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OCCULT PHILOSOPHY.

BY BUDDHA.

III.

WE have seen that if the constituents of matter be atomic, the union of atoms in an organic structure must be traceable to a power which is a unit, capable of producing the organism; that in all organic bodies, there must be a germ eternal in existence and unchangeable in character. The question next presents itself,—If the soul, separated from an organism, is eternal and unchangeable, does it always animate the same kind of organism; are souls all of one kind, or as varied as the forms of organic life? Were no other form of life possible, than that produced by the union of the soul with what is called a physical body, the direct inference would be that mosquitos have been, and always will be, mosquitos, and men will always be men; and upon the dissolution of the body, the soul retires just as it was, knowing no more than it did, having neither more memories nor power; also the identity of the late organism is gone forever, and we all become as if we had never been.

I prefer to believe that the physical organism is the matrix for the formation of a more refined organism, having a continuous existence, a conservatory of the experience and progress of organic growth—Spirit. This physical and psychical organic growth running in parallel lines.

Physical organic progress obtains through the medium of hereditary transmission of qualities, memories and other peculiarities. A curious fact is involved in this principle: the microscopical paternal germ—perhaps the maternal also—contains the record of the ancestral pedigree for many generations past, a better record than that of names or "armorial signs of race and birth; for the very acts, habits and constitutional tendencies are written there to crop out in generations yet unborn. Spiritual organic progress makes evolution and development possible; for as the spiritual germ advances, a higher form of organism is necessary for its habitation, which it forms or develops as the case demands; thus the various stages from the shapeless protoplasm, to the highest organic structure, indicates the spiritual progress of the soul, up the

Jacob's ladder of life, through innumerable incarnations, till it again reaches perfect harmony with, and power over, the elements, through the Universal Principle of Unity.

From the Highest there goes forth the command: "Come up higher," which is re-echoed throughout the great and unbroken chain of Nature, and every effort to advance is felt along the line, from the lowest to the highest, and meets with a sympathizing and sustaining assistance.

Agrippa thus describes this chain:

"Divinity is annexed to the mind, the mind to the intellect, the intellect to the intention, the intention to the imagination, the imagination to the senses, the senses at last to all things."

This chain is held together by an ethereal medium, which interpenetrates and unites all material and spiritual existences, being the basis of spiritual formation and force. By it social fellowship is established; by it love and hatred, repulsion and attraction exist in a man, or a molecule, in a grain of sand, or a system of worlds. Ultimate organic progress is when the soul, through the spirit, is perfectly *en rapport* with this element; when by it, it can claim the memory of the world as its own, and possess complete command over the interior elements by the force of its will.

What is memory? Certain impressions made upon the brain, so arranged that they can be re-collected, when wanted, by the central *Ego*. But the brain is not the sole custodian of all our thoughts, impressions and ideas; there is not a bone or muscle of our body, not a hair upon our head, but is the custodian of untold secrets; not only so, but the world itself is full of memories, with a history recorded on every molecule; every blade of grass has registered the story of its life; the wild winds and the waves have left their record behind; the humblest life and the highest has told its tale and left it somewhere to be deciphered as the age grows wiser and better; nothing is lost, our every thought, word and act, voluntary and involuntary, has been carefully noted down to be yet even more plainly revealed than the developments of the famous hieroglyphics by the cunning researches of the Egyptologist. The psychometric ability to read those records, whether traced on our own brain, or that of our neighbor, on fossils, rocks, or relics; or on the psychic elements around us marks the progress of one phase of spiritual organic power.

Some possess this power in a remarkable degree; and some possessing it, abuse it, though it may be unwittingly. This power, with an admixture of assurance and self-deception, is the sole stock in trade of hundreds of mediums of good repute, who might as well read you last year's almanac as spirit-communion, as to read to you the impressions which crowd upon them from without—shadows of the past and present, the phantasm of a phantom world.

But there is another phase of spiritual power, command over material objects. This is obtained through force o e

imagination or will. We are often told that this or that is simply a freak of the imagination; but as there cannot be a shadow without a substance, there cannot be an image without its counterpart, impressions upon the brain are from things real. If the mind can sufficiently materialize an idea so that it can be photographed upon the brain, it can go still further, and beyond itself it can so operate that its presence can be felt at a distance. The words of Paracelsus are here very appropriate:—

"It is possible that my spirit, without the help of the body, and through a fiery will alone and without a sword, can stab and wound others. It is also possible that I can bring the spirit of my adversary into an image, and then double him up and lame him according to pleasure. You are to know that the exertion of the will is a great point in the art of medicine. Man can hang disease on man and boast through curses; but it does not take effect by means of strength of character, virgin-wax, or the like; *the imagination alone is the fulfilment of the intention.* Every imagination of man comes from the heart, for this is the sun of the microcosm; and out of the microcosm proceeds the imagination into the world. Thus the imagination of man is a seed which is material. Determined imagination is a beginning of magical operations. Fixed thought is also a means to an end. . . . And when any one will lame or stab another, he must first in imagination thrust the weapon into himself; he must conceive the wound, and it will be given through the thought as if it were done with the hands. . . . There requires no conjuration and ceremonies; circle-making and incensing are mere humbug and juggling. The human spirit is so great a thing that no man can express it: as God himself is eternal and unchangeable, so also is the mind of man.

If we rightly understood the mind of man, nothing would be impossible to us on earth. . . . Because men do not perfectly imagine and believe, the result is that the arts are uncertain while they might be perfectly certain."

It might be as well to add that the imagination is equally powerful in blessing, as it is in curses and sorcery.

TRAVELING IN SPIRIT.

A SINGULAR CASE WELL-AUTHENTICATED.—A GLIMPSE OF THE POWERS OF THE SPIRIT WHILE CONNECTED WITH THE BODY.

EMMA HARDINGE BRITTEN, in writing upon "Spiritual Gifts," in the Banner narrates the following story; it is of great interest, as it gives us a glimpse of the possibilities of the human spirit while yet in the flesh.

Some time about the year 1860, Mrs. Emma Hardinge received a number of most unaccountable epistles signed *John G.*—(the name being given in full), dated from Boston. The writer addressed Mrs. H. in the most inflated and enthusiastic terms of admiration, and referred to numerous *interviews* which he purported to have had with her, and to conversations which he assumed to have passed between them. So full of detail and matter of fact were these statements that Mrs. Hardinge at first believed some designing woman must have assumed her name, whilst the letters had by some *contretemps*, or mistake, been forwarded to herself.

Allusions to her lectures, dresses, and even scenes of private life known only to her immediate home circle, at length connected these mysterious documents exclusively with herself. Greatly perplexed, Mrs. H. began to scrutinize the information communicated more and more closely, and, to her amazement, found that they betrayed an intimate knowledge of her very thoughts, no less than incidents and words of the most private nature.

These letters not only followed her from place to place in her itinerant career, but seemed to emanate from one as well acquainted with her movements as herself. The darkest part of the mystery was that though the language of these epistles was refined and occasionally eloquent, the constant allusions to *interviews* and *conversations* which were assumed to have transpired between the parties, by seeming to place them on terms of the most endearing intimacy, suggested the horrible suspicion that the whole was a plot concocted by unprincipled enemies to destroy the character of a young girl whose reputation and usefulness would alike have been blighted, were these infamous letters to fall into other hands than her own.

In the deepest distress of mind, occasioned by this inscrutable mystery, Mrs. H. consulted several of her friends, among them the late venerable and respected magistrate, Mr. Fletcher, of Delanco, New Jersey, who, though unable to assist her in his judicial capacity, advised her to collect and keep the letters as she received them, promising her, whenever an opportunity occurred, to render her all the legal

assistance in his power, to discover and punish her persecutor.

The same answer and advice was also tendered by Mr. Newell A. Foster, late Mayor of Portland, in whose house, as a guest, Mrs. Hardinge was residing when she received several of these offensive missives. Besides consulting with these and several other friends in this manner, Mrs. Hardinge pursued a course of observation on her own part, which led to very extraordinary conclusions. Habitually accustomed to see and converse with spirits, Mrs. H. did not regard their visitations with either surprise or fear. One exception to this complacent feeling, however, occurred in the approach of a dark, undefined shape, who began frequently to manifest his presence of a night, and always inspired the most unmitigated feeling of loathing and terror. Neither the form nor features of this mysterious visitant could be distinctly observed; in fact, the whole manifestation appealed rather to perception than sight, and was a *presence* rather than an apparition. Who or what it might be, was a profound mystery. Mrs. Hardinge earnestly questioned her spirit-friends and guides on the nature of this dreadful haunting, but could obtain from them no other explanation than that it was "an evil or undeveloped spirit," over whom they had no power.

At length the terrors accompanying this obsession became insupportable and injurious alike to health and mental balance. Their unfortunate subject could always recognize the approach of the phantom, from her intense feeling of horror and the cold shiverings which pervaded her whole frame. Sometimes a sensation of faintness accompanied this presence, which nothing but the insupportable dread of becoming unconscious could overcome.

At last another feature of this mystery loomed up amidst the darkness. The midnight visitations were the unmistakable precursors of the not less abhorred letters above alluded to. They came so closely and invariably in succession, and the feelings experienced in the presence of the one and the receipt of the other were so exactly similar, that Mrs. H. began at last to realize that they were as intimately connected as the shadow and substance of one dire system of persecution. Whether impelled by desperation or inspired by her watchful spirit guardians, the affrighted medium could not determine; but this is the method which she took to solve at least one portion of the mystery, namely, the connection of the phantom and her hated correspondent.

One night after returning from a lecture, when Mrs. H. felt the near approach of the invisible tormentor, and notwithstanding the fact that her terror almost deprived her of the power of motion, she hastily snatched up the blue silk dress which she had just taken off, arranging the skirt around her head in the manner of a veil. Mrs. H. at that time was lecturing in Cincinnati, Ohio.

Three days later she received one of the usual odious missives dated from Boston, containing these remarkable words:

"How beautiful my angel looked arrayed in that blue veil which she so kindly threw over her head last Friday night, as if in token of welcome when I entered her chamber."

Still another experiment was attempted, urged by a new horror at the shocking possibilities disclosed in this sentence.

Mrs. Hardinge was returning from a lecture at a distance from town, and was traveling in a large covered carriage with three friends, late at night, when the party halted at a lonely inn by the wayside, to water and refresh the horses. Being exceedingly fatigued, Mrs. H. sat still in the carriage whilst the rest of the party alighted. Suddenly she became aware that a man was seated at her side, and actually in contact with her. She was on the back seat, and commanded a full view of all that was going on in front. She was confident that no one had entered the carriage, nor would it have been possible for any one to have done so without observation. Yet in an instant she knew that some one *was there*, and the consciousness of this mysterious companion's proximity was so startling and alarming, that Mrs. H. was on the point of shrieking aloud, when the deathly chillness which accompanied her phantom tormentor informed her of his presence.

Almost paralyzed as she was, she remembered enough of her resolution to avail herself of another opportunity for experiment, and snatching the hood from her head, she tore a flower from the bouquet she held in her hand, and tossed it hastily into her hair. The flower was a cape-jasmine, and was seized as the first that presented itself. Before she could recall her scattered senses the figure was gone, and her friends resumed their places in the vehicle.

So rapidly had the whole scene passed, that ere she arrived home, Mrs. H. had persuaded herself it must have been a dream, a mere fancy, a vision conjured up by ill-health and disordered imagination, etc., etc., etc.

On reaching her place of destination several letters were put into her hands, one of which instantly produced the sense of fear and loathing which announced her detested correspondent. On opening the letter a faded sprig of cape

jasmine fell from the envelope, and these words caught her eye:—

"To satisfy me that my visits are appreciated, I entreat you to place in your hair, at eleven o'clock on Monday night next, a sprig of cape jasmine, or any white flower you can procure."

The lecturer looked at her watch—it was twenty minutes past eleven, Monday night. The carriage must have stopped at eleven precisely!

Mrs. Britten closes the interesting narrative by an account of her endeavors to institute legal proceedings against the individual who tormented her; she collected the letters and as she was about to carry them to the chief of police, her guides warned her to desist for the period of a fortnight. At the end of this time Mrs. Britten learned that the unfortunate man had become partially insane over a belief instilled into his mind, by an "affinity lecturer," that she was his "spirit affinity." As to how he effected this release from the body, she gives us no knowledge, neither do we learn what steps were taken to restrain him from the exercise of this power. Information on this subject would have been welcome. She concludes by saying,—

The case forms an instructive example of the abuse of occult powers, and proves that the same elements that could be exerted for good use and enlightenment, may, when exercised in excess, or employed for unholy purposes, be perverted to the disadvantage of others and the injury of their possessor.

The second feature of interest to be derived from this case is the ability which it displays for an individual by an act of volition, to cause the manifestation of the "Double," or, in other words, so to project the spirit from the body that it can travel at will, and make sensible demonstrations of its presence in distant places without damaging the integrity of its connection with the body. In most instances the manifestations of the so-called "Double" appear to be involuntary, and derived from occult causes unknown either to the seers or the individuals seen. But in the case of Mr. G. the power was evoked and controlled by will, proving that where the force exists in the organism, it can be used, under suitable conditions, at the pleasure of the operator.

From the London Spiritualist.

THE SELECTION OF MEDIUMS FOR THE ST. PETERSBURG INVESTIGATION.

BY THE HON. ALEXANDRE AKSAKOF, RUSSIAN IMPERIAL COUNCILLOR.

WHEN I resolved to search after mediums to visit St. Petersburg, in order that their manifestations might be observed by the scientific committee appointed by the University for the purpose, I decided upon a line of action which I communicated to Col. Olcott, whom I deputed to select suitable mediums in America. I told him that I wanted our committee to have the means of proving the abnormal movement of solid objects in the light without contact with any living person. I further wished to find mediums who could get the movement of solid objects in the dark behind curtains, while they were seated in front thereof in full view of the sitters, as it seemed to me that this class of phenomena would give plain, absolute evidence, and that the fact would be thereby tested in the easiest way, without the mediums being subjected either to suspicion or to painful treatment by tying or otherwise. As I learned from the newspapers, that sittings of the latter class were held at Newcastle with the Pettys, I was curious to see whether the facts had been accurately recorded; so I went to Newcastle last week, and found there just the kind of phenomena I wanted to have.

At one of these seances at Newcastle, at which I was present, a corner of the room was screened off by two curtains suspended from an iron rod; the mediums, Mrs. Petty, her daughter Sarah, aged nine, and her son Joseph, aged fourteen, were seated at a distance of three feet in front of the curtains, to which no one in the room was nearer. A banjo, handbells, pencil, paper, and other things had been placed inside the recess on the top of a small table. Under these conditions the musical instruments were played inside the recess in a good light; distinct knockings inside the curtains were also heard. Some direct writing was done upon the paper on the other side of the curtains, the words written being, "My dear friend, believe in us. God bless you." Some other remarks were also written. Several forms

clothed in white presented themselves at the opening of the curtains. After the seance nothing was found in the simply constructed cabinet, but the table, the musical instruments, and other articles previously placed there.

I invited the mother and mediums to come to St. Petersburg, and was informed that the mother could not go because of the state of her health. Then I resolved to try the powers of her two boys alone, without the presence of Mrs. Petty, so I had two sittings with them, during which objects were moved behind the curtain, while the boys were seated with their backs to it, and all their four hands tied by myself. I also held them by means of a piece of common tape tied to them, which I kept in my left hand, while I took notes with my right. There was sufficient light to see the hands of the mediums, and that they did not move. Under these conditions the manifestations occurred. Nevertheless, as they took place in a house which was permeated by the influence of the mother, I resolved to try a sitting with the two boys alone in another house. Under these conditions I likewise had the movement of objects behind the curtains.

One of the tests which I tried at a sitting with the boys was this. I took two bells to the house, one of them larger than the other; one of them was put by me upon the floor behind the curtains, with a piece of tape tied to its handle; I then passed the tape over the curtain rod, and passed it down outside, where I fastened the end of it to another bell placed upon a table in our midst. The test I then required of the spirits was that the tape behind the curtain should be pulled, and made to move the bell upon the table, so that the evidence of eyesight should be obtained in addition to that of hearing. The tape outside was altogether beyond the reach of the mediums, and was clearly visible; we could have seen the act had it been touched. Under these conditions the tape was pulled inside, and the bell moved a foot along the top of the table towards the curtain; I then pulled it back to its former place, and it was drawn a second time along the table, after which the bell behind the curtain was rung frequently. This I considered a sufficient test.

At one of the sittings with the boys, whose names are William and Joseph, the mother was not in the room with us although she was in the house; the sitters and mediums were three feet from the curtains, and we had plenty of light; a figure, clothed in white, appeared between the curtains and put forth her hand which I was allowed to examine closely, and to touch for about two minutes. It seemed to be a perfectly materialized female naked hand, visible to the elbow; it was cold and moist. This occurred in the Petty's house. The mother was asked afterwards if she felt anything during the seance, and answered that she felt a great deal of power had been taken from her. She was washing the other children at the time and was hardly able to finish the work.

I had occasion to attend the meetings of the Newcastle Spiritualistic Society, and once, while Miss Wood was tied with strings to a chair in a very secure manner, a materialized figure, calling himself Benny, came out and remained in the circle for three-quarters of an hour. At another sitting this same figure came out with the medium, Miss Wood, and walked round the circle, which consisted of thirty-five or forty persons, with all of whom it shook hands. The medium and the veiled figure were both walking together, and were both unmistakably living.

"STARTLING FACTS IN MODERN SPIRITUALISM," is the title of a book of 543 pages, handsomely bound, and containing an account of startling and significant phenomena which have occurred in the presence of the author, N. B. Wolfe, M. D. of Cincinnati. He deals with facts and arranges these facts for the critical inspection of the mind's eye. The author expresses freely his personal opinions, shows where fraud may be perpetrated, advances and discusses theories and in general it may be said that the subject is handled in so masterly a manner that the book will always remain as it is at present.—A STANDARD WORK on Modern Spiritualism. For sale at the office, 18 Exchange St., Boston, Mass. Price \$2.00.

A COPY OF THE SPIRITUAL SCIENTIST will be sent to any address in the United States for twelve months, on pre-payment of two dollars and a half. As it is highly desirable that copies should be distributed gratuitously in quarters where they are likely to have a beneficial effect, donations to that purpose will be thankfully accepted.

SCIENTIFIC.

English Correspondent of the Spiritual Scientist.
SIMILITUDE OF RATIOS.

BY WILLIAM HITCHMAN, M. D.

SCIENTIFIC ideas may spring out of human experience—in the coil of mortality, that extend far and away from the present boundary of individual existence—whether the thinker belong to the school of Modern Materialism, or embrace the facts of Modern Spiritualism. Indeed, in this very power of ideal extension, according to the most recent declaration of Professor Tyndall, “consists the essential difference of opinion,” between scientific men, themselves, in the year 1875. Not a shadow of doubt is there now, in the minds of British and foreign philosophers, of the highest name and fame, that continuity of life is *really* demonstrated.

Here, in England, Spiritualism is more or less endorsed, as containing a world of new truth—not alone by Brougham, Wallace, Crookes, Varley, Sexton, and others, whose splendid testimony has received the highest encomiums from the most competent judges of the nature and value of evidence, but even Dr. W. B. Carpenter, of the University of London, (and a more bigoted *opponent*, hitherto, can scarcely be found) yes, even the late President of the British Association, for the advancement of Science, has ventured to testify, as follows: “I have satisfied myself by personal investigation, that there are certain phenomena, known as spiritualistic, which are quite genuine, and *must* be considered as fair subjects of scientific study!” Surely, the Spiritual Scientist may well be satisfied of the progress of Spiritualism, in Europe, especially in Great Britain and Russia, and scarcely less, in dear old Ireland, likewise, when such men as Professor Barrett, of the Dublin College of Science, and the learned editor of The Non-conformist, have furnished the entire daily and weekly press of the United Kingdom, with the latest development of our knowledge of spiritual science, so far as an excellent epitome of recent phenomena is concerned, quoted from the Professor of Physics’ original article, in that journal of Sept. 15th, last, comprising eleven columns! The whole edition was brought up, forthwith, and the essay has again appeared, as a “Supplement of Spiritualism,” with the like significant result.

Moreover, scientific “papers” abound in the Academies of Natural Philosophy, at Berlin, Paris, Vienna, Florence, Naples, Arezzo, St. Petersburg, and elsewhere, which tend to demonstrate continuity of life, on scientific grounds, alone, in form of the analogy of spirit to matter, natural agreement of things, in the philosophy of analytics, light heat, electricity, magnetism, in short, celestial dynamics,—SIMILITUDE OF RATIOS,* and the indestructibility of force.

“What’s in a name?” Spiritualism is *transcendental* materialism. The mortal of science, or re-science, who cannot break the bounds of his limited personal experience, merely holds on to some exclusive region of external sensible facts, within the compass, it may be, of his own chemical or physiological theatre, and he is, not impossibly, an excellent observer of some special class of natural phenomena; but assuredly such an *ex parte* scientist is not a spiritual philosopher, and will never reach those essential principles of universal knowledge, which belong to the laws of thought, substitution of similar, quaternious, calculus of chemical operations, logic of quality, *apart from quantity* in spiritual science, or other processes of mathematical analysis, the fact being that identity, contradiction, and “excluded middle,” as the phrase is, are incapable in Spiritualism and materialism, of being reduced to more elementary truths, however unconsciously partial observers may frame, for themselves, gratuitous rules of their own illogical interpretation. No other equation is fairly deducible, than that which symbolizes exact science, in the mind of the true investigator, spiritually or materially.

In short, SIMILITUDE OF RATIOS, in mathematics, like conformity of words, (in Grammar), to the genius structure, or general rules of language, is now “proving,” according to official reports, an agreement or likeness, between things spiritual and material, or celestial and terrestrial, in some conditions, or suitable terms, which are otherwise entirely

*By myself alone. W. H.

different, and this SIMILITUDE OF RATIOS is neither more nor less than that *analogy of matter to spirit*, which is now demonstrating the truth of Spiritualism, whilst ignoring Spiritualists themselves, in the transactions of scientists.

“What’s in a name?” I repeat, in the year 1875, I see clearly that Spiritualism is turning up in all directions, under widely different hypotheses; but chiefly it is studied as *transcendental* Materialism. In the majority of instances, it is our old friend—“SIMILITUDE OF RATIOS,” that is the veritable conquerer.

In the case of electricity and magnetism, for example, we have analogous illustrations—there is the evident truth of operative polar forces—repulsion has been always found to accompany attraction, both in body and soul. Here, emphatically, in the science of Magnetism, experience of its wonderful phenomena pushes the mind, as it were, quite irresistibly beyond the ordinary bounds of each experience, compelling the exclusive scientist (to conclude almost against his will, sometimes) to acknowledge—as the result of ocular proof, amongst many other analogous phenomena—not merely that the polarity of each magnet is *resident* in its molecules; but that the very polarity of the human spirit is, also, resident in those magnetic particles, which are given off at right angles, from the organic electricity of nervous fibres, and are potentially influenced by the thoughts and feeling of those hearts and brains, from whence they emanate, respectively.

Of course, *affinity*, spiritual or chemical, is exerted with different degrees of force, between different bodies, that is to say, SOME KINDRED SOULS, LIKE KINDRED BODIES, HAVE FAR MORE MUTUAL ATTRACTION THAN OTHERS. Moreover, combination in the world of spirit takes place as in the world of matter, (for aught we know to the contrary) between the atoms of bodies only. And as light, heat, electricity, galvanism and magnetism are certain forces depending on the disturbance of chemical attraction, in molecular machinery, and as they are all intimately related to the human organism, and as all worlds are dependent on the *spiritual* working of one common cause, in God or Nature, why may not spiritual and material bodies, in etherial or molecular organization, combine *magnetically*. Each member of a circle, for instance, loses some peculiar elementary properties, and a materialized spirit-form, may be the result and compound from the exercise of co-operative spirit-power, quite unlike any of their constituents.

When two bodies combine chemically, I know that not a trace of either of them, separately, can be detected by sight, touch, smell, or taste. Heat and light are very common attendants on rapid chemical action accompanied with change of form, from the gaseous, or etherial, to liquid and solid, and the reverse, *the most remarkable test of successful science being the production of a new compound substance.*

Now if synthesis and analysis hold the same relative position with spirits, as with mortals, in regard to the combining, or uniting of spiritual and material atoms, and not less so in respect of their rapid decomposition or separation; then, I say, spirit-communion may be accomplished, either by precept or example.

From the chrysaline to the vegetable; from the inorganic to the organic; from the animal up to man; or from matter to spirit; one unbroken band connects all things, philosophically, in that great SPIRITUAL IDEA, which rules the constitution of the whole universe.

In natural, as in spiritual growth, there is progressive development by the harmonic laws of “SIMILITUDE OF RATIO”—logically considered—since throughout celestial and terrestrial dynamics, atoms and molecules of the body, spiritual or material, run into their own *proper* symmetric forms, as ordained of God or Nature, by imperceptible gradations of the requisite force in the sap of trees, the circulation of blood, the minutest fragment of steel, or the least element of a crystal, green foliage, ripe fruit, budding flowers, dead leaves, falling stars, buried mortals, or materialized spirit-forms.

THE EYE OF THE SOUL, I say, is clearly visible, scientifically, *a bright and beautiful oscillating molecule* as certain as one beholds an oscillating pendulum with the eye of the body. There is the dash of ether waves upon the *mental* retina, as truly as is seen the waves of the sea dashing upon a rock.

By “SIMILITUDE OF RATIO,” a spiritual molecule is not

less surely speeding rectilinearly through space, than is the material discharge of a cannon-ball upon the battle-field. The grandest problem of celestial dynamics in the science of Modern Spiritualism, is directly associated with terrestrial problems of atomic life; the same laws of attractive and repellant influences result in the operation of true Polar Force, and the "SIMILITUDE OF RATIO"—the attraction of cohesion, contact of particles, definite proportions, the spiritual polarisation of human electrodes, and the establishment of the reverse magnetic current, together with will-ability, and sympathy of soul are adequate (when explained in minute detail) to the production of a mountain torrent, on the calm lake, into which it falls; a spiritual body, or a natural body, may be produced, in given conditions, just as surely as the electricity produced by the action of a few drops of water, on a few grains of zinc, may exceed in quantity the very electricity of those awful thunder-storms, which devastate whole cities, and bury their inhabitants.

I know, in fine, that if I disperse a solar beam, into its threefold qualities of Thermic, Luminous, Actinic, I see then a spectrum, beyond which, on either side, stretch far and away indefinitely, other spectra, which I can only recognize by the special means of SPIRITUAL SCIENCE, and the fact is irrefragable, that the tendency of recent Natural Philosophy is to render the physical sciences more and more spiritual in nature, or dynamic and transcendental in character, especially that brand of knowledge, which treats of the magnetic relationships of organic electricity—the peculiar attractive force, in my opinion, of angels and mortals.

By each magnetic beam that gently warms
The Universe, and to each inward part
With gentle penetration, though unseen,
Shoots invisible virtue even to the SOUL.

Liverpool, Eng., Oct. 1875.

TELEGRAMS FROM THE STARS.

IF the occasional extracts from the lectures of R. J. Linton, Esq., London, Eng., can be taken as a standard wherewith to form a judgment of the man, Mr. Linton, though rarely appearing in public as a Spiritualist, is nevertheless a most talented writer, and adduces many able arguments in support of the principles of Spiritualism. A correspondent of the London Medium and Daybreak, writes:—

DEAR MR. EDITOR,—Will you allow me, through the medium of your columns, to offer to Mr. Linton my best thanks for the extremely interesting and instructive lecture, to which I had the pleasure of listening last Wednesday evening, at Tarlington Hall, entitled, "Telegrams from the Stars." It displays an amount of Scientific learning and knowledge of late discovery, together with deep and earnest thought and freedom from prejudice, rarely met with amongst the lecturers of the day.

Mr. Linton commenced by enlarging, in eloquent language, on the beauties of the material universe, showing how impossible it was to separate the Creator from the creation, God from His works, and combatted in strong terms the idea of regarding the various Bibles and sacred writings of the world as the only revelations of God to man, while the whole volume of nature, from the loftiest snow-clad mountain, to the tiniest grain of sand, from the vastest ocean to the smallest drop of water, lay open before, and was as much the revelation of the Deity as the most sacred of these sacred books.

Warming with his subject, the lecturer proceeded to give us some of the theories current amongst scientific men, as to the nature of the constitution of the sun, which, though ninety-two millions of miles distant, is the nearest star to our earth, the other fixed star being no less than twenty billions of miles away; and the lecturer endeavored to aid the mind in comprehending the vastness of this distance by illustrating the length of time a ray of light from one of these distant stars would take to reach our planet. The constitution of the sun, its black spots, its atmosphere, &c., and the various theories existing upon these matters, were graphically and most lucidly placed before the minds of the audience who could not fail to be struck with the marvels thus revealed to them.

The analysis of light, as manifested by the spectroscope, that wonderful instrument which has done so much for scientific research, was next enlarged upon, and illustrated by the means of exceedingly interesting diagrams, the lecturer showing the *modus operandi* employed for the detection, by means of the spectroscope, of the different chemical substances of which the various planets and stars are undoubtedly composed.

After glancing at the various theories entertained by his

scientific brethren on astronomical and other kindred subjects, the lecturer next alluded to the nebulae and the theories connected with them, showing the different conclusions at which the students of these wonderful phenomena had arrived, and elucidating his points by means of interesting diagrams on the walls.

Mr. Linton next alluded to the inter-stellar spaces, showing that certain scientific men had announced that these spaces are fitted for spiritual existence. And such indeed are the teachings of our own beautiful spiritual philosophy; for are we not constantly told, that the spirit-world is ever around us, and that its beloved and beautiful inhabitants are constant visitors at our hearths and homes? INQUIRENDO.

POWER OF THE MIND OVER THE BODY.

THE following story, which has appeared in some of the French papers, serves to illustrate, if true, the extraordinary influence exercised by the mental powers over the physical organization:—"Alexander Dumas was writing a serial novel for a Paris journal, and one day the Marquis de P— called on him. 'Dumas,' said he, 'have you composed the end of the story now being published in the —?' 'Of course.' 'Does the heroine die at the end?' 'Of course—dies of consumption.' 'You must make her live.' 'I cannot.' 'Yes, you must; for on your heroine's life depends my daughter's.' 'Your daughter's?' 'Yes, she has all the symptoms of consumption which you have described, and watches mournfully for every number of your novel, reading her own fate in that of your heroine. Now, if you make your heroine live, my daughter will live too. Come!' Dumas changed his last chapter; his heroine recovered. Five years afterwards Dumas met the Marquis at a party. 'Ah, Dumas!' he exclaimed; 'let me introduce you to my daughter. There she is. She is married and has four children.' 'And my novel has just four editions,' said Dumas, so we are quits.'

MESMERISM AS A RELIGIOUS AID.

REV. L. C. STEVENS, writing in the Christian Era, remarks that no fact is more obvious than that some of the strongest men, intellectually and spiritually considered, have had small success in winning souls to Christ; and vice versa. He hence infers that a man of but little if any religion, yet intellectually sound in the truth, assisted by the mesmeric power, may be the means of saving many people. Is it not at least possible that the power which Spurgeon holds over his vast auditory—the power which, added to all other power that God has given him, makes him an exception to all other pastors in drawing men to Christ—is this very power? And who shall say that Moody and Sankey owe nothing to this wonderful element in their amazing success as evangelists? It does not follow, if such be the fact, that even they themselves are cognizant of it; for nothing is more common than that those most successful in saving souls are most surprised at their own success, and most unable to account for it.

THE ROMAN CATHOLICS AND THE PUBLIC SCHOOLS.

THE GRAY NUNS are a Romish sisterhood, a duly incorporated order in New York, and the legislature of that state passed last year an act authorizing it to confer diplomas upon graduates of any of its academic institutions, and empowering the superintendent of public instruction to issue to holders of such diplomas certificates of qualification for the position of teachers in the common schools. The object of this legislation, as the Christian Intelligencer points out, is to "fill our public schools with Roman Catholic teachers; and, having done this, to render the common school system odious to the public at large, so that citizens will readily fall into the scheme, everywhere persistently advocated by Roman Catholic ecclesiastics, of a division of the school fund among all the various divisions and sub-divisions, secular and sectarian, of the people." "An easy way," adds the Presbyterian, "is thus opened to secure what Cardinal Manning says *must be*, the education of youth." The Observer, which was the first newspaper to give the alarm, is especially stirred up by the fact. The obnoxious law it pronounces "distinctly sectarian, conferring on the Roman Catholics exclusive and important privileges. It should be repealed at once, or the people will know the reason why. . . . We need a new Protestant Reformation."

SUBSCRIPTIONS AND ADVERTISING RATES.

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All communications for the Editor, books for review, &c., should be addressed E. GERRY BROWN, Office of the Spiritual Scientist, 18 Exchange Street, Boston, Mass.

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THE RUSSIAN EXPERIMENT.

Up to the present writing, the prospects of sending American mediums to the St. Petersburg scientists, seem slight. We learn from Col. Olcott and Mme. Blavatsky, the official agents of Councillor Aksakof, that those whom they are willing to send do not care to leave home, even with the brilliant chances of fame and fortune that are held out to them.

Offers have been conditionally made to Mrs. Huntoon, Dr. Slade, Mary Andrews, Mrs. Thayer, Mrs. Youngs, and perhaps one or two others; but all have declined, for one reason or another. They have made a great mistake in our opinion, for mediums never had such an opportunity to help the cause by gaining world-wide celebrity for their wonderful powers; and, so doing, at the same time help themselves. The Russian nobility and wealthy merchant class are proverbial for their lavish generosity in money matters. Prima-donne while there are smothered by flowers and overwhelmed with civilities, and come away laden with costly presents. At the same time, the nobles are noted for their polished education and general intelligence, and by what might seem a curious freak of Nature, the temperament of the people evince more of the warmth that one might expect from a tropical nation than the coldness of their own cold climate.

Our mediums have looked at the long journey and the moderate compensation offered for the time their services are required by the University, instead of at the lasting reputation and immediate advantage they would have reaped as the result of successfully passing the scientific ordeal.

The London Spiritualist suggested, some time ago, that the behavior of men of science towards Spiritualism, in the past, was not a very good guaranty that our mediums would have fair play in this instance; but we do not think the point well taken. The character of M. Aksakof is so high for honor, impartiality, and moral courage, that there is no room to doubt that he would have fully made good every obligation incurred in his behalf by his American representatives. He is not only a nobleman but a true gentleman, in every sense of the word; and he would not have suffered the slightest wrong to be done to our mediums by scientists or anybody else.

In another place we copy from the London Spiritualist a report by M. Aksakof upon his own experience in England, which will be read with interest.

EXAMINE WHAT IS SAID, NOT HIM WHO SPEAKS.

SPIRITUALISM AND SPIRIT INFLUENCE.

We hear much about the glory of Spiritualism in leavening all creeds and preparing men for great social changes and reform, but we apprehend that the greater portion of the credit is due to the disembodied spirits or those unseen influences that fall upon the minister, editor, and teacher, as well as upon the Spiritualist, and produce results fully as important. Inspiration is not confined to the Spiritualist ranks. In these days men often speak wiser than they know. If the life of Spiritualism depended upon the energy of Spiritualists it would need "threatening appeals" and "terrifying tricks" by the score to make itself manifest in this age.

REINCARNATION.

The Spiritual Scientist, of Boston, is the ablest of all the Spiritual papers. It is quite a novelty in spiritual journalism, getting little favor from the other papers of that sect. It is earnestly discussing reincarnation, in which it believes, and in reviewing the teachings of the Cabalists and the Magicians. The old seems to be preferred to the new spirits, which it would have us believe taught some wonderful and most important secrets, yet again to be revealed to the world.

The above is from the Liberal Worker, of Sharon, Wis.; and while appreciating a compliment from so able a judge, we would embrace the opportunity to say that the Scientist has not, as yet, expressed any opinion upon the doctrine of reincarnation. Our columns are open for its discussion, but we are inclined to think "the evidence is not all in."

Bound volumes of the Scientist containing the first 52 numbers of the paper. Price \$3.50. Only a few copies on hand.

"WE WANT MORE SUBSCRIBERS."

WE WANT MORE SUBSCRIBERS.—The work in which we are engaged is an onerous one at best, for many reasons, and therefore we should be fully sustained in a material point of view especially, to enable us to become powerful in a spiritual direction. We say our labors are onerous, because the elimination of any new truth inevitably brings the teacher face to face with antagonistic elements. It has been so from time immemorial, and always will be, we suppose. We are perfectly willing to be hurt for truth's sake; but it grieves us to know that selfishness is the greatest obstacle we have to contend with. Where one copy of the Banner is circulated to-day, ten copies should be. We can say the same with regard to other papers devoted to Spiritualism.

Why this apathy among Spiritualists? Scarcely a single Spiritual paper is taken in Baltimore, and yet two Spiritualist societies exist in that city. Such is the case in many other places. Why cannot exertions be made among the friends, north and south, east and west, to extend the circulation of this paper, which is admitted on all hands to be a worthy exponent of the Spiritual Philosophy of the nineteenth century—a philosophy that is destined to permeate every nook and corner of the civilized earth.—Banner of Light.

Thank you, neighbor; it needs much of this kind of talk to infuse the proper spirit of liberality into our ranks. We would not knowingly, and never have attempted to, win away from you one of your subscribers or readers. Many admire the Banner, and some dislike the Scientist. But there are very few spiritual journals in existence and these are not well-supported. There should be room for all and many more; they seldom publish the same reading matter. "Why this apathy?" say you. Well, we are inclined to think that a selfish influence—a temptation—seizes upon a Spiritualist as soon as he is released from the bonds of the church which enforces liberal donations by keeping the devil and damnation in convenient sight for those who are tempted to commence economy in this direction. There is not a Spiritualist but that can afford to donate, yearly, twice as much to Spiritualism as they gave to the support of the Church; if they gave a quarter of this amount there would

be little cause for complaint in comparison with the present state of affairs; but, on the contrary, our spiritual lecturers are not half-paid and the field is not inviting to those who possess ability.

Like Materialists, who deny the fact of continued existence, Spiritualists, so-called, are prone to eat, drink, and make merry, saying, "the future will take care of itself." In other words, they live for the present regardless of the future. They must be awaked from these delusive dreams, which taunt them with "visions of happiness as their inevitable destiny for the next life, and taught the wonderful significance of that comprehensive truth advanced by Spiritualism,—“as you make yourself, so shall you be here and hereafter.”

EDITORIAL PARAGRAPHS.

"THE GOAL OF EVOLUTION" is a very significant article which we republish from the Scientific American.

COL. H. S. OLCOTT was in town last week to attend, as a guest, the annual dinner of the Boston Press Club, which occurred on Saturday.

IT is hinted that there is domestic trouble at the Eddy homestead, and, therefore, not sufficient harmony for materialization purposes.

THERE are many who think they are representing Spiritualism, when in reality they but represent themselves. Intense individuality is occasioning much trouble in our midst.

DR. E. P. MILLER, of New York, has withdrawn his \$5,000 challenge; he thinks four weeks' time is a sufficiently long period for anyone to have accepted it who doubted the genuineness of Mrs. Huntoon.

MR. ROBERT COOPER lectured at Lurline Hall, on Sunday, on "Design Evidenced in Creation" and "The Objective Proof of a Spirit-world." The lectures were attentively listened to and appeared to give great satisfaction.

WE ADVISE our readers to study "Occult Philosophy," by Buddha, in connection with the "Traveling in Spirit," by Mrs. Emma Hardinge Britten. The article by Buddha, to a philosophical mind, will possess a wonderful attraction, and one who is in the least degree a mystic will see the possibilities therein suggested.

THE CATHOLIC WORLD is the chief organ of Rome in the United States, and it speaks for the only American cardinal. In a recent article it says: "It is our duty to oppose, to the pagan error that the state is master of education, the Christian truth that the church alone is endowed with the power to educate the young."

MRS. MARY A. DAVIS, wife of Andrew J., defines Spiritualism thus: "First, that man has a spirit; 2nd, that this spirit lives after death; 3rd, that it can hold intercourse with human beings on earth." This is the only point upon which all Spiritualists can be said to agree. Whatever else they may receive, here they are united. But the word in its general acceptation, we think, is made to embrace much more than this.

MRS. CORA L. V. TAPPAN spoke in Rochester, N. Y., Sunday, Nov. 7th; in Chicago Nov. 14th; she remains there until the last of the month; from thence she will proceed to San Francisco, perhaps stopping briefly at St. Louis. Since she landed in America she has spoken three times in Brooklyn, twice in New York, twice in Philadelphia, once in Washington and twice in Boston, with the best results. We hope she may return to us in the Spring.

WHEN once we become satisfied that there are conditions in the next state of existence, that there is a high and there is a low, that there is a good and there is an

evil, that there is a positive and a negative state, that our position there depends upon our works here, that good deeds elevate that evil ones depress—then we ask, what is the duty of those who assume to be spiritual teachers. Is it not to continually disseminate these truths? Should we not awaken the dormant ones to a knowledge of these facts? We feel it so, and if our exhortations do not apply to our readers, we hope they will send a few copies of the Spiritual Scientist to their friends.

From the Scientific American. (Editorial.)

THE GOAL OF EVOLUTION.

"Her 'prentice han' she tried on man,
And then she made the lassies, O!"

SO THE gallant Burns sang of mother Nature, intending to compliment the lassies. Had he lived till this more scientific age, he might have stayed his hand, or else have had the lassies fashioned first. The handiwork of Nature seems to have lost care or cunning toward the last.

In the details of the skeletons of the other animals, says Professor Cleland (in his address as Vice-President of the Department of Anatomy and Physiology at the late meeting of the British Science Association), one sees the greatest precision of form; but there are various exceptions to this neatness of finish in the skeleton of man. Witness the variations of the breast bone, which, especially in its lower portion, is never shapely, as it is in the lower animals; witness the coccygeal vertebra, which are the most irregular structures imaginable; even in the sacrum and the rest of the vertebral column, the amount of variation finds no parallel in other animals. In the skull, except in some of the lower forms of humanity, the *dorsum selle* is a ragged, warty, deformed, and irregular structure, never exhibiting the elegance and finish seen in our poorer relations. The curvature of the skull and the shortening of its base, which have gradually increased in the ascending series of forms, have reached a degree which cannot be exceeded; and the nasal cavity "is so elongated vertically that, in the higher races, Nature seems scarcely able to bridge the gap from the cribriform plate to the palate, and produces such a set of unsymmetrical and rugged performances as is quite peculiar to man." Other examples of similar conditions, he tells us, will occur to every student of human anatomy.

Thus it would appear that man, the highest product of evolution, is physically the least perfectly finished. His bony framework is more open to variation than that of the lower types of the animal world. This fact would seem to indicate a certain newness of character, as though Nature had not yet had time to settle down to stereotyped forms of human detail. To some it might also hint of possibilities of further development, perhaps of the evolution of human or superhuman, yet animal, types which may surpass the present human as that does the antecedent brute. Professor Cleland, on the contrary, sees in them curious indications rather of the "formative force nearing the end of its journey." Animal life, he thinks, has reached its preordained climax in humanity, and that the future progress of evolution is to be traced from man, not to other animal forms yet to appear, but through his psychical nature into the land of the unseen.

The reasons for this sudden spring into ether do not clearly appear, the only hint of a physical basis for it lying in the observation that the variations of structure which have been noted are principally to be found in the head, the part of the body most closely connected with the development and expression of the mental character.

Just here we may note a singular circumstance in connection with the present stage of discussion in regard to the possibilities of human progress, individually and collectively considered. Last year, from the standpoint of matter, Professor Tyndall traced the line of individual evolution into the infinite azure, whose personal identity is lost; and half mankind were seen by the ears in consequence. This year, before a section of the same society, Professor Cleland, from the standpoint of the speculations of the authors of the "Unseen Universe," argues from physical data the continued evolution of humanity in "the land of the unseen," wherein personal identity is said to be eternally preserved; and not a word is said of his transcending the strict domain of scientific inference.

PHENOMENAL

From Human Nature.

SPIRITUALISM IN STOCKHOLM IN 1787.

A SOCIETY, composed of eminent and learned men at Stockholm, used to have meetings with the object of receiving communications from the spirit-world through clairvoyants, in trance or magnetic sleep. The following is an extract from the journal kept by the members of this society, signed by one of the members—Jean Gustave Halldiun—and forwarded to the Society of Mesmerists at Strasburg:—

May 10, 1787.—His Excellency Baron Frederic de Sparre, senator; the Baron de Doude, of the household of the Prince Royal of Sweden; and Baron de Sviltserhielm, chaplain of the King, being present, the wife of a gardener named Lindquist, aged 40 years, and who had suffered for many years from inflammation of the lungs, was put into the magnetic sleep and the following questions were answered:—Are you in trance?—Yes. Who is it that now speaks?—*My name is Mary.* In what condition are you?—I am in the spirit-world, and happy. How long have you been there?—Fourteen years; I died at the age of three years. Who was your father?—He was a joiner in this town. His name?—Lindstrom. Where did he reside?—In the *Quartier-de-Marais*. Is he still living?—No; he died seven years ago. Is this the first person through whom you have communicated since you have been in the spirit-world?—No, certainly not; I have visited some two hundred other persons. The phenomena known by the name of animal or human magnetism—have they always taken place?—No, not always. Have they ever been so general as at the present time?—Yes, in the time of the Old Testament. Are they always spirits who speak through somnambulists?—Yes. But can demons speak through them?—Not exactly demons, for those who control are either good spirits, or, at least, spirits who are not quite evil, and who are on the midway road. What do they become later?—Some, getting purified, rise to higher spheres; and some, failing to get purified, sink to lower spheres. Are we right in invoking the benediction of God when mesmerizing?—Yes, certainly; it is thoroughly a duty. How can we feel assured that it is allowed to mesmerise, and to do it in praying God to give his benediction for the benefit of the patients?—By what is said about it in the Bible.

We omit here a long passage about the laying-on of hands by Jesus, the meaning of which is that Jesus merely used the material form of his saliva mixed with earth as a visible means of cure, to produce more effect on the skeptical minds of the people.

Is it beneficial to men to communicate with spirits by clairvoyants?—Yes, if they will believe the truth and accept it. But everybody is not able to distinguish between the false and the true?—Everybody can learn to do so, by asking God to guide them. But if by chance we were to accept the false?—The consequence during earth-life is very small in comparison to that in the next world, where horrible sufferings accompanies the purification, by which are worked off the errors to which we have become attached.

The following day, May 11, the somnambulist, having been put in the trance in the presence of M^{me}. Ferner, wife of Mr. Ferner, *conseiller de la Chancellerie*, and Baron de Sviltserhielm, the following questions were answered: Is there any spirit present?—Yes, Anna Christina. Who were you in this life?—I was the daughter of the clairvoyant. How long have you been in the spirit world?—About two years. At what age did you die?—When twelve years old. Why did you not come sooner to speak to us through your mother?—Because I am not in sympathetic relation with her; but as she thinks always about me, God has permitted me to come to her. Why do you not sympathize?—Because I am in a state of felicity, which is quite different from her state.

Here follows a medical instruction for a lady suffering from disease, which is less interesting.

On the 12th, Baron d'Axelson, Vice Governor of Stockholm, and Baron Sviltserhielm present, the questions were these: Who is here?—Anna Christina. Are you allowed to give us some explanations about important matters?—Yes. What becomes of man at his death?—He undergoes a purifying process. What is this?—It is a state in which the spirit throws off the natural good qualities which he paraded in society. But does not everything good proceed from God?—The natural good qualities derived from his self-esteem have only an appearance of goodness; the spirit must throw them off to acquire the good spiritual qualities which are real and proceed from God. What after the purifications?—The spirit passes through several degrees to a more perfect and happy state. Do you know Swedenborg?—Yes, but he is in

a much higher state than I am. How do you know him?—He sometimes comes down to the sphere where I am, and instructs us in the celestial truth which God has ordered him to manifest. The new church mentioned in his writings, will it be in this world?—Yes, certainly. The time will come when supernatural gifts and powers will be given to those, who, not committing any voluntary sin, desire and ask with humility of heart that the will of the Lord be done.

May 13. His Excellency Baron de Sparre and Baron de Sviltserhielm present, the following answers were given:—Who is here?—Anna Christina. Can you answer some questions?—It depends on their nature and design. Is the object of the soul's incarnation in a mortal body to punish it for faults committed in an anterior state of pure spirit, and to afford an opportunity of purification?—When God made man it was not that he should live in a sinful body, but in a pure one. Is our existence in the mortal body a proof of the Divine goodness, which desires thereby to procure man a higher degree of happiness?—Those who live during this mortal life according to God's laws will obtain glorified bodies in the eternal life. Those who die at the age of innocence, are they not more fit to be received among the pure than the grown-up?—However innocent one may appear in the natural world he must undergo purification before entering the higher spheres. How is this brought about?—Every spirit must go through the state of darkness; but those who have been good and innocent do not suffer, for God protects the innocent. Why must every spirit pass through this state of darkness?—It is the will of God that everybody should know the state of darkness and of light, in order that he may select between the two. Is man on this earth accompanied by spirits?—Yes, continually.—Why are the spirits always with us?—To withdraw us from evil, and lead us to good. These spirits, are they angels?—No, these are spirits from the intermediate spheres; they do not belong to the highest order.

May 20th. His Royal Highness the Duke of Ostrogothie, a lady and two gentleman in attendance, being present, these answers were given:—Who is here?—Anna Christina. H.R.H. put these questions: How many Freemasons are here present?—Two. (This was correct). In what state is the spirit of Count Stenbock?—I am not allowed to tell you. And Captain Spartserveldt?—He is still floating. And in what state is the late King?—He is happy. And the late Queen?—I cannot tell you. After this a lady put these questions: Where is my disease?—In the system. What is the cause?—Sorrow. Can it be healed?—Yes, removing the cause. Can Mr. G. be cured?—Yes, if he will render glory to God, and leave off persecuting mesmerism, that great blessing to mankind. Is he opposing it?—Yes, he is the most bitter opponent it has.

A young woman of twenty years of age being put into trance, the following answers were given through her: Is there any spirit present?—Yes, Emmanuel. Who were you when on earth?—I was the son of a soldier, and died at the age of three years. Do you know Swedenborg and his teachings?—Yes. Are we right in following his teachings?—Yes, providing you avoid idolatry and hypocrisy; and you will learn that before man can be delivered from the dominion of sin, and test the effective remission of it, his soul will be penetrated with horror and anxiety because of it; but idolators and hypocrites will be rigorously punished. Is God in your world adored under the form of Three Persons?—No, there is only one God, called Father, Son, and Holy Ghost, who created the universe, and who manifested himself in human flesh to deliver men from evil (literally, from "irruption of hell"), which otherwise would have pervaded the whole of mankind.

I, the undersigned, certify before God that, having been present at the sittings above related, except the one of May 20th, which has been reported to me by a reliable witness, I feel quite sure that there has been no fraud possible on the part of the clairvoyants, and that they knew nothing of the answers given through their instrumentality.

Was signed—JEAN GUSTAVE HALLDIUN.

I have taken the trouble of translating this curious narrative, not so much for its intrinsic value, as to show that Spiritualism has been in practice in Sweden ever since the time of Swedenborg, and in the highest circles. One cannot help being struck with the simplicity of the inquirers, in putting to a child of a common soldier questions of high importance on religious matters, and on the teachings of Swedenborg; while on the other hand, it is interesting to notice that the theory of degrees or spheres had already been given by spirits nearly a century ago.

T. N. TIEDMAN MARTHEZE.

A copy of the Spiritual Scientist will be sent to any address in the United State for twelve months, on pre-payment of \$2.50

CORRESPONDENTS.

MAGNETISM OR NATURAL MAGIC.

BY MRS. SERENA MILNER.

THIS subject has puzzled the minds of scientists in all ages. True, many have comprehended some of the workings, but few have ever thought of the oneness of the subject.

Magnetism, in its primary sense, is the vital fluid or thought essence which flows through the brains of both man and animals. In each it is developed according to conditions; Man being of a higher organism has a higher soul development or magnetism. Created to be the life principle it flows into the brain and heart of man, according to his physical development from the embryo to the full statue of manhood. Conditions favoring it, it becomes much more powerful in some than in others.

The white blood (Chyle, or the fluid of the Thoracic Duct) is the seat of this force, and its action upon it changes it into the Venus blood. The cuticle absorbs it from surrounding nature. The pores are the ducts through which it passes into the human body, vitalizing every part of man in exact ratio to the amount received. Therefore, it will be seen, that it is of the utmost importance to keep the skin clean and cool to allow a full flow into the body, as too much heat of the body will retard its action. When these ducts are clogged with debris or effete matter it checks this influx of magnetism, and consequently produces derangement of the fluid action of the body and induces disease and death. After becoming amalgamated with the inner being it is as a lever to the organs of brain and nerve.

Persons who have a preponderance of magnetism have usually indomitable wills or force of character, and when their organisms are symmetrically developed we see the highest type of manhood or womanhood. But such, with imperfect or deformed cranial developments, become fearful engines for evil if not restrained.

And here is where natural magic is centered. It is the using of this force to control others. By it some persons become magnetizers or mesmerizers. They throw out their vital force and overcome that of the other party; and the party so influenced absorbs the life principle of the mesmerizer, and so feels, sees, or thinks as the operator desires.

Upon this same principle, disease is often cured. The magnetism of the operator flows into the patient, producing a revolution in the magnetic currents of the body, and so breaking down old conditions and impediments to a healthy flow of this fluid the patient is often relieved instantaneously.

One may be unconsciously influenced by the magnetism of another; but those who study this subject will be careful not to put themselves under the magnetic influence of evil or wicked persons. Never shake hands, and do not come in close contact with such a person, if possible. Avoid crowded, promiscuous assemblies, as the influence of such is hurtful to one who is finely susceptible to magnetic currents. The subject is simple, and yet how complex.

Magic, so called from Magi, the founders of the system is purely electrical. Electrical affinities are the basis or ground-work upon which it is founded. Magnetism combines spiritual and animal affinities, and, in so doing, induces a current of electrical fluid in proportion to the magnetic development of each. Magic is the scientific application of these elements, to produce certain results. The forces of nature are gathered up and extended in such proportion combined with the elements of earth, air and water, to form the results desired. None but experts in mesmerism, psychology, ethnology and electro-biology, can accomplish such feats of wonder as the transforming of one substance into another by magical signs and formulæ. The formulæ and words are not used except to give direction to the flow of magnetic currents. Power lies in their use only to the operator skilled in nature's laws.

As a science it is based upon truth and known laws, and is grand and beautiful; unfolding like a flower the wonders of creative power. It unfolds the spiritual in man and defolds the material in spirit. It elevates man and brings him in communion with spiritual harmonies of earth, air and heaven.

It is no vain delusion of the senses, but a living potent power working up from the inner being of man to the outer world. This is magic.

Magnetism and magic are twin-sisters born—the power of God and man, united in one form. Power from the unseen fountain of life with man's elements combined.

These are interesting subjects, and will well repay the investigator and seeker after truth and God.

New Orleans, La.

SPIRITUALISM IN CINCINNATI.

To the Editor of *The Spiritual Scientist*:

DEAR SIR:—Sometime ago, a copy of your paper accidentally fell into my hands, the general tenor of which, its free, independent tone, fearless and unsparing denunciation of fraud, now so widely prevalent, and trenchant manner in the investigation and elucidation of spirit-phenomena, pleased me so well, that I prevailed on our enterprising newsdealer, Mr. J. R. Hawley, to place your paper on sale, which he did, and finds the demand constantly increasing.

In the ordinary acceptance of the word, I am not a Spiritualist,—take but little stock in professional mediums, finding a large proportion of them at times, "tricky;" or else so ignorant as to give but little satisfaction and no explanation of the varied manifestations; while too often, the attendants at these "seances," have had their imaginations so excited, that they threw reason overboard, neglecting to ask themselves if these things were true; and, if so, demanding the proof.

To illustrate the case, we have had celebrated mediums come from the East with most wonderful accounts of their deeds and performances at the "Hub of the Universe," and the "Centre of Civilization." One, in particular, came with glowing published statements of her astonishing materializations, where spirits took unto themselves flesh and blood, and promenaded the room "a la Katie King." She had crowded audiences, friends and relations materialized—many were identified and recognized, and a lengthy account was published in an eastern paper, of her great success, and the "proof palpable" of immortality.

But several seekers of the truth quietly arranged for two or three test seances, when lo! our tests were destroyed or broken, and the "proof palpable" dissolved into thin air; took unto itself wings, metaphorically speaking, and disappeared from view. There are scores of persons, who would still declare that they *knew* they saw the forms of the departed ones, who had thus come back to demonstrate that they still live; while those who read the wonderful account in the papers, accepted, without any reservation, the evidence as conclusive to decide their half-formed, or all-formed, opinions of the truth of Spiritualism.

So with a large part of the published statements, and varied seances, when divested of the exaggerated colorings of the imagination,—be found to be of the fraudulent, most always overstated—with occasionally a grain of truth winnowed from a bushel of chaff.

With you, I believe, "that a study of the powers of our own spirit, or the spirit in the body, will be productive of much information concerning our relations with the spirit-world." In fact, it is the only way in which we will get the evidence, positively convincing as to the individual. In other words, it must be an experimental knowledge with each and every person, both subjective and objective, an unfoldment of the inherent spiritual powers of the individual, coupled with an accurate knowledge—not belief—of the outer spiritual forces of the Universe. These can never be attained at public seances, when close investigation is rarely possible, and always unsatisfactory.

Your directions for forming private circles, are the best, in fact, the only true method of approaching and solving that question; for then the requisite time, patience, care and precautions can be taken, to ensure results, truthful and accurate. The manifestations will then keep pace with the spiritual unfoldment of the members of the circle, increasing in diversity and power, as the different individuals "understand themselves," and purging the bodies from the foul excesses of sensuality in all its varied forms, prepare the way for the advent of the angelic hosts, ever waiting to hold communion with man.

About a year ago, seven friends formed a circle, without any medium, somewhat similar to your general directions. In a few weeks our spirit-friends announced their presence—formed a spirit-band composed of our relations and friends, without any of the celebrated heroes of the past, with high-sounding names and titles to assist, and have been giving weekly communications, constantly increasing in power and interest, as we faithfully endeavor to harmonize ourselves, surroundings, and circle. We keep accurate reports of our sittings, and are storing up much valuable information. If

private circles were thus formed, and regularly organized to seek for truth—not merely for amusement—and minutes kept, read and approved at each meeting, occasionally comparing notes with other circles, or through the columns of your paper,* much good would result, and many of the occult laws governing these manifestations be made known—not to the secret, select few,—but to the wide world of humanity, whose heritage they are, and to whom they *must* be made known.

The greatest sensation in the Spiritualist circles here, at present, is the presence of Mr. Jay J. Hartman at Teeple's Photograph Gallery, No. 100 West 4th Street, taking spirit-pictures. He has patiently submitted to the severest tests, and, so far, successfully passed through them all, in some instances, getting recognized results, so the sitters have declared. Ordinarily, I have taken as little stock in spirit-photography as in materializations, but attracted to this gentleman by his quiet demeanor, and extreme indifference, I, too, resolved to "try the spirits;" so far, securing two results, one, an infant, purporting to be my sister; another, the distinct form of a large Indian peering over my shoulder; both very distinct and well-executed spirit-pictures. Quietly putting them into my pocket, I wended my way to our private circle, and without informing any of the members of the circle of what I had been doing, proceeded to question the invisibles, and found that they had been present with me at the gallery. Requesting them to show themselves to a lady of our circle, who had developed fine clairvoyant powers, they did so, and showed the *identical forms* portrayed on the plate with me at the gallery a mile away on the day previous. The Indian came to the table and gave the name of "Red Cloud" and stated that he belonged to the Sioux tribe, and was killed about thirty years ago on the plain, in battle with our troops. The plate was marked, and I never left the photographer from the time he took the plate until it was exposed and printed. The evidence is all in favor of the genuineness of the phenomena, so far; yet, I am waiting for a recognized result of one who has promised to appear, and who, if she does, will positively settle the question of the truthfulness of the spirit-forms,—the evidence already preponderating in Mr. Hartman's favor. As I am still investigating, will let you know the result.

We have several trance and clairvoyant mediums in the city, but most of the Spiritualists or investigators seem to prefer pursuing this subject in the more quiet retreat of the home circle, *where the sacred altar ought to be reared, from whence should arise the Jacob's ladder reaching unto heaven, and the loved ones gone before.*

Cincinnati, Oct. 27, 1875.

B. E. H.

"THE RELIGION OF THE FUTURE."

WE FIND the following remarkable passage in an article on "Theism" in the Westminster Review for October, 1875:

"For let none imagine that by such speculations as the foregoing he is building up the religion of the future, or that Comte and Strauss will be the prophets of the coming age. Religions are not made; they grow. Their progress is not from the enlightened to the vulgar, but from the vulgar to the enlightened. They are not mere products of the intellect, but manifest themselves as physical forces too. The religion of the future is in our midst already, working like potent yeast in the minds of the people. It is in our midst to-day with signs and wonders uprising like a swollen tide, and scorning the barriers of Nature's laws. But however irresistible its effects, they are not declared on the surface. It comes veiling its destined splendors beneath an exterior that invites contempt. Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish the wise, and base things and things despised, it may be even things that are not, bring to naught things that are, for it seems certain that whether truly or whether falsely, Spiritualism will re-establish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present, a continuation under improved conditions, of the scheme of things around us. Further than this it is impossible to predict the precise development which Spiritualism may take in the future, just as it would have been impossible at the birth of Christianity to have predicted its actual subsequent development; but from the unexampled power possessed by this new religious force of fusing with other creeds, it seems likely in the end to bring about a greater uniformity of belief than has ever yet been known.

"Meanwhile, it is the absence of oneness of feeling that really needs to be regretted. We have seen that all the essentials of religion can be retained by the so-called atheists. Might it not be expected that professors of orthodoxy, persons whose religion is their boast, when they find in such a man a love for his fellows no less disinterested, an effort after advancement no less earnest than their own, would

rejoice to join with Theodore Parker and every truly enlightened theist in claiming him as really at one with them, despite intellectual differences? But, no; they stand at the ford at Jordan, and if the passer-by cannot frame his lips to pronounce their shibboleth they slay him, though all the time he was an Israelite and a brother; and yet the war with evil, demands that the forces which make for good should be united, nor is there any element wanting to human unity except the recognition of it. We are all of one kindred—children of mystery; all of one language—the voice of nature; all of one creed—the creed of ignorance, that mighty Catholic Church, to whose tender bosom every thought-weary wanderer is folded at the last."

NOTES AND NOTICES.

Coleridge is thought, in his *Ancient Mariner*, to have predicted the Atmospheric Railway:—

For why drives on that ship so fast,
Without or wave or wind?
The air is cut away before,
And closes from behind.

THERE is a new materializing medium on Orange Street, where it is said, the spirits come out and walk about the room. "Honto," of Spirit Vale fame, has been seen there. Perhaps the domestic unpleasantness at her old haunt has induced her to come to Boston to spend the winter.—*Herald.*

FRIENDS IN THE various parts of the country will oblige the editor by forwarding to him newspapers issued in their respective localities that may happen to contain any matter likely to prove interesting to Spiritualists, or in which statements may have appeared of an incorrect character—a very common occurrence—regarding Spiritualism. The paragraphs to which attention is called should be marked to save trouble.

THERE are many thousands of Spiritualists, so heedless, or so immersed in secular pre-occupations, that they do not care to see a spiritual newspaper from one year's end to another, or to help the cause of truth in any way that would involve the slightest expenditure of money or trouble. These people may wake up by-and-by before their life-opportunities are closed. We hope they will.—*Banner of Light.*

WE ARE ANXIOUS that the coming winter should be one of work such as the movement has not seen. To commence it, to continue it, and to finish it, extend the circulation of the SPIRITUAL SCIENTIST. We are ready to do anything that may be suggested to promote this work. Free copies, as specimens, may be had in any quantity, and we should like to see a movement set on foot, that would place a specimen of the SPIRITUAL SCIENTIST in every house in the United States.

LET SEVEN HARMONIOUS MINDS form a circle in their desire to obtain the higher knowledge of spirit-life; when this is determined, appoint a Secretary to record the communications given, and it will be found that there are seven attendant spirits whose names will be given; these names will reveal the character and quality of the controlling spirits who are representatives of some human quality of intelligence and affection. If those who are seeking interior truths relating to the human spirit will adopt this course, they will be richly rewarded—so says an English writer.

BISHOP SIMPSON'S recent review in Music Hall of the religious aspect of the world totally ignored the element of modern Spiritualism. How he managed to overlook so important a factor, is only explained by his own lack of spiritual clairvoyance. He had much to say of the triumph of Christianity over Paganism and Protestantism over Romanism; but he failed to recognize the fact that modern Spiritualism claims a following in this country almost or quite as large as the Roman Catholic Church, and that its inroads upon evangelical Christianity are as marked, to say the least, as those of Protestantism upon Romanism.—*Boston Herald.*

MR. ISAAC RICH, of the *Banner of Light* has been to see the famous materializer and dematerializer, Mrs. Markee, late Mrs. Compton, at Havana, N. Y., and testifies to seeing a number of materialized but unrecognizable spirits. The dematerializing part of the programme does not appear to have been demonstrated. Mr. Rich and Mr. Colby subsequently visited Slade in New York City. Of this visit the former writes: "A slate put upon my head, had a message written while resting there, the noise of the pencil being heard by us; the hand of 'Owasso,' the Indian familiar at the doctor's seances, came out from beneath the table and grasped the lappel of my coat; while Mrs. Rich held one end of the accordion, Owasso grasped the keyboard and played recognizable music, his hand the while being distinctly visible to me, as our circle was convened in the daytime and the broad sunlight streamed uninterruptedly into the room."

* Our columns are open for this purpose.

IMPORTANT NOTICE TO THE Advanced Thinkers of the United States.

ART MAGIC; OR MUNDANE, SUPER-MUNDANE, AND SUB-MUNDANE SPIRITISM.

An European gentleman, now sojourning in America for a brief season, gives notice to all thinkers interested in spiritual existence, or occult science, that having spent forty years in the study of ART MAGIC, partly acquired in the East and West Indies, Egypt, Arabia, and Europe, he is now prepared to share the fruit of his researches with a few students, and for this purpose he will publish a work under conditions which he cannot change or transgress; these are:

"The work in question cannot become a marketable commodity, but may be published for limited distribution when a sufficient number of subscribers are found to insure the cost of publication. The requisite number being obtained, a protective copyright is to prevent any further publication. The work is not to be sold by any professional firm, nor submitted for review to professional critics. After the requisite number of copies are drawn off to defray the expense of publication, the types, vignettes, &c., are to be cancelled utterly."

He will give no name, token of identity, nor personal response of any kind to inquirers. He will publish only through a friend. The friend selected has accepted the office of Secretary for the work, and is EMMA HARDINGE BRITTEN. If published in America, the cost will be \$1,500—which sum includes about \$1,000 required as disbursements to librarians and collectors of rare works, for permits to publish selected quotations.

To meet the actual cost of publication 500 subscribers are required at \$5 apiece, and, therefore, 500 copies alone will be issued, and from this standard of number and price there will be no change or reduction. The publication of the work will not commence until the entire 500 subscribers are guaranteed. This notice will only hold good up to the Christmas of this year.

All subscriptions are to be paid for only according to the custom of the country, C. O. D., but the promises of the subscribers are to be sent with name and address during the next three months to the author's secretary, pro tem., Emma Hardinge Britten, 206 West 38th Street, New York.

The work will be entitled

ART MAGIC; OR MUNDANE, SUB-MUNDANE, AND SUPER-MUNDANE SPIRITISM.

This will be the first, and it is believed only publication in existence which will give an authentic and practical description of art magic, natural magic, modern spiritism, the different orders of spirits, related to, or in communication with man, together with directions for invoking, controlling, and discharging spirits, and the uses and abuses, dangers and possibilities of magical art.

Signed for the author and publisher,

EMMA HARDINGE BRITTEN, Sec'y pro tem'

I, Emma Hardinge Britten, having carefully read, and, as far as possible, authenticated the contents of the above described work, do hereby testify my belief that it is the most wonderful and practical revelation of the subject treated on, ever given to the world. I deem it also a work eminently calculated to afford to advanced thinkers the clue they need to the understanding of Ancient and Modern Spiritualism, Mediumship, and many problems in human history hitherto unsolved. I regret that the author feels himself so fettered by conditions as to limit the possession of this marvelous work to the few, instead of being able to give it broadcast to the world; but desirous to aid as far as I can in even its limited distribution, I cheerfully become guarantee for the high value of the work, and will receive for the author the names and addresses of the favored few who may wish to make one of the five hundred subscribers required. Address, Emma Hardinge Britten, 206 West 38th Street, New York.

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How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

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

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