

SPIRITUAL SCIENTIST

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

SPIRITUALISM.

Vol. II.

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

No. 13.

Yearly,
Two Dollars and a Half.

BOSTON, JUNE 3, 1875.

Weekly,
Seven Cents a Copy.

SPIRITUAL SCIENTIST.

PUBLISHED BY

The Scientist Publishing Company, 18 Exchange St., Boston,

EVERY THURSDAY.

E. GERRY BROWN, EDITOR.

Back Numbers of the Scientist can be furnished.

[Entered according to Act of Congress, in the year 1875, by E. GERRY BROWN, in the Office of the Librarian of Congress, at Washington.]

ANOTHER EMINENT CONVERT.

THE REPORT OF PROFESSOR M. WAGNER,* OF THE IMPERIAL UNIVERSITY OF ST. PETERSBURG, RUSSIA.—THE RESULTS OF RECENT SEANCES.

Translated from the Russian, for the Spiritual Scientist, by Mme. H. P. Blavatsky.
SIR;—

"There are more things in Heaven and earth, friend Horatio, than are dreamt of in your philosophy!"

THESE well-known words of Shakespeare were repeated before a public audience, by the Secretary of the Academy of Sciences, V. S. Vesselowsky, while speaking upon the subject of the discovery I had made of a *pedagenesis* in insects, a discovery which for a long time the scientific world refused to believe in. I am now compelled to repeat the same words myself, in relation to certain facts about which I desire to tell you, and which facts, as a matter of course, will be likewise denied by the said scientific world and our skeptical public. Notwithstanding this I am decided to come out with them, excusing myself beforehand for the length of this letter, and begging you most earnestly to give it room in the columns of your Journal.

Four years ago, on my return home from abroad, I was very much surprised to hear that my friend Prof. Boutleroff, a man whom I have known for upwards of twenty years, and whose opinions I had ever held in high esteem, appreciating and believing in them thoroughly, was completely carried away by spiritualistic ideas. In several talks with him about Spiritualism, I was forced to believe and disbelieve at the same time in the existence of phenomena that he declared to have personally witnessed, and the latter all the more since quite recent experiments tried at the University in the presence of the medium D. Home, proves a perfect "fiasco". Besides that, the opinions of our own press as well as of the foreign papers was decidedly against Home; therefore it was but natural that I should accept the invitation of Prof. Boutleroff to wit-

* The well-known name of the author, and the subject chosen by him—a subject that has for divers reasons so widely attracted the attention of the public here as well as abroad—compels us to comply with the desire of the honorable professor of Zoology, in the St. Petersburg University, N. P. Wagner, to publish for the benefit of our readers the present letter, addressed to us by him.—M. S., Editor of the Messenger of Europe.

ness the seances with Home; who lived in his house, with the greatest mistrust and even aversion. Notwithstanding all that, one evening, in company with two of my good friends, I decided upon availing myself of the invitation. Home was sick, and I suggested that we should make an experiment without the medium,—a suggestion that was readily accepted by Prof. Boutleroff. I myself chose a table that had never been used for spiritual experiments; it was of medium size, though solid and heavy, and stood upon four straight legs. We were five persons in all: myself, two of my friends, who had never yet witnessed a spiritual performance, Boutleroff, and one lady—an old and very respectable acquaintance of mine who has a noted terror of such manifestations as coming undeniably from the Devil himself. We sat and talked, with our hands on the table, for about twenty minutes; the table keeping motionless. Suddenly, the door opened, and in came Home himself, half wrapped up in a heavy plaid shawl.

"Aha," said he, "that's what you are about! allow me to join you.

"No, no!" answered we in chorus, "you are precisely the tone that we do not want here at all!"

"Allow me, just for one moment!" says he, placing himself beside me.

Five minutes after that the table began moving towards me.

"Do you push it?" inquired I of the lady opposite.

"Lay every one of you your hands on the table with the palms upwards," says Home, doing the same. The table still kept on moving.

"Where are your feet?" inquired I of Home.

"There they are!" said he, laying both his feet, wrapped up in the plaid, on my knees, and looking at me fixedly. The table went on moving in the same direction, till it fairly squeezed me to my chair.

Such was my first acquaintance with Spiritualism. The result of the experiment was striking. I found myself in the position of a man before whose eyes was evidently produced a phenomena he was unable to clearly account for.

The table had moved on for a certain time: that was an evident fact; it had moved without the participation of any of those that were present, for none of them could or would have done such a thing with the sole object of mystifying me. The only exception to the rule was Home himself; but his hands and feet were under my control, and in full view.

I formed different conjectures, jumping away from one theory to another in order to explain the fact. But when there is nothing to catch at, the basis for any reasonable theory is lacking, and theory is impossible; on the other hand I could not help entertaining this suspicion: suppose it is all sleight of hand, and clever trickery or art, so perfected that it becomes impossible of detection. I confess that this idea prevailed in my mind and seemed the most probable. I could not get rid of it. It brought to my mind thousands of reports of the press on the subject of spiritualistic seances. It seemed to me that this constant display of the same con-

ditions, all this table-tipping and moving, and the same materializing of hands was more than suspicious. Could not it be accounted for by the supposition that the so-called "medium," had found out some secret means or way of mystifying and deceiving a certain class of the public, generally credulous and inclined to mysticism? But the idea of any trickery under such conditions as were applied to Home at the time of the spiritual manifestations that occurred in his presence seemed to me inadmissible.

Home, who is related by his first wife to Prof. Boutleroff, dived in the house of the latter for several months, therefore the Professor as well as the rest of his household had the opportunity of watching him closely during his long stay in their family. It is next to impossible that some one should not have detected in the lapse of that time preparations of some kind or other; and the phenomena occurring at his seances, required not only a clever sleight of hand, but also machinery more or less complicated and therefore very difficult to conceal.

From my personal acquaintance with Home and what I learned about him from Prof. Boutleroff, I discovered that, first of all, he is a very sickly and nervous man, apt to easily fall into somnambulism, a man constantly disposed to fits of every description, for the explanation of which our medical knowledge is as yet to limited and undeveloped. During my stay in St. Petersburg I was present at two of his seances. At one of them nothing occurred whatever. We got some slight motions of the table, some raps, feeble and hardly perceptible and thoroughly insignificant. We sat for about one hour and a half around the table, and parted very much disgusted at the failure. Moreover Home had evidently reckoned on the success of that seance. It had been advertised beforehand, and miscellaneous mystical preparations had been attended to in its behalf. During the evening a lady had been constantly in the adjoining room, playing, on the piano, Scotch melodies. That seance proved to me clearly one thing: that *Home is unable to control or direct the spiritual manifestations, and that they are not subject to his caprice or his power.*

The other seance was successful enough. Like the first one, it began and ended at a card table, unfolded in all its width and covered with a fine woolen table cover. Two lighted wax candles were placed upon it, and one bell and an accordeon. Round the table, besides Home and myself, sat five other persons, three of whom were my personal, dear friends and brother professors; one of the other two, placed at the left hand side of Home, was an old general, a Spiritualist of many years' standing. I found myself on Home's right hand. About ten or fifteen minutes after we took our places, we noticed slight oscillatory movements of the table, and then began the tippings. The table inclined one moment to one side then to the other, and its motions evidently *were not produced by Home.* His hands were slightly touching the cloth; he took them off very often, sometimes joining the palms together, and went on with his conversation paying them very little attention. Twice his armchair was pushed away with himself sitting in it, and each time he very quietly brought it back, remarking only, "that they had pushed him." The longer we sat the stronger became these manifestations, exhibiting at the same time an evident periodicity. They seemed to flow in waves, *tidelike*, and reaching their maximum came to a dead calm. Tippings, weak and hardly perceptible at first, audible only to Home and the initiated ones, became fully defined. Those raps seemed deafened, as if coming from a low, hollow place, but nevertheless, produced undoubtedly from certain places on the table and walls, the floor, and from under our feet. Once, as the table very strongly and in succession reclined on each of the four sides, every one of its motions was accompanied by a very loud, sharp rap, just as if someone had struck it with all his power with the fist from underneath, and right in the centre. Each time these successive raps took place, one of our circle, who had been investigating Spiritualism constantly, inquired, if the spirits wanted the alphabet; in answer to which we heard three raps, and the Spiritualist began to call the French alphabet slowly and systematically. Sometimes a letter would be indicated by a rap, and then it was put down on paper; but no word was formed at all. I confess here that this process of conversing with a table impressed me with a

very disagreeable feeling; I had before that heard of such-like, mysterious, childish communications with spirits, and I felt ashamed to find myself participating in some degree, in such a superstitious manoeuvre as that. I was glad that it resulted in a failure, but at the same time, I could not help thinking that it *might* have proved successful, and that in consequence of some extraordinary combination, the letters that had been pointed out *might* have formed some word to the intense pleasure of the Spiritualists present.

Soon after this unsuccessful table-talking, the cloth on the spot nearest to Home, began to stretch out as if some one were pulling it down. After that, between Home's left hand and mine, but nearer to me, there appeared in the cloth a slight swelling, a sort of protuberance, that commenced moving about from one spot to another; I rapidly covered it with my hand, and the protuberance disappeared. It appeared very soon again, nearly in the same spot, still nearer to me, and this time the shape of it was more clearly defined. It looked like a doubled fist or a folded-up hand. I grasped it again with my own hand, and it disappeared again as rapidly as before. Home then took the accordeon off the table lowered it with the keys down, and held it under the table, pressing it to the under side, near to where the general sat. The instrument began to move, swinging itself powerfully from side to side. A moment after Home removed his hand from it, and the accordeon remained suspended in space, as if it laid upon the air.

"Monsieur le general," said Home, addressing the old general, "please to look under the table; the accordeon is held by some one."

The general bent himself down, looked, and passed his hand several times between the floor and the accordeon. "There's no one there," answered he.

After several minutes of suspension it fell down. Home picked it up. Then we saw that the board with the keys on it had become unglued and broken off.

"All right! I see now why it could not play," remarked Home.

But for all that, how could the accordeon remain suspended in the air and with an unglued key board to it in the bargain?

After all the phenomena I witnessed, I carried out one clear, undeniable conviction: the motions of the table and the raps do exist and are a fact. These phenomena are purely real; objective, and most certainly belong on the one hand to the realm of physics, and on the other—to psychology. But it seems to me there is another side to them in this question.

With the peculiar influence which must affect and overpower all the persons present, the medium especially included,—for he represents in this circle something like a tuning-fork among instruments,—those phenomena become gradually subjective, invisibly bordering upon, and ebbing into hallucination, till they become the results of a purely psychological state. Thus, the reason why the element of mysticism assumes such a prominent part in those manifestations, and the strange explanations of the phenomena given, by fervent Spiritualists are easily accounted for.

While the second seance was taking place, Home had asked several times of the persons present, if they did not see something white standing between him and the table. But this *something* was visible to Home alone, or I may sooner say—existed only in his own imagination. Therefore there would have been nothing very extraordinary if every one of us had given way to this peculiar, mysterious, nervous state of mind, seeing as well as himself that "something white," which hallucination developing and strengthening, under such an unwholesome mental disposition should compel us to see gradually assuming a human shape. The same theory, I thought, can be easily applied to those seemingly objective touches felt by some persons in the circle. I felt them myself on the knee, but this touch was so slight and so insignificant, that I did not hesitate for a moment at that time to take it for something subjective. It seemed to me then that every series of spiritual seances, as a rule, began by objective phenomena, perfectly real, manifested more or less distinctly by raps and table-moving; after which, when on the one hand the Spiritualists were pretty well tired out with a long sitting, and, on the other, their nervous systems began to feel over

excited, there came in at that time a long procession of delusive phenomena, which are all accepted as real by the Spiritualists.

But what is the cause that provokes those *real* spiritual manifestations? This question has remained and remains till now a dark puzzle to me. My greatest desire was to investigate them, but I had no opportunity for it as I became convinced that for such an object as this what is of the first necessity is to have a medium, namely, a person whose nervous system presents perhaps a very slight difference with the nervous systems of the average of us mortals; but which is still strong enough to call out phenomena, that it seems to me might be named psycho-dynamical ones. I blamed very strongly Prof. Boutleroff and A. N. Aksakoff—both of whom took a constant and prominent part in Home's seances—for not conducting the latter under strictly scientific tests, and for not changing them into a series of psychophysical experiments and investigations. In answer to my complaints I generally received such excuses as, for instance, that these manifestations were very whimsical and uncertain, that they varied, and could be subjected with great difficulty to the conditions of tests and experiments, and that long years of patient investigation were required, sometimes, in order to see something satisfactory. As a proof of that, they brought forward the investigations of the subject by the eminent chemist Crookes. I follow the progress of the latter attentively in a pamphlet called "Spiritualism and Science," in 1872, edited by M. Aksakoff for the purpose of benefiting, by them, the Russian public.

In October last, I was again invited by Messrs. Aksakoff and Boutleroff to take part in spiritual seances, in which the phenomena were manifested in the presence of another medium a M. Brediff. I accepted, and in my turn, invited an old friend of mine, a physiologist, one Dr. A. Mrs. Aksakoff desired to be included also in our seances, and a circle was formed of six persons. Besides the six above mentioned, we had invited to join us one of my brother professors of Natural Science, a young but very eminent zoologist, and another young man, a student of chemistry and a pupil of Prof. Boutleroff.

Camille Brediff is a professional medium, namely: one who will go anywhere for a certain sum of money. He is a Frenchman, from Paris, an ex-crockery merchant, who had seen fit, in hope of better results to his pocket, to benefit himself through such mediumistic gifts as Nature had very generously endowed him with. He is a young man, of slight build and stature, with rather a good looking and good humoured though somewhat vulgar face, and sharp black eyes.

Very naturally a person of such a description inspired in us very little confidence, and we agreed to keep a constant watch over his hands and feet, with a view to ascertain, beyond any doubt, that the manifestations taking place at these seances were not helped along by the said hands and feet. Therefore, I will describe only such of the phenomena as were manifested only when this medium's hands were in strict custody of his neighbor's hands, and both his feet placed either on our knees or held under the boots of those who sat near him. I was convinced of the reality of, and genuineness of the manifestations hereinafter described by a long series of experiments under various test conditions. For instance, the table moved and tipped, though feebly—only when no one was sitting near it or touched it.

TESTING MEDIUMS.

To the Editor of The Spiritual Scientist:

SIR: I shall be obliged by your allowing me to make a few remarks with regard to the box trick to which you allude in your comments on my letter.

You say I was deceived in the matter and instance it as a case to show the value of testing mediums. Now the history of the box business, so far as I am concerned, is simply this: I was invited to attend a seance at Dr. Storer's; I sat as a spectator with some twenty others, and witnessed what took place. I had seen the explanation given in London, by Dr. Sexton, of the box trick there, which was effected by a flannel in the bottom of the box giving away. On the occasion in question at Dr. Storer's office, the box had strips of paper stuck on in various directions. I knew therefore in this case it could not be done as Dr. Sexton explained it. The proceedings were under the immediate inspection of two shrewd non-Spiritualists—practical men of the world. They admitted

their inability to explain what took place, and not believing in spiritual agency left the *modus operandi* an open question. I and others who believed in the penetrability of matter by spirit power were disposed to put it upon that basis, and under the circumstances I think we can hardly be blamed for doing so. A few nights after, when the trick was discovered, it was not through any testing process, but simply through the performer's own inadvertence—he failed to properly adjust the side of the box after he had effected his entrance,—and thus the secret was discovered. The coadjutor of Martin was a medium, and, therefore, it is probable that the exhibition was to some extent spiritual. A mixture of the true and false, and more calculated to deceive than if wholly a fraud; just as a half lie is apt to be more dangerous than a whole one.

Understand me, I do not wish for seances to be conducted in a loose and unsatisfactory manner, and for no precautions to be taken to guard against fraud. My remarks are directed against harrassing mediums with conditions that are calculated to hinder the manifestations when there is no real necessity for their adoption and no end to be gained thereby.

I remain,

Yours faithfully

ROBERT COOPER.

From the Boston Herald.

OBSESSION.

Some of the most distinguished preachers in this city, in their discourses on Sunday, accounted in a precisely similar manner for the wave of crime and disaster which is now sweeping over the country—over the world, in fact—as did the speakers at the Spiritualists' convention at Rochester Hall on Saturday last. Notable among remarks on the subject are those of Rev. Dr. Lorimer, who attributed the evil deeds of the day to the active presence among men of demons or evil spirits, who personally were constantly and persistently influencing and inciting to wrong courses. This is the exact ground occupied by advanced believers in Spiritism, although the two parties in belief are at opposite extremes in practice, and deduce far different conclusions from the fact they alike recognize. If the fact of obsession shall become generally recognized—as we apprehend it is not at present—a revolution must surely ensue in the lives and practices of those who have heretofore supposed that their movements towards right and wrong resulted from innate instincts of their own, made active by seen and known influences and circumstances with which they are brought in contact. The declaration of Dr. Lorimer, that unseen powers of darkness are the principal agents in the commission of crime, working through men and women who have become reckless and careless, and that of Miss. Lizzie Doten to precisely the same effect, will, if received, irresistibly draw attention to the warfare which must be recognized as entering into men's lives, and the amount of responsibility incurred by every individual. And very singularly this theory is already applied, in many instances. Dr. Gardner, at the Spiritualists' convention, insisted that Jesse Pomeroy and persons of his class and crimes should be put out of existence, so far as this life is concerned, and that speedily. Another speaker was equally certain that no such implied addition should be made to the hosts of demons, who unseen may work constantly upon those still in the flesh, and thus prove more terrible adversaries in their death than in their life. Both extremes on the question take the ground that this may be the result, and the only alleviating theory presented is that of some Spiritualists, that such demons may be better taken care of "on the other side" than in this world. The main point, in this question of obsession, is of course that of individual responsibility. Dr. Lorimer and the class of thinkers he represents will insist that a man shall prove himself on the side of right in spite of any or all influences, known or unknown. So, perhaps, will all who discuss the subject, the difference being chiefly in the standard of right. But meanwhile the tendency to a belief in fatalism, which is at the bottom of much of the wrong-doing existing at present, may be vastly strengthened by these views imperfectly understood, and the text will bear enlargement.

THE STATE CONVENTION.

The Annual State Convention of the Spiritualists of Massachusetts was held in Boston, Saturday and Sunday of the past week, but no important business was transacted.

HISTORICAL AND PHILOSOPHICAL

Translated from the French of Revue Spirite of Paris.

QUID DIVINUM.

BY MRS. EMMA A. WOOD.

THE articles that follow in this connection are in answer to a letter in a former number of the Revue, to whose writer our author, while substantially agreeing with him in sentiment, yet replies by "Quid divinum." The insertion of the letter, however, is not necessary to a comprehension of "Quid divinum," which will, I think, be found sufficiently interesting and important, treating as it does of the intimate relation of all material things to things spiritual. It is also interesting as an illustration of the manner in which the subject is treated by French Spiritists of different schools and of different views in the same school—showing how a subject assumes new aspects in passing through various forms of mind.

Foreign Spiritists, it is well known, hold some peculiar views, which though adopted, either wholly or partially, by some of our own people, have not, as yet, been fully indorsed by the majority among us, the principal one being the reincarnation of the soul through various human bodies, either in this or in other worlds, until the soul's purification has reached its highest degree. They, however, expressly repudiate the ancient idea of the human soul entering the body of an inferior animal. Everything progressing to good, no backward step is permitted by the Infinite Ruler of all. This doctrine of reincarnation so permeates all their writings, that every argument and every exemplification is colored by it, and those who read, as well as those who translate, must look at their arguments from the stand-point of their own philosophy; finding, as they will, in every new investigation, fresh proofs of the goodness and wisdom of the Creator.

THE DOCTOR'S REJOINER, CONTINUED.

17. The instinctive organic animal fluid which evaporates from the body and stamps everything it touches, so that the animal from which it has escaped can be recognized, which prompts the utterance of cries of terror and of joy, which precipitates the animal on its prey, or makes him fly from a danger, is inevitably the *sensorium* of all the interior passional manifestations of the animal; the *sensorium* of all the exterior perceptions of the animal, is what links the animal to his organism and to the exterior world; it is the common motor of the muscles and nerves. Well, it is this I call an animal soul.

This ascending scale through which the animal fluid passes, this perfecting without changing its nature, this facility it has of diffusing itself abroad without losing its specific properties, the power it has of awakening the passions of some animals and of terrifying others, seems to me must be the cause of the magnetic action of some over others, and that it can be extended even to plants.

These different outlines, which I have submitted, seem to me to agree with the opinion of the celebrated naturalist, M. de Blainville, who said that all creation was the realization of one same synthesis. These same outlines appear to me to be the explanation of these words of St. Paul: "We are all one same body, we are all one same spirit."

And the reunion of all these outlines in humanity makes me say still with him: "God has known and loved us before we were."

As all my deductions are drawn from anatomical and physiological facts acquired through science, I can still say with St. Paul: "The invisible perfections of God, His eternal power and Divinity are clearly seen, being understood in His works from the Creation of the world."

18. I have said (Art. XIII.) that the blood is mingled with the instinctive fluid and that it imparts its qualities and its defects, as, *vice versa*, this instinctive fluid is mingled with the blood and gives to it its qualities and its defects. Let us try to determine of what nature that is which, in the blood, influences the instinctive fluid. How is the blood formed? We have seen it is by the action of the organs of vegetal life. But these organs are in affinity with the earth and its productions from which they draw their nourishment. They are by respiration in affinity with the atmosphere which envelops the earth. The earth, with its atmospheric bed, travels through space, in what you call the universal fluid. There must necessarily be an exchange between them, so much so that everything that partakes of the nature of the earth and its bed of air must partake of the nature of the universal fluid. If, then, the blood communicates something of itself to the instinctive fluid, this must be only a fluidic emanation and partaking of the nature of all that assists in its formation, that is the universal fluid, the earth fluid, the atmospheric fluid and the organic fluid of vegetal life.

19. At death the instinctive organic animal fluid leaves the body and the blood; but can it detach itself from this bed, from this vegetal fluidic covering, from the blood whereby it

is imbued, penetrated perhaps, and who shall say it is not saturated by it?

I believe not. I believe rather that it can be separated only when, by the progress obtained by reincarnations, it is called to leave our globe; until that time, inasmuch as it can not go higher, this fluid which follows it serves it as perisprit on our earth. What proves it is, that Spirits of a but slightly elevated order love the places they have inhabited, and rarely leave them for fear of being lost.

It is only when they have come to the knowledge that they can use the fluid of the incarnated that they go elsewhere, then, when they encounter a fluid similar to their own, and which recalls to them some of their former evil sensations, begins the power of obsessing. Still it is all done blindly, for want of a better direction. Indeed, if you speak to the obsessing Spirit, make him listen to you, instruct him, make him see the light, at once his obsession ceases.

20. If it were not so, it must be supposed that when a bad Spirit wishes to obsess a person, he could fabricate a perisprit *ad hoc*. Now we know that the obsessing Spirits are all ignorant; we learn from the "Book of Spirits" that the superior Spirits assist Spirits already advanced to form for themselves a perisprit in accordance with their mission. Thus, we should be obliged to think that there are higher Spirits charged with the duty of fabricating perisprits for those bad Spirits who might want to obsess a person.

This thesis is untenable. Neither do I believe, as my opponent pretends, that there are Spirits charged to execute great works, insinuating into a perisprit some molecule destined to make us diseased. This character does not belong to a superior Spirit.

Nevertheless I believe in the possibility of being ill from that cause. The book of Job furnishes us an example. But here it is the theory of the fact, arranged in a drama and very well drawn; but in practice, they are bad Spirits who do so by obsession, and that also is done as we see it here, by clothing worn by the diseased, it is always the perisprit that acts.

21. If my demonstration of the perisprit is true, which I by no means affirm, it is a study which I submit to the appreciation of all serious circles; if it be true, I say, it is easy by the action of the passions on the blood producing rage, by the action of a nurse's anger on her milk, which can kill her nursling, it is easy, I say, to determine the moral cause of diseases; it is in every infraction of the law of progress which God has enjoined on man; this law is that light of a superior idea of which Carus speaks.

As God is a good Father, he will make those only responsible who have attained a certain degree of development; this is why you see so many persons do certain things with impunity, which in others are severely punished. It is to these last I address the words of Christ: "Thou hast believed, Thomas, because thou hast touched, happy those who have not seen and yet have believed." In fact, those who are punished by the evil had been warned, instructed; they came to submit to the trial; they have failed. The consequence of the moral fault translated physiologically by disease makes them touch with their finger the sore spot in their heart. Happy those who, warned, instructed, have not failed in the trial; they have believed without seeing, they have not fallen sick, they have not been obliged to touch.

Yet there are noble wounds, the wounds of Christ are an example, with those of all true servants of God, of all the soldiers of Christ. Those wholly given to their work devote themselves entirely, and use their bodies if they are not killed. I am not troubled for them, on the contrary: "We know where they go, and we know the way;" but I ask that from here below the sympathy of all noble-hearted men may be given them.

There are many other maladies which result from the influence of the surroundings. It is evident that an organism to be regular in its functions needs a regular sphere conformable to its nature. But this is an accident, not a disease.

22. If my demonstration has any value, what I have called instinctive organic animal fluid would resolve itself into a fluid, which from the blood goes to the instinctive animal fluid, and into an instinctive animal fluid.

This which from the first goes to the second, and which is born of the organism with the blood, partakes like it of the

nature of all that has assisted in its formation, whether by the relations of the organism with the earth and its productions through nourishment, or by respiration with the atmosphere and the universal fluid in which it moves, and with which exchanges must exist. This first fluid which we have detached from the whole by an analytical study, I propose to call *organic fluid*. This organic fluid can be but the perisprit.

As to the instinctive animal fluid, I propose to study it, and to analyze it also with the help of the ideas furnished by anatomy and physiology.

D. G.

HISTORICAL PREDICTIONS.—LADY DAVIES.

† Sir John Davies was a very able and learned lawyer; and the author of an Abridgment of Sir Edward Coke's *Reports*, in Law-French, which was translated into English after his decease, as were also his *Reports*, first published in Law-French.

Sir John's lady was a very singular character, and dealt much in foretelling. An account of her predictions was published in 1649, in 4to, under the title of *Strange and Wonderful Prophecies*. She was reported to have foretold the death of her husband. Anthony Wood, speaking of the time of Sir John Davies' death, says: "It was then commonly rumoured, that his prophetic lady had foretold his death in some manner, on the Sunday going before. For, while she sat at dinner by him, she suddenly burst out into tears; whereupon he asking her what the matter was, she answered, 'Husband, these are your funeral tears;' to which he made reply. 'Pray, therefore, spare your tears now, and I will be content that you shall laugh when I am dead.'"

Lady Davies also foretold the death of Archbishop Laud; but appears to have been mistaken as to the time. She had before spoken something unluckily of the Duke of Buckingham, importing that he should not live till the end of August, which raised her to the reputation of a cunning woman amongst the ignorant people; and now she prophesied of the new Archbishop, that he should live but few days after the fifth of November; for which, and other prophecies of a more mischievous nature, she was brought into the Court of High Commission. Much pains were taken by the court to dispossess her of this spirit; but all would not do, till Lamb, then Dean of the Arches, shot her through and through with an arrow borrowed from her own quiver.

This was certainly the most sensible way of animadverting on the poor lady's infirmities; but to this course unfortunately her judges did not confine themselves. She was prosecuted in the High Commission Court, particularly for what was called "an enthusiastical petition to King Charles;" and was treated with great rigor and cruelty. She was fined three thousand pounds, and closely imprisoned three years in the Gatehouse, Westminster. She is also said to have been confined several years in Bethlem Hospital, and in the Tower of London; and she complained that, during part of her imprisonment she was not allowed the use of a Bible, nor permitted to have the attendance of a female servant.

Such is the account of the prophetic Lady Davies given in the *Biographia Britannica*, to which may be added the following from Aubrey's *Miscellanies*: "Before the Civil War, there was much talk of the Lady Anne Davys's prophecies, for which she was kept prisoner in the Tower of London. She was sister to the Earl of Castleheaven, and wife to Sir John Davys, Lord Chief Justice in Ireland: I have heard his kinsman (Counsellor Davys of Shaftesbury) say, that she being in London (I think in the Tower), did tell the very time of her husband's death in Ireland."

THE WILL FATHER TO THE DEED.

I recollect," said Sir Jonah Barrington, "in Queen's County, to have seen a Mr. Clerk, who had been a working carpenter, and when making a bench for the sessions justices at the Court house, was laughed at for taking peculiar pains in planing and smoothing the seat of it. He smilingly observed, that he did so *to make it easy for himself*, as he had resolved he would never sit till he had a right to sit thereupon, and he kept his word. He was an industrious man—honest, respectable, and kind-hearted. He succeeded in all his efforts to accumulate an independence; he did accumulate it and uprightly. His character kept pace with the increase of his property, and he lived to sit as a magistrate on that very bench that he sawed and planed.

SPIRIT TEACHINGS.

SPIRITUALISM TEACHES HUMILITY.

Another thing which Spiritualism does for the mind: it relieves it from all restraints of prejudice and superstition, and removes the arrogance of scientific egotism by showing that the mind can never know everything, or be competent to measure all probabilities; that there is always an infinite domain lying beyond its furthest flight; that in its highest pride of attainment it has but reached the stepping stone of true science—is but stammering over the alphabet of Nature's laws—but faltering on the threshold of the august Temple of Creation. Thus it trains the mind to listen to all teachings, and to receive that which judgment and common sense approve, and reject that that will not bear the test of reason and intuition.

WE ARE SPIRITS ALREADY.

Another great doctrine, first advanced by the spirit-world is that of a connecting link between all minds in the universe—that the substance of soul is everywhere the same—God himself being its infinite, and the human intelligence its finite forms, thus establishing an intimacy of relation, an essential sympathy between the highest and lowest forms of conscious being, and leading to a comprehension of universal Deity not before conceived of. Next, it reveals the connection between the material and spiritual worlds, giving palpable proof of a hereafter, and making the inner and outer life only different apartments in the same temple, showing that spirit-life is ever with you; and indeed you are spirits already—that every soul among you is even now in the spirit-world, and that not afar off are the celestial mansions, but that as was said by Jesus, "The kingdom of heaven is within you."

WHAT SPIRITUALISM DEMANDS.

Now let us sum up what all this means: It means that to no age or generation does Spiritualism confine its benefits. No true believer in its doctrines claims that it possesses any abstract truths superior to the highest ideas of the past. It boasts no monopoly of excellence or wisdom. It only says, I am one of the channels through which you can receive knowledge. It does not require of its disciples adhesion to any creed, or formulary of belief, but it demands that every man shall be permitted to worship his own God after his own form, in his own place, and at his own time, because Deity has so stamped himself on the soul that its relations with him are independent of circumstances and education. His voice, when fairly interpreted, says not, "Believe on pain of eternal condemnation," but "I lived before the world began. I spake in the first breathings of inspiration, and have been heard in every lofty utterance of the human soul."

ELOQUENT PERORATION.

And Spiritualism also says: I came down to you, through all the ages of the past, in the form of all that is beautiful, impressive and profound—in the embodied conceptions of poet, sculptor, painter, orator, philosopher. Indeed, I am as old as Time himself. That special inspiration upon which you hang your faith, and which you regard as a precious gift from heaven—in that also I am visible. In the Old Testament, I spoke to the Prophets; in the New Testament, to John, the Revelator. I am seen in the gifts of the spirit to all believers in so-called Revelation; I have swept over the battle-field by the side of every hero; I have driven the bloody chariot of Revolution over the necks of prostrate kings; I have fought and conquered Error in a thousand shapes. Mine are all the forms of truth, past, present and to come in all her multiplied resurrections. Yes, Spiritualism means the undying advancement of the soul, the everlasting elevation of the mind. *It holds the key to the history of civilization. It includes all the conquests of science, all the attainments of art, all the revealments of religion.* It implies that which in time shall cause the world to adopt newer and higher methods of life, which shall insure freedom and order among the nations, and endow them with a lofty and unsullied spirit of devotion.

Remember, that Spiritualism deals not alone with the modern phenomena alluded to under this title, but criticises and investigates the revelations of all past ages, searching wherever poets have found images of beauty or of terror, wherever prophets have raised their warning voice, wherever sages have toiled amid the hidden things of nature.

And yet you ask if there are any truths in Spiritualism! You might as well inquire if there is any truth in Nature and the world, and in both cases our answer would be the same.

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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:

Single Copy, One Year, \$2.50; Six Months, \$1.50; Three Months, \$1.00.

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SPIRITUAL SCIENTIST.

VOL. II.

JUNE 3.

No 13.

PROFESSOR WAGNER'S REPORT.

We publish in this issue the first portion of the admirably clear account by Prof. Wagner, of the Imperial University of St. Petersburg, of his recent seances with M. Bredif. The document will command the respectful attention of the scientific body of which this great Russian naturalist is so distinguished an ornament. Prof. Wagner is to his country what Huxley is to Great Britain, and his fearless announcement of his conversion to the Spiritualistic philosophy has created as great an excitement in Eastern Europe as would the adhesion of the great British materialist in the Western portion and in this country.

The investigating party in this instance embraced other savants besides Prof. Wagner; two brother professors, one eminent pathologist, and the Hon. Alexander Aksakoff, being enumerated as attendants. Thus, little by little, the new philosophy is making its inroads into the sacred precincts of the Academies, and claiming its converts. The Roll of Honor, which already bore such names as Wallace, Crookes, Varley, Flammarion, Hare,—has now inscribed upon it those of Wagner, and his distinguished co-laborers.

It will be observed, as a strong indication of the fairness of Russian investigators, that they were in the main convinced by the simple manifestations of the table rightly judging that the occurrence of a rap, the oscillation of a ponderable body, or the momentary neutralization of gravity by another force, was as important, in a phenomenal sense, as the more striking materializations of Prof. Crookes or Col. Olcott. The example set by these gentlemen might be imitated by the disdainful wisacres of the British and American Associations with advantage to their future reputation for intelligence and fairness.

A MAGIC MIRROR.

A lady resident in a large city in New York State, purchased some time since in Europe one of those magic mirrors in whose black concave surface the "conscious clairvoyant", as Major Buckley called those, whose interior vision is opened while the person is awake, are able to see the wonderful phantasmagoria of the spirit-world.

It is formed apparently out of a great black onyx, some 15-inches in diameter and is polished more highly than cut glass, is framed in black, and rests upon a crimson silk pad in a handsome morocco case. At a recent seance the powers of this bowl of fate were fully exemplified. A clairvoyant woman gazed at it, and for more than two hours described with scarce a moment's intermission landscapes, emblematic groups, scenes transpiring by land and sea, in the snowy fastnesses of the

Far North, and on the burning sands of the Great Sahara Desert. The forms of deceased friends flitted across it, and messages were displayed on white sheets, or paper screens held up before the seeress's eye. Anon a mounted cavalier would dash into the field of vision, or the exciting episode of a lion chase be exhibited. Take it all in all it is one of the most curious of the phenomena of the school of Magic. The potency of the Magic Mirror was avouched in the earliest historic periods. The Ancient Egyptian soothsayers used a drop of ink in a polished metallic basin or a dark fluid held in the palm of the hand. In modern times the most famous among the adepts in this form of divination was from Doctor Dee, whose magic crystal is still preserved in the British Museum, and who fell a victim to the ignorant intolerance of his times.

The true magic mirror is prepared by a high caste priest, with solemn and peculiar ceremonies. Its potency is supposed to depend upon the nature of the ceremonies, and it may be made to represent either the dark or light side of Nature—to attract either good or evil spiritual influences.

Very large sums have sometimes been paid for a good mirror, and for the one in question was thought a great bargain at the price of \$250, it having come from India. Its present owner having procured another glass will sell this one, and it may be worth the while of some wealthy Spiritualist desirous of possessing so great a curiosity to open communication with her, through this office.

SPIRITUALISM IN RUSSIA.

The *Journal des Debats* in its issue of the 11th of May contains an account of the intense interest which Spiritualism is now exciting at St. Petersburg, both in general society, and among men of science. Among these is Mr. Wagner, whose article in the last number of the *Messenger d' Europe*, (now in the *Scientist*) has, it seems, produced a profound and widespread sensation.

The St. Petersburg correspondent of the *Debats* stands amazed before the spectacle of the triumphal entry of the long banished supernatural into the midst of the sceptical and realistic society of the present day, and calls upon the men of science who have not been infected by it to assist in putting down this new superstition; or at least, he adds, let the adepts in Spiritualism explain its scope, and the mode in which it accords with the other articles of their scientific creed. This gentleman appears to forget that newly observed phenomena do generally appear for a time as irreducible anomalies, and that it is only by time and patience that their places have been discovered in the system of nature of which so small a part is yet known.

PERSONAL

PROF. BALFOUR STEWART, of Owen's College, Manchester, England, and Prof. P. Guthrie Tait, of Edinburgh, are said to be the joint authors of the new scientific work, "The Unseen Universe," in which they arrive substantially at the conclusions of Modern Spiritualism; namely, that there is an invisible world of spirit, inter-communicating with this; that man has a spiritual body relating him, even now, to that spirit world; and that immortality is proved by the law of continuity in the universe—a law which Spiritualism through all its phenomena confirms. "The Unseen Universe," is published by MacMillan & Co., New York. The authors named are well-known in the scientific world.

MRS. COMPTON, the Havana, N. Y., medium, is said to be incapacitated by the state of her health from giving more than one or two seances a week. Parties who have been to see the materializations in her presence have consequently been in several instances disappointed. Lately, we understand she has been under treatment in New York City.

FREDERICK ROWLAND YOUNG, a well-known clergyman of England, and recently the editor of the *Christian Spiritualist*,

now edited by Dr. Geo. Sexton, complains, in a recent communication that the latter's avowed belief in Christianity has injured him in the estimation of many Spiritualists, and that his engagements to lecture have been less frequent in consequence. Dr. Sexton is too able and valuable an expounder of spiritual truths to be cast adrift; and Spiritualists should be the last to object to his recognition of the teachings of the greatest and most celebrated Spiritualist the world has ever known.

M. LEYMARIE, editor of the *Revue Spirite*, and one of the most distinguished Spiritualists in France, was at the latest accounts still in prison, because of his supposed implication in the phenomenal manifestations given by Messrs. Firman and Buguet. This is atrocious. It is said that the Jesuits are at the bottom of the prosecution. Firman, it is believed, has been guilty of no fraud. Buguet, though a genuine medium for spirit photographs, is said to have yielded to the temptation of making money in supplementing his genuine phenomena with spurious.

MR. JAMES HOOK, of Terre Haute, Indiana, writes in confirmation of the remarkable phenomena through Mrs. Annie Stewart in public and private seances given in Dr. Allen Pence's Hall, in Terre Haute. It will be remembered that in this case a fully materialized spirit, known by the name of Belle, leads forth the entranced medium in full view of the audience, and talks in a distinct voice, answering questions. "These two forms," says Mr. Hook, "stood palpably before us, not over five feet from us." All the conditions seem to have been satisfactory, and the cabinet was so isolated that the spectators were sure there was no collusion or trick.

WE REGRET to announce that Madame Blavatsky is seriously ill, and her life has been in great danger. Last winter she fell with great force upon one of her knees, on the sidewalk, and the result was an inflammation of the *periosteum*, or covering of the bone, which has progressed so far that it is now uncertain if the limb will mortify and be amputated, or become paralyzed. It would be a great loss to the cause of Spiritualism if this distinguished lady should die, for her devotion, learning, and enthusiasm are unsurpassed, while in "spiritual gifts" she has scarcely an equal.

ATTENTION is called to a vigorous reply of Col. Olcott to the letter of Mr. Robert Cooper of England, which appeared last week. Col. Olcott applies the lancet with a bold hand, and is apt to draw blood when he sets about it. His exposition of the various methods resorted to by "mediums" to cheat the public will be read with interest, and ought to suggest to investigators necessary precautions to guard against their repetition.

SPIRIT-PHOTOGRAPHY.

In the May number of *Human Nature* our correspondent, M. A. (Oxon), concludes his able series of articles on Spirit Photography. They bear evidence of a close, laborious examination into the subject, and of great sagacity and care in sifting the genuine from the spurious, the gold from the dross. This able writer and gifted medium arrives at conclusions which are well summed up in that portion of his article which we here present:

From all this I conclude that in most cases the pictures we have are those of representations made by spirits; usually so fashioned as to invite recognition. In more perfect conditions I believe the spirits themselves are depicted. These cases are rare; but as knowledge develops on either side, we may hope that they will grow more frequent. And when we are satisfied as to the possibility of obtaining pictures of our spirit friends, we shall fix our minds less on the mechanical and more on the spiritual side of the question. It is a mysterious law which governs spiritual intercourse that the mental attitude of the investigator very largely determines the measure and quality of his success. It is only they who have penetrated within the outer circle who know how absolutely invariable is the law which prescribes that like shall attract like, and spiritual hunger be satisfied with spiritual food, while the prescriber of mechanical tests, the suspicious and hard in heart and mind, who would reduce every thing to line and plummet, and bind down Spiritualism to the plane of physics, are sent empty away. It is good to remember that we are investigating a new science, and that we do this without much power of accurate communication on physical questions with our friends on the other side. We know little of the forces at work, or of the agencies employed. A fair consideration of this one point, that external agencies using unknown forces are in operation, will dispose us to maintain a guarded middle course. While we crush out with inflexible resolution any approach to deceit on the one hand, or fanatical

credulity on the other, we shall not be hasty to assume fraud where other construction is possible. Remembering that, e.g., in the case of so-called double exposure, some of the photographs which bear traces of it are undoubtedly genuine, we shall be disposed to entertain the possibility that an explanation may be found in the passage of the rays of light through the amalgamated spheres of spirit and sitter, and their consequent refraction through the mixed aura. We shall recall to mind the experience of the most experienced, that what looks most dubious is frequently most true, and we shall go on in patience, record facts, tabulate our deductions, and wait for more light.

In this spirit, and feeling that it is good to lay down precisely the points arrived at, I submit the following conclusions which I conceive to be fairly deducible from my evidence:—

CONCLUSIONS.

I.—As to the pictures conveniently called Spirit Photographs.

1. That photographs bearing upon them representations of spirits are, and have been, produced by Mumler, Hudson, Parkes, Buguet, and others.
2. That no known process will produce the same appearances under the same conditions.
3. That traces of double exposure, and of apparent trickery, are not in all cases conclusive, seeing that we have little knowledge of the means by which the abnormal appearances are produced; seeing, moreover, that some of the pictures which bear suspicious traces are recognised as likenesses of departed friends, while others in which similar appearances are presented are cases in which it is certain that no such double exposure took place.
4. That the editor of the *British Journal of Photography*, and other experts, have obtained such spirit photographs, using their own materials, and working the plates throughout in Mr. Hudson's studio.
5. That similar results have been obtained in private by amateur photographers, both in this country and elsewhere.
6. That all suggested means of imposture fail utterly to account for the enormous variety of the results obtained. Personation would require so large a band of confederates that detection must shortly ensue.
7. In spite of this that no one produces plain proof of fraud.
8. That in the only instance in which it was attempted to maintain a charge of imposture, the attempt broke down, and the accused was acquitted.
9. That a very large number of persons in all ranks of life, of unimpeached honesty and admitted integrity and acumen, affirm that in some of these spirits they recognize the features of their departed friends, and are ready to make affidavit to the fact.
10. That this individual opinion is in a large number of cases confirmed by other independent testimony.
11. That this has occurred in cases where no portrait of the deceased was, or ever had been, in existence, and when no opportunity for fraud was possible.

II.—As to their appearance and probable mode of production.

1. That every professional photographer who produces these pictures is a powerful medium, presumably with his own band of attendant spirits round him.
2. That these invisible operators are principally concerned in producing the spirit-photographs.
3. That the results obtained at each studio are *sui generis*, differing altogether from pictures taken elsewhere.
4. That there are different means of producing these appearances; some being solid, like sculpture; some flat, as though taken from a painting; some out of drawing, as though projected on the sensitized plate; some draped in a fluidic veil, which seems to be in process of materialisation.
5. That the pictures are usually representation of objects moulded by spirits out of some substance, which may be called fluidic or elastic-substance.
6. That this fluidic-substance is analogous to, if not identical with the floating masses of luminous vapour so frequently seen by those who sit in spirit circles, and shown in the Clifton photographs taken by Mr. Beattie.
7. That while the pictures are usually photographs of objects moulded by spirit-power out of this fluidic-substance, in rare cases the spirit itself is posed, as testified to by the vision of clairvoyants, and the sensations of sensitives.
8. That in such cases an incipient stage of materialization is reached, the degree being such as is sufficient to affect the sensitive plate, though not the natural vision.
9. That corroboration of these propositions is derived from the various sources of previous statements made through an independent medium, clairvoyant vision at the time of the exposure of the plate, and subsequent results as depicted upon it.
10. That the results hitherto obtained are only the commencement of what we have every reason to expect.

(Concluded from our last issue.)

THE RELATIONS OF THE HUMAN BRAIN TO SPIRITUAL PHENOMENA.

BY PROF. JOSEPH R. BUCHANAN.

The science of the brain is, therefore, the coterminous science of Psychology, and, indeed, cerebral science in its fullest sense embraces Psychology—for the science of the brain is the science of Man, since all his conscious life is in the brain, and all his unconscious life is subordinate to the powers located in the brain. Cerebral science, therefore, is nearly synonymous with Anthropology; and as the science of man—of his conscious or true life—cannot be limited to its physiological career, if there be also a higher career, it follows that cerebral science, or Anthropology in its full development includes Psychology.

But this is a department of knowledge which scientists (biologists) have studiously neglected to cultivate, and is not embraced in the scope of any scientific association. The great majority of physiologists to-day know little or nothing of the brain as a psychic organ, but hold its psychic functions as matters of little interest, while they look only for physical operations and physical causes, as if this world were but an evolution of matter, and force; the conscious existence, for which all this mechanism exists, being the very thing which they have almost excluded from science. The masterly revelation of cerebral anatomy, by Gall, compelled the more liberal and enlightened portion of the profession to take an interest in his psychic discoveries; but that interest has been almost lost in the rage for pathology, chemistry, and the microscope. Medical investigations are thus confined to laying a foundation for the science of man, leaving posterity to erect the science.

With this humble conception of medical and physiological science I have never been satisfied. It seemed to much like the labors of the humble creature that builds coral reefs in the ocean for future centuries to cover with vegetation, life, and beauty.

You know that for nearly forty years I have been acting upon a different theory of the junction of the physiologist—that I have carried out the experimental demonstration of the psychic functions of the brain and organized a system of Anthropology, which includes all the higher phenomena of life. As a professor of physiology, I did not deem it my duty to withhold from my pupils the exposition of the conscious and emotional life of man, or to conceal my discovery that there were organs in the brain which were the source of all the wonders of the human soul, its singular manifestations in animal magnetism, trance, ecstasy, clairvoyance, somnambulism, spiritualism, dreaming, vision, suspended animation, &c. With this experimental knowledge of the brain I was fully prepared with the physiological rationale of all the historic marvels and the still greater marvels of the last thirty years. Your letters testify to the wonderful fact—the grandest fact in all the progress of science—that spiritual beings have not yet lost their hold on earth, and control over the invisible atoms of matter, but can summon them from the invisible and organize such bodies as they desire, hold them together for such time as they choose, and then dissolve the wondrous vision of ponderable substance into its original invisibility.

Absorbed as you have been with the question of ignorant skepticism and the critical inspection of details, I doubt whether you have yet fully realized the majestic grandeur of the facts which you announce! Do you not see that in these facts is contained the grand secret of Creation, for which the wise men of all ages, from the rapt seers of India and Egypt, to the materialistic scientists of to-day, have been searching in vain from the Zenith to the Nadir of Speculation? From the mystic notions of the elements; the Pythagorean theories of the potency of numbers; the Platonic conception of absolute and eternal Ideas; the Hegelian conception of Being, Non-Being, and the Immanent Absolute; the reveries of the Alchemist, and the dogmas of the theologian; to the cosmic scheme of nebulous matter organizing in fiery orbs cooling down to the possibility of seas and continents, and beginning, in the invisible organization of protoplasm, the germs of animal life which millions of years of development have brought to our present zoological and human perfection—from all this and much more of restless,

aspiring thought, grasping ambitiously at the secrets of the Infinite and Divine, humanity turns, as restless and as eager as ever, for an answer to the *problem of the Infinite*.

Vainly have we sought the answer in physical science! Matter or spirit is the paramount and primal cause. If matter, then the presence of intelligence, design, and benevolence is utterly inexplicable—for by no possible legerdemain of thought can we rise from matter to mind. If spirit be the paramount and primal cause, then all is explained, and the benevolent purpose of the universe shines out again, while all the deep intuitions of humanity, which tell of a God and a Heaven, are vindicated as profound and true! To this vindication of religion, this verification of hope, this elucidation of Infinite mystery is requisite but one thing—the plain and positive demonstration of the ability of the spirit power not only to control matter, but to *create and destroy*. When this great result is attained we may well say "Eureka," and rejoice that we have lived to witness the grandest scientific revelation of the ages.

From the accumulated testimony of many in Europe and America, we can draw no other conclusion than that *the mystery is solved*, and that legions of spiritual beings possess the power of creating at will substantial forms, not only of human beings, but of flowers, plants, minerals—animal and vegetable life! Not only of creating but of destroying—for ponderable bodies utterly disappear—and not only of disorganizing their own productions, but of dissipating forever the substances of which they take hold—substances composed of elements as ancient as the globe.

I will not speculate upon the mighty consequences in practical life which this discovery promises—consequences which tax imagination, and elevate hope to the zenith as the true prophet of humanity. I look simply at its intellectual grandeur, which reminds us of the Biblical sublimity "God said let there be light: and there was light." The sudden light which bursts upon us in this demonstration of creative power, dissipates infinite darkness and falsehood. The boasted doctrine of Spencer, the high priest of materialistic development, that both the creation and the destruction of matter are utterly "*unthinkable*" propositions, is swept into the abyss of primitive delusions, along with the polytheisms of Asia and Africa.

We are living in the presence, not of an "Unknowable" alone, nor of dead matter alone, but of an infinite realm of light, intelligence, and love, which continually surrounds us—a realm that is peopled by our own beloved and the good and wise of all ages, who dwell in the midst of that benevolent and unbounded Power which governs all and cherishes all with an infinite benignity.

Grand as the conceptions are, their humble beginning now is in harmony with their magnificent destiny in the future. Ephemeral life is as perfect in the hour of its birth as it ever becomes, but the highest organism (man) is born in the most pitiable weakness, and the grandest system of religion dates from a Jewish stable.

It is not necessary that the world should rush in to surround the cradle which bears the commencement of an era. Let the world travel on its highway, while wise heads and loving hearts cherish and develop the promise of the great future.

The service you have rendered mankind by your recent investigation is greatly enhanced in its value by the fact that it was made under the discouragement and annoyance of the occasional fraud and imposture in spiritual seances which mingle with genuine phenomena, so as to disgust and repel superficial and prejudiced inquirers. In the only instance in which I have personally tested a materializing seance, about twenty years ago, at Cincinnati, I found it to be an unmistakable imposture, although the parties concerned were a branch of the same family which had produced many unquestionable materializations in Meigs County, Ohio. These impostures, I believe, will produce a good effect in checking blind credulity, and in repelling from the spiritual sphere a class of dogmatic, stubborn and superficial people, whose co-operation in any good cause is by no means desirable. They who cannot recognize diamonds when they are mingled with common earth, will not be successful as explorers, or do much to enlarge the area of philosophy.

Trusting that your book may serve to attract the wise and good alone.

I remain yours cordially,

J. R. BUCHANAN.

PSYCHOLOGY AND SPIRITUALISM.

BY WILLIAM HITCHMAN, M.R.C.S. (ENG.)

WHATEVER may be said, sung or written of the British National Association of Spiritualists, or the Psychological Society of Great Britain, not omitting that of Liverpool, the impartial observer of recent proceedings cannot fail to notice the striking analogy—rather, perhaps, identity—of certain natural phenomena, termed Psychology and Spiritualism. Comparative anatomy does not lead to the invariable conclusion that the operations of mind are essentially associated with the convolutions of hemispherical ganglia, or nervous vesicles of brain and spinal cord, either as fine transparent cell-membrane, containing granular matter and a nucleus, within which are nucleoli, or other structural elements of grey and white organic substance, on the integrity of which, in all its atomic forms and molecular arrangements, depend sensibility, volition, instinct, reason, and in mankind, spirituality of soul. The fibres are said to be tubular or white and grey or gelatinous, and best seen in the brains of negroes and porpoises, though Spurzhein considered them most distinct in the brains of Englishmen, beyond all other races or tribes of animated nature, owing to their constant use of other animals on whose flesh and blood they mainly subsist.

Is nervous tissue the chief element of psychology and Spiritualism? and are both these latter branches of human inquiry resolvable into questions pertaining to fibres, cells, or vesicles? If so, organized beings descend from inorganic substances absolutely. Albumen is thus the *facile princeps* of human organization, mentally and physically, with five parts of fatty constituents and eighty of water! Carbonic acid and ammonia, becoming dissolved in dew and rain of atmospheric changes, are then absorbed by living vegetables; under the operation of vital force, which is itself but "a mode of motion," molecularly, carbonic acid, I say, so decomposed, oxygen given off pure to the air, and carbon, with the elements of water, forming the structure of each plant—the cycle is complete, from nebula to nebula, evermore. In a sense, it is obvious that, if Spiritualism be true, psychology, which repudiates or ignores it, is false, utterly. Lactantius says, "I have proved for myself that God sends angels to commune with the souls of men." (*De orig. Error.* ii. 15.) The Hebrew bard sings thus: "He has given his angels charge over thee, that they should keep thee in all thy ways." "They shall bear thee up in their hands," &c. (*Psalm xci.* 11.) And among a variety of other passages, David tells us, "Let the angel of the Lord chase them, (*Psalm xxxv.* 5); ay, persecute, or deliver from danger, according to the mood or mediumship of the shepherd-king, and his precise knowledge of psychology, or Spiritualism; in other words, truth or falsehood.

Psychologists, like anthropologists, have clearly been mistaken in viewing the brains of men and animals as the sole mechanical or molecular causative agents in all the intellectual, emotional, and other mental processes, merely from having found external demonstrative evidence that impressions and ideas of our spiritual nature require the temporary aid or co-operation of organic structure. Spiritualism is the higher psychology, since it proves conclusively, from invincible facts and phenomena, now, as heretofore, that the soul of man, either in the flesh or out of it, is active rather than acted upon, when it reflects, reasons, deliberates, judges, pronounces respecting the true and the false, materially, the right and the wrong—morally, in its own world of spirituality of intelligence—not without arguments irrefragable and illustrations inexorable, concerning the distinct existence and future manifestations of that thinking principle which accompanies both matter and spirit. In A. D. 66, Plutarch was a pupil of the philosopher Ammonius, at Delphi, and he tells us (*De Gen. Socr.*) that as soon as the great and good Athenian Spiritualist was born, Sophroniscus, his father, consulted the oracle, and was (by spirit-communion) advised to be no more solicitous about the welfare of his son, inasmuch as he possessed, within and without himself, the controlling guide of his life, which was better far for him than five hundred masters of the schools or doctors in philosophy.

Facts connected with psychology and Spiritualism in 1875, have been recorded from the earliest periods of known history. The influence of the magnetic hand and heart over diseases of the mortal body, for example, is frequently mentioned by

many Greek and Roman authors, and from their time to our own, has constituted an effective branch of medical science in various and distant portions of the habitable globe. The wisdom of Solon, the Grecian lawgiver, was probably never more conspicuous than in the following verse:—

The smallest hurts sometimes increase and rage
More than all art of physic can assuage;
Sometimes the fury of the worst disease,
The hand, by gently stroking will appease.

Asclepiades, moreover, acquired his great reputation as a physician at Rome, by healing the sick mesmerically; that is, continued gentle friction of the surface, until each sufferer fell into sweet sleep, and awoke cured. Tacitus, Suetonius, the Emperor Vespasian, at Alexandria, Chaldean priests, Indian Brahmins, the Persi, Jesuit missionaries, Van Helmont, Sir Kenelm Digby, and a host of learned philosophers in the fifteenth, sixteenth, and seventeenth centuries, narrate examples of what are called animal magnetism, and mesmeric phenomena, interesting alike to the modern Spiritualist and the recent psychologist. Socrates was a trance medium, to all intents and purposes. Eugubinus (*De perenn Philos.*, 25, *et seq.*) confirms the saying of Plato and others, to the effect that the great Athenian Spiritualist was guided, when apparently sleeping, by a good spirit, whereupon the ex-sculptor was wont to exclaim, "Now, if it please God, you shall learn much through me, and the spirit from heaven does not stay my tongue."

I allege the universal consent of the best authors rather to the Spiritualism than the psychology of Socrates: that, in point of fact he was a medium, and controlled by a visitor from the world of spirit. To believe otherwise, is to question the teaching of the noblest intellects during ten successive centuries of learning, to ignore the Spiritualism of ancient and modern times, of which psychology can never form the central figure, and last, but not least, is to join issue with the British National Association of Spiritualists, and, as a matter of course, the history of Neander, the philosophy of Marsilio Ficinus, Zenophon's "Memorabilia and Apology for the Spirit of Socrates," Plato's "Dialogues, &c.," not to mention the admirable testimony of Gibbon and Grote, in their splendidly brilliant narrations of the most eventful periods of classic Greece and Rome.

As a science or philosophy, unassailable facts in my possession, psychology, fairly represented, can never reach, and Spiritualism alone can satisfy the rational impartial soul. Of what use is psychology without Spiritualism, in the explanation of the following facts? I locked Miss Parry, of 142 Spencer-street, Liverpool, in a scientific cabinet, of my own special construction, amid the closest possible scrutiny of intelligent skeptics; nevertheless, both in light and dark rooms, hands, figures of human forms, and splendid stars, have appeared, together with musical performances, movements of heavy bodies without mechanical aid or muscular force of any person of mortal coil; also proper answers to philosophical questions, in different languages, Latin, Greek, Hebrew, French, Italian, and German—not a syllable of which is known to the medium herself, independently of trance-speaking, voices in the air, delicious fragrance of flowers, fruit, rappings, and writings. Even more marvellous is the mediumship of Miss Clark. In presence of Mr. T. Herbert Noyes, J.P., I have likewise been favored by unseen intelligences, with accurate descriptions of the metal osmium, with chemical details of one of its oxides, its discovery in 1805 by Tennant, as well as its medicinal properties in various diseases.

In short, I could fill three octavo volumes of true, not false "facts," that find no solution in psychology, and belong only to that higher Spiritualism, which is the last and best gift of God to man, on earth and in heaven.

ON MATERIALIZATION.

IN an inspirational lecture on Spiritual Chemistry, Mrs. Cora L. V. Tappan said,—

"Could you see the atmosphere of this room independent of the light which illumines it, you would find it composed of various auras, of different hues and colors, each one corresponding to your special grade of mind. These auras under proper combination would form a vast power for the spirits to use; under an improper combination they would defeat the

very manifestation you seek, so that the only amazing thing in connection with them is that they occur so frequently, and are so satisfactory, considering the delicate nature of the physical qualities employed, and the various inharmonious devices people resort to for such manifestations. A chemical discovery which takes a century to perfect, after perhaps a century of failures, is considered a wonder of its kind, because at the end of that century it is perfected, and the formula of it given to the world. A spiritual problem which has existed for little more than a quarter of a century demands an immediate process from the world of science or it will not be accepted, because it claims to be spiritual. The fact that manifestations of this kind are under the control of individual minds with separate wills; the fact that the laws governing them are subject to the individual caprice of mortals, should show you what very subtle and delicate conditions are required even for the production of one sound, or the manifestation of a single instance of individuality separate from the minds of those present. Yet these indications and manifestations occur by the thousands, proving that the world of spirits outside of these embodied in the form is intent upon solving every intermediate question between your sphere of existence and theirs.

FRAUDS AND TESTS.

To the Editor of *The Spiritual Scientist* :

SIR: The comments of Mr. Robert Cooper, of England upon my assertion that I could not obtain such opportunities for applying tests to the Eddys as I desired, were suitably answered in your editorial postscript to his letter, in the *Scientist* of last week; and I might well be excused from taking any further notice of so shallow a critic. But, as the occasion seems favorable for a few pertinent hints to investigators of the Spiritualistic phenomena, I ask your indulgence.

Mr. Cooper says that, from his knowledge "based upon a fortnight's experience at Mr. Eddy's residence," he considers the remark that I could not obtain what I desired in the manner I desired, "wholly unwarranted and uncalled for." To which I reply that, from my knowledge, based upon a residence at Chittenden and vicinity nearly *three months*, I say that it was an enormous loss to the public that I was not afforded as perfect test conditions there as I was in Philadelphia and Havana, as Mr. Crookes was in London, or Prof. Wagner in St Petersburg, Prof. Hare in Philadelphia, and Mr. Cooper, himself, in the presence of Mrs. Thayer and Mrs. Fay. If my book has any value it is due to the fact that I have endorsed no phenomena that I did not see occur under absolutely satisfactory conditions. What may be my private opinion of the genuineness of the Eddy phenomena is one thing; what I am able to swear to before a council of *savants*, another. If I had not been well satisfied that I was witnessing genuine spirit materialization, I should not have wasted time and hard labor upon the case; and the plain, unvarnished narrative of my experiences, with all my reservations and and caution against credulous belief, has satisfied that Master of Science, Mr. Wallace, that I have proved my case.

Compare the crude, unsupported, unscientific results reported for the Spiritual press every week, as to convincing force, with the stories of what Crookes, Wallace, Varley, Hare, Flammarion and Wagner have done, and then say if such preposterous objections as these of this Mr. Cooper, to the taking of common-sense precautions, have any weight. Consider the fate of poor, dear Mr. Owen, the purest of pure men, the honestest of honest investigators, and say if test conditions are "wholly unwarranted and uncalled for."

If Mr. Cooper wants to know how his Eddy reports are viewed in his own country, let him turn to the *London Spiritualist* of May 14th, and he will find the editor saying that "Mr. Cooper has not proved that a different kind of manifestations" (that is from the duplications, and elongations of the medium's form, particularly Mr. Home's) "was witnessed by him at Chittenden, for he did not see the faces of the spirits etc." In fact Mr. Cooper himself, (in the *Religio-Philosophical Journal*, of May 1,) admits that "the great drawback of the materialization seance is that the figures do not appear in a sufficiently strong light to be satisfactorily visible;" and, at his seance of March 17th, at the Eddy Homestead, when a figure which purported to be that of his wife, appeared, he

tells us; "The light was not strong enough for me to identify the features; all that I could see was &c., &c." He actually could not tell whether or not his diseased wife confronted him, and yet, in your paper last week, he says; "To my mind there is a great deal of unnecessary fuss made about testing mediums, and when as in the case of the Eddys the manifestations are given under such conditions that the facts speak for themselves, I cannot wonder at the mediums objecting to a lot of ridiculous expedients being resorted to for the sake of proving what it is unnecessary to prove."

Now what slop this is for a man to talk who wishes the public to believe he sees what he pretends to see! If the Spiritualists want to go on another twenty-seven years, swallowing everything that is put into their open mouths by false mediums and giggling, elementary spirits, let them do so; but it does seem as if it were high time for the general public to know just how much of all these phenomena are genuine.

Look at this business of "spirit-photography." Was there ever a more impudent swindle than most of this class of "manifestations"? A tricky photographer takes a sitter's portrait, exposes it, for an instant, in the developing room to another negative, before the lamp, and lo! behind the green victim's head appears the shadowy form of somebody who does duty, by turns, for grandmother, cousin, sister, aunt, or "guide." Or, mayhap, by the same hocus-pocus, messages are photographed in the dark, or mystic portraits or emblems made to come upon the plate.

Again, a "medium" has in his pocket a wide-mouthed vial of concentrated ammonia, and on his little finger a ring with a sharp projection. His duped sitter writes a name upon a paper and rolls it into a pellet; which the swindler deftly removes, reads, replaces, and, presto! on his bared arm appears the name in crimson letters (made under the table the moment before, by scratching the flesh with the sharp point of the ring, or a bit of a match, and rubbing it with the ammonia). Or, a note is written by the victim, removed and read by the "medium," replaced, and an answer is presently furnished, signed with the name desired. Or, again, a wretched, abandoned woman hides in the bosom of her dress some masks, which at the right moment she holds up at the cabinet aperture, if they are of paper, or floats in the air if they are of thin rubber, made for that purpose.

Or, again, another swindler has a hinge arrangement in her wooden shoe-sole, by clapping which she can make as good raps as any one ever heard. Or, still again, a clever ventriloquist causes such changes of his voice and such adjustment of it to places, that "investigators" of the Cooper sort are ready to swear that the dead have spoken from beyond the grave to surviving friends.

I have said, on more than one occasion, that I protest against all brutal tests and precautions; but I say now, and once for all, that any medium who will not consent to the adoption of such harmless but efficacious methods as will render his good-faith perfectly apparent, and seal the phenomena occurring in his presence with the stamp of genuineness, is, if not a swindler, at least of little value towards enlightening and correcting public opinion on this momentous question of spiritual intercourse.

HENRY S. OLCOTT.

From the *London Spiritualist*.

PERSECUTION OF SPIRITUALISTS IN PARIS.

M. Buguet, it is said, has made a confession in which he asserts that he has never taken a genuine spirit photograph, the result of which is that he has been liberated on nominal bail, while the innocent Leymarie, against whom the priests are very bitter, is still incarcerated in jail. Some of Buguet's pictures are too well authenticated to be explained away, and some, there is no doubt, are forgeries; he is believed to be one of those villainous mediums who will do anything at any time to serve their own temporary interests and convenience. As for Mr. Firman, a lawyer tells us that no evidence what ever would prove the reality of materialisations in any English court of law, for ignorance and prejudice would outweigh all evidence. If this is the case in England, it must be much worse in Paris; this, coupled with the suspicious appearances surrounding Firman's last seance, makes it appear probable that he will be convicted of imposture, though in all probability undeserved.

Important to Spiritualists.

THE spiritual movement resembles every other in this respect: that its growth is the work of time, and its refinement and solidification the result of causes working from within outward. The twenty-seven years which have elapsed since the rappings were first heard in Western New York, have not merely created a vast body of spiritualists, but moreover stimulated a large and constantly increasing number of superior minds into a desire and ability to grasp the laws which lie back of the phenomena themselves.

UNTIL the present time these advanced thinkers have had no special organ for the interchange of opinions. The leading spiritual papers are of necessity compelled to devote most of their space to communications of a trivial and purely personal character, which are interesting only to the friends of the spirits sending them, and to such as are just beginning to give attention to the subject. In England the London Spiritualist, and in France the Revue Spirite, present to us examples of the kind of paper that should have been established in this country long ago—papers which devote more space to the discussion of principles, the teaching of philosophy, and the display of conservative critical ability, than to the mere publication of the thousand and one minor occurrences of private and public circles.

IT is the standing reproach of American Spiritualism that it teaches so few things worthy of a thoughtful man's attention; that so few of its phenomena occur under conditions satisfactory to men of scientific training; that the propagation of its doctrines is in the hands of so many ignorant, if not positively vicious, persons; and that it offers, in exchange for the orderly arrangements of prevailing religious creeds, nothing but an undigested system of present and future moral and social relations and accountability.

THE best thoughts of our best minds have heretofore been confined to volumes whose price has, in most instances, placed them beyond the reach of the masses, who most needed to be familiar with them. To remedy this evil, to bring our authors into familiar intercourse with the great body of spiritualists, to create an organ upon which we may safely count to lead us in our fight with old superstitions and mouldy creeds a few earnest spiritualists have now united.

INSTEAD of undertaking the doubtful and costly experiment of starting a new paper, they have selected the *Spiritual Scientist*, of Boston, as the organ of this new movement. Its intelligent management up to the present time, by Mr. E. GERRY BROWN, and the commendable tone that he has given to its columns, make comparatively easy the task of securing the co-operation of the writers whose names will be a guarantee of its brilliant success. Although the object has been agitated only about three weeks, the Committee have already received promises from several of our best known authors to write for the paper, and upon the strength of those assurances many subscriptions have been sent in from different cities. The movement is not intended to undermine or destroy any of the existing spiritualistic journals: there is room for all, and patronage for all.

THE price of the *Spiritual Scientist*, is \$2.50 per annum, postage included. A person sending five yearly subscrip-

tions, is entitled to a copy for himself without extra charge. Subscriptions may be made through any respectable agency, or by direct communication with the editor E. GERRY BROWN, 18 Exchange Street, Boston, Mass.

For the Committee of Seven,
BROTHERHOOD OF LUXOR.

From the *Spiritual Scientist* (Editorial) April 29, 1875.
A Message from Luxor.

THE READERS of the *Scientist* will be no more surprised to read the circular which appears on our first page than we were to receive the same by post, since the appearance of our last number. Who may be our unknown friends of the "Committee of Seven," we do not know, nor who the "Brotherhood of Luxor," but we do know that we are most thankful for this proof of their interest, and shall try to deserve its continuance.

Can anyone tell us anything of such a fraternity as the above? And what Luxor is meant? Is it the ancient city of that name, whose majestic ruins, afford but a faint idea of the splendor of its prime? Once a metropolis whose smallest public building must have eclipsed in size any of modern times, it is now a desolate waste, guarded only by a handful of Arabs, whose flocks graze the avenues that in past ages glittered with wealth, and who dare not enter it by night for fear of the *Afrites*, or unprogressed spirits; who flit with noiseless footsteps through the deserted passages and chambers underground. Travellers tell us of grand rooms in the temples the walls of which are ablaze with frescoes of quaint device which looks as fresh as if the paint were laid on but yesterday. Can it be that shades of the departed Magi, banded together into a Council, meet there to rule the spiritual destinies of mankind?

It is time that some Power, terrestrial or supernal, came to our aid, for after twenty-seven years of spiritual manifestations, we know next to nothing about the laws of their occurrence. Have we learnt aught concerning mediumship, its cause, its perils, its possibilities, its advantages? Have we examples of the co-operation of spirits with mortals upon equal terms, or the subserviency of the latter to the former, as in some cases is meet and proper? Mediumship in our day seems to be synonymous with Slavery, and it really appears as if the medium class had had no rights that their invisible masters were bound to respect.

We cannot help regarding this as an evil of magnitude, and if we could only be satisfied that the appearance of this mysterious circular is an indication that the Eastern spiritualistic fraternity is about to lift the veil that has so long hid the Temple from our view, we in common with all other friends of the cause would hail the event with joy. It will be a blessed day for us when the order shall be, **SIT LUX.**

From the *Spiritual Scientist*, (Editorial), May 13, 1875.
A Hint to Spiritualists.

If a knowledge of facts ought to make a man earnest in the proclamation of the truth which he has attained to, then surely an intelligent Spiritualist ought to feel privileged in doing what he can for the spread of our cheering evangel. If the members of religious sects give oftentimes nearly a tithe of their incomes to the support of their various churches, surely, the sincere Spiritualist ought to emulate their liberality so far as to contribute something to that invisible but grand church Catholic which is to be found in the communion of those minds that recognize the great fundamental truth of Spiritualism. Surely a faith

based on the demonstrated fact, that man survives the dissolution of the physical body, and that there is an interchange of thoughts and affections between a vast spirit-world and the inhabitants of our planet, ought to awaken enthusiasm and prompt to a generous giving for the spread of so inspiring a truth.

Many of our Spiritualists, especially those in our smaller cities, attend no church or Sabbath meeting and contribute nothing of their means for any spiritual cause or instruction whatever. Does it never occur to such persons that a trifle contributed to the support of our spiritual journals would be no more than what they ought freely to give, exempted as they are?

Of the large number of Spiritualists in the United States there surely must be at least two hundred thousand who have the leisure, the intelligence, and the means, that should invite them to the support of the American Spiritual Press. There are now only three journals in the country, which can be said to be active representatives of Spiritualism. There is the "Banner of Light," the oldest and, we believe, the most widely circulated. But it has some peculiar features, which, though they may suit the majority of readers, are not wanted by the scholarly inquirers who look simply for *spiritual* facts and information. It gives long stories, and devotes much space to unconfirmed spirit messages. Then there is "The Religio Philosophical Journal," largely given to advertisements, records of meetings, lists of lecturers, accounts of seances, &c; it probably has the largest circulation. This too supplies undoubtedly a want, and commends itself to many inquirers.

We have no wish to detract from the merit or the subscription-list of either of these well-known journals. They have done valiant service for the cause when there were few to speak for it, and there is a large and increasing class to whose wants they are skilfully adapted.

But the "Spiritual Scientist," the youngest of the three, addresses itself more especially to that class of investigators who want no miscellaneous or extraneous matter mixed up with the one subject of Spiritualism. It aims to give the *fact* of the spiritual news of the day, to avoid long-winded discussion, works of fiction, lengthy reports, &c., and to present, as far as possible, the purely scientific aspect of the great movement pregnant with such important results for the future.

We believe there is a place for such a journal, and we hope there are many subscribers to both the other spiritual weeklies, who without dropping them, will find it not too heavy a tax to add to their list the "Spiritual Scientist." The three together would not cost ten dollars a year, and surely that is an insignificant sum for a family to pay for that part of its instruction which pertains to the great truths that point us to the survival of relatives and friends in a life beyond the grave, and impresses upon us the great lesson of our own immortality. Surely *three* organs for a cause that numbers its adherents by millions will not be thought too many in a country like ours. We confidently appeal to Spiritualists generally to do what they can afford to do, to make our journal a success.

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How To Form A Spirit Circle.

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

Inquirer 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 power without knowing it are to be found in nearly every household.

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

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

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

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

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

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

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

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

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

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

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

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

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We have now the prospect of valuable editorial assistance not only from the most cultivated inquirers in America but from eminent men of science in Europe who have become convinced of the amazing phenomena, now becoming so common, and who are ready to do battle for the truth.

We ask then the co-operation of all friends of the cause here and in Europe in strengthening our hands, that we may make the "Spiritual Scientist," what we hope to make it, and what it ought to be—the organ of the best and highest thought on the great subject that is destined to have such a leavening effect upon all existing systems and creeds. Now is the time for effectual aid.

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