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From Human Nature.

#### REVIVALS: THEIR CAUSE AND CURE.

THE RESULTS PSYCHOLOGICAL AND MAGNETIC—THE MAGNETIC POWER OF REVIVALISTS—WHEN REVIVALS BECOME IMPOSSIBLE.

BY HUDSON TUTTLE.

PROTESTANTISM is the only religion manifesting the peculiar phenomena called revivals. They are possible with all, but the proper machinery is not set in motion. Judaism, Mahomedanism, and Catholicism have no need of revivals, for to be born under their rule is to inherit their faiths. At a specific age, the child is subjected to certain ceremonies, and matures into an unquestioning belief of the religion of his fathers. It is a matter of education. There is no choice, and if religion is a necessity there *should* be none. Position, preferment, honor, caste, respectability, and all that the human heart holds dear, depend on a strict adhesion to the popular faith, and should there be any disposition to think outside or beyond, it is suppressed by the opposition it meets on every hand.

The Jewish child is educated according to the law of Moses. His father strictly adheres to its provisions, and he can only take position with his people by doing what they believe essential. There is never a moment, from the cradle to the grave, when the Mohammedan, the Jew, the Catholic, is not a Mohammedan, a Jew, a Catholic. It is not with them a question of reason, but of belief and education. There is no place for a revival, because belief never droops or decays.

The same is true, in a measure, of Episcopalianism, which is but another name for Catholicism. It does not recruit its ranks in seasons of religious flood, but from the aristocracy, who desire to belong to some church, and accept that which makes the fewest demands, and affords the largest return in social caste.

Revivals are confined to the strictly Protestant sects that amuse themselves with the pleasing fiction of "free-will." The assumption is, that man has freedom to receive or reject the doctrines of Christianity, and on his choice depends his eternal welfare. This is the *fiction*; but the ability to choose,

of children and imbeciles who are brought to the anxious seat, is certainly questionable.

The children of church-members are educated into the faith of their parents. The schools are presided over by the same influence, and the Sunday schools are hot beds of superstition. The mind of the child is surrounded by a shell, hardening and thickening with age, which conceals or distorts the light, and dwarfs the reason. Whether the child early joins the church or not, this process cultures it for so doing when the proper time arrives. Never did husbandman prepare the soil with greater care, or more successfully, than this training prepares the mind for "conversion." The child may appear to go wide of the prescribed path, and in his instinctive rebellion against arbitrary rule, reach manhood despicable and depraved, but the crust of early education indurates, and is not broken, and ever the thoughts early distilled come up and reiterate themselves, mistaken for the voice of a rebuking conscience. He never outgrows the belief that confession of religion and observance of its forms are necessary for salvation.

The Catholics understand the importance of this early training. "Give us the child until eight years of age, and you may have the man." Truly and wisely do they say, and the Protestant sects express their conviction on this subject by the prominence they give the Sunday school, the ostensible purpose and aim of which is the manufacture of church-members. Whether the child at the time apparently comprehends or believes the dogmas taught, is of little consequence. They sink into its mind, and like pernicious seeds, lie dormant until a favorable opportunity for their germination. Its mind is impressed with false ideas of itself, of God, of its relations; and its exceedingly susceptible organism is overshadowed by the high authority, the sacred character, and the fearful denunciations. The soil is prepared, the seed is sown, to await the proper time; when suddenly, as by miracle, it springs up, and with rank and blighting growth, overshadows reason and the intellect.

Religious revivals furnish the proper conditions for the germination of the seeds thus insidiously sown. Then the dogmatic teachings of superstition, the prayers heard, and perhaps made jest of, the utterances of the teachers, the scraps of religion interpolated into the text-books of the *secular* schools, and which brim over in the Sunday school book, bear their legitimate fruits. The summer shower softens the soil, and mushrooms of enormous size push forth their white bowls in an hour. Beneath the surface, however, the mould-like fibres have traversed, and fed on the decay their presence occasioned, gathering strength from the blight and death of the grasses and flowers to yield its fruit when the rain should furnish the needed conditions for its maturity.

Revivals depend on many conditions for their success, the

CONCLUDED ON PAGE 124.

From the New York Sun.  
VOODOOISM.

REMARKABLE RESTORATION OF A DYING MULATTO GIRL.  
THE SCENE DESCRIBED BY A COMMERCIAL TRAVELER.

WHILE on a commercial visit to Tennessee, it was my good fortune to sojourn a few weeks in the charming town of Franklin, Williamson County. This county, before the war, was one of the richest in Middle Tennessee, and heavily populated by negroes, of which many still remain—a shadow only of their former number, but, if possible, more devoted to the superstitious rites of their native State than ever. I made many pleasant acquaintances here. Prominent among them was Dr. Jones, who exerted himself in every manner to add to my enjoyments. Dr. Jones, like all Southern physicians, was of a fine social turn, extremely polite, and being in active practice, I took with him frequent rides over the adjacent country. The blacks were often the theme of our conversation, and we both enjoyed the subject.

There are among the blacks a few who claim supernatural powers in the cure of the sick, at least a particular kind of sickness. They will not condescend to treat any disease unless it is of that obscure lingering kind called by them "tricked," and then they are exceedingly jealous as to witnesses to their rites. Dr. Jones had practiced among them quite extensively, and his work being nearly always gratuitous, he had considerable influence upon them. He promised to use this influence in procuring me a visit to one of their ceremonies.

A SUBJECT.

It was not long before I was notified of an opportunity. He had under treatment a young mulatto woman, who was in the last stage of *tabies mesenterica*, I quote the doctor, which he assured me was utterly incurable, and it possesses that peculiarly slow dwindling away sort of character, that convinced the blacks some enemy in her "house" had laid his spell upon her, and although they had employed a white doctor, this was only for respectability, and Dr. Jones was finally convinced a negro doctor was at work also. He at last got their permission to witness his practice by seeming to advise a resort to it. By the way, no negro can attain eminence among them, or influence, except by age, and being a preacher. The older the better, but he at the same time must be a preacher, this being the ultima thule of their ambition.

On a bright morning we set out on our trip and took our way up the Harpeth bottom. Soon, however, we left this delightful pastoral country, and burst into defiles among the knobs, a slow, tedious way, among huge groves, some boulders, and always crossing "branches." At last, some eight or ten miles brought us among the tallest of the knobs, and here we stopped in a bosky dell, fastened our horses, and prepared to ascend one of the tallest hills.

A negro, one of the patient's relatives, awaited us to act as guide. He informed us that the patient had arrived that morning, having been brought by easy stages on a litter. A precipitous, rocky pathway, slowly followed, soon brought us to the summit of the hill, and here, while resting, we could see far away to the north the capital of Tennessee.

The top of our hill had its crown shaven, and a worn fence, three rails high, enclosed about an acre of sprouty land. In its centre stood a log cabin of the rudest kind, and this was the abode of the greatest doctor of them all. His reputation was so great his patients were all brought to him. His name was Peter, Uncle Peter they called him, and his age, according to his own account, had long ago passed the hundred years.

THE CABIN.

Several negroes were basking in the sun, and they all touched their hats and showed their glittering teeth as we passed and entered the cabin. Our eyes were so blinded by the darkness that we could not at first see, but as things gradually cleared up we saw the patient lying on a pallet in the centre of the dirty floor, while near her sat the doctor. His appearance was well calculated to inspire us with awe. He had been a giant, but age had doubled him up and bent him until he was only a huge carcass. He was sitting on a stool, bent over on his knees, and with finger he was tracing some sort of characters in the dust on the floor. He took no

notice whatever of our entrance, but kept his eyes fastened on his crooked, knobby fingers as they traced, traced. The patient certainly was one well calculated to put his magical powers to the full test. Emaciated to the last degree, skin dry, pulse quick, rapid, and weak, and respiration fast. Her eyes were large, bright, and wild. Of course we looked with pity mixed with contempt upon the folly of these children of the desert in hoping for any good result.

After keeping us waiting a full half hour the old man arose to his feet, and as his tall form unfolded he showed what must have been his proportions when young. We now, for the first time, got a view of his face. It was gaunt, huge, and wrinkled. His lower face and his head were matted with hair as kinky and white as wool. His mouth was adorned with only one tooth, and he had a constant trick of thrusting his tongue against it, causing it to vibrate back and forth, for it was loose. His eyes were sunk deep under the overhanging brows, and though pale with age, we soon found that they had a baleful glare. He hobbled slowly by the aid of a stick to the door, which he stooped out of, and folding his hands and turning his face upward toward the sun, now near the zenith, he mumbled some expressions, whether of prayer to the sun or incantations I could not tell. This was followed by several low bows in the same direction. He then re-entered the cabin.

INCANTATIONS.

It was singular to watch with what reverence and awe the blacks eyed him; in fact it was so apparent that some of it became communicated to ourselves. He seemed to take no notice whatever of our presence, or, in fact, of any but the patient's. He took a sharp-pointed stick, about two feet long, and tapering from one end to the other, from over the fireplace, and leaning on his staff he slowly drew a circle around the pallet. He then drew lines from the pallet to the ring, like the spokes of a wheel. These lines were about two feet apart. Next, (we watched him closely), with the point of his wand, he made some cabalistic characters in each space. He next took from his bosom a rag, and slowly untied it, and putting a pinch of a dark powder in his own mouth, he did the same to the patient, and then dropped a like quantity on each one of the strange characters in his circle.

The powder he had taken seemed to have excited him, as it likewise did the girl, for she looked wilder than ever, and he, suddenly tossing his staff aside, began, slowly at first, to tramp around the circle, carefully avoiding the lines he had drawn. As he tramped around he seemed to grow taller; in fact, he straightened up until his head reached almost among the smoky, spider-webbed rafters. He tossed his arms wildly around his head, and tramped around, and now I noticed the peculiar glare of his eyes. They were, I imagined, like the eyes of the cobra as he charmed his prey. As he passed around he first merely mumbled inarticulate words, but as he became more excited he talked louder, and though I did not understand his language, I caught a few words that he most often repeated. "Barimo, Barimo," he often called out, and several times he stopped, bent over the head of the patient, and said rather slower than his other expressions, "Hang lo rapelang." Then straightening up he would start around on his circuit.

SPIRITS PRESENT.

At last he seemed wound up to the highest pitch, his eyes were staring from their sockets, his face seemed turgid with blood, and we, too, became infected, our eyes being fastened on him, and the patient appeared almost crazy. At this juncture, we heard a singular humming noise, low and musical; it seemed to be coming in at the open door. At first it was as soft and uncertain as an *Æolian* harp, but gradually it became louder and louder, until the cabin seemed full of humming birds or bees.

"By heavens," whispered Dr. Jones in my ear, "there are spirits in the room." "Millions of them," came from the old doctor, without any sign of his having spoken.

We started, looked at each other, and then determined to see it out.

As this noise intensified itself, I noticed the patient began to look calmer, and gradually she closed her eyes, and seemed asleep. A gentle perspiration was on her forehead, and her breathing became slow and regular as a child's. While she

was in this condition the old man gradually ceased his utterances, the humming noise became more and more indistinct, until it at last floated away in the distance. He then settled slowly down on his stool, and again commenced marking with his finger in the dust. The attendants now, at a signal from him, came in, and lifting the pallet carried the sick woman out and laid her in the shade of an oak.

We sat a while, and seeing no disposition on the part of the magician to notice us, we took our homeward way after contributing some coins to his wants.

I left Franklin the next day, and did not revisit it for several months. On my return I called on my friend. The door was opened by a handsome mulatto girl, who seemed to recognize me, though I did not remember her. After greeting Dr. Jones, I asked him what became of the girl. He told me she was the one who had answered the bell.

#### MATERIALIZATIONS IN AUSTRALIA.

REMARKABLE MANIFESTATIONS UNDER THE MOST SATISFACTORY CONDITIONS.—IMPORTANT FACTS AND OBSERVATIONS CHRONICLED.

IN Melbourne, Australia, there is an association known as the "Energetic Circle," composed of ladies and gentlemen, who have sat for development, at dated times, for over a year. The phenomena witnessed, and the conditions under which the manifestations occur are surprisingly satisfactory. At a recent sitting, King's beautiful light, which we have before described, appeared in the circle and as it grew more luminous, there was seen by all a very small figure draped in white, reclining on the medium's right, with a small black beard on the chin, and a turban on its head, but no features were seen. This figure and the medium were both seen quite plainly by the circle at the same moment, the medium seated in his chair entranced, and made, by his control, to pass King's light over his own head and body, and also over that of the spirit-form. The light then became obscure, but in a minute or two shone out bright again, and making visible to all a short figure standing on the right of the medium, he also being seen. This figure, however, was but dimly seen. The light was then drawn towards the body of the medium, and, like a dark halo or cloud, covered it, leaving only a small, round star visible. Whilst the circle were singing "I will Arise," the light suddenly burst out more luminous than before, and all present saw King, in full form, standing a foot or two from the medium's right side, and he appeared, for the minute and a half he was visible, about seven feet in height. All thought he must have been floating. He wore a white robe, and had on a conical-shaped hat on his head, and a long, flowing, black beard which extended on to his breast. His chest was broad and brawny—that of a powerfully-built man. Several got a glimpse of his features, which appeared regular, and his complexion sallow. One of the most observant members, who was bending forward to get a good sight of King, without the knowledge of the circle, writes, "it was the most convincing manifestation of the kind he had ever witnessed since he had been a member of the Energetic." During this extraordinary manifestation, the medium was repeatedly seen, partly standing and partly seated, holding the light and passing it up and down King's tall form to enable all to see well. One or two expressed their regret at not having seen King's features more plainly, when he replied, per the medium, in a gruff voice—"Punctuality and harmony, and then you will all see plainly enough." It was noticed that while the medium was seated in his chair, the light passed over his face for a brief moment or two, showing his head hanging over the back of his chair, and his face the color of a corpse. The spirit-form was still visible, and from out the white drapery there appeared an arm with a black-sleeved coat precisely similar to that of the medium. This hand and arm holding the light, was passed across the bust of the spirit, and up and down the other portions of the draped figure, but only the front part of the features were seen. Several friends of the circle having urged the propriety of getting a cabinet, being aware that darkness was essential to the production of these materializations, and that the forces used for them were partly gathered from the atmosphere as well as from the circle and the medium, the latter being the condenser from which the spirits drew their power,

King was consulted on the subject. He, after a silent consultation with the rest of the spirit-band, replied:

"Your present method is more convincing to your minds, though the materialization of our forms is longer being perfected, and the power necessary to enable us to show you ourselves and our medium at the same moment. It is, therefore, inadvisable to get a cabinet for the present; but we shall require one in about two months, for a purpose we have in view, but after that the circle themselves will see it will not be required. We will tell you when to get it."

King was asked to draw a pattern of a suitable cabinet, so that it might be got ready for him, and said in reply, "I will do so shortly."

A small female figure has also been seen. As might be imagined, the circle is pressed on all quarters by eager investigators who desire admittance; but the association is wise enough not to break its rules, and consequently the outsiders are advised to form their own circles and sit patiently for developments, as the "Energetic Circle" has done.

#### THE LYCEUM TO SPIRITUALISTS AND LIBERALS.

To the Editor of *The Spiritual Scientist*:

DEAR SIR:—Knowing that you are a friend of Progression, I take the liberty of asking the privilege of a space in your columns, to make an appeal for OUR CHILDREN. Having just been elected to the office of Conductor of the Children's Progressive Lyceum, and wishing to place it upon a basis that the Spiritualists of Boston will be proud of, I take the liberty of calling upon all liberal-minded people, to look after the interest of the young. The boys and girls of to-day are to be the men and women of the future, and consequently it behooves us, at this time, to look after the rising generation; see that they are taught the beauties of a future life, and learn how much more good Spiritualism is doing the world than old theology; therefore, what better can you do than to send your little ones to the Lyceum?

While the Lyceum is under my control, I will guarantee that everything shall be done to make it, not only a place of interest for the child one day in the week, but pains will be taken by competent teachers, to make this a school of knowledge.

Now will the Spiritualists and liberals in this vicinity, aid me in carrying out this object, by impressing upon the minds of the young, that it is a duty they owe the Spirit-World, to attend the Lyceum.

By doing this you will oblige your humble servant, and the good angels will look down upon you and call you blessed.

Yours for the Lyceum,

Boston, Nov. 15.

J. B. HATCH, CONDUCTOR.

#### THE COMING POPE.

IN a recent lecture in the Twenty-Fifth Street United Presbyterian Church, New York City, the Rev. Oscar Hugo said that when Pope Pius dies, there will be two Popes—one an infallible, or God Pope, and the other a fallible, or man Pope. The latter, he said, would undoubtedly be Cardinal McCloskey, and he would make his residence in this country and endeavor to rule the people as a sovereign. Within two years, the lecturer said, the College of Cardinals will be established in this country. Archbishop McCloskey had been made a Cardinal so that the American people could become accustomed to the ruling of a prince before being obliged to submit to that of a sovereign.

AN exchange says a family in Montgomery Street, Jersey City, has received ghostly visitations, and some of the inmates have abandoned the house. A short time ago, while the gentleman, who is at the head of the family, was on the lounge reading, he was beaten so violently that his head was swollen and sore. A lady visitor met in all parts of the house an old lady in a puffed dress and cap of the style of three-quarters of a century ago. A young man saw the same phenomenon, and, while reading, it snatched the book from his hand. The same old lady has appeared to other members of the family, some of whom have attempted to lay hands on her, only to see her vanish. The ghost bears an appearance closely resembling that of the mother of the husband of the family, whom he has not seen for many years, and who died about a year ago in Ireland.

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## REVIVALS: THEIR CAUSE AND CURE.—FROM PAGE 121.

principle of which is, that as the results are psychological and magnetic, the requirements of experiments in animal magnetism must be fulfilled. The churches may be, and probably are, ignorant of magnetism, or may scoff at the idea that one person can influence another; but when they set themselves to inaugurate a "revival," they observe the conditions imposed in all successful magnetic experiments. As in circles gathered for spirit-manifestations, they know harmony is vitally essential. The churches unite, and, for a time, lay aside those portions of their creed on which they cannot agree. The Baptist, though he considers plunging essential, mentions it not, but is as tenaciously silent as he is tenacious of his belief. The Presbyterian speaks not of predestination, nor the Methodist of salvation by faith. Creeds and dogmas, over which these sects ordinarily are ready to battle to the death, are quietly sunk out of sight. They range themselves on the narrow strip of neutral ground, and, thus concentrated, determine on one object,—the conversion of souls. In other words, they form a circle, the magnetic force of which is in direct ratio to its unity, harmony, and fervor.

One element more is wanting—a directing mind,—and preachers there are who acquire the reputation of "revivalists,"—men of strong will, fixed purpose, energy, and the inseparable accompaniment to these—magnetic power. *Their moral status is not an element of the process, for the temperament which makes them successful as "revivalists" is essentially animal, and, for that very reason, scarcely one of this class escapes the truthful tongue of criticism.*

The deacons of the churches, the zealous members, led by the "revivalist," come together. They first proceed to remove all differences which may exist among themselves. They kneel before the Throne of Grace, and their souls flow together in prayer and psalm. Differences melt and vanish. The pleasing psychological influence which is thus created is mistaken for the presence of the Holy Ghost, and thus belief warms their hearts anew. The circle is formed, and, as a central battery, exerts its influence on surrounding minds. The preacher strikes the key-note, and laymen attune themselves to its pitch, and the perfection of the harmony is a true measure of the results obtained. As in a choir one discordant voice spoils the melody, one antagonistic mind will destroy the harmony of this mental battery. The "revivalist" encourages, in his chosen band, those acts which experience has taught him contribute to union,—as self-abasement, confession of sins, and yielding in humility the individuality. Nothing should "be kept back," but the most secret thoughts and actions confessed on the house-top. The spirit must go down in the dust, and by stultifying reason and obstinate individuality, by servility and abasement, secure the sweet peace of sins pardoned and freely forgiven. Then is the magnetic power organized, and those who are unconscious of its existence feel its influence, and, awed by its mysterious force, are ready to accept it as an overshadowing of the Holy Ghost.

As the power of the voltaic battery is increased by each additional plate of zinc and copper, so is the force of this mental battery increased by each individual added thereto. It requires a week, or, perhaps, even a month, to unitize the conflicting individualities and create the harmony which is essential for exercise of the full force of the elements thus organized. Daily and nightly they meet, pray, sing, relate "experiences," confess their shortcomings, and beseech the gathering audience to come forward to the Throne of Grace. The first convert is a test that the forces have become harmonious, or that in other words, the Conversion Machine has become attuned. The most sensitive, of course, first feel the mysterious power. Backsliders and renegades, by their periodical "conversions," acquire no enviable reputation, though they are really honest and sincere. The very temperament that renders them susceptible to the mental force, at the season of revival, renders them equally sensitive to the influence of the world when the season has passed. They are negative, and obey the strongest influences, and while under religious excitement they are borne on the crest of the wave, and in fervor and zeal excel all others. Having no character of their own, as soon as the wave subsides they go down with it, either drifting into the world again, or lying on the coast, like flood-wood, awaiting another freshet—most pitiable of beings.

These sensitive subjects, with children of Orthodox training, first feel the subtle force. As soon as they "come forward" and join the central power, its strength is increased by the confidence bestowed by success, the seeming presence of the Holy Ghost, and by the addition of numbers, itself an important element, if the new individuals are in harmony, which they must be, or they would not be influenced.

The magnetic force increases, and now masters the less sensitive. Now the early dogmatic training becomes a valuable ally. The mind is prepared. It has received the lessons of piety and of faith; it has said, perhaps they may true. If it has scoffed, beneath the scoff has been felt the

rebuke of educational bias, mistaken for conscience. A some future time they have intended to look after their spiritual welfare,—perhaps that time has come.

The magnetic power fills the church, seeking out the weak and beating in innumerable waves against them until they yield. They who have felt the magnetic influence understand the sensations of the convert. Reason, intellect, the will, are swept away, and a blind, irresistible, incomprehensible force usurps their place. The emotions are intensified, as they are in the magnetic state; a flood of ineffable desires and aspirations bursts on the startled novitiate, who, bewildered, amazed and confounded by the strange sensations, eagerly asks their meaning. Instead of explaining the principles of psychology involved, the "revivalist" and the "deacons,"—blind leaders of the blind,—shout, "Glory to God! another sinner saved!"

Not always is the magnetic state at once induced. Often it is only partial, and then is experienced the conflict between the individuality of the convert on the one side, and the magnetic power on the other, which, from repeated descriptions of those who have experienced it, is unspeakably terrible. The mind is filled with fearful emotions and dreadful presentiments. The dark dogmas of evil, hell, and Satan, are realities intensified by the heated fancy—more torturing than the monsters of delirium tremens. No hope, no relief! Existence given for inevitable death, which is not annihilation, but eternal fire! Frantic, the subject cries, "I am lost! What shall I do to be saved?" "Confess," answers the revivalist. "Confess! pray God to forgive your sins, and gain peace at the foot of the cross! You are nothing, a worm, a reptile. The fires of hell shall not be quenched, the worm dieth not!" and then, with a wail, the revivalist shouts, "Lost, lost, lost! flee to Christ! His blood alone can wash away your unspeakable sins!"

Now two things may occur. If the subject goes away from the meeting, gradually its influence is lost, and he gains peace by its individuality regaining its sway; on the other hand, if he remain—and he will if it be possible for the members to retain him; for well they know their control will be lost if he remains away—then after a time individuality yields to the waves of magnetism, and harmony thus produced, he feels the sweet happiness of the magnetic state, mistaking it for his peace with God. He contrasts its blissful quiet with the terrible state of disturbed magnetic equilibrium, wherein he is told that he has wrestled with the devil, and met with the experience of the Saviour before him, when taken to the summit of the temple by the same arch-enemy of mankind. Certainly he has met with a great change; it is one from misery to happiness, and must be indicative of having fought the good fight, overcome the flesh, and received pardon for all sins.

The convert is completely magnetized by the church force, and believes whatever it wills him to believe. His faith is sufficient to attack mountains, though it may not remove them. He is as ready to believe one doctrine as another, for he has been converted, not through his intellect, but by its stultification; and only when its dead, and blind faith usurps its place, is the convert truly at peace. So long as it has a voice he has doubts, and is tempted of the devil to renounce his faith and return to the sinful enjoyments of the world.

Often the force called forth becomes unmanageable by the operators. They are children playing with fire. They know not the laws of this force, which they mistake for God, and the whirlwind escaping their control gives counterance to their belief in its miraculous origin. Then is presented the disgusting side of the revival, to which the pow-wow of the red Indian is refinement itself. There is contagion in the sweep of the force ever drawing in new material and strengthening itself thereby. New religious sects have originated from the fanatical spirit thus awakened, their test of membership being the spasmodic contortions, the insane freaks, or the gymnastic evolutions of their devotees. These gymnastic performances are accompaniments of all revivals of marked success, usually attaining their most intense expression among the uneducated and rude. A Methodist camp meeting is their field day, and among the Southern negroes they form the larger share of religion.

A revival will continue as long as its movers remain harmonious, and ignore personal opinions; but the time comes when the various sects engaged must divide among themselves the converts they have rescued from the hands of Satan. Then doctrines are taught, personality appears; antagonism takes the place of union, and the magic spell is broken. Not another convert is gained, but many of the latest are lost.

Is it not potent to the student of psychology, and to every one who has witnessed its most common manifestation, that revivals are dependent on the same laws? Ask the young convert why he attends the meeting night after night; what possible interest he can have in the threadbare tale of experiences and formulated prayers. He will only answer that he is strongly attracted, and feels happy while there. It

is the same influence the snake exercises over the bird it is charming, or the magnetizer employs on his passive subject, and often proceeds to unconscious trance.

Does the "revival preacher" storm the heights of Infidelity with reason or argument? Nay, these disappear. He deals in prayers and hymns and experiences, which reveal black ignorance and superstition. He preaches of the love of God, the sacrifice of the blessed Jesus, the terror of hell and the wrath of God, and the wily voice of the devil. The machinery at his command is terrible. The convert trembling with the new sensations of his semi-trance, passive as a ball of clay, and sensitive to the thoughts of the mental focus, is the toy of the preacher, who elevates his imagination to heaven, or plunges him into hell. No element is wanting to give the priesthood surer hold. The awful depravity of human nature, the blessed love of Christ on the cross, the fearful wrath of God, and the tortures of hell with its dragon—oh, we cannot blame the convert if he go wild with terror—nay, if he go raving mad—we can only pity!

Not the Holy Ghost that broods over the orgies of the camp-meeting, or the immodest, often indecent, scenes of the revival; the means are human and the results the same. Not alone in religion, but in very opposite affairs is the same law observed. The red Indians, before starting on the war-dance—the bravest first joining, and then as the feeling grows, others fall in, until all become affected, and shout and sing their wild prayers and songs, until *en rapport* with each other, as one man, filled with one purpose, they sally forth on their projected enterprise. With the Dancing Dervishes of the East, the almost maniacal ecstasy of physical effort is a constant act of worship, in which the miserable devotees thrust knives or needles through their flesh, suspend themselves by hooks, or flagellate themselves in a most cruel manner.

And the mob, controlled by a few leaders, exhibits the same phenomena of psychological control. It moves to its object with unflinching courage and unreasoning thoughtlessness, and, as long as harmony pervades its ranks, no army is stronger. It will do the work in which it is engaged with the unflinching cruelty of fate; but the moment antagonism exists among its leaders, it dissolves like a mist.

I have no disposition to scoff at revivals or their fruits. Whatever good may result from them should be carefully treasured. Under our government, at least for the present, all forms of religion are tolerated. Not with scoffing I would ask what are the fruits of these weeks and months of enthusiasm? Shall we measure it by the score of members added to this church, the score to that? If it is God's plan to save the world by revivals, He is meeting with a sad failure. He presents salvation, and begs sinners to come, and they do not think it worth their while to go and receive it! Who are the converts? Have the men and women of thought and culture been converted? Have the leaders in the arts and sciences admitted the miraculous power of the Holy Ghost? Not one has been gained. The larger class are susceptible children, not of sufficient age to reason on the metaphysical subtleties of religion; who have been captured as a serpent would capture a bird, and are utterly incapable of giving an intelligent answer for the belief they have espoused—children, to influence whom in this manner should be made a high misdemeanor and a crime. These are the usual complaints of backsliders and the much boasted "hard cases" who have at length yielded. I hope and trust the latter have really met with the change of heart they so much expected. There is certainly need enough.

Must one be a prophet to predict how many of these converts will abide for a year? "Revivals" affiliate with cold weather. The mercury must indicate zero, to have them vigorous. Cold is promotive of the magnetic condition. The first warm days of Spring witness the last of the revival; the summer, the backsliders with their religion dried up; and the autumn the returning reason of the children; the "hard cases"—I hope they may hold fast. Perhaps this is the religion they require. A sniff of brimstone and a devil may be exceedingly serviceable to their morality.

Must we not pronounce the results entirely inadequate to the means employed? If the revival is God's harvest season, how few bundles of souls He secures, and how singularly inferior their falls! The Orthodox plan is a failure. It is worse,—from its conception it is a blunder. The Infinite is represented as a vacillating tyrant, not fully understanding what He himself desires, pursuing His purposes by "ways that are dark and tricks that are vain."

Call this an Infidel sneer? Perhaps it were well to inquire who are the infidels?—they who put beneath their feet these dark dogmas, or they who uphold them in such a manner as to drive far away all who pause to think? If you present me with this Asiatic despot, with garments clotted with the gore of his children, his eyes bleared with passion, his words demoniac curses, to whom I must go down in the dust and ask pardon for being as He has with infinite power and wisdom created me to be—this plan of salvation, by

which one is saved and a million perish—I boldly declare the scorn that fills my soul for the entire gross fabrication, and prefer his condemnation, and to go down to endless punishment with all the great and noble minds of the present and the past. If this be your God, what can be your Devil? Can there exist a worse?

As long as the present religious beliefs are entertained of God and his requirements—the nature and destiny of man—so long will the spasmodic efforts at conversion, known as "revivals," blot the face of our civilization. The great mass already have advanced beyond the possibility of being reached by these religious freshets, yet a host remain on the marshlands that at any time the flood may overflow. Here the church will recruit its failing ranks for a long time to come.

The cure of "revivals" is knowledge. Elevate the mind above the instinctive and emotional plane by a true and thorough knowledge of the laws of the world, and "revivals" become impossible. A dozen Methodist exhorters and a conclave of priests could not bring down the Holy Ghost on an assembly of men like Humboldt, Huxley, Tyndall, Emerson, Fichte, or Strauss. In vain would prayers and hymns be offered for them to feel the magnetic force.

The profundity of thought of either one of these gives him strength exceeding a thousand enthusiasts. They stand like rocks, around which the waves of theology dash in vain. The attempt is not made. Its hopelessness is admitted. They have escaped the fear of God by and through the knowledge of His works.

From the tiny flower and spray of moss, to the planet rolling on its orbit; from the animalcule to the mind of man, fashioned to grasp these sublime relations, there is no flaw, mistake, or blunder. Omniscience, infinite power, wisdom, and love, are expressed in the minutest and the grandest works. There is no suspension of purpose, no error in judgment—the best and most fitting is always employed, and a miracle is unknown.

How will these students of nature receive this plan for the redemption of man, which represents the system of the world as the exact opposite of what they have everywhere found it to be? They will say at once, this is a concoction of ignorant men, and has no likeness in the constitution of things; and pass it by, as the vagaries of children.

The mission of faith is to believe what is not proven. Whatever is proven is removed from its sphere, and were knowledge sufficiently extended, there would be no place for its feet to press.

Hell and its master disappear in the light of understanding. An angry God evanishes with fear and servility. The Order of Levites, to interpret His wishes, becomes a useless impertinence. We find we can never be lost or estranged from God. His arm of infinite law overshadows, surrounds, and sustains us. From it there is not a moment's escape. We learn the uselessness and folly of prayers. The infinite purpose is executed, regardless of supplications. The sun stands not still, nor the moon stays her course, nor the stars fall from their places, if a host of archangels plead.

If the stultification of reason by the magnetic force of the revival brings peace and trust, a far nobler and purer joy is yielded by knowledge. And when it is experienced in its fullest measure, conversion to religious forms is impossible.

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## SPIRITUAL SCIENTIST.

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## "WANTED: A PHILOSOPHY OF SPIRITUALISM."

The Spiritual Scientist has often questioned if Spiritualism has any satisfactory philosophy, and several other writers in its columns have taken the same ground. And now we would define what is meant by the Philosophy of Spiritualism, for its principal terms used by editors in writing upon spiritual subjects are capable of so many interpretations that we are forced to believe that it is through this convenient door that, some would seek to escape from any decided opinions upon the more important questions that are now before the community for discussion.

Says Fleming, "Man first examines phenomena, but he is not satisfied till he has reduced them to their causes, and when he has done so, he asks to determine the value of the knowledge he has thus attained. This is philosophy, properly so called; the mother and governing science, the science of sciences." This is particularly applicable; or we will take another authority that says, "Philosophy is an attempted explanation of the causes and reasons, powers and laws of certain phenomena."

That "there are spirits, that we are all spirits, now or soon to be such, and that spirits out of the flesh can communicate with those still flesh-bound," are facts generally admitted; simple facts that require no extended philosophy, nor even that one should be a philosopher to comprehend them. Is this all of Spiritualism? Has the term no wider significance than this? Or does it embrace a knowledge of spiritual laws and the whole range of phenomena that are now given in its name? This is THE important question.

Table-tipping and Materialization prove something more than "spirits can communicate;" and when a body of people have observed these phenomena for twenty-seven years, and yet have attempted no series of experiments to "reduce them to their causes," we are not surprised that some reflections should be made upon the want of a philosophy of Spiritualism. "Attempted explanations are little better than weak excuses for neglect; Spiritualists have not sought, in a philosophical manner, to understand the laws underlying "spirit" manifestations.

It is not necessary that we should dissect the past to ascertain why there has been no greater progress. The doctrine of "whatever is, is right," the tendency to canonize mediums; to repress all discussion concerning the genuineness of manifestations and evidence of fraud; the iconoclastic attitude of ignorant reformers;—are

a few of the many causes that have directed attention and enquiry into the wrong channels, and produced the present state of "apathy among Spiritualists." It is true Spiritualism has many able minds in its ranks, and they have made themselves prominent by their energy, and thoughtful contributions to its literature; but these workers have been circumscribed in their endeavors to elevate the masses, by not receiving sympathy in quarters where they should have obtained it. *The prejudices of the ignorant have thus far controlled Spiritualism in the United States.*

Several acknowledged Spiritualists have lately ventured to reduce some of "the phenomena to their causes," and believe they have discovered a relation between Spiritualism and Occultism. A society has been formed to experiment and demonstrate practically their claims. What reception has it met with? The persons who speak, rather than what has been said, have been examined and criticised, and ridiculous statements have falsely been accredited to them. Setting up a man of straw, in order to have something to knock down with labored arguments, is productive of much loose and worthless writing.

Continued allusions to "Spiritual Popes," "Every Man his own Priest and Philosopher," "No Creeds," &c., is out of place in a paper which has assumed the dictatorship in times past; it may suit an ignorant class, and pandering to their prejudices may prove a financial success. All must and do bow to Truth; truth is positive; when we accept a truth, we bow to it; we believe it and it is our creed. Spiritualists, as a class, have made a great bugbear of the word "creed," when attempting to organize, and yet each one of them, if asked, will say, "I believe (*credo*) that spirits can return." Virtually this is a creed. It is impossible for any man to escape from a creed; he believes something, and this is his creed. It is time that spiritual journals should have done with perpetuating and propagating these foolish angularities.

It is the duty of the press to lead, not follow, public opinion. As to which has been done in the past in Spiritual journalism, we do not undertake to say; but we can assure our readers that the Spiritual Scientist will not cater to the prejudices of the ignorant, who see no wisdom in anything except that which issues from the mouth of an unconscious person with closed eyes. People who are fed with watered milk will some time crave solid food. They now need no philosophy, no explanation of the causes that produce the wonders they see; these are "independent thinkers" working out their "own philosophy of human life;" they think that those who seek for knowledge are "figuring out a poor little system of human contrivance for the imprisonment and fixed abiding place" of their soul soothing syrup of "eternal happiness" as the inevitable future state of existence.

"And so, narrowed down to its last analysis," it means that the phenomena of Spiritualism have not, as yet, been sufficiently examined, nor have they been reduced to their causes. Consequently, we have no philosophy, properly, so called; but possibly the foundation is being laid for the principles that can be demonstrated. In the meantime we shall say, occasionally, "Wanted: a Philosophy of Spiritualism."

Bishop Butler compared his knowledge to a point; Newton likened his to the shells a child picks up on the shore; and Socrates and other Greeks represented theirs as nothing. Certainly, the present human attainments, compared with what is in store for progressive minds, and *yet to be known*, are indeed as nothing.

## WHY?

"Why are not the many mediums, to whom the fact of a future life is an assurance fixed and abiding, always persons of saintly lives, great aims, and beneficent acts?"—*Banner of Light*.

Simply because they are not surrounded by a class of influences that will elevate them to lead a disinterested life; certainly the "fruits of the spirit" will give us "saintly lives, great aims, and beneficent acts." The question touches a most important principle,—like attracts like. If the medium has not the aspiration, the inspiration will not cause them to lead saintly lives, have great aims, and do beneficent acts. "Spiritualism *per se* will not help them much; they need the deductions from its demonstrated principles.

WE ARE SUBJECTS TO PROVIDENCE WHEN WE ACT INTELLECTUALLY; TO FATE WHEN WE ACT CORPOREALLY.

## AN OBSERVATION.

"You cannot pour water into a bottle any faster than the nature of the vessel will allow; and you cannot make an instrument of power of Spiritualism until minds are in a state, not merely to receive it passively, but to appreciate it actively."—*Banner of Light*.

How this state can best be induced would seem to be, then, a most important topic for consideration. The question arises, Has the Truth been presented, and is it being presented, in that form which shall best contribute to this result? Apart from intuition, man's consciousness and his reason are the principal sources by which he becomes acquainted with truth; and if to these latter only the outer shell, the husks, are presented, it is not surprising that the kernel is so seldom found nourishing the system, anxious to receive, and producing that state of moral health which the world rightly imagines should be the proper fruit of the teachings of Spiritualism. So long as the people are fed with such sugar-coated, but bitter pills, as "whatever is, is right," and the sweet-meats of "a future state of happiness as the universal lot," you cannot expect the solid food of "as you make yourself so shall you be here and hereafter" will be properly digested.

## ORIENTAL SPIRITUALISM.

One of the most talented writers, now contributing to Spiritual literature, is Dr. G. L. Ditson, an able scholar, a calm and clear thinker. It gives us pleasure to find him in the ranks of those who are willing to seize upon "truth wherever found, on heathen or on Christian ground," and his testimony to the possibility of there being a residuum of force, in spiritual manifestations not satisfactorily accounted for on the theory of spirit-communication, is worthy of consideration. He has no fear that a study of the hidden forces in Nature will undermine his Spiritualism; and that there are these forces he evidently has no doubt; for he says:—

"When in Egypt and India I saw such feats performed by jugglers (so-called), that trenched so largely upon the boundaries of the impossible—seemingly so to us—that I, for one, am anxious to look into any and every work, whatever title it may bear and under whatever mysterious aspect it may be put forth, in which there may possibly lie a clue to those unfathomed secrets (unfathomed in our day—exceptions allowed), that in ancient times, hidden under cabalistic signs and figures, master-spirits in the flesh knew how to utilize. To be sure the things here hinted at receive their share of ridicule, as does Spiritualism and mesmerism, and as the Copernican system did at a more remote period; but this, certainly, with intelligent Spiritualists should not have a feather's weight. If "pooh-pooh," and "nonsense," and "humbug," and "crazy fool," had been material substances, we should have had a wall built around us so high we should never have seen its capstone. Let us, then, beware how we use such terms concerning that of which we are ignorant, though in our conceit we may fancy that we have the key *rationale* to

all that is worthy of a scientific investigation. We should at least remember Arago's caution in such matters.

Regarding 'the European magician, who did not come to this country to impart his sublime knowledge to our spiritual masses,' I wish to say a word or two. If this gentleman is possessed of the true secret of the Cabala; if he is a member of the Lodge of the Orient, which, I believe, has more true wisdom and valuable learning in it than is embraced in any other society or sect in the world; if he possesses, I say, the great 'secret' of his order, I am quite sure he *dare not* reveal it. To be sure he can instruct us; he can tell us in what path to walk, what studies we should pursue, what virtues (if not all) practice, what abstinences adhere to, what sacrifices we must make to approach the mysterious gate; but he dare not tell us how many knocks are there to be given, and what we are to say to the Cerberus. And is it wise to reject even a *little* teaching? God crown with benedictions, not with thorns, the man who has the hardihood to advance anything new among a people so wise in their own conceit.

## EDITORIAL PARAGRAPHS.

VICTOR HUGO, in his recent work on "Shakspeare," criticizes the scientists who affect to laugh at spiritual phenomena. The mission of science, he says, is to study and probe everything.

AND NOW the casts of spirit-hands can be imitated so it is said. Great care is necessary in perfecting the conditions for this as in other manifestations. A foot can be made easier than a hand.

THE INVESTIGATOR is the title of a two-page sheet that enters journalism as a spiritual paper in New York City. It is the fac-simile of The Sun, an iconoclastic, radical sheet formerly issued in Toledo, and a reprint of the greater portion of its contents each week.

WE HAVE NO doubt there are many private circles now sitting in this country, whose experiences, if they could be obtained, would surpass any that are now given by public mediums. Indeed, we know of one such, although by spirit request, it is forbidden to chronicle what transpires; but we are satisfied that circles formed in this manner, are always productive of satisfactory results. We urge upon our readers to join with their friends, and experiment in this manner. SEVEN is the best number (don't ask us why), although not by any means absolutely necessary; then follow our "rules" on another page.

ONE DOCTOR, who has made his name quite prominent of late, in championship of Miss Huntoon, again advertises his Bath Hotel by offering to be one of twenty to give \$100 towards establishing an able spiritual paper in New York City. The Doctor is quite safe in making this offer—the other nineteen will always be wanting. If Spiritualism had one-tenth of the money that has been offered in this way, it could point to more educational and benevolent institutions than it can at present. In any case \$2,000 would not be a drop in the bucket towards establishing an able, spiritual paper; the spiritual journals now existing are not well supported for the very reason that those who are so anxious for an opportunity to do something cannot see the necessity of assisting when the opportunity is presented. Spiritualism is national; and it makes slight difference where a spiritual paper is printed, whether in Boston, Chicago, or New York, it is entitled, and should receive the patronage of all Spiritualists, so long as it is ably conducted and reflects credit upon the cause. The Doctor would do well to divide his \$100 into equal parts and give each journal now existing one share—or donate the whole to his particular favorite. It would give us great pleasure to be able to announce in our columns the receipt of such a gift towards enlarging the Spiritual Scientist. We have already donated a much larger amount than would be represented by the other nineteen hundred.

THERE WOULD SEEM to be a great many infidels somewhere. Preacher Moody often tells about his hard labor over such men. Now, so far as we have observed, infidels constitute but a very small proportion of the community. We apprehend, however, that there is a numerous class of people in these times, who must be called practical infidels. They are men who ignore religion in their lives, ways and conduct, who give no heed to its precepts, and offer daily evidence of their contempt for its laws. These are the worst kind of infidels, though many of them are highly respectable persons, who make money and patronize the church. They are at once infidels and hypocrites. If we could bring home true religion to these people—or if Moody and Sankey would do so—there need be no necessity of feeling troubled about the handful of dogmatic infidels.—*New York Sun*.

## SCIENTIFIC.

For the Spiritual Scientist  
SPIRITUALISM PROPER.

BY GEORGE STEARNS.

SPIRITUALISM is neither a science, a philosophy, nor a religion, though dubbed by turns with each and all of these titles; no more a science than the stars are astronomy. Every special science has its objective truth, with which it should not be confounded in thought. The science of Spiritualism is prospective in its evolution, being inceptive in the minds of a few thinkers and investigators, but not complete in the conceptive grasp of its most enlightened votaries. A Spiritualist, properly so-called, may not be a scientist of any sort; but a person merely interested in spiritual things. It is the province and purpose of a spiritual scientist, and of The Spiritual Scientist pre-eminently, to develop and reveal the nascent science of Spiritualism. The issue of this purpose, duly executed, if it do not verify the ideal "science of all sciences," will certainly bring to light the better part of pantology, and initiate the philosophy of existence.

Thinkers have long been divided in opinion as to the worlds constitution; some believing that Nature consists wholly of matter; others, that the physical universe is but a shadow of the spiritual—that matter is a phase of spirit. These distinctive doctrines first give rise to the terms Materialism and Spiritualism, the sway of either being primarily so trenchant and absolute as to exclude the other. Materialists have generally ignored the existence of spirit, and Spiritualists of the primary school have disputed the reality of matter. But acute thinkers have maintained the better evidence of both, yet without fathoming either. As nobody knows what a spirit is, said Voltaire, so none can tell what a body is; and the same mystery confronts sage and scientist to-day.

But the derivation of the word Spiritualism, is no proper clue to its modern acceptation. This is rather arbitrary; but unmistakable. In the world's mouth and ears it is the hypothetical intercourse of the living with the dead through mediumship. This, however, is the most flippant application of the term, and to many minds its most dubious import. If true, the fact is but a circumstance to its implication of a sublime reality; that is, the spiritual constitution of Man. But this, as a matter of human credence, is old—much older than the era of mediumship. There are, indeed, memoirs of spirit-communion, among the ancients; but of their genuineness we are not validly assured. Antique Spiritualism is better confirmed by its similitude of to-day, than by the anonymous parchments of tradition. Besides, Man was himself a spirit, and had an inkling of spirit-intercourse long before the fact. So Spiritualism, in the best sense of the word, is as old and broad as human nature, which incorporates the weightiest item of spiritual truth. This, and not mediumship, is the kernel of Spiritualism Proper. Or, to change the figure, this is the root or stock whence issue several branches of one and the same plant. And literally, this is the genus whereof there are five distinctive species, as appears by analysis.

The genesis and growth of Spiritualism, are consistent with the birth and culture of humanity. It is connate with self-knowledge. As this proceeds by consecutive stages, so does that. The different species of Spiritualism are germane to corresponding grades of mental development.

Man, in his primitive state, is a sentimental Spiritualist. This is indicated by the customs of savage tribes in all ages throughout the world. The aborigines of America, have always believed in the Great Spirit, who had provided a celestial hunting-ground for the meet accommodation of his red children after death. The like is true, with ethnic modifications, of each distinctive race of mankind, in the rudimental stage of civilization. This is sentimental Spiritualism.

But sentimentality is the harbinger of theory. Nascent Reason gives form to sentiment, though, for lack of intelligence, more in accord with fancy than with fact. Hence, the conventional belief of Christendom, not in the present spiritual constitution of Man, but in his future spiritualization

"at the last day," or "day of judgment," when "the dead in Christ shall rise first, afterward they that are Christ's at his coming;" when "we that are alive shall be changed in a moment, in the twinkling of an eye," etc. This is dogmatic Spiritualism, whose day seems long to be. Nor shall it ever die, as to the heart of its faith, with the Lord's prayer in its mouth, calling God our Father! but only put off its conceits and revise its thought of the life to come. To this end it has been largely helped, in the last two or three decades, by the lively "knockings" of diverse spirits, all unchanged by death. These mediumistic phenomena should never have appropriated the term Spiritualism, which fitly covers the inner realm of life.

Phenomenal Spiritualism is a melange of truth and falsity, a precious ore, indeed, but fit only for the crucible. This is a growing thought, among its votaries, and here and there a mind is beginning to analyze and sift its material, to extract and utilize its sparkling truths. To do this, its adherents must become rational and practical; must put away credulity and learn to be critics; must cease from hunting mediums, with gaping mouths and hood-winked eyes, praying "diakkas" to make them wise; must marvel less and study more. Doubt, is the precursor of knowledge. Sentimental distrust is the germ of rational faith. We shall never "try the spirits" till we suspect their diversity of character. Nor will this avail us as pupils of the wisest and worthiest of our spiritual superiors, without a rule of discrimination and a perfect understanding of their didactic method. There must be issues of systematic research, products of spiritual science.

Rational Spiritualism is an advance upon phenomenal, in quest of its *rationale*. It is also distinct from it as being correlative to a higher plane of mentality, inasmuch as its central idea—the kernel of Spiritualism Proper—is a deduction from truisms of natural faith, and not a mere induction from mediumistic phenomena. Furthermore, phenomenal Spiritualism establishes only the spiritual constitution of Man, not his immortality, which Rational Spiritualism alone is meet to demonstrate. Not, however, without an equal revelation of personal responsibility. In settling the question of everlasting life, it prompts another: What for? Good or evil, as every liver merits. How for good, only? Learn as you live—live as you learn. There is no other way to Heaven; no other shield from Hell. To comprehend this truth is to conceive the strongest incentive to worthy endeavor, "a hungering and thirsting after RIGHTEOUSNESS." And this is Moral Spiritualism, the consummation of Spiritualism Proper, involving the subordination of animal to moral impulses and a paramount interest in the spiritual wants of Man.

English Correspondence of the Spiritual Scientist.

## SPIRIT FORMS.

BY WILLIAM HITCHMAN, M. D.

LOOKING AT those beautiful figures, termed spirit-forms, from week to week, and witnessing their *extemporaneous* structure, in free light, the philosophic observer asks himself this question,—How have these spirit-forms been built up before my very eyes?

Half a dozen spirits converse with me, in presence of scientific friends, one sketches my portrait artistically, and with amazing dexterity of finish; another turns up the gas-jet, brightly and fully, to exhibit himself to spectators, afterwards walking into the dining-room, turning the gas quite full on there, likewise; then visiting the sleeping children of a friend, in bed, returning to the medium, and *vanishing instantly*; the others walk, sit, bow gracefully, ask questions of me, and give answers to interrogatories of *various kinds*—always with singular judgment, refined taste, or strikingly good effect, as the case may require, or the investigator fairly deserve! Limbs, head, face, fingers, or what not, are slowly and visibly formed, OBSERVED BY ALL; then as openly *unmade*,—caused to appear separately, then re-appear more finished; finally, the whole thing is perfect and complete, and before you can say,—why, or wherefore,—each, or all of them, departs, however solid, with the rapidity of an electric flash, and the only evidence of their further presence is a parting rap, word, tilt, or sound!

Now what is the *nature*, or origin and destiny of this



wonderous spiritual architecture? How have these spirit-forms been built up?

Without crossing the boundary of our mortal line, perhaps, this question may never be fully understood in exact detail, yet, as I have shown in "Similitude of Ratios,"\* we possess adequate scientific conceptions of Polar Force; and this is, I think, the secret!

Polar Force is spiritual in ether molecules, and material atoms, and therefore by the conjoint operations of spirits in the flesh, and spirits out of the body, structural arrangement of the requisite elements of a manlike being, is temporarily possible, but no more, on this plane. Enough! Continuity of life is demonstrated. Spiritual and material atoms, are, I think, magnetically endorsed with cohesive attraction, to such an extent, in proper electric conditions—celestial and terrestrial—that molecules of both worlds, having definite etherial poles, there is a sudden evolution, by will-power or otherwise, of attractions and repulsions for atomic material poles, in virtue of which, some elements are drawn together, whilst others retreat from each other, as may be seen in the formation of crystals.

Atom is spiritually added to molecules, by reciprocal interchange of magnetic conditions, until the attraction of cohesion eventuates in the aggregation of temporary solid structure. No doubt this result is accomplished in accordance with definite laws of spirit-life—of an incomparably more subtle agency, than belongs to the mechanics of earth-life; at the same time, I have repeatedly witnessed the process of materialization of spirit-forms, and have noticed the special play of certain particles, which grow up into exquisite shape; silently and symmetrically, not mechanically, (in our sense) or fortuitously, but scientifically and spiritually. *Finis coronat opus*, Extension, Penetrability, Divisibility, Compressibility, Tenacity, Ductility, Elasticity, Mass, Weight, Direction, Magnitude, and other properties of material bodies, seem to operate simultaneously, by spiritual will, until their constituent molecules vibrate obediently, and the pneumatic edifice is solid, but evanescent.

Extract from a discourse delivered at Cavendish Rooms, London, Sunday evening July 11th, 1875.

THE DOCTRINE OF IMMORTALITY AS TAUGHT IN THE OLD TESTAMENT.

BY GEORGE SEXTON, LL.D.

THE FACT of a belief in a future life amongst the ancient Israelites may be inferred from the practice of necromancy, so common amongst them, at the time when Scriptures were written, that special prohibitions were again and again put forth with regard to the custom. The term necromancy means to consult with or practice divination by means of the dead. It will be at once apparent to the most superficial reasoner, that the practice of applying for advice or information to those who were in the grave and in a state of unconsciousness, would be absurd in the extreme. Clearly, therefore, the belief must have prevailed where this practice existed, that the deceased person was in a condition to receive communications, to understand what was said to him, and to respond.

I need not here refer to the numerous passages in Scripture in which this practice is mentioned, but may content myself with simply quoting the one which is better known probably, than any of the others, that of the calling up Samuel by the woman of Endor. In this case you will recollect Saul, in a great state of despair, sought out a woman who was in the habit secretly of practicing divination, with a view to ascertain his fate in the future. He had already, it seemed, inquired of the Lord by the usually appointed methods, but had received no answer, "neither by dreams, nor by Urim, nor by prophets,\* and consequently, in his extreme anxiety, he set at defiance the Mosaic law, and sought out a woman who had a familiar spirit. Having sworn to her that no evil should befall her, in consequence of her practice of an art so strongly prohibited, and which he himself had previously taken active steps to suppress, she asked the question, "Whom shall I bring up unto thee?" and he said, "Bring me up Samuel."† The consequence of this, was, as you know, that Samuel came and delivered to Saul the unwelcome intelligence, that the kingdom was reft from him

and given to David, and that on the following day, the king and his sons should join the prophet in the land of spirits.

Now the whole of this scene becomes absurd, upon the principle that at the time at which it was said to have occurred, the people who took an active part in the events therein chronicled, had no belief in the separate existence of the spirit after death. There is an opinion largely entertained that the woman was simply an impostor, having no power whatever over the dead, and that the practice of divination in those times was of a character analogous to the conjuring and fortune-telling of to-day. But even if this were so, it would in no sense affect the question under consideration, because a belief in necromancy would be still necessarily implied in the event. Clearly it was not the body of Samuel that came up, for that was buried at Ramah more than sixty miles from Endor. Various conflicting opinions are entertained by commentators as to the real nature of this apparition. The Rev. John Browne maintains that it is absurd to imagine that God would raise a man from the dead to give information to Saul, seeing that He had refused to answer him by the ordinary methods, and holds consequently, that if there was an appearance at all, it was probably the devil in the likeness of Samuel. Bishop Horne held a somewhat similar view, and thought that the apparition was the result of the interposition of Providence, unexpectedly to the woman, and hence her surprise and alarm when she saw it. Stackhouse, dealing with the conflicting opinions of commentators, thinks the most probable explanation is, that a delusion was practised on Saul by some person whom the woman had employed to aid her in the deception. Upon any such principle as this, however, it is exceedingly difficult to account for the accuracy of the prediction.

Farmer, in his Dissertation on Miracles, discusses the question at great length. According to his view, it resolves itself into,—

"1. Whether the whole was not the work of human imposture, the artful sorceress making the credulous monarch believe that she saw an apparition, when she really saw none; at the same time so managing her voice, as to deceive Saul into a belief that he received his answer from Samuel; and 2, whether God did not rather raise Samuel, or present a likeness or image of him to Saul to pronounce the Divine judgment against him, for the crime he was then committing in thus communicating with a reputed sorceress."

Farmer himself clings to the latter theory. A very similar view was held by Dr. Samuel Clarke, who thought that God permitted a likeness of Samuel to appear in reproof of Saul's wickedness. Josephus, no mean authority upon questions connected with Jewish thought, maintains that it was really the spirit of Samuel who came at the command of the woman, an opinion acquiesced in by some of the ablest expositors of Scripture.

It is perfectly unimportant, however, for my present purpose, which of the numerous views that have been held at different times by various commentators be adopted. The whole thing may have been a juggle on the part of the woman, the appearance the result of contrivance or collusion and the voice accomplished by means of ventriloquism; or the apparition that came may have been some other spirit which personated the dead prophet; or it may, as the plain literal meaning of the record seems to imply, have been really Samuel. In any case it is quite certain that the prevailing opinions of the day lent countenance to the reality of the transaction. Whether necromancy were an imposition, a delusion, or a reality, it is quite certain that it was universally believed in, and that is all that is necessary for me to prove for my present purpose. The doctrine of a future state, and the separate existence of the soul after death, is involved in this belief.

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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.

\*Published in the Spiritual Scientist of Nov. 11.

† Samuel, xxviii, 6. — 1 Samuel, xxviii, 11.

## CAPITAL PUNISHMENT.

THE HARBINGER OF LIGHT of Melbourne, Australia, in an editorial article, presents the following strong arguments against capital punishment. Many of the suggestions are not new, but will bear re-printing and repeating many times, until the truth shall be made apparent by experiment. It says:—

It is not, however, with one case we have to deal, but with the principle. Is the old Mosaic Law—"An eye for an eye, a tooth for a tooth," applicable to our more advanced civilization? We most emphatically answer in the negative. If the object to be attained by the execution of the criminal is punishment, the act is wrong, for punishment to be efficacious should be reformatory. The imposition of the death penalty is simply revenge, one of the worst passions, sanctioned by law! The idea is revolting to any humane mind.

If the object is the repression of crime, it is wrong, radically wrong, inhuman and degrading, to adopt the Jesuitical policy of doing evil that good may come. But apart from the principle, and looking at the matter in a utilitarian point of view, it fails of this object. We do not find a longer period of immunity from crimes after each execution; on the contrary, it is frequently observed that a sequence of murders will be committed in a short season, and in full view and cognizance of the death penalty involved in the act. Murderers, are not as a rule, philosophers; they do not deliberately gauge the *pro's* and *con's*, and calculate the probable consequences of the act, or they would be restrained from committing it by other causes than the fear of death.

Having disposed of the moral and utilitarian basis of the question, we will glance at it in a religious point of view. What says the gentle Nazarene?—"It has been said, an eye for an eye, a tooth for a tooth; but I say unto you that you resist not evil."

Can a truly Christian community uphold a system of retaliation and revenge in the face of this explicit teaching of Christ? Nay, the Christianity that would sanction it is not genuine, it is, to use an Americanism, "Bunkum." But, says the superficial objector, how shall we suppress murders, and what shall we do with the murderers? We answer, crime is a disease; criminals the diseased members of society. We must treat the cause, not the effects, and not cut off the limbs every time they offend us. Educate, elevate and harmonize, by every possible means, those born with unfavorable organisms; round off their angularities, and let them know their responsibilities to society, and realize that, in injuring it, they injure themselves.

If a murder is committed by a man or woman, society must prevent, if possible, a repetition of the offence. The perpetrator should be placed under restraint, and undergo a thorough medical and phrenological examination, which, with the circumstances connected with the act, would enable a judgment to be formed as to the advisability of permanent restraint. We venture to think that in a majority of cases the crime is due to ignorance or a want of realization of the moral law, and that a few years incarceration, under proper instruction, would bring about such a change in the moral sentiments, as to justify the return of the prisoners to society, without danger to themselves or the public. Criminals hate the law, and are at war with society, because society fights them with their own weapons. They will not, and cannot, respect society while society shows them no sympathy, and persistently tries to crush rather than lift them. The most degraded and depraved nature is susceptible to true sympathy, and it is only through this, and a realization that society desires their welfare, only imposing restraint upon them as a necessity for the public protection, and that this restraint will be removed as soon as reasonable grounds are given of their reform, that the antagonism between the criminal and society will cease, and true reform become practicable.

We would urge upon all true Christians, the necessity of agitation, both individually and collectively, for the abrogation of the death penalty, and a reform in our present system of criminal discipline.

In speaking of the American Institute fair, the Mercury says:—"In a climate like ours, where the extremes of temperature are accompanied by varying degrees of humidity, catarrh and disease of the throat are lamentably prevalent. There is no class of maladies more fatal in their consequences, than those that attack the throat and end in consumption. The choice of the sufferer lies between prompt and effective treatment or almost certain death. Hence physicians have long been seeking the panacea which Dr. J. E. Briggs, of No. 24 East Fourth Street, New York City, has discovered. His celebrated "Throat Remedy" has attained a world-wide reputation, and has saved thousands of lives. Many of the first men in the land bear eager testimony to the marvellous action of his preparation, declaring it to be the true Nephenthe where the throat and lungs are concerned. The case containing the magic medicine attracts much notice at the fair."

## A CONSCIOUS MEDIUM.

WE find the following interesting statements and speculations in the correspondence of one of our London Exchanges:—

Miss Bessie Williams is a clairvoyant and test-medium of the highest order. Her development within the last six months has been astonishing, and I have no hesitation in saying that in a short time she will be one of the most lucid and reliable seeresses in the world. Personally, Miss Williams is a charming young lady of about twenty-one, of a nervous temperament, quick, volatile, and extremely sensitive, of considerable education and refinement.

The manner in which she exercises her wonderful gift is simple indeed. She places her hands over her eyes, and without losing consciousness, immediately becomes *en rapport* with the intelligences that accompany her interrogators. To the gift of clairvoyance is added clairaudience, so that not only are descriptions given of relatives, &c., but their Christian and surnames also.

But it is in the quiet family circle that the greatest results are obtained. It has been my great privilege on numberless occasions to witness the extraordinary nature of Miss Bessie's mediumship when alone or in the presence of her sister. She can almost at pleasure throw herself into the *spirituelle* condition, and her controls, when entranced, are most interesting. One is that of a French spirit "Catherine" (or "Renie" as she is more frequently called), daughter of the Duc de Guise, and wife of Edouard Jaques Jerome, a Huguenot captain. It is impossible to describe the graceful deportment and refinement that characterizes this control. The descriptions she gives of the manners and customs, dress, furniture &c., of the French courts of the Guises, Charles IX. and his mother, Catherine de Medici, and Henry of Navarre (afterwards Henri Quarte), are most minute, and important to the French, historical student. She also clears up many doubtful points in their lives and those of their contemporaries, Gaspard, Coligny, Conde, and Tavannes, and gives vivid pictures of the "Massacre of St. Bartholomew," in which her husband, Edouard, was slain. While listening to her descriptions I often wonder when our historians will cease quibbling among themselves over doubtful passages, and solve the problem by the facts of psychology by getting into direct communication with the very subjects themselves, and communing with

"The assembled souls of all that men held wise."—DAVENANT.

And now a word before closing to the earnest student—anthropological, psychological, and metaphysical. Prof. Babbage says:—"The air is one vast library, on whose pages are forever written all that man has ever said or woman whispered." And Prof. Denton, in his "Psychometric Researches," has demonstrated the truth of this, and now the key to this vast library is provided. The vision of the clairvoyant—

"Adds a precious seeing to the eye,"—SHAKSPEARE.

in a truer sense than ever Shakspeare dreamt. With the proper development of such mediums as Miss Bessie Williams depends the opening up of this inexhaustible store of knowledge. The ancients knew more of these subjects than we worshippers of mammon, and their oracles or test-mediums were not allowed to endure the shock of uncongenial influences. Let us borrow wisdom from them and endeavor to preserve those who possess such a priceless gift from the bitter blast of material doubt and obstinacy, that, in an atmosphere of sympathy and love, the tender flowers of the soul may blossom in perfection.

AT A MEETING held in the Electric Medical College, No. 1 Livingston Place, New York City, Oct. 13th, of the New York City Medical Society, Dr. J. E. Briggs was appointed a delegate to attend the Medical State Society, which met in Albany, N. Y.

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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 \$3,500—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

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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 mental 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 sad 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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