous steed your rage?
Does not his service earn your daily bread?
Your wives, your children, by his labor fed?
If, as the Samian taught, the soul revives,
And, shifting seats, in other bodies lives
Severe shall be the brutal coachman's change,
Doomed in a hackney horse the town to range;
Car-men, transformed, the groaning load shall draw
Whom other tyrants with the lash shall awe."

PERHAPS there is not a more significant passage in religious literature than the suppressed passage of Mr. Hume, where he describes the influence of his speculations. He surveys the habitation which, with infinite logical skill, he has builded about him, and he starts with horror at sight of the gloomy and vacant chambers. "I am astonished and affrighted at the forlorn solitude in which I am placed by my philosophy. When I looked about I see on every side dispute, contradiction, and distraction. When I turn my eyes inward, I find nothing but doubt and ignorance. Where am I, and what? From what causes do I derive existence, and to what condition do I return? I am confounded with these questions, and I begin to fancy myself in the most deplorable condition imaginable, environed in the deepest darkness?"

SCIENCE AND THE SOCIAL QUESTION.

THE following is the substance of a speech delivered by Prof. J. H. W. Toohy, at the recent Convention in Parker Memorial Hall:—

Criticism is qualified assent or dissent of more affirmative thought, and as such is necessary to all deliberation and debate; but personal criticism is offensive, and tends to create controversy and support party differences. Governments and leaderships, centering in persons or parties, have an extreme *left* and an extreme *right* accordingly; and so opposite are the *ins* and *outs* of theology, that there is scarcely *neutral* ground left for science or philosophy. He appealed to history, therefore, to avoid the one, and in correction of the other, supporting the following conclusions: First, that Spiritualism in no sense should be made responsible for the loose logic and fast practice of the age, nor the extreme conclusions of those persons teaching in the name of Freedom. Second, that the world's need is scientific education, and the spiritual emancipation of the individual and society from further sexual misdirection.

He argued that history, said to be "philosophy teaching by example," justifies these conclusions; giving clear and positive testimony against the assumptions and conceits of mere individualism; demonstrating again and anew that the ignorant pursuit of happiness belongs to the childhood of the individual and the race, and must end in this age, as it has in all previous ages, in misdirection and disorder, without Science supplements Freedom, and the individual learns to live square abreast of natural law and social order.

For this extremeism, so long complained of, has been the chief disfigurement of mankind. It appeared amid the social and domestic relations of the Jews, that peculiar and so-called "chosen people," notwithstanding the guardianship of their god, the watchfulness of their priests, and the warnings of their prophets. It appeared among the early Christians, and Paul's appeal to the Corinthians, and John's denunciations of the Nicolaitans, were in correction of an equally loose morality. Kindred phases of misdirected zeal and assumptive individualism prompted the Church of Rome to withhold "the Lord's Supper" from the common people, and set it apart as a sacrament for "the pure in heart."

This may be one of the many hasty conclusions of "the Church," in which the much ado about the *little* of theology had taken the place of more important and vital issues; but it was intended, no doubt, to impress the mind with the painful truth that all history united in proving that the great mass of mankind have been, in every age and in every nation, the victims of their own ignorance,—the most favored nations being no exception to the rule. Such was the experience of the Greeks, notwithstanding their superiority as a people, and their eminence in Art, Eloquence, Politics, and Religion. The one thing needed to supplement this greatness was the Science of Sexology, and a just conception of the *better* and *best* relations of amative life: but lacking this, the nation lost caste. Primitive health and strength gave place to corrupt and corrupting manners, until society became disorganized, and domestic life was destroyed by the number and importance of its "parasites" and "courtesans." Rome, too, notwithstanding her wealth, power, and political wisdom, illustrates the same need of this necessary knowledge; for the logic of fact points to the love of luxury and sex prominent among her people as the foremost causes of the decline and fall of the Empire. A deplorable sequence, no matter however inevitable, since the simple mannered and pure minded were made to suffer with the reckless and wicked; who developed such depravities and crimes that the modern historian refrains from the shadings of their pictured life: and all the more as it has ever been easy for the ignorant *zealot* to mistake the road to social happiness, notwithstanding the decline of peoples and the decay of nations. The history of Italy, accordingly, is little better than a repetition of the excesses of Rome, in spite of her example and warning, the presence of the Pope, and the supposed saving efficacy of his holy (?) office.

The social history of nations, then, demonstrates that the attraction of the sexes has failed in the fulfillment of its highest promise. And all the more, as the church insisted in teaching the people what they shall think, and the state how they shall act in such matters; notwithstanding the deplorable ignorance of both,—an ignorance more complicating here than elsewhere, since it misled the simpler conceptions of the people; prevented the growth of reforming thought; and put afar-off the advent of intellectual freedom, in spite of the good intentions of the thoughtful, and the wiser promptings of the better conditioned. Because of the absence of this necessary knowledge and reforming thought, history has again and again, repeated itself,—until Scandinavia, England, Ireland, Scotland, Spain, France, and America have each and all suffered, and continued to suffer, as a consequence.

The special causes that have co-operated with this national ignorance, and lead to such uniformity of sequence, may thus

be classified in brief; first, over-crowded populations in cities; second, national luxury and social vanity; third, castes in society; fourth, extreme wealth and poverty among the people; fifth, consequent pretexts for "civil" conflicts, rebellions, and foreign wars; sixth, the consequent loss of men by death, sickness and other means; seventh, the breaking up of families, leaving large numbers of women without homes or adequate means of support, all tending to perpetuate the rule of ignorance and the subordination of women in the battle of life.

Many benefits grow up with time from these conflicts of interests; first, the dislike of the young for the usages of the old; second, the agitation of thought; third, the rise of reform; fourth, the spread of Intelligence; fifth, the demand for more Freedom in speech and action,—all tending to condition the mind to the study and reign of science; to the destruction of conventional moralism and arbitrary control; the growth of a *new* public opinion and the agreement of the people,—making *politics* rather than religion the point of union and the instrument for national reform.

Reforms appear, then, in the order of progress and belong to the needs of the hour. They are the agents, the educational instruments of the people, and live by virtue of their desire to know more, live better, and progress faster towards the best! To this end they appeal to the experiences of all, that they may be the better able to support our improving and rejoicing humanity. And thus publically confessing to a desire to so mend the methods of the individual, that it will be easy for society to recast her usages; for the nation to re-construct her laws, that all may live the true life, enjoy the Beautiful, and find the highest good in all the offices and relations of the sexes. Good intentions thus supporting each other, Science and Freedom will unite in the future guardianship of civilization, the individual finding through their ministrations that deepest, broadest, and best happiness long since promised for the healing of the nations.

[For the Scientist. Translated from the Spanish.]

PERSECUTION OF SPIRITUALISM IN CUBA.

THE SPIRITUAL JOURNAL AND THE SPIRITUAL SOCIETY THE OBJECTS OF ATTACK.

"LA BOZ DE CUBA" is one of the leading journals of Havana. It is the organ of the clerical party in the island, and, consistently enough, has been continually urging the political authorities to break up the Spiritualist society organized in Havana during the last year. While the writer of this was in the habit of reading it in Cuba last winter, its appeals were made to the sentiment of religious bigotry. Finding, apparently, this sentiment to be no longer powerful enough, it lately changed its mode of attack, and pretended to believe the real object of the society to be a political one, in the interest of the rebellion, in spite of the notorious fact that some of its members were army officers of rank, serving in the field. Its organ is "La Luz de Ultratumba," which has ably responded to the attacks of "La voz de Cuba," and its appeals to the government to put a stop to the Spiritualist meetings. Its editor prepared for insertion an elaborate and complete refutation of the charges made, temperate and dignified in manner, but the authorities refused to permit its publication. It is printed at length in a recent number of "La Ilustracion Espirita," of the City of Mexico. The following extract will show the main points of the article:—

"We have thus proved, first, that the society had legal permission to organize, and that this permission has never been withdrawn; second, that it has a formal constitution; third, that its president, secretary, and members bear names they are not afraid to give to the public; fourth, that the society has a known place of meeting, which has been visited by the police; fifth, that the Association has been a political one, military officers of every grade may belong to it without violating their duty; sixth, that while associations for recreation and for study in this city need no permit, the one in question, belonging to the second of these classes, needs none, and; seventh, that while we present 'proofs' and give 'reasons,' 'La voz de Cuba' bases its associations on 'It is said,' or 'It is confidently stated,' &c., by which nothing is really said or stated,—a well-understood method of evading responsibility, and one unworthy of a periodical which has any self-respect."

The final result, as stated by "La Ilustracion Espirita," is that the able and courageous young editor of "La Luz de Ultratumba" has received an order that is equivalent to a sentence of banishment.

HISTORICAL AND PHILOSOPHICAL

[For the Scientist.]

SPIRITUAL EXPERIENCES OF THE EARLY METHODISTS.

BY GEORGE A. BACON.

THE intuitions of the human soul find their correlation in the universality of the spiritual phenomena. The prophetic character of the former find prediction verified in the performance of the latter. Every recognition of the manifesting power of the spirit to voice itself through the potentiality of matter, every instance where the subjective consciousness finds fulfillment in outward form, becomes revealed as an objective reality,—is a positive addition to the common stock of certified facts, having their origin in, and being directly traceable to, the spiritual nature of man. Every authentic statement, therefore, every reliable incident of this character, furnishes data for that which must culminate in scientific Spiritualism. Every truthfully recorded experience, then, becomes, not only a welcome contribution to the spiritual literature of the age, measurably helping to meet and satisfy the growing demands of the times, but it enlarges the volume and increases the knowledge among men concerning a department of their being heretofore but little known, because always supposed to be enveloped in unfathomable mystery.

The emotional character of the religious element exhibited by the Methodists, particularly in their earlier history, even beginning with Wesley, gives ample evidence of unusual spiritual experiences, which need but to be gathered, arranged, properly sifted, and classified by the SPIRITUAL SCIENTIST, to be of permanent value to the race in adding to the sum of its spiritual knowledge.

To this end, the Life of Mrs. Mary Fletcher, consort and relict of Rev. John Fletcher, vicar of Madeley, and the companion of John Wesley, published in 1857, by the New York Methodist Book Concern, is full of suggestion and instruction. The following incidents and excerpts from her life are appended to show one phase of the spiritual manifestations existing more than one hundred years ago. It is needless to say here that Mrs. Fletcher always attributed these occurrences to, and fully believed they proceeded directly from, the Lord, and in answer to prayer and service in his cause.

Born at Laytonstone, in Essex, Eng., 1739, she manifested from early childhood a peculiarly deep and rich religious nature which seemed to grow with her growth, making her life a conspicuous example of conscientious fidelity to one's religious convictions. Her influence on those with whom she associated was prolific for good, as indeed it has been since, and not confined to her own denomination either, but ever increasing with the increasing years. Adherence to what she regarded as her first duty, necessitated her leaving home and parents when about twenty years of age, and from this time till her apotheosis, she devoted her entire energies to the temporal and spiritual welfare of her kind.

Her venerable grandfather and grandmother, both full of years, of earthly honors and Christian charities, died when Mary was about fourteen years old, respecting whom she says, "When my grandfather had been dead three months, my grandmother dreamed, one night, he came to her, and, standing by the bedside, said she 'should come to him shortly; till then his happiness was not so complete as it would be.' About three weeks after, she said to us, one day, 'Air that room; I will go into it, that I may die in the bed Mr. Dunter died in.' From the night she went into it, she came out no more, for she died within the week. At first she was thought to be in no danger, did not appear to be any worse than usual, at last dying without pain."

On one occasion, when greatly depressed at the prospects of leaving home, while yet in her teens, she says, "The Lord graciously helped me in an extraordinary way. As I lay reflecting on my situation, and weeping before him on account of the darkness of my mind, I discerned an almost dazzling brightness, and a voice came so powerfully that I can only say I heard and felt it with every faculty of soul and body, *Thou shalt walk with me in white!* An answer seemed to come from my heart, independent of myself,—'Lord, how can that be, seeing I am not worthy?' It was spoken to me again,—*Thou shalt walk with me in white: I will make thee worthy.* To this day," she adds, "I have the most lively remembrance of that manifestation, and in the darkest moments I have since passed through, I could never doubt its being the voice of the Lord." Her biographer, Rev. Henry Moore, in a foot note, pertinently inquires, "Who can account for this whole manifestation on common principles?"

At the age of four and twenty, she felt the promptings of the spirit to go and preach to a specially ungodly class, in

obedience to a dream, in which the Lord appeared standing directly before her, in awful majesty of presence, clothed in white, speaking in a clear and distinct voice, that he would go with her and help her, all of which seemed to be singularly verified. Because of "various leanings of Providence, both inward and outward," she felt impressed to care for and educate a lot of orphan children, though having but limited means and only one assistant. This school and home was continued for years with varying success, thirty-five children and thirty-four grown persons in all being received and provided for. While thus laboring for the good of others, "difficulties, thick as clouds, would sometimes gather, which I carried to the Lord in prayer." On one such occasion, "a light broke into my mind which quite satisfied me and dispelled every cloud. I cried out, 'Lord, thy will is enough! Thou hast bid me love my neighbor as myself; be it so. Their wants be mine; my substance theirs.' Rising from my knees, I took up the Bible, when opening on Job xxii.22, I found several parts come as a message from heaven,—'The Almighty shall be thy defence, and thou shalt have plenty of silver. Thou shalt decree a thing and it shall be established unto thee; and the light shall shine on thy path.' These words were wrote as with a diamond pen upon my heart; and in all my trials I could never give up the confidence I then received that I should one day see them accomplished." Shortly after this, her assistant said to her, "We shall have such a sum to pay on Saturday night; had we not better borrow it of such a friend, till your half year comes in?" We tried to do so, but were disappointed. Being on my knees at prayer, I opened a book before me on the table and read, 'Christ charges himself with all your temporal affairs, while you charge yourself with those which relate to his glory.' I closed my eyes and continued praying, when, to the eye of my mind it seemed as if the Lord Jesus stood just by me and spoke again those words to my heart, with such a power as wiped away every care. Before I got off my knees, I was called down to speak to a man who asked for me, and who, through a providence too long to repeat, brought me just the sum I wanted." This is but one of several like cases of apparent or real interpositions.

The dying scene of her intimate friend, Miss Margaret Lewen whose worth and labors are cordially noticed by Mr. Wesley in his journal, Mrs. Fletcher thus records: "Throwing herself back, she lifted up her eyes, and spreading her hands with great delight, made many signs upward. I said, 'Is glory open before you?' She lifted up her hand, pointing with one finger, and strove to speak, but we could only make out the word 'glory;' but the joy of her countenance was beyond all words, and in this posture she in one moment breathed her last. Such a sense of God and glory rested on us as I cannot describe. For several days it seemed to me as if I was continually sensible of the presence of the heavenly spirits; and so slender did the veil appear which divides the church militant from that which is triumphant, that I saw myself surrounded with the innumerable company, and as if I heard them hail the happy saint on her arrival."

On August 17th, 1768, she parted with her friend and daily companion for seven years, Mrs. Sarah Ryan, of whom she writes, "I had sometimes conversed with her on the subject of departed spirits having communion with us, and she used to say, 'If it be the will of my heavenly Father, I should rejoice to communicate some comfort to you, either in a dream or any other way.' But I never had even the slightest remembrance of her in any dream for some months, though she possessed so great a share in my waking thoughts. I often wondered at this, till one night, I think six months after her death, I thought she was hovering over me, as in a cloud, and from thence spoke in her own voice some lines in verse; but I could only retain the latter part, which were these words:—

Mingle with earth we can no more,—
But when you worship God alone,
We then shall mutually adore.

By which I understood she meant, I was not in that purity which was requisite for communion with heavenly spirits; but it raised in my heart an expectation that such a season would come." Her whole life, it seems, if not made up, was largely governed, by these spiritual "dreams," "impressions," "movings of the spirit," which she accepted as coming from a divine source. And in no instance did they seem to mislead her. The account of her marriage is replete with significance, explainable in fact only on the spiritual hypothesis. Only the most salient points can here be referred to. On two separate occasions, between which years intervened, personal and marital thoughts of Mr. Fletcher came vividly to her mind, but she immediately put them away as temptations of Satan. In 1777, word came that Mr. Fletcher, who was out of the country and had been for years, was really dying, being then in the last stages of consumption, but this proved to be a hasty judgment. Shortly after, another account was received, which spoke of his exceeding illness, his terrible weakness, spitting of blood and profuse perspiration every night, &c. "As I

was one day in prayer," she writes, "offering him up to the Lord, these words passed my mind, '*The prayer of faith shall save the sick, and the Lord shall raise him up.*'"

"I said, 'Lord, I dare not ask it; I leave it to thy sacred will; thy will be done.' The following thoughts occurred to my mind: If the Lord should raise him up and bring him in safety back to England, and he should propose such a step, could I doubt its being of God, after such an answer to prayer? Yet, fearing such a deception, I cried to the Lord to keep me in his narrow way, whatever I might suffer, and felt an unaccountable liberty to ask the following signs, if it really were of him: first, that Mr. Fletcher might be raised up; second, that he might be brought back to England; third, that he would write me on the subject, before he saw me, though we had been so many years asunder, without so much as a message passing on the subject; fourth, that he would, in that letter, tell me it had been the object of his thoughts and prayers for some years. It came to my mind farther that should this occur in the end of the year 1781, it would be a still greater confirmation, as Providence seemed to point to me that season as a time of hope."

Four years after this, "on the 8th of June, I received a letter from Mr. Fletcher, in which he told me, that he had for twenty-five years found a regard for me, which was still as sincere as ever; and though it might appear odd he should write me on such a subject, when but just returned from abroad, and more so without seeing me first, he could only say that his mind was so strongly drawn to it, he believed it to be the order of Providence."

"In reading this letter I was much struck, — so many circumstances all uniting; first, the season it came in; second, his writing on the subject before we had met, after an absence of fifteen years, and without his having the most distant suspicion of my mind being inclined toward it; third, his mentioning that for twenty-five years he had the thought his unexpected recovery, also, and safe return, — all these particulars so plainly pointed out the hand of Providence, that all ground of reasoning against it seemed removed."

Five months after, on the 12th of November, 1781, she was married to Rev. John Fletcher, concerning which event Mr. Wesley writes, "I should not have been willing that Miss Bosanquet should have been joined to any other person than Mr. Fletcher."

That their union was a perfect one none need question, though its earthly duration lasted less than four short years, Mr. Fletcher's translation occurring in 1785. Her grounds for believing in a communion of the saints, in a spiritual intercourse between our "dear fellow pilgrims and the happy departed spirits," — than which nothing can better harmonize with the facts of to-day, — these reasons will hereafter follow.

UNIVERSALITY OF SPIRIT INFLUENCE.—Mr. Tscherepanoff, a Russian scientific man, published in 1854 or 1855, at St. Petersburg, the result of his investigations with the Lamas in Thibet. He says (having been a witness in one or two cases) that the Lamas, when applied to for the discovery of stolen or hidden things, take a little table, put one hand on it, and after nearly half an hour, the table is lifted up by an invisible power, and is (with the hand of the Lama always on it) carried to the place where the thing in question is to be found, whether in or out of doors, where it drops, generally indicating exactly the spot where the missing article is to be found.

Heinrich Heine, the famous German poet, in his early years, when writing in Berlin a little tragedy, "William Ratcliffe," confesses that he wrote it all at once and without a preliminary sketch, and says that during his work he heard above his head something like the flapping of wings of a bird. He felt quite astonished, and having inquired of his friends, young poets, whether they had ever experienced anything of the kind, he received a negative answer. Now this little tragedy is a spirit story from the beginning to the end.

These are the thoughts of the celebrated German philosopher, Kant: "The day will come when it will be proved that the human soul is already, during its life on earth, in a close and indissoluble connection with the world of spirits; that their world influences ours and impresses it profoundly; and that we remain unconscious of it as long as everything goes right with us."

THEISM declares that God dispenses health and inflicts disease, and sickness and illness are regarded by the theist as visitations from an angered Deity, to be borne with meekness and content. **ATHEISM** declares that physiological knowledge may preserve us from disease by preventing our infringing the laws of health, and that sickness results, not as the ordinance of offended Deity, but from ill-ventilated dwellings and workshops, bad and insufficient food, excessive toil, mental suffering, exposure to inclement weather, and the like.—*C. Bradlaugh.*

SPIRIT TEACHINGS.

You clothe yourself for spiritual life all unconsciously.

THE world is made up in spirit of teachers and pupils.

THE spiritual world is but the next step in the great economy of life.

THE soul of man weaves within himself the garments of his spiritual drapery.

THE substances of the spiritual world are of the fine tissue of which thought is made.

THE spiritual world pervades space and fills all the interstices between the planets.

THE spaces of the spiritual world are peopled with thinking, active, intelligent minds.

THE garments the soul must wear are composed of the deeds and thoughts of earthly life.

THE inhabitants of the spiritual world are human, in the sense that they have lived upon the earth.

MORE and more the gateways of the spiritual world shall be opened and the two worlds be blended in one.

MEN receive continually from the world that is invisible to their senses, but tangible to their minds and thoughts.

THE inhabitants or people of the spirit world is composed of just such souls as have been passing continually from the earth.

THE inhabitants of the spiritual world transcend humanity in only one particular,—they have passed through a change called death.

SOULS that have searched the mines of truth for centuries give instruction to those less advanced, and so on through all the spheres of spiritual life.

THROUGH death we all pass into that other world, which is not the fearful and eternal horror that men have made it to be, but is merely another step in the pathway of life.

THE inventor himself is inspired; and when he least expects the solution of the mystery that puzzled him, it drops in upon his unconscious mind like a sound of melody.

EVEN as now the spring-time renews the buds and flowers that you thought were dead in autumn, so, through death, the soul renews its life and puts on the garments of eternity.

NO SUBLIME invention, no thought, ever reaches the earth, or ever descends upon poet, prophet, or sage, that has not first been known to the advanced minds of the spirit world.

MANY of the inhabitants of the spiritual world are spiritually in bondage, spiritually in prison, still clothed in ignorance, still robed in unfortunate thoughts, and draped in the earth's existence.

THIS spiritual system of philosophy makes of death, not a blotting out of the existence of the soul, but a mere gateway, a door through which the spirit is admitted into this other and more spiritual world.

THE building of human ambition, the mere pride of human intellect and knowledge, are naught compared with the culture of that spirit that is arrayed in its own brightness, and adorned with its own transcendent powers and loveliness.

DEATH is really the birth of the soul, freeing it oftentimes from many pains, from sin and suffering and fleshly evils, and the cares and sorrows that surround you here; and the spiritual world that each spirit enters upon is a stage of advancement.

STEP by step the soul mounts up the pathway of knowledge, not taking one leap into eternal splendors, but by gradual and ascending paths of knowledge, the soul develops from one goodness to a brighter, from one knowledge to a higher knowledge.

THE spiritual philosophy reveals that after death the mind continues to think, has the same identity, has the same affections; and that the individual carries with him or herself every individual attribute or property that distinguishes them while here.

MYRIADS upon myriads, countless numbers of living, active, sentient souls passing out from the earth, for ages of time, must have peopled all space with spiritual beings of all grades, of all conditions of spiritual and mental culture, of all classes and kinds.

IF the soul be draped in charities, adorned in goodness, robed in humility, it is crowned among the kings of the spiritual world; but if the soul be filled with selfishness and pride and folly, he is poor in spirit, though he may have ruled over empires on earth.

SUBSCRIPTIONS AND ADVERTISING RATES.

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

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

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

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"THE SCIENTIST" AND ITS INFLUENCE.

THE SCIENTIST is not very old, but it certainly has reason to be proud of the influence it has already exerted in the field it has marked out for itself,—the advancement of Spiritualism in its purest and highest sense.

Before it came into existence, Massachusetts Spiritualists had seemingly endorsed that which we have been pleased to call "radical sentiments" as Spiritualistic. The President of the National Association, in her journal, said so to the world, and the world repeated it: the chairman of the gathering, with which the assertion was connected, did not deny it, and the leading spiritual paper in the East—"The Banner"—kept silence, thereby virtually giving consent: and it remained for the Spiritualists of Massachusetts to give it the check they did, by that largest and most creditable of gatherings,—Lake Pleasant camp-meeting.

As late as September 12th, "The Banner," in its editorial columns, characterized the late gathering in Parker Memorial Hall as "the Spiritual Convention," and further gave notice that its representative would be present on that occasion. And this, not from any ignorance or inadvertence; for, in its advertising columns, the true call appeared, signed by that name which never fails to draw out just such sentiments as Spiritualists do not and will not endorse as Spiritualistic. We repeat that this could not have been from ignorance or inadvertence; we do not allege any design, but say the tendency was to give the gathering character, as a "Spiritual Convention," to draw unsuspecting investigators to a place they did not belong, and thus swell the apparent strength of this cleverly conceived movement.

THE SCIENTIST, long since projected, but intending to commence its publication at a later date, hurriedly took the field, and endeavored by its influence to warn the outside world that this Convention did not represent the Spiritualists of Boston, Massachusetts, or the United States. How well it succeeded in this, we leave our reader or any other unprejudiced person to judge; the gathering found its strength in those expressions which suggested licentious ideas. It was denounced, with one accord, by the daily press of Boston, under its true name, and the back bone of this element, which sought to rule or ruin, was completely broken.

Slowly but gradually the heavy frigate "Banner," which had so long laid at a neutral anchorage, felt the breeze springing up and the tide turning; it found it must weigh anchor, hoist colors, and draw out from between two forces, either to the one side or the other. Like all aged

warriors, it joined with the stronger, and opened fire on an already retreating foe, in the shape of a proclamation, issued under authority of Theodore Parker, saying "The Banner" had always opposed "free love."

"The Boston Herald," in denouncing the Convention, said it (the Convention) did not represent the respectable and conservative Spiritualists, of which "The Banner" was the organ. THE SCIENTIST, in copying this, "predicted that 'The Banner' would not insert that quotation in its editorial columns as its editorial opinions."

The Convention of Connecticut Spiritualists followed; the result there, queerly enough, unless the reason be understood, was the same as in Boston. The daily papers in New Haven, without an exception, as shown by our quotations of last week, were awake to the situation, and the "radical sentiments" were again denounced as foreign to Spiritualism.

"The Banner," in its last issue, contains a report of that Convention, probably written by their reporter, who was among those received with hisses by the audience. An abstract of this reporter's speech finds place in this carefully prepared statement, but we find no notice of the prominent speaker's address,—the President of the once existing National Association. This omission, however, is generously compensated for in a three column editorial, headed "'The Banner of Light' and the Social Question."

In this article she is ably defended, her doctrines endorsed, with the qualification that they are not understood by the masses, and an editorial of September 6, 1873, quoted, to show that the editorial opinions of "The Banner" are, and have been, fully in sympathy with her.

Having thus appeased those who have caused all disturbances, it gives consolation to those who do not like the present prominence of the social question, by saying "it deprecates and opposes the forcing of any reform upon the public attention to the practical exclusion of the main fact of Spiritualism."

We would humbly observe that THE SCIENTIST advanced this sentiment in its salutatory, feeling that we were on different ground from any other paper in this section of the country, and possibly there are some who have read the three column editorial carefully who may yet have that opinion. We will dismiss this subject by noticing that "The Banner" unkindly omits to mention THE SCIENTIST, but shows it to be the cause of the three column explanation, when it says, "We do not now speak because of 'dragooning' from any source whatever; the terms 'radical' and 'conservative' have no meaning to us as regards the course we are to pursue."

SPIRITUALISM IN THINGS ORTHODOX.

Has Spiritualism crept into the Orthodox Church? Is Brother Murray an impressional medium, and are the departed ones of Park Street Church thus trying to remedy their mistakes in this life? One would think so to read the sermon of last Sunday. There is much of it we can accept, and but very little we would reject. He has come to the conclusion that a belief in "nine articles" will neither get a man in heaven or keep him out of it. He declares that religion is misunderstood by some people: a man is not licensed to lie, cheat, and stir up dissensions because he believes in "their little nine articles." He thinks a church which demands an expression of faith in their particular form of belief, before church membership is granted to a candidate, "arrogates" to itself the most

"oppressive exercise of authority." He speaks of the mind as being "free, a celestial and eternal force," and clothes it with attributes and qualities surpassing in comparison the grandeur of nature. He sends forth his caution against "shortening of thought," and advises investigation. "A reverent soul," he says, "needs no master: it will neither harm itself or others." He urges his friends, in speaking of evangelical ecclesiasticism, "to force them to put a definition on Christianity." He then falls back on the Bible, contrasts Paul and the early disciples with the present church in their respective methods of advancing Christianity, opposes "examination," and ends with a description of death and faith in an after-life worthy of a place in a spiritual publication, and which we shall do ourselves the pleasure to copy at no distant period.

EDITORIAL PARAGRAPHS.

We shall publish in our next issue "Recent Materialistic Speculations Viewed in the Light of Spiritualism," by our London correspondent. As its title indicates, it is a review of those remarkable addresses of Profs. Tyndall and Huxley. Our correspondent is a member of the British Association, also of the Royal Society of Literature, M.A.L., and F.S.S. His contributions to spiritual scientific literature are among the most valuable, and the present production, we think, though written hurriedly as we are advised by him, is, in our opinion, an able and interesting scientific argument, clear in its logic, forcible in its diction, and attractive in its style. We shall print an extra large edition to send to ministers, professors, and editors of leading newspapers. Spiritualists will be proud of the position in which Spiritualism is placed by this article. Readers who purchase at news-stands should order in advance to secure a copy.

THE BRUNSWICK (Me.) TELEGRAPH prints a story of "Second Sight:" John Fitzgerald, a well-known temperance lecturer, residing in that place, and confined to his bed by sickness, saw and described vividly and distinctly the fire of Granite Mills in Fall River, while it was burning. Brunswick is over one hundred and seventy-five miles in a direct line from Fall River. "The Telegraph" adds that these people do not believe in Spiritualism, and thinks it strange such an experience should befall them. Will some of our Brunswick subscribers please send us a fuller account, or attest this story?

THE CHICAGO TIMES has been playing with Spiritualism apparently,—using it as a sensation,—set up a house and then knock it down. We refer to its article on spirit photography, to which we shall pay more attention in our next. Possibly by that time there may be a new version of the case, and some other revelation to unfold.

OUR demise is prophesied. We have an exchange that comes to us once in a while, semi-occasionally, at intermittent periods, or whenever it appears, and the last number is at hand. It is unnecessary to say that this paper issues from Boston, and is a compilation of personalities, statements, and opinions, quite similar to those with which we were favored at the late Convention. For the particular benefit of this prophet, and for the general good of THE SCIENTIST, we would say that the Editor of THE SCIENTIST has assisted, financially and otherwise, in the birth of three other prominent journals, which we casually remark are now, and always have been, in a prosperous condition. Our prophetic brother, in speaking of us, says,

"It will doubtless last until the Publishing Company exhaust their surplus funds." From which we infer that he knows "it takes money to run a newspaper:" at least, if he is not aware of the fact, we think his subscribers are. We found it out quite early in our experience, which also aids us in assuring all inquiring friends that THE SCIENTIST is in "good health," and present indications are that it will live long and prosper. Its "peculiar field of usefulness," which the brother questions, is to promulgate just such truths as seem to have already stung him and other contemporaries so badly. It is ungracious, undignified, and unbecoming in our stern radical friend to caper round as he does at the slight claws ("clause") of "the infant SCIENTIST." We are not afraid of the "R. P.," against which you warn us, brother: are you?

We see by "The East Boston Advocate" that Albert H. Lewis, Esq., who has been connected with it for the past four years, has been assigned to the editorial chair by the proprietor. The people of East Boston will appreciate this change.

SHORT-HAND NOTES.

OLD Mr. Careful, being advised by his physician, Dr. Gammon, not to be too radical in his exercise, contents himself by running up and down a moderate column of figures. . . . It is an old saying that "birds of a feather flock together;" but, as a noted comedian justly says, a flock with a single feather must present a very singular appearance. . . . THE State House is again being put in cleanly and handsome attire. Judged by the condition of the chambers at the end of each session, the Legislature can hardly be called a clean body. . . . CLUBS are trumps every Saturday at the Parker House.

CHEEK is a full-sized article, if not a decided institution. It is not so rare, however, that a great many people do not possess it. It is cool, sometimes contagious; but is never cautious. It naturally prevails more in cities than elsewhere, and is unlike vegetation: as, for instance, the cabbage, which may be considered a sort of cheeker of nature. Cheek has been the making of a great many men—and of some women. To a large extent, it takes the place of brains. The man of cheek is, of course, audacious and aggressive. Nothing stands in the way of his purpose. This is about the only good general-lesson the man of cheek presents. He is persistent, pertinacious, frigid. As a man, he is really insignificant and contemptible. The reader will please not confound the man of cheek with the man of enterprise, energy, push, and pluck. He is altogether another different character. The man of cheek is very little else, and is exceedingly "thin" when squarely looked at; but the man of enterprise, &c., is something to commend and admire. Our only suggestion is to let the man of cheek pass by on the other side, in the widest possible avenue. All cheek and nothing else is sure to a rank fraud, and of the most marked sort. In a word, cut cheek—and cut very deep.

MEMORY is a queer institution. With many people it is a matter of convenience. They are very apt in recollecting some things and very deficient in others. For instance, there is our friend Dodge,—he remembers to get all that is due him, but he quite forgets the demands of his grocer, baker, and butcher. He even cuts them on the street, and would like to do so literally in their several places. Mrs. Beat, who keeps the boarding house round the corner, is as sharp as a razor on her patrons, but quite ignores the upholsterer, Mr. Patch, and the furniture dealer, Mr. Veneer, both of whom wish to investigate the inner portions of her house. Possibly most of us have a slight weakness in the direction indicated. The more memory is studied the more diverse it becomes. Now you see it, and now you don't. The latter view depends upon your standpoint. Some future metaphysician may be able to decide the matter; but hitherto it has confounded them all.

THOUGHT SUBJECTS.

FOOLS draw false conclusions from just principles, and mad men draw just conclusions from false principles.

MERE vulgar wealth, without liberality and public spirit, is the bane of any live and progressive community.

CHEERFULNESS makes the mind clearer, gives tone to thought, and adds grace and beauty to the countenance.

THE labor of the body relieves us from the fatigues of the mind; and this it is which forms the happiness of the poor.

LET every dawn of morning be to you as the beginning of life, and every setting of the sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourself.

EVERY thought and feeling is a painting stroke, in the darkness, of our likeness that is to be; and our whole life is but a chamber, which we are frescoing with colors that do not appear while being laid on wet, but which will shine forth afterwards, when finished and dry.

IT is so little we spend in religion, and so very much upon ourselves, so little to the poor, and so without measure to make ourselves sick, that we seem to be in love with our own mischief, and strive all the ways we can to make ourselves need more than nature intended.

DO NOT be always endeavoring to refute precisely and technically the objection raised by your adversary. Merely lay the truth beside it, and leave it alone; pass on to some other subject, and the truth will work its way when the man is alone and free from the heat of passion.

SSE-MA-NIEU, affected with sadness, said, "All men have brothers; I alone have none." Confucius answered, "Let the superior man watch with a serious attention over himself, and not cease so to act. Let him carry in his commerce with men a deference always dignified, regarding all men within the four seas (in the universe) as his brothers. In thus acting, why should the superior man afflict himself at having no brothers?"

AS THE snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit a man's character; but as the tempest hurls the avalanche down mountains, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue.

PARTLY DUCK AND PARTLY RAT.

THERE is a strange animal, well known in that country of strange animals, Australia, as the *Ornithoryncus Paradoxus*; or, as some people call it, the duck-billed Platypus. It has the body of a rat, and the bill and feet of a duck; and has four short legs. A few years ago one was killed in Norfolk, according to "The London Times," in a duck-pond, in the presence of many villagers. In Australia they are tolerably plentiful. Now the very existence of this creature proves the existence of a link between the birds and quadrupeds. It is, undoubtedly, partly duck and partly rat. It is no hybrid or mule; it is a distinct, though middle species; it is just such an animal as might be expected to develop, in some future descendant of its race, into a true rodent, such as the rat or beaver, which, like its progenitor, is also amphibious. This, my old-fashioned readers will say, is very ridiculous! Besides the proof is wholly wanting,—whoever saw the duck's offspring become a Paradoxical Platypus? And who can believe such a change unless he has witnessed it? Far be it from us to check any healthy skepticism; by all means suspend your judgment, and weigh the evidence before you decide. But you do not seriously mean that you will believe in nothing as a fact, unless your own eyes have seen it? You never saw the origin of many wonderful things, but they have had an origin beyond the power of disbelief; and so of the Platypus,—he must have had a progenitor; and we believe, were his pedigree traced back far enough, a duck-progenitor. And we think the mere deficiency of personal attendance at the development of the animal is no proof against his duck origin. Is he more unlike his duck-legged relation than a frog to a tadpole? Nay, is he not in much the same stage as a changing but legless frog, but only more permanently delayed in its middle passage from bird to mouse. The fact is, very few of us ever try to observe the commonest operations of nature. In our childhood we walk of mornings in the gardens, we see the ground strewn with the fallen fruit, but how few of us ever saw an apple fall! How few ever see a globe of frogspawn burst into a tadpole, and grow on till arms spring out, tail drops off, legs appear, and the creature ceases to be a fish, and crawls to land.—*Approximation to Truth.*

PHENOMENAL

SPIRIT PHOTOGRAPHY.

HOW SPIRIT PHOTOGRAPHS ARE TAKEN; DETAILED ACCOUNT OF EXPERIMENTS.

ABOUT two years ago, when the subject of spirit photographs was before the public, I was asked by my friend Mr. Beattie to join him in making some experiments, in order, if possible, to determine if such things could really be produced; as in all specimens which Mr. B. had seen, the signs of deception were more or less apparent. These experiments were undertaken solely for our own private satisfaction, as both of us were interested in the subject of Spiritualism generally, and in this branch specially, each of us having practiced photography for nearly thirty years,—Mr. B., before retiring from business, as the leading professional artist in Bristol, and myself as an amateur.

A mutual friend, through whose mediumship we had frequently witnessed trance manifestations, and on whose integrity we could thoroughly rely, kindly agreed to give us his services.

We began our experiments in the middle of June, 1872, meeting at first once a week, at 6 P.M., that late hour being necessary owing to the medium's business engagements. The lens we used was a Ross 6-in. focus, and the camera one similar to those employed for *cartes de visite*, with a slide capable of marking three exposures on a single plate; while the silver bath was contained in a porcelain tray. The background was an ordinary one, made of canvas stretched on a frame, and painted of a color intermediate between cinnamon and slate. On every occasion we began by sitting together at a small table, by the movements of which we were informed how to proceed. According to these directions, Mr. Beattie prepared and developed most of the plates, while I managed the exposure, the duration of which was invariably regulated by movements of the table, at which all except myself were seated.

The plates were taken at random from the batch provided for the evening's experiments, and not in any regular succession. I think it important to mention this, as it answers most, if not all, the objections which have been urged against the genuine character of these photographs. In addition to the foregoing precaution in the selection of the plates, the medium never left the table, except when directed to be present during the development of a plate; so that it was impossible on the supposition that the plates had been previously manipulated, that he could know what appearance would be developed on any particular plate: which appearances he latterly described with minuteness and accuracy. Our sittings generally occupied upwards of two hours. On the first occasion we made nine exposures without obtaining anything unusual.

After a week's interval, we again met, when eight exposures took place, with the same result; and we determined to discontinue our experiments if nothing appeared on the ninth. However, on applying the developer to it, a strange appearance started out, almost instantaneously, resembling somewhat the outline of a human figure in a stooping attitude. At our third meeting, we had no manifestation on the first plate; and, indeed, at almost all our subsequent sittings the first few exposures were generally devoid of anything unusual. On the second plate, however, of the third evening, the appearances were remarkable, resembling the outline of the upper part of a female figure; the same, but more elongated, coming out on the third plate also. After this, instead of the head of the figure, we got more, or less of a star-shaped form. At our next meeting, we had at the commencement twelve failures, and when the manifestations began, we found they had changed in figure to that of a cone, or flask, the luminosity apparently increasing in intensity from the edge towards the centre. These cones of light almost invariably appeared directly in front of the medium, and were generally accompanied by a star or round spot of light immediately over his head. In one instance there were two such stars, one of which was very much fainter than the other, and partly concealed by it. These appearances in their turn gave place to others, the cones and stars spreading out into the forms of birds with outstretched wings, the luminosity of the edges being no longer sharply defined as at first, but shading gradually into the dark background.

The next evening, when we met, twenty-one exposures took place without any result. Then, for the first time, the medium began, while in the trance state, to describe the appearances he saw during the exposure of the plate in the camera, and which were fully verified on developing the picture. On one occasion he suddenly exclaimed, "I am in a dense fog, and can see nothing." On developing the portion of the plate which was undergoing exposure at this time, nothing could be seen.

on it, the whole surface being completely fogged. Shortly after this, he described a human figure completely surrounded by fog, and, on developing the plate, we found a faint, though perfectly discernible, outline of what appeared to be a female figure. On another occasion, last year, when I chanced to be seated at the table, he described a female figure as standing beside me, the rude outline of which came out strongly on development. From this time the appearances were almost invariably described during the exposure of the plate, and in every case with minuteness and accuracy.

Last year, the manifestations were more varied in form than those previous, one of the most curious being a luminous star about the size of a threepenny piece, in the centre of which, and separated from the points by a dark border, was the figure of a medallion bust, described as such by the medium.

At the same seance he suddenly called our attention to a very bright light, and pointed to it. He seemed astonished that none of us saw it. The plate, when developed, showed the light, and his finger directed towards it.

Any one who has examined the complete series of these photographs must have remarked that in most of them the forms represented appear to pass through a sort of gradual development, commencing with a small luminous surface, which by degrees increases in extent, undergoing, at the same time, a modification in shape, this latter change being often caused by the coalescing of two portions originally separate.

During our experiments, Mr. Beattie often remarked the suddenness with which these forms appeared on the plates when the developer was applied, coming out very much in advance of the ordinary impression on the plates. And I have been informed by others who have experimented in the matter that they have met with the same peculiarity.

Frequently, towards the close of the day's experiments, when the light had become very weak, we found, on developing, that nothing was impressed on the plates except the forms of these invisible emanations, showing that, though unable to affect our eyes, the power of acting on the prepared plate was still strong. In fact, to all intents, we were photographing in the dark, as the visible light reflected from the objects in the room failed to affect in the smallest degree the sensitive film. This circumstance suggested to me the idea of endeavoring to discover whether or not the ultra-violet rays of the spectrum might have any influence in the production of these effects; and, with this end in view, I propose that we should expose, in the direction in which the medium described the luminous appearances, paper prepared with some fluorescent substance. I accordingly immersed one-half of a sheet of blotting paper in a solution of quinine, the other half remaining attached to the prepared half, in order that we might the more easily perceive any effect which might arise from the presence of the quinine. I was unable to be present at the seance at which the experiment was made, and which was our last, but Mr. Beattie exposed the paper in the position I proposed, without, however, obtaining any result.

When we resume our experiments, which we hope to do soon, we will endeavor to follow out this interesting part of the subject.—*M. A. (Oxon) in Human Nature.*

BODY LIFTING.

WHAT THEY THINK OF IT "OUT WEST."

WE published last week an article entitled "Body Lifting," which under the same heading, is commented upon as follows by "The Daily Republican," of St. Louis:—

"Every little while an old wonder which has been sleeping in the unused corners of a few memories, out of sight and hearing for years, revives, excites a momentary surprise, and makes a fresh draft upon credulity. The Spiritualists and professors of natural magic have not a monopoly of latter-day miracles. School boys have done some wonders, or think they have, and they recollect hearing that their fathers did the same things when they were boys; and thus the traditions descend through the generations, and now and then the newspapers record them in more durable shape. A few wonder-mongers get together in a corner and try the experiment, and if they are unsuccessful, perhaps they are careful to say nothing about the result. Then the whole subject dies out, and is not heard of again until it comes up as an item of unfinished business, referred to the next generation. So the traditionary marvels revolve in a cycle, like the fashions and eclipses and other phenomena in their circles. An ancient wonder of this kind is now coming round again in the old style, and attracting the attention of new people. It is termed 'body lifting.' What its old name was in the last generation does not matter—the details of the experiment are precisely the same. This fact suggests that there may be some life and reality in the thing that can so correctly perpetuate itself and preserve its type. After all, it may not be 'a school-boy's tale, the wonder of an hour,' and if it be indeed true, it doubtless has a philosophy which may be penetrated. Who knows—this toy of

time, this youth's plaything, which age dimly remembers yet feels obliged to laugh at, may evolve a true principle of natural law, which it is said to suspend or set at defiance? There have been many childish blunders upon truths, and this may be one of them, continually thrusting itself upon the attention of mankind for recognition. They are now doing this particular feat of 'body lifting' in East Norwich, Long Island, in the presence of wondering spectators. It is making a sensation which, in times gone by, might have been pronounced a witchcraft excitement in that locality. It now enjoys perfect immunity from a charge of sorcery and its penalty at the stake, and is regarded as very innocent amusement. To describe the whole business, we reproduce what a newspaper correspondent says about it." [Then follows the article as published in last week's issue.]

"This writer relates his own experience with apparent candor. It is true he does not give his name, but he doubtless had his own good reason for remaining concealed—probably fear of ridicule. It is a very simple experiment to try. The only materials required are about five able-bodied men, immeasurable faith, and a securely locked and shuttered room for a laboratory, with a low tallow dip for witness. The operators ought to be sworn to keep each other's secret, and in case they fail of course they will say nothing about it. If they succeed, the bond of secrecy to be annulled by success. We have called two or three witnesses to the stand whose truth and veracity in the common matters of life have never been impeached. One of them says he is haunted by a dim dream that he assisted at a body-lifting seance when a boy, and that the experiment succeeded. However, he does not now believe in dreams, and is disposed to deny ever having had any connection with the preposterous proposition. Another avers that when he was a school-boy with 'shining morning face,' a big school-fellow brought the knowledge of the wonderful trick to school one day. The boys tried it with immediate and astonishing success. They practised it—he among them—until it became old and common-place, and they finally abandoned the lifting game altogether. In after years when he had grown to man's proportions and estate, the memory of the miracle was revived. He told the story, and attempted the trick with the old confidence, in conjunction with half a dozen of his fellow-men. To his astonishment it utterly failed. The age of miracles was past for him, at least. The occult power of the boy had disappeared in the man. The memory was there, vivid as morning's sunlight, but faith or innocence, or some other virtue of childhood, had gone out of him, and them. He came to the final conclusion that body lifting was a possibility and a startling fact to boys, but foolishness to grown men, and so he left the stand.

"Still another remembered that when a boy his father had told him the thing could be done, and that he had helped to do it. The boy resolved to try it when he grew up, but he never did. He is, however, a firm believer in body lifting, because his father had said it was a fact."

SPECIAL PROVIDENCES.

TWO REMARKABLE CASES RELATED BY JUDGE EDMONDS.

WHEN my much esteemed friend, Dr. John F. Gray, was a lad, some fourteen or fifteen years old, he was employed in a cloth factory, where it was a part of his duty to attend to the dyeing apparatus, which was in an adjoining building. His particular business was to tend the fire under the dye-kettle, and to turn a crank whereby the cloth should revolve on a wheel through the dye. One day, while thus employed, he heard a voice say to him, "Go out of the building;" he answered, "What shall I go out for? I won't do it." After a little while the voice again said to him, "Go out of this building, I tell you." Again he answered, "What shall I do that for? I tell you I am not going to do it." Again an interval of time passed, and the voice said more earnestly, "Go out of this building, I tell you, immediately. Go out! Go out!" "Well," he replied, "I won't quarrel about it; I'll go out;" and so he stopped his work and went out. He had to ascend a few steps to get out, and he hardly reached the upper step before the whole building fell, and crushed to pieces the kettle, furnace, and wheel where he had been at work.

I will mention another instance which occurred in the summer of 1866. I was at my place at Lake George, and rode out one afternoon with Miss Laura. We chose a wild, romantic road. The scenery was rendered attractive by rocks and woods, hills and brawling streams. The carriage way was narrow and rough. No pains had been taken with the bed of the road; no hills had been leveled, nor any barriers erected to prevent rolling down the mountain, on the side of which this road-way was cut.

The ride, however, was delightful; the clear sunlight and the dense shades; the grandeur of the forests, the song of the birds, the hum of insect tribes, the pure air and sweet

repose, which seemed resting on all around us, made a truly happy time of it.

We were ascending a very steep and rough hill. On one side was the mountain covered with trees, and there was a brook by the side of the road; on the other a deep precipice, and the carriage-way so narrow that my wheels, on one side, were within a foot or two of the edge of the declivity.

My strong horse was very leisurely ascending this hill; we had nearly reached the summit, and were really enjoying the scene, with no thought of danger. Suddenly a voice said to me, "Your trace is going to break." I instantly caught the right wheel of my wagon in my right hand, and at the same moment the trace broke, and the horse walked out of the thills, leaving the carriage to go where it would. It certainly would have gone down that precipice, but for my fast hold on the wheel. I held it till Laura got out, and then she held it till I got out, and thus we escaped a great peril.

This certainly was not presence of mind in me, for I seized the wheel before I heard the snap of the breaking trace; and I do not see how we could have escaped going over the bank, we were so near its edge. Laura, perhaps, if she had instantly discovered the break, might have jumped into the road, but I could scarcely have jumped anywhere but down the precipice.

These are some of the instances—many of which are constantly occurring—which our religious teachers ascribe to the special interposition of Divine Providence. Spiritualism rationalizes the subject, and shows us that we are ever surrounded, guided and protected by the spirits of those who have once lived on earth, and who are capable alike of knowing the dangers to which we are exposed, and of warning us against their occurrence. — *Britten's Quarterly*.

FOSTER, BULWER, AND SPIRITUALISM.

THE man Foster himself is the most unspiritual-looking personage imaginable—there is nothing at all ascetic or æsthetic about him. He is of the world, worldly, and is full-formed, full-faced, muscular, handsome; a good-looking blonde-brunette of the order that takes life easily. He loves wine and tobacco, horses and social excitements, and vehemently insists that a man's spiritual gifts have nothing to do with a man's spiritual character, but are essentially fortuitous and accidental. Pope "lisped in numbers, for the numbers came;" and so Foster became a medium simply because, as he phrases it, "the spirits came to him"—he did not go out of his way or change his habits to seek them. He is a Yankee by birth, having seen the light first in Salem, Mass. He is about thirty-five years of age, and has been a clairvoyant and a medium since his tenth year. His spiritual gifts attracted some attention in New England, and subsequently visiting London, he became quite a lion. During this portion of his career he became quite intimate with the great novelist and romancer, Bulwer, and this episode in his life is worthy of attention. He was introduced to Bulwer, then Sir Edward only, in London, by Mrs. Frederick Barnes, an intimate friend and warm admirer of the distinguished author. Bulwer at that time was undertaking a new novel, and was likewise investigating Spiritualism, and thus meeting Foster at such a period his mind was still more strongly directed to this subject. He invited Mr. Foster to call and see him at Knebworth, an invitation of which Mr. Foster availed himself on several occasions, and for several days at a time. His reminiscences of Bulwer at his ancestral home are decidedly interesting, and throw considerable light upon the character of that prince of letters.

According to Foster, Bulwer was a man very haughty and self-assertive in the company of his equals or his rivals, in rank or literature. He was reserved with Palmerston, on his guard with Disraeli, and rather unfriendly with Earl Russell; but to those who did not come into competition with him, in any sense, he was very courteous and affable. To Foster he was the pink of politeness, a perfect host; and he was beloved by all the servants of his elegant establishment. He was given to hospitality, and was in the habit of entertaining the best men in the kingdom. He was a great worker, also a great dandy, full of pet affectations—a mixture of Beau Brummel and N. P. Willis. He was not a man of sincere convictions, and devoutly believed in only one thing—himself. As for Spiritualism he studied its phenomena, and never suffered himself or others to rail at it. Yet he was not a convert to Spiritualism, as then (or now) understood. He had trained himself always to look at both sides of every question, so that when others attacked Spiritualism he would guardedly defend it; and when others enthusiastically supported it, he would attack its abuses—so that neither side of the argument could fairly claim having his countenance.

During Foster's visit to Bulwer, the latter was engaged in constructing that wonderful novel called "A Strange Story," in which certain spiritual phenomena are discussed and illustrated in a manner as yet unsurpassed for originality

and interest. Certain points in the hero of this novel were taken from the *personnel* and history of Foster, and Bulwer often alluded to the fact that Foster was the model upon which he had based his Margrave. On several occasions Bulwer, who evidently regarded "A Strange Story" as his greatest book, would read passages from it to Foster. The two, author and medium, would sit in the library at Knebworth, side by side, and there, after the reading, the author would become a disciple, and Foster would hold a *seance*. On one occasion, Bulwer advised Foster confidentially not to call himself a "Spiritualist," so that the name should not excite popular prejudice against him, but to give his exhibitions merely as scientific phenomena; but this advice was unpalatable to Foster, and, Bulwer taking some offense that it was not adopted, a coolness arose between the two men.

NOTES AND NOTICES.

JOHN A. ANDREW HALL.—A larger audience than usual was in attendance Sunday afternoon, and was rewarded by a most excellent address, both in subject matter and delivery. It pictured a spiritual convention deliberating upon the best means of introducing Spiritualism; told what Spiritualism had done in the past, what it is doing, and would do in the future. It prophesied great innovation on the old and present theology; frequent and wonderful phenomena and many conversions; it predicted the time, not far distant, in fact already commencing, when even from the churches would go out immortality demonstrated, and the existence and power of the Great Creator acknowledged. At the close of the address, one of the auditors asked "by what process the spirits arrived at such conclusions as to enable them to prophesy so definitely." To which a reply came, showing that they had the power to estimate from certain combinations of ideas existing what the result would be; the various methods employed were explained in detail by the speaker. Another gentleman asked "whether ministers would become Spiritualists before the fulfillment of the prophecy." To which the speaker also replied at length, giving the idea that, bands of spirits would control by giving impressions to preachers, as well as by entrancing them. Which answer suggested the difference between inspiration and entrancement. This answered fully, the afternoon session closed.

In the evening the subject was "Immortality." In the course of the lecture the speaker said, theology carries us to the tomb and there leaves us: Spiritualism lights the way to the other life. Spiritualism is a religion that is alive, it is something that talks to us daily and hourly. It teaches man he is a responsible being. The speaker closed the address by exhorting all who had become aware of Spiritualism to so live their lives that they would exemplify its teaching and thus be worthy disciples, for God's great love is the religion of the day, the hour and eternity.

THE BOSTON SPIRITUALIST'S UNION.—The annual meeting for the election of officers for the ensuing year took place Sunday afternoon. The report of the Secretary and Treasurer, showed the society to be out of debt, and in good financial condition. The following were elected: President, H. S. Williams; Vice-President, Thomas Bradford; Secretary, Dr. L. A. Plumb; Treasurer, H. D. Simonds; Board of managers, H. S. Williams, Thomas Bradford, Dr. L. A. Plumb, H. D. Simonds, A. L. Clark, I. H. Rhodes, Dr. A. E. Carpenter, Miss Lizzie Doten, Miss Lizzie Park.

The evening session was devoted to discussions of a scientific nature. Dr. H. B. Storer became entranced, and spoke on the subject of re-incarnation, presenting clear and concise views against this theory. His remarks were listened to with close attention. Having opened up the question of re-incarnation, Dr. Gardner, Dr. A. E. Carpenter, Miss Lizzie Doten, Mr. Rhodes, and John Wetherbee spoke interestingly, and presented ideas which are worthy of more extended notice than we have space for.

WILLIAM S. BUTLER & Co., opposite the Tremont House, announce their fall opening, and offer irresistible temptations in all their departments to economical people. This firm have under one roof every article which a lady usually makes out for a shopping expedition. More than this, every quality, every grade and every size of articles that have got sizes, may here be found. When to these conveniences are offered in addition attractions in prices, it would be well for people to make a call here first. The firm have opportunities for buying low, and do not hold a stock when they get it, so appreciative are their customers. Nos. 90, 92 Tremont St.

THE CHEAP EXCURSION RATES on the Eastern Railroad are continued during the month of October. Tickets at 134 Washington Street, where the agent, George F. Field, will arrange for you a most attractive route.

C. C. HOLBROOK opened his new store, No. 134 Tremont Street, yesterday (Wednesday), with a fresh and large stock of goods.

EVIDENCE THAT SPIRITUALISM DE-SERVES 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. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds; James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffrey, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William 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."

ANNOUNCEMENTS.

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.

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

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

MEDIUMS' MEETING at 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 MEADE, Secretary.

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

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

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