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From the London Spiritualist.
IRDHI-PADA.

THE "DIVINE FOOT" OR POWER OF INSTANT LOCOMOTION
THROUGH THE AIR, FROM PLACE TO PLACE.

WHEN, OF LATE years, within a period most of us can remember, the phenomena of Spiritualism became more widely known, few of the manifestations provoked more popular surprise and incredulity than the sudden loosening of tightly-knotted bonds, and levitation, or the floating of human bodies above the ground. Both have now passed into the common-places of the movement. In a past number of this paper an instance was adduced, showing that the instantaneous untying of cords was known long ago in India; it is now proposed to bring forward some details showing that in very remote antiquity, centuries before our era, the idea of levitation was a familiar indication and accompaniment of the highest state of spiritual exaltation.

In the prodigiously complicated system of Buddhist rites and asceticism, it was believed possible by the continuous observance of certain ceremonies, and an inflexibly followed course of moral action, to arrive at the possession of supernatural powers. The entrance on this course was through the rite called Kasina, of which there were ten descriptions, chiefly modes, assisted by material symbols, of persisting in rigid, unbroken meditation, till the state called samadhi was induced. Samadhi is described as that which keeps the thoughts together, like the moisture which causes the grains of sand to adhere together and form a ball; through this the illumination termed nimitta was attained. The ten Kasinas were to be exercised in fourteen excessively complicated ways, and after all had been successfully accomplished, the power of Irdhi might be acquired, though not infallibly. Irdhi is a miraculous power distinguishing a Rahat, or one who is entirely free from evil desire; who has passed the four paths, and will at death attain Nirwana. One special characteristic of Irdhi is the power of instant locomotion and flight through the air from place to place; hence it is called Irdhi-pada, *i. e.*, the Divine Foot, on account of the assistance it renders to those who possess it. Fah-Hian, the Chinese pilgrim to India in the 4th century, the accuracy of whose local and

geographical accounts has been so fully confirmed, observes, in a matter-of-course way, as though it were nothing unusual, that "Rahats continually fly;" and again,—

"The men of that country frequently see persons come flying to the temple (apparently Ellora); the religious men occupying the upper chambers are constantly on the wing." (*Beal's Travels of Fah-Hian.*)

People to-day are staggered at the accounts of mediums floating up to ceilings, or being transported in a moment from one quarter of London to another; and few, perhaps of the boldest would be prepared to imagine flights of holy men fluttering like pigeons about the high chamber-cells of rock-temples; but there are strange things in the world to-day, and there may have been stranger in days gone by than dreamt of in any philosophy. At Dardu, in Northern India, the same pilgrim saw an image of wood ninety-four feet high, representing Maitreya Bodhisatwa, "the Buddha that is yet to be," to obtain the size and appearance of which a sculptor was by the power of Irdhi three times transported up to the Tushita heaven, the Fourth Sphere wherein rest all births yet to come. This calls to mind that weird man, known to St. Paul, who was caught up to the third heaven and heard unspeakable words (2 Cor. xii). May he not have been an Indian ascetic? This power is described as a miraculous energy of the purified will, gradually prepared by the long and difficult processes previously spoken of, as the potter gradually prepares and tempers his clay for any vessels he designs.

Malinda, the king of Sagal, asked the great Buddhist sage Nagasena on this point,—

"Can any one who has the fleshly body of a man pass instantly to other countries, or to the worlds of the gods and Brahmas?"

NAGASENA. "It is possible for one who has a body composed of the four elements, to visit the places you have named."

MILINDA. "In what way can this be done?"

N. "Can you, at your will, leap from the ground, say, to the height of a span or a cubit?"

M. "With ease I can leap eight cubits high."

N. "How do you do this?"

M. "I determine to leap; through this determination my body becomes as it were buoyant, and I rise from the ground."

N. "Just so the priest who has power of Irdhi determines to go to such a place; by the determination of his mind, his body becomes as it were impendous, and he is enabled thereby to pass through the air."

It is well known how essential force of will is in mesmerism. But besides the power of passing through the air Irdhi confers the power of self-multiplication, of seeing in any place as with divine eyes, even into rocks and earth, of causing a wind to arise, of making any substance remove from one place to another without the intervention of a second person, of causing things to appear that are lost or hidden, of suddenly producing various objects, such as utensils, flowers and gems, and of passing through walls and solid substances. It is also the privilege of those who have entered into any of the four paths to discern the thoughts and the previous lives of all in the same or the preceding paths.

Now, it seems worth noting how many of the above recited phenomena resemble what is claimed to be affected by or through medial or clairvoyant sensitives to-day. How, for example, the last-named gift recalls that most wonderful and well-attested power of Heinrich Zschokke, by which passages in the lives of others, with whom he was in company, often perfect strangers, were suddenly brought before his eyes, with all minute accompaniments of place, surroundings, and personages, passages too often very embarrassing.

It may be that these mysterious powers and attributes have in different ages been manifested in different ways, and under varying conditions. The Buddhists held that the power of Irdhi, was exceedingly difficult to acquire, even after the exercise of all the Kasinas; indeed, hardly to be attained unless they had been also practised in former lives.

"To him who has not exercised Kasina in former ages, its accomplishment is exceedingly difficult. Among those who have not exercised it, scarcely one succeeds in its acquisition out of a hundred or a thousand who may attempt it. Even to those who have accomplished the exercises, the acquirement of the nimitta-illumination is most difficult; scarcely one in a thousand is successful, and even after that is acquired, it is equally difficult to attain the power of Irdhi."

At the present day there is little idea of acquiring mediumistic or clairvoyant powers; they appear to be conferred in a strangely random way, not coming with observation, but like a wind that blows whither it listeth; nor is it certain how far they are susceptible of development by personal will or striving.

In the extract just given from the Melinda Prasna, an allusion may be noticed to exercising the rites in former ages or states of existence. This may give occasion for a few words on reincarnation as held by Buddhism. It is almost needless to observe that this most ancient theory is the substratum and rationale of the great Indian systems. Buddha declared that from existence and its inevitable incidents was produced "the complete body of sorrow." Sentient beings have run, and will continue to run, through endless phases of existence. The Jatakas record nearly five hundred particular states of existence, varying from a deity, a monarch, ascetic and artisan, to an elephant, serpent, fish and frog, in which Gotama Bodhisakwa himself, appeared before attaining the supreme Buddhahood. The "cleaving to existing objects," is a property inherent in all sentient beings, and cannot be shaken off, except by Rahats. When by the dissolution of the elements death supervenes upon one state of being, "the cleaving to existence" still exists, must exert its power, and another being must necessarily be produced; but the manner and degree of the new existence, is controlled by a mysterious and intricate property termed kadma, literally "action," the aggregate result of all previous acts, in unbroken succession, from the beginning of existence, through the countless births of past ages. This, through a mere abstraction, is as inseparable from existence as shadow from substance, and though sometimes inactive is ever potentially present, like fruit on a tree. No one can tell in what state the Kadma that rules him will appoint his next birth. He may be now and till death a very virtuous man, but in his kadma there may be some crime committed in a birth ages ago, and the punishment for that crime may have to be endured. Contrariwise, a bad life and evil deeds at present may be healed in a new birth, by the influence of good actions done in a former state of being. But the way of kadma is intricate and uncertain none can forecast its operation, or what deeds in long past births may influence the new birth. The sage Mogalan was the principal disciple of Buddha, and the chief of those who possessed the power of Irdhi; yet he was once assaulted by thieves, who broke several of his bones; and this was explained by Buddha as the result of kadma, because in a far distant birth he had caused the death of one of his parents. The only escape from "the sorrow of existence"—the sole perfect rest—is the attainment of Nirwana, the goal and hope of all Buddhists. Whoso has entered some of the Four Paths at last "sees Nirwana," and becomes a Rahak; "He can receive no further birth; the path of successive existence is destroyed; all cleaving to existence is cut off; the principle of evil desire is eradicated; all connection with the world is completed and done." Europeans regard Nirwana with horror, as mere blank annihilation; in Buddhist eyes it is

the one absolute deliverance and rest; the only outlet whereby at last

Even the weariest river
Winds somewhere safe to sea.

When it is considered that by a continued repetition of birth and death, the sentient being may be subject to constant suffering, being liable to be hurried from one scale of existence to another, and flung down, perhaps, from the condition of a sage or king to that of a leper or a reptile, it is intelligible how existence can be regarded as the worst of evils, and its utter extinction the greatest gain. A Buddhist would find in Kadma a key to all the puzzles of heredity and the possession of medial powers by otherwise unspiritual persons; such in former lives may have attained the higher communion, been flung down from it by the Kadma of previous or subsequent lapses, and now survivals and half-awakenings of long lost powers and faculties, may, in the kaleidoscopic revolution of good and evil, revisit the present existence

Like glimpses of forgotten dreams,
Of something felt, like something here;
Of something done, we know not where;
Such as no language may declare.

Before quitting this pale and cheerless philosophy that distrusts and hates alike both life and death, and in which the great doctrine of progressive evolution finds no place, it may be remarked that its experience of Irdhi-levitation is not peculiar, but occurs in every religious system. El Islam, especially in its ecstatic aspects, knows it well. The flights of Mohammed to Paradise are well known. It is recorded by a contemporary of the famous Jellal-al-din, the founder of the order of whirling Dervishes, born A. D. 1207, that when he was five years old he had manifestations from the invisible world, sights of angels and geni within domes of glory. Once when a boy, playing with other children on the flat house-tops, one of them suggested that they should jump from one house-top to another. Jellal-al-din replied that such sport was only fit for dogs or cats, but that human beings, if they felt any power in their souls, ought to fly heavenwards, with him. Saying so he disappeared from their sight, on which they raised a cry of lamentation; whereupon he shortly re-appeared amongst them with the hue of his countenance changed, and his eyes altered, and said:

"As I spoke to you I suddenly saw a company of persons dressed in green raiment, who took me up and showed me the miracles of the upper world, but when your wailings ascended they again deposited me here."

St. Philip Neri, Ignatius Loyola, Teresa, Dominic, Dunstan, Cajetan, and many other saints are declared by contemporary evidence to have been raised from the ground during devotions. The Abbe Movillot reports of the Esquimaux in Greenland, that their angakoks, or priests, sometimes rise from the ground and pass through the roofs above them. All the phenomena of modern seances appear to be familiar to this remote and barbarous people.

"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.

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From Gibbon's "Ancient Egypt."
EGYPTIAN PRIORITY.

CAN the theologian derive no light from the pure primeval faith that glimmers from Egyptian hieroglyphics to illustrate the immortality of the soul? Will not the historian deign to notice the prior origin of every art and science in Egypt, a thousand years before the Pelasgians studded the isles and capes of the Archipelago with their forts and temples?—long before Etruscan civilization had smiled under Italian skies? And shall not the ethnographer, versed in Egyptian lore, proclaim the fact that the physiological, craniological, capillary, and cuticular distinctions of the human race existed on the first distribution of mankind throughout the earth?

* "Philologists, astronomers, chemists, painters, architects, physicians, must return to Egypt to learn the origin of language and writing; of the calendar and solar motion; of the art of cutting granite with a copper chisel, and of giving elasticity to a copper sword; of making glass with the variegated hues of the rainbow; of moving single blocks of polished syenite, nine hundred tons in weight, for any distance, by land and water; of building arches, round and pointed, with masonic precision, unsurpassed at the present day, and antecedent by two thousand years to the 'Cloaca Magna' of Rome; of sculpturing a Doric column one thousand years before the Dorians are known in history; of fresco painting in imperishable colors; of practical knowledge in anatomy; and of time-defying pyramid building.

"Every craftsman can behold, in Egyptian monuments, the progress of his art four thousand years ago; and whether it be a wheelwright building a chariot, a shoemaker drawing his twine, a leather-cutter using the selfsame form of knife of old as is considered the best form now, a weaver throwing the same hand-shuttle, a whitesmith using that identical form of blowpipe but lately recognized to be the most efficient, the seal-engraver cutting, in hieroglyphics, such names as SHUOP-ITO'S, above four thousand three hundred years ago,—all these, and many more astounding evidences of Egyptian priority, now require but a glance at the plates of Rossellini."

From the Spiritual Magazine.
ORGANIZATION.

BY JUDGE HOLBROOK.

IN the October Magazine there are suggestions from various sources as to "organizations," "creeds" and "declarations of principles," and a call is made for an expression of sentiment on these topics. I will add my thought here (as I have done before in other places), in favor of organization, and, as organizations, or in our collective capacity, the expression of what we believe. As I have named these matters to our people, I have found, quite often, at least, a very sensitive apprehension of danger—a fearful looking for something that is destructive of peace and truth—all of which to me is quite natural in one sense, and quite unreasonable in another. You say, "We have cut loose from creeds, and never intend to be trammelled by them again; and such language is common. Just so; but how is it about a creed that does not trammel? You say, "We should therefore be in favor of having no creed; and yet you say, "We would not object to a declaration of principles." Just so again as to the last; but for myself I draw no distinction between a creed and a declaration of principles. Our creed is what we believe, and our declaration of principles is what we believe, too. Now, according to my view, a church creed is not on the whole bad but it is this feature of it; that you *must* believe, and that your belief *must* remain unchanged. It is this that *hurts*. Let but your creed be spontaneous, amendable and adjustable, there is then no farther difficulty. So also with organizations.

There is in my mind one very particular use of an expressed creed or declaration of principles—that of an educator. Spiritualism—what is it? all the people are asking. A great many assume to know, and are disputing; and, as it ever is with everything that is new and strange, its best points are misunderstood, its best virtues slandered. It is well to have an epitome, a well-digested *resume* of the whole subject as presented by its friends, to place in their hands for their instruction and our justification. It is thus that the great

political parties of the nation express themselves differently. Pity that the church people have not taken more lessons from the people of the world. In this way we can put forward, in such setting as we choose to give, our real, our best principles, and to get rid of that with which we are falsely charged. For instance, upon the charge so often made, "You Spiritualists do not believe the Bible, and you are anti-Christian," an assembly of Spiritualists might show what their faith was, and how they deemed themselves to be more truly Christians than the Christian themselves could properly claim to be. The "declaration of principles" of the New Orleans Spiritualists in the number before, is a good specimen of such an effort.

The prejudice against organization that shall pronounce against *all* organization, is to me very absurd. It is the stumbling-stone of impracticable extremists, rushing from one extreme to another. Our work is not finished with the disintegration of the forms of error before us. We must reorganize better forms. To me this is but a question of time and of numbers. Is it time to organize, and have we sufficient numbers? And by "we" I mean those who believe in present spirit-communion.

THE AIMS AND INFLUENCE OF SPIRITUALISM.

AT A MEETING held recently in London, Eng., Mr. Alexander Calder, who presided, expressed the following thought in relation to the aim and influence of Spiritualism:—

"The truths of Spiritualism are the grandest which the mind can conceive. They approach us in a perfectly natural manner, and not only satisfy the senses, but the mind. Unlike some religious creeds, Spiritualism is based not upon assertion, but on sound fact and reason. It is a necessity of our twofold nature, for while it demonstrates the fact immortality, it powerfully influences the conduct. Its phenomena fascinate, are sought after with avidity, rapidly conquer unbelief, and, sinking deep into the heart, bear their natural fruit. For the Spiritualist is quickened in the way of righteousness, and, comprehending the meaning of the Psalmist, readily exclaims, 'Thou knowest my downsetting and mine uprising; thou understandest my thoughts afar off. Thou compasseth my path and my lying down, and art acquainted with all my ways.' Thus does Spiritualism awaken our innermost soul to the contemplation of a higher life. Once face to face with the spirit-world, we are elevated out of the level of a material state. Intercourse with spirit-life, devoutly pursued, is the greatest of human consolations. It leads on to that more exalted communion with the Father of spirits, and brings us a step nearer the Divinity. Spiritualism is, therefore, well adapted to raise mankind from degradation to the lofty pinnacle of glory and happiness which it is destined to attain. I said *degradation*. Did I use too harsh a word? for is it not degrading in immortal beings to pass nine-tenths of existence in providing for the physical, while next to nothing is done for their spiritual nature? Society in all its plans practically excludes the consideration of spirit-life. It does gross injustice to the soul, and as a consequence the whole creation is out of harmony, and will continue so until the balance between the physical and the spiritual shall have been regulated, and the claims of each fairly adjusted. Material life, in a word, weighs down the scale, while spiritual life touches the beam. But, thanks to the father of spirits, a new era has appeared. The continuity of the earliest principles of Christianity and of its attendant wonderful phenomena is restored. Led astray from the track by theorists, who have set up shallow methods, instead of diving deeper into the studies of nature, and the glorious testimonies of the eternal, man at length, having won freedom of mind and of action, returns to the path of true religion and virtue, where, if he search, he will find repose and the gratification of his best aspirations. Of one thing we may rest assured, that wherever our spiritual nature is cultivated, wherever considerations in its favor form the chief staple of our thoughts, the furniture of our minds, our whole existence is enlarged, and our being is purified and brightened. Let us then, my friends, possess more and more of this higher life. Let us love it as a potent good. Let us cherish it more than all other things, since it is able not only to quicken us in our daily life and pursuits, but, what is better, it enriches and strengthens our spirits, and prepares us to enter with cheerfulness unmingled with alarm the glorious regions beyond.

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MAN AS A SPIRITUAL BEING.

BY GEORGE SEXTON, LL.D.

MAN is a spiritual being. A great variety of arguments have been adopted, at different times, by writers on this topic, with a view to prove that man possesses some spiritual power. Without following these into every branch of the subject, I may briefly point out the two or three kinds of evidence which I think exists of man being something more than a mere material compound of bones, blood vessels, nerves, and other tissues.

I have elsewhere said in a lecture given from this platform, and afterwards published, that I do not attach very much importance to physiology as likely to furnish any very conclusive proofs of the immortality of man. In the dissecting room, with the brain of the dead man before me, I have often endeavored to think what lesson could be learned from its variety of convolutions, depths of sulci, its gray matter, and other peculiarities, but failed to see how it could teach the doctrine of immortality. Clearly, however, the whole course of procedure is wrong which attempts to find in death the laws of life. Still there is a fact which cannot but impress itself upon the mind of the student with the dead body before him, and that is what constitutes the difference between the living and dead organism.

If, as Prof. Huxley would seem to imply, all the manifestations of vitality, and all the wondrous achievements of intelligence, be simply the product of protoplasm, what has become of these powers, forces, and marvellous capacities after death, when the protoplasm is still preserved intact. It is not a question of the difference between inorganic and organic matter, for that might be differentiated by some chemical law, even though its exact nature had not been discovered, but between protoplasm living and the same protoplasm dead. What is the nature of the energizing power that has passed away, leaving the frame so empty and so lifeless. No sooner has what we call death occurred than dissolution seizes the protoplasmic mass, winds it in its cold embrace, tears it to shreds, and distributes its elements to the winds of heaven.

Now what has been taken away to leave the body in this powerless condition. At one moment there is intelligence beaming in the eye, affection and love radiating from every part of the countenance, an expression which bespeaks the feeling of the inmost depths of the soul, indicated by the features, the hand grasps yours in firm friendship, the voice speaks words of wisdom or of love, in a word you have before you, in every sense of the term, a living, thinking, active man. A struggle, a shudder, a sigh, a heavy expiration, and there lies before you a lifeless mass of earth, from whose mouth comes no speech, on whose lip no smile plays, and in whose eyes there is no light.

You say the man is dead, but that explains nothing. The man, what man? Every attribute to which you gave that name, except the mere material shape, is gone. Love, wisdom, intelligence, thought, capacity of moving and acting, are gone. In truth the man himself is gone, and what is left is a mere mass of clay, which took its shape for a time from his spiritual form, which very shape it has now no longer power to retain.

The changes which are continually taking place in the body during the lifetime of the individual, do not appear to extend to the mind. From our birth to our death every particle of matter, of which the body is made up, is subject to the perpetual law of change. Mutation is, in fact, the distinguishing characteristic of all material things. The heaviest metal, the hardest rock, in common with the lightest and most volatile substances with which we are acquainted, are every moment subject to this everlasting law of change. The granite mountain, preyed upon by atmospheric agencies, melts down, and fills up the valleys into which it is washed. Animal and vegetable forms are made up of particles which are in a state of perpetual motion; and the body of man is no exception to the rule which operates everywhere else. During the lifetime of an ordinary human being, every particle of matter—with trifling and unimportant exceptions—of which his body is made up, has been changed again and again, so that, materially speaking, he is entirely a different individual at fifty to what he was at twenty. Now these changes do not

extend to the mind, as is clearly proved by the fact, that he remembers circumstances to the latest day of his life, in which he played a part in the days of his boyhood. Consciousness remains the same throughout the entire lifetime of the individual, and he feels and knows that he continues the same person, preserving his identity amidst the perpetual transformations of every part of his physical organism.

The difference between mind and body is apparent in the fact that one is simple and the other is complex. The material organization is made up of a large number of elements, and a large number of equivalents of each element, whilst every one knows from his experience and feeling, that consciousness is an integer. And on this fact alone might be based an argument of some weight, against the destruction of mind. Some have maintained that to preserve the analogy between the body and the soul, that as the one becomes decomposed, and the materials of which it is made up are handed back to the great mass from which they originally came, preliminary to entering into new combinations, and appearing in other forms, so the other should return and become absorbed into the fountain of Spirit, from which it may again emerge when required. A moment's reflection, however, will show that no such analogy is possible, since consciousness being an integer, can undergo no such change without ceasing to be. The absorption of the individual mind into the infinite spirit, unless its consciousness be preserved, ends in reality in its destruction, and to say that the consciousness is preserved under such circumstances, is to deny the very absorption contended for.

Now men who never tire of pointing out the impossibility of the destruction of a single atom of matter, are assuredly guilty of terrible inconsistency when they maintain that mind, which is far higher than matter, will at death be utterly destroyed. To argue—as some do—that the mind itself is not annihilated, although the individual consciousness ceases, is paradoxical, because that very consciousness is essential to the mind's existence—a mind without consciousness being an impossibility. Unless, therefore, mind be entirely destroyed, in which case the analogy contended for breaks down, consciousness must be preserved, and with it thought, love, conscience, volition, and the other qualities which are always associated with the spiritual part of a man's nature. As far as we can judge, matter is of itself everywhere dormant and inactive, and only capable of being moved when operated upon by some dynamic power.

Force, whatever may be its true character, is now regarded as something distinct from matter, and that by means of which matter is put into motion, and consequently eventuates in the phenomena with which we are familiar. Now man is essentially an active power, who by his volition puts forth forces to mould and change material things. These do not originate in any part of his body which is simply an instrument employed by the mind, but in his spiritual nature, which is in reality his true self. The action of mind upon and through the body, manifests the operation of a conscious force, which can have originated in nothing but spirit, and the cessation of the operation of that force, and the negation of consciousness, it is utterly impossible to conceive.

Let any man try if he can imagine himself non-existent, and he will speedily find that he has set himself an impossible task. No one can imagine himself dead, that is, dead in the sense of being entirely annihilated. It is but fair, therefore, to conclude that such annihilation is impossible, and that the force springing from consciousness is perpetuated for ever.

Says a well-known modern writer, "it belongs to material growths to ripen, loosen, decay; but what is there in sensation, reflection, memory, volition, to crumble in pieces and rot away? Why should the power of hope, and joy, and faith, change into inanity and oblivion? What crucible shall burn up the ultimate of Force? What material processes shall ever disintegrate the simplicity of spirit? Earth and plant, muscle, nerve and brain, belong to one sphere, and are subject to the temporal fates that rule there; but reason, imagination, love, will, belong to another, and immortality fortified there, laugh to scorn the fretful sieges of decay."

These attributes of mind all indicate the existence of some thing higher than the material framework, through which here they are manifested. That which men usually call the ideal,

which is the Spiritual, and consequently the most real of all, must always precede that which is material.

In the range of our own experience, every material thing is preceded by an ideal upon which it is moulded and formed. A work of art manufactured by human ingenuity, is but a copy of an idea which existed in the brain of the inventor before he had put forth a single power to carry out his design. How else could anything be designed and constructed? Chairs, tables, steam-engines, up to the very highest products of genius in works of art, were all conceived of in mind before they assumed a material shape. In other words, they had an ideal existence, and were of Spiritual origin.

There is another fact worth naming. The ideal, in these cases, is always higher than the real. Ask the painter who has transferred the fruits of his genius to the canvas, the musician or the poet, who has put down his lofty thoughts upon paper, or the sculptor who has breathed his very soul into the dead and inanimate marble, whether their greatest works have ever been equal to the conceptions they had first formed of what they intended to do. They will unanimously answer in the negative. Genius can never become wholly embodied in the material work in which she is engaged; and for the most obvious of all reasons, that its origin is Spiritual, and its character higher than any condition of matter.

Even imagination, of which we hear so much talk, as though it were occasionally the wildest of all wild delusions, does it not clearly show a spiritual side to man's nature? What is imagination? What but the power to call up before the mind scenes and visions unlike anything that has fallen within the experience of the person in whom it exists, and yet which to him are more real than the sternest of his material surroundings. Imagination has been described as the power of giving—

"To airy nothings
A local habitation and a name."

But this is really creation, and of itself an evidence that the power in which it resides does not belong to material nature. Of course, it will be argued that the results of imagination are subjective, whilst material things are objective, but it will require a large amount of reasoning to show that the subjective is not the higher of the two. All knowledge is subjective, and objective things can only be known when an idea of them—which is subjective—has made its way to the mind.

The whole range of the moral and religious faculties, all show clearly, that man has a spiritual nature. The powers which human beings feel that they possess, and the tremendous responsibility which these powers involve, demonstrate, beyond the shadow of a doubt, the spiritual character of the being in whom they reside. Moral freedom belongs to man, and to man alone, and whatever may be said in favor of the doctrine of circumstances, each one of us feels that he is free to take one out of many paths that may present themselves before us. Conscience, that powerful vicegerent of God, which illumines with brightest light, or covers with densest darkness our entire being; which cheers and consoles the good man, amidst trouble, and sorrow, and direct oppression, and depresses the bad man, though surrounded with gaudy splendor, tells of a righteous judgment to come, when material things shall have passed away. The yearnings of the soul after God, the ardent longing for a life hereafter, the aspiration towards a higher degree of moral perfection, than can by any possibility be reached on this side of the grave, all go to prove not only that man has spiritual capacities, but that his whole nature is spiritual, and can be satisfied with nothing short of a thorough and entire spiritual surroundings. And these ardent aspirations after the spiritual state, become deeper and more intense, as we approach its precincts, which fact is of itself a strong argument in favor of the truth of that after which it aspires.

In accordance with the universal adaptation that we find everywhere in nature, we should expect that if there were no future life, man's inclinations towards it, and aspirations after it, would become diminished as old age crept over us, and disappear completely when the tomb threw its black shadow across our path. Is this the case? Certainly it is not; the nearer we come to death, the stronger become all the religious faculties of the mind. The desire to live again increases, the love of God strengthens, and the whole religious nature deepens; facts which I think can hardly be

explained upon any materialistic hypothesis of annihilation at death.

The difficulties which most persons experience with regard to their conceptions of the spiritual, is that it must be something destitute alike of form, shape, and of everything by which it can be cognized. Matter, they suppose, to be real, tangible and substantial, while spirit, they imagine to be a vague indefinite something, lacking every conceivable attribute by which it can be perceived and known. Nothing can be more erroneous than this view. I have said that the spiritual man is the real man, and such it will be seen to be, when the material frame has been thrown off. The senseless discussions of the schoolmen, as to how many angels could stand on the point of a needle, and whether a spirit could pass from one spot to another without going over the intermediate space, were not much more absurd than the notions entertained by some modern theologians on the nature of the soul, and disputes which takes place now-a-days as to the part of the body in which it is located. The general idea seems to be that the Spirit is a sort of shapeless force, which passing away from the body, retains none of the characteristics of a man, save its consciousness and mental faculties; whereas, the truth is, that it was from the spirit that the body took its shape, which shape is, of course, still retained, when its material covering has passed away. The spiritual body, then is a real body, and the spiritual man a real man, retaining all the characteristics by which he was known when clothed with the material garb. Throughout the Scriptures, whenever spiritual beings are spoken of as visiting the earth, they are always described as men, and so real were they, that very frequently they were mistaken for human beings still in the flesh. This accords, both with reason and our experience. Spiritual men are men in bodies formed of spiritual substance, with organs in every respect, of the same character, that they had while in the material condition. Man is, even whilst here, literally a spirit, but clothed in a material garb, which at death he throws off, without, however, affecting in any way his form, his organs, or his general appearance. "There is a natural body, and there is a spiritual body," and when the former is thrown off, the latter stands forth in all its own peculiar loveliness and beauty.

A NEW METHOD OF OBTAINING COMMUNICATIONS.

A CORRESPONDENT draws attention to the following extract from the London Medium, and would be glad if Spiritualists would test the matter, and report whether there is truth in the reality of such a mode of communication:

The method of obtaining communications through a table, and calling over the alphabet *viva voce* for every letter of every word, once at least, sometimes twice or thrice, is a most laborious and uncertain one. . . . I find that if a rod—a common walking-stick—be firmly held in the hands of two persons (one of them being a medium), and a printed alphabet under a good light be presented, the rod will point out the letters constituting a message smartly and forcibly—so much so that I can get out matter to any length, and faster than I can write it down. The power which tilts the table and guides the pencil to write and draw, will quite frankly guide the rod over the alphabet, if the medium will hold it along with another. Repeated experiments will show that there is no deception in the agency at work, for now and then an unwelcome influence will present itself, which will forcibly do and say the most outrageous things, even kicking boldly at surrounding persons or objects out of perfect mischief. Being freely held in the hand, the rod is at liberty to move about, and will, if there be occasion for it, draw those holding it all over the house, look down a book, turn over a particular passage, and make curious movements upon it, illustrating as it goes in ways so curious, and fraught with a meaning and intelligence not to be understood without being seen and watched. Good influences will search for a Bible, and turn up and explain, giving forth the most holy and God-like teachings. Bad influences will, upon presentation of a Bible, pitch it violently to the far end of the room. Taking to the alphabet, they will abuse the good book as being everything that is vile, and, after doing so, the probability is they will finish up by quashing the light and clearing everything violently off the table. . . . I believe that the alphabet will apply equally where the raps are given on the table. Run over the letters with a pointer, and the rap will be given at the proper letter: thus the practice of calling over the letters *viva voce* would be done away with here too.

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

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HENRY CORNELIUS AGRIPPA.

This eminent mediæval philosopher, author, and scientist, whose writings are soon to be introduced to the public in the Spiritual Scientist, was born at Cologne in 1486, and from childhood displayed a marvelous aptitude for study. By Erasmus, Trithemius, and Melancthon he was regarded as one of the greatest men who ever lived—"the light of literature and an ornament to philosophy. He was equally renowned as a theologian, physician, jurisconsult, philosopher, and alchemist. The Emperor Maximilian made him his secretary, conferred upon him the title of chevalier, and gave him the honorary command of a regiment. At one time he was professor of Hebrew and the *belles lettres*, at the University of Dole, in France; at another, syndic and advocate general of Metz; at another, physician to Louisa of Savoy, mother of Francis I.; at still another, historiographer to the Emperor Charles V. Henry VIII. of England and Margaret of Austria competed for the favor of his attachment to their respective courts. At the age of twenty, so great was his reputation as an alchemist, that the principal adept of Paris wrote to Cologne to invite him to settle in France, and aid them with his experience in discovering the philosopher's stone. (See Mackay's "Popular Delusions"). Although he was believed to have the secret of the transmutation of metals, he lived and died in poverty, as all true adepts of Occultism have before and since his time.

The stories which are told of his power to evoke spirits are most wonderful, and Mr. Peebles quotes one of these (from Goodwin's "Lives of the Necromancers"), in his "Seers of the Ages;" although he omits to give the name of the Earl of Surrey, at whose request he called up the shade of Tully, upon the occasion noted, and made it repeat his celebrated oration for Rocius.

For Sir Thomas More, Agrippa caused to appear in a dream the whole destruction of Troy; to Thomas Lord Cromwel he exhibited in a magic mirror King Henry VIII. and all his lords hunting in Windsor Forest; to Charles V. he showed a number of historical personages of a former age, whom the Emperor wished to see. Mackay tells us that according to his contemporaries: "He could turn iron into gold by his mere word. All the spirits of the air and demons of the earth are under his command, and bound to obey him in everything. He could raise from the dead the forms of the great men of other days, and make them appear in their habit as they lived, to the gaze of the curious who had courage enough to abide their presence."

In the Retrospective Review (Vol. XIV., for 1826), we find an article reviewing his work on "The Vanitie

and Uncertaintie of Arts and Sciences," in which is included a list of his works as follows: "A Treatise on the Excellency of Women," 1529; "A Sketch of the History of the Government of Charles V.;" and "On the Vanities of the Sciences," in 1530; "On Occult Philosophy," in 1530; "A Commentary on the Arts of Raymund Lullius"—another highly celebrated occultist, who was born in Majorica, A.D. 1235—; "A Dissertation on Original Sin;" "An Essay on Marriage;" and several books of letters to various persons.

In concluding his very lengthy and expansive article, the writer of the Retrospective Review says that every chapter of the volume in hand "is a storehouse of knowledge, collected, not as in our degenerated days, from sources provided by a profusion of works of reference, but sought out by persevering labor from mines of literary lore, in his time rare, expensive, and difficult of access." "In a word," says he, "we close the volume with the highest respect for our friend Cornelius, who notwithstanding many faults of style and paradoxical views, has produced a work replete with deep knowledge of the world and human nature."

ACKNOWLEDGEMENT.

In the Religio-Philosophical Journal of Chicago, is a letter from Hudson Tuttle concerning his recent visit to this city; in alluding to the Spiritual Scientist he says,—

"On calling at the office of this new and promising journal, we were surprised to find Mr. Brown, its editor, not a venerable grey-bearded man, as somehow we had imagined him, but a young man with life all ahead of him. A trained journalist, he has embarked in the enterprise of establishing his paper, well knowing the cost, and with a determination and zeal which appears indomitable. When a man throws his life into his purpose, he is sure to win.

Mr. Brown wields a somewhat caustic pen at times, and the admission of some articles into his columns has somewhat prejudiced certain Spiritualists, yet these are exceptional, and his journal is as a whole worthy of all praise; and, as an eminent literary gentleman remarked to me, "an honor to Spiritualism." Its sphere is so different from the other papers devoted to the cause, that it does not interfere with them, while the intrinsic merits of its articles should give it a wide circulation.

To receive this complimentary notice from the pen of so competent a judge is quite flattering to our vanity, and the latter alone, as our readers well know, would induce us to give it a place in our columns; but it is also interesting to some few correspondents who have addressed us letters making inquiries which are fully answered in the above. The Religio-Philosophical Journal has always shown itself friendly to the Spiritual Scientist, and we appreciate its kindness in printing so strong an endorsement from one whose opinions are so universally respected.

CHRISTIAN SPIRITUALISM.

It is with great pleasure that we announce the receipt of the advance sheets of the second volume of "The Identity of Primitive Christianity and Modern Spiritualism," by Eugene Crowell, M. D. This octavo volume, 516 pages, handsomely printed and bound in cloth, completes the work.

Some idea of its character may be gained by a glance at the table of contents. The author treats of the following subjects:

Spirit Writing; Levitation and Conveyance by Spirit-Power; Insensibility to Fire; Clairvoyance and Somnambulism; Clairaudience; Dreams and Visions; Trance and Ecstasy; Holy Ghost; Heresies and Contentions; Prayer; The Ministry of Angels; Death; The Spirit-World; Spiritualism and the Church; Spiritualism and Science; Conclusion. a chapter being devoted to each.

This is a work intended for the instruction of all classes—believers and unbelievers, church members and

Materialists—in the spiritual philosophy and phenomena. Readers of all shades of opinions will by its perusal be surprised at the array of demonstrated proofs of the unity of the teachings and phenomena of the Bible with those of Modern Spiritualism.

Price of each volume \$2.50.

For sale, wholesale and retail, by Scientist Publishing Company, 18 Exchange Street, Boston, Mass.

We hope that our readers will embrace this book in their list of holiday presents; no more acceptable one could be made to a liberal mind than this volume, as it is a perfect storehouse of FACTS gathered from all parts of the world and from every age of its existence. Besides this the author has a large personal experience. Send postal order for \$2.50, and either volume one or two, will be mailed as desired. Remember that it is an octavo volume of 516 pages, and it will be seen that the work is remarkable cheap.

A "SCIENTIFIC TEST."

There has been a "scientific test" in the experiment of obtaining paraffine molds of spirit hands. The bucket containing water and paraffine was weighed before placing it under the table; after the manifestations had ceased, it was weighed with the mold, and there was over *one-half ounce* difference between the first and the last figures. It was *supposed*—it was "supposed" that this amount would about cover the loss by evaporation. And this is a "scientific test." It will pass for an experimental guess. A "scientific test" would necessitate that it should be *known* that the evaporation *was* one-half ounce.

It is to be regretted that so little attention is given to the phenomena of Spiritualism by those qualified to experiment with a prospect of discovering the spiritual laws that underlie and govern them. There are not wanting in this country, those who are willing and well-qualified to attempt the task and attain results truly wonderful; but unfortunately, those possessing the requisite qualifications are without money, and dependent upon their labors in other directions for the comforts of earth-life. Colleges are needed for instruction and development of those peculiarly adapted for labor in this field. Spiritualism has not yet commenced the work it is destined to accomplish.

MRS. HUNTOON'S MEDIUMSHIP.

FROM Stanstead, P. Q., H. S. T. writes that Mrs. Huntoon did not know Dr. Slade and our correspondent, and "thought it some New York game in regard to Dr. Miller's challenge." He says that both Horatio's man and Horatio sat with them in the circle at Mrs. Huntoon's one or two evenings, and the manifestations still occurred. We copy a portion of his article not having room for it all, and much of it is similar to the experiences of others at these circles. He says,—

I also saw the two last evenings a dearly beloved wife who died fifteen years ago; she showed her face many times, generally with something white around her head, that reminded me of a nun. When upon my asking her if she could not appear and look as she use to without that, she withdrew, and reappeared smiling, and with her dark eyes and hair precisely as she use to look in life. But, to crown all, the last evening she and my other friend both appeared at the curtain at once, and upon my asking him if he could not assist her to materialize strong, as it would be my last chance to see her; he said yes, and they retired, and very soon, much to my astonishment, they both walked out into the room together, then retired, and came out the second time. To look upon that beloved form once more, literally clothed in the garments of an angel, for they were most beautiful in the play of colors—white, deepening to a shining emerald green. Beautiful beyond description. Is a sight like that worth anything to a person in this world, when you know it is really the spiritual form of a beloved, departed friend?

He further says of another form,—

To see the peculiar luminous beauty in the color of her garments was most wonderful, and she passed within two feet of us and stood sometime. And here one night was a sight to convince skeptics, could they have seen it: as she was out in the room and stood beside her son, a little dog of Horatio Eddy's ran up and barked at her, when she seemed to start, and looked down at the dog and instantly dissolved and disappeared without moving; this was before eight or ten persons who will all vouch for it.

He closes his letter with asserting that he had witnessed manifestations under the best test conditions.

We have no acquaintance with H. S. T., but, on the contrary, we have the fullest confidence in our correspondent who visited Mrs. Huntoon. The explanation offered in extenuation of her conduct at that time, may be satisfactory to H. S. T., but not to those who were disappointed. She should not have refused to give a test seance to investigators who had traveled a long distance, and were willing to pay her liberally for her time. Such persons as these are too seldom met with in Spiritualist ranks to give them needless offence. It would not have affected her arrangements with any person to have entertained these people and taken the money offered. To have appeared willing, and to have made arrangements for a test seance, as she did, and yet not intending to fulfil her part of the contract because it might be "a New York Game," gives it a hypocritical appearance which the teachings of Spiritualism do not sanction. Spiritualists are prone to rush into print if they are pleased with the manifestations they may witness; but seldom have the courage to give expression to their doubts and discoveries of imposture. In our opinion the latter are as useful as the former.

EDITORIAL PARAGRAPHS.

"DR. OTIS" talks on the ways that are dark, and the tricks that are not in vain. He wants to know "why?" and echo answers, "why?"

THE BANNER OF LIGHT chalks Evans, the spirit photographic artist, as a fraud. He was up to Lake Pleasant and took more dollars than pictures.

THE "Harrison Testimonial Fund" in England, is steadily increasing. The Spiritualists in England not only subsidize and support their journals devoted to Spiritualism, but also give substantial donations to the editors.

THE MEETING of the British National Association, in London, are increasing in interest, and the papers read before them are quite valuable for the facts contained and theories advanced. It has a membership of over 650 persons.

MAY THE angels ever guide us onward into the paths of purity that lead to the plains of wisdom, where right and truth reveal their principles to our understanding, enabling us to bring the Kingdom of God—goodness—down upon the earth.—J. J. Morse.

JOHN WETHERBEE is writing a series of articles "Friends in Council," in his familiar and inimitable style. We expect when he gets his "reducing process" down fine, it will turn out a few gold bricks, either for the Spiritual Scientist, or for a Spiritual Temple—we don't care which. It is said that his mills, for the latter purpose, in New Hampshire, promise to be a great success.

IT IS SUGGESTED that at some seance for experiment, in obtaining casts of materializations, a marked stick or pencil be placed under the table, and that the spirit-hand grasp and incorporate the marked object in the paraffine mould. This would be an interesting test and tend still farther to demonstrate the existence of the materializations and its ability to handle material objects.

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.

For the Spiritual Scientist.
SPIRITUAL MEDIUMS.

BY DOCTOR OTIS.

WHY WILL spiritual mediums so conduct themselves, in their mediumship, as to excite the natural and just suspicion that their manifestations are but a pretence and a fraud? They might, if genuine with very little trouble, and with no personal inconvenience, institute for themselves,—without waiting to be asked,—such test conditions, at every seance, as would render it absolutely certain, to all present, that fraud and simulation were impossible. It is impossible to conceive of any reason why they don't do so, and you can get no reason from the medium or the spirits. The usual answer to inquiries on the subject being, that if you are not satisfied of the genuineness of the manifestations, you need not attend them.

Who attends a seance except for the very purpose of being satisfied—convinced, if possible, that the manifestations, especially those known as materializations, are genuine, and really what they are claimed to be? And who gets any satisfaction, except by long and patient attention, and watching, and calculating, and arranging all the circumstances observed, and by stretching credulity as far as it will bear working out a preponderance of evidence, in favor of genuineness? There is hardly an exception to this state of things; at any rate, but few exceptions to it, if any. The very best mediums—those who have thoroughly satisfied acquaintances, who witness their manifestations, often, for a considerable period, almost invariably do, or omit to do, something when sitting in the presence of strangers, or those less experienced, to arouse a suspicion of trickery; and no satisfactory explanation or justification of their conduct can be given by anybody. The only thing that can be said by those most partial, is, that they do not believe any deception possible, but in candor admit that it does look as though it might be.

I cannot recall the names of more than three or four mediums in the country, who have instituted for themselves, or submitted to, strict test-conditions. It is not necessary to name them, as their names are written in marked characters in the minds of all good Spiritualists, conspicuous and clear, above those who have not raised themselves and their mediumship above suspicion by this means.

Spiritualists who have had most experience are the greatest skeptics and doubters of untested mediums; this is significant and ought to be reason enough to induce all genuine mediums to make for themselves absolutely strict test-conditions. They know that there is a great deal that is spurious palmed off on credulous lookers-on in darkened rooms; but will not take the hint. Any medium who does not institute some simple and absolutely efficient test, when sitting in circles of materialization with persons who have not seen them under tests, should be avoided by all investigators as doubtful, and most likely dangerous.

In the case of materializing mediums, a coarse muslin screen (of common mosquito netting), securely fastened across the cabinet, three or four feet back of the curtain, and making it absolutely certain that the medium could not approach the curtain to simulate the appearance and manifestation of a spirit, ought not to be irksome or disagreeable to spirits or mediums; certainly, it would be eminently satisfactory to the observer. A better light, than is commonly used, would also assist in making manifestations more satisfactory; and, if a good light could be used, other test-conditions might be dispensed with. Securely fastening the medium by strong stitching of the clothing to the carpet, or to a heavy stuffed chair, the hands being gently but effectually secured in large mitten or a bag, securely attached to the screen so that they could not be withdrawn, would be another satisfactory test. When a form, alleged to be that of a spirit, is shown by the aperture in the curtain, or in front of it, observers *want to know*, that the medium has no confederate, and that she does not herself simulate the appearance of spirits. Carefully secure the cabinet, so as to dispose of the suspicion of confederates, and secure the medium in such a manner, as to make simulation by her, or him, *impossible*. Then if a form appears from a space, where we know no living visible form but the medium can be, it sets the whole question at rest. It elevates the medium to an honorable posi-

tion, above suspicion, and respected by all. It does more to convince the average observer, and all to whom he communicates, the facts of the reality of spirit-manifestation and communication, than any number of seances, without such conditions, could do.

Why not draw the line and deem as good and genuine only those who step on the right side of it?

If all the spiritual papers would join heartily in calling for such, or some satisfactory condition, before they would notice a medium in any way, or allow correspondents to, it would be a good way towards producing the desired reform.

But spiritual papers ought also to abstain from condemnation, or harsh censure, until fraud is squarely proved, and especially from giving currency to reports of unfriendly and unscrupulous newspaper writers, until they are fully corroborated by good witnesses. Their rule should be to say nothing about any medium until he or she has produced manifestations under strict conditions, and if necessary to warn them personally say that you will say nothing until that is done, and that will be enough to put all on guard against imposition. It is a significant fact that none are so suspicious and skeptical of mediums, as they are of each other; and a great many of them, and some who claim to be in the first ranks, denounce others as frauds and cheats, on general principles perhaps, without the least knowledge whether they are so. I fear in some cases the denouncer knows enough to know that their words spring from jealousy and envy and not from knowledge or well-grounded suspicions.

What is wanted by the public is actual knowledge as to the genuineness of any and all mediums. They make their seances public and the public is entitled to have, and should have such knowledge; to give the public such knowledge is more important to the medium than to anybody else.

All who can and will furnish such knowledge to those who observe their manifestations will be doing good to themselves and to the world; while those who might and do not will be doing very little good to anybody. Those who call themselves mediums; and cannot furnish such knowledge, are too contemptible to be noticed in anyway, except when clearly exposed; then they should be heartily denounced.

[O. W. Holmes, in September Atlantic.]

THE POETIC CLAIRVOYANCE.

WHAT is the poet's condition when writing? If Shakspeare called it a "fine frenzy," a modern psychologist would be quite as likely to say it is a kind of clairvoyance. The poet is a medium, and he has always recognized himself as such ever since and long before the invocation which begins the great early epic. He holds the pen, and the divinity, the muse, the inspiration, the genius, the spirit-influence—whatever the time may choose to call it—shapes the characters. The difference is this: In the "medium," commonly so-called, the mechanical process of writing is automatically performed by the muscles in obedience to an impulse not recognized as proceeding from the will. In poetical composition the will is first called in requisition to exclude interfering outward impressions, and alien trains of thought. After a certain time the second state of adjustment of the poet's double consciousness (for he has two states, just as somnambulists have) sets up its own automatic movement with its special trains of ideas and feelings in the thinking and emotional centres. As soon as the fine frenzy or quasi trance-state is fairly established, the consciousness watches the torrent of thoughts and arrests the ones wanted, singly with their fitting expression, or in groups of fortunate sequences which he cannot better by after treatment. As the poetical vocabulary is limited and its plasticity lends itself to certain moulds, the mind works under great difficulty, at least until it has acquired by practice such handling of language that every possibility of rhythm or rhyme offers itself actually or potentially to the clairvoyant perception simultaneously with the thought it is to embody. Thus poetical composition is the most intense, the most exciting, and, therefore, the most exhausting of mental exercises. It is exciting because its mental states are a series of revelations and surprises; intense on account of the double strain upon the attention. The poet is not the same man who seated himself an hour ago at the desk, with the dust-cart and the gutter, or the duck-pond and the hay-

stack and the barn-yard fowls beneath his window. He is in the forest with the song-birds; he is on the mountain-top with the eagles. He sat down in rusty broadcloth, he is arrayed in the imperial purple of his singing-robos. Let him alone now, if you are wise, for you might as well have pushed the arm that was finishing the smile of a Madonna, or laid a rail before a train that had a queen on board, as thrust your untimely question on this half cataleptic child of the muse, who hardly knows whether he is in the body or out of the body. And do not wonder if, when the fit is over, he is in some respects like one who is recovering after an excess of the base stimulants.

BIBLE SPIRITUALISM.

BY WILLIAM CARPENTER.

SCARCELY any—if any—Christian man will deny what the Bible throughout so unmistakably testifies—namely, that good spirits are present with us, as God's agents, ministering to our wants, and preserving us from many evils; and, although he will not deny that evil spirits are also present, laboring in an opposite direction to that in which good spirits labor, many are startled when they are reminded of the fact. But is not, in truth, a great part of the ministry of good spirits—angels—to help us against evil ones? As old Spenser poetically but truthfully moralizes—

"How oft their silver bowers do angels leave
To come to succour us that succour want?
How oft do they with golden pinions cleave
The flitting skies, like flying pursuivants,
Against foul fiends to aid us militant?
They for us fight; they watch and doly ward,
And their bright squadrons round about us plight,
And all for love, and nothing for reward!
O, why should heavenly God to men have such regard!

If both good spirits and bad are thus present,—if "all the regions of nature," as Addison believed, "are swarming with spirits;" if, as that good and laborious man, the Rev. George Townsend, Canon of Durham, Eng., believes, "the world of spirits is around us, and the death of the body is only the breaking of the bars of the dungeon which separates our own souls from the perception of their unmanifested presence," if this be really so, then the dispute with the "Spiritualists" is brought within a very narrow compass—namely, is "the death of the body" indispensable to our perception of spirit presences? That it was not always so, numerous Bible narratives testify. That it is not so now, I know; and what I know thousands and hundreds of thousands, all over the world, know, also.

People rub their eyes and pause—if, indeed, they do not wax too indignant to pause—upon reading such things as these; as if they involved the enunciation of something new or heretical. But people who call themselves Christians should know that it has been the doctrine of the Church in all ages—Jewish and Christian, and has been, besides, the belief of devout men everywhere, and in all times. "This doctrine," writes Archbishop Tillotson, "is not a peculiar doctrine of the Jewish or the Christian religion, but the general doctrine of all Religions that ever were; and, therefore, cannot be objected to by any but Atheists." In like manner John Wesley entered his "solemn protest" against the giving up of a belief in this doctrine, to do which was to be "in opposition not only to the Bible, but to the suffrages of the wisest and best of men in all ages and nations;" and he adds, "with my latest breath will I bear my testimony against giving up to infidels, one great proof of the invisible world; I mean that of witchcraft and apparitions, confirmed by the testimony of all ages."

A careful and candid review of this subject, especially if it is made by the aid of that light which we may derive from the Bible, leads, I think, to these conclusions:—

That disembodied spirits, who have attained to a state of purity which fits them for it, are, as represented in the Sacred Writings, the intermediate agents between God and his creatures, especially the members of His Church, to whom they are "ministering spirits" doing the Lord's will and work on earth.

That the agency of these spirits is nowhere in Scripture intimated to have been peculiar to the Biblical ages; but on the contrary, to be common to all ages of the world and of the Church.

That, as there are good spirits and evil spirits—angels and devils—so there are spirits of all intermediate degrees of

goodness and of badness; and that good and bad are permitted, at times, to make their proximity to men known some of them, by those manifestations which, being in correspondence with their predominant dispositions, loves, and hates, are sometimes of a puerile, ludicrous, grotesque, or malignant character.

That the manifestations of even a low order of spirits are not without their use, inasmuch as they afford proof positive that the soul survives the death of the body, and that there is a future life, in which some spirits rise from a lower to a higher state, and some degenerate from a low to a still lower state, each tending towards "his own place," as the evil or the good predominates and is developed.

That the condition of mind in which a person lives or is found at any particular time, will, in some degree—I know not in what degree—determine the character of the spirit manifestations he or she may experience. "Let me repeat," says a devout and experienced lady, who is also a charming writer, "that all we have been taught concerning the laws of the spiritual world, tends to show that disembodied spirits are attracted to us, while we are still embodied, by a principle of affinity; and that the greater degree of elevation and purity our own souls attain, the holier will be the nature of those ministering spirits who are sent to help us."

EXTRACT FROM "ZANONI."

BY LORD LYTTON.

MAN is arrogant in proportion to his ignorance. Man's natural tendency is to egotism. Man in his infancy of knowledge, thinks that all creation was formed for him. For several ages he saw in the countless worlds, that sparkle through space like the bubbles of a shoreless ocean, only the petty candles, the household torches, that Providence had been pleased to light for no other purpose but to make the night more agreeable to man. Astronomy has corrected this delusion of human vanity: and man now reluctantly confesses that the stars are worlds larger and more glorious than his own,—that the earth on which he crawls is a scarce visible speck on the vast chart of creation. But in the small as in the vast, God is equally profuse of life. The traveler looks upon the tree, and fancies its boughs were formed for his shelter in the summer sun, or his fuel in the winter frosts. But in each leaf of these boughs the Creator has made a world; it swarms with innumerable races. Each drop of water in yon moat is an orb more populous than a kingdom is of men. Everywhere, then, in this immense Design, Science brings new life to light. Life is the one pervading principle, and even the thing that seems to die and putrify, but engenders new life, and changes to fresh forms of matter. Reasoning then, by evident analogy—if not a leaf, if not a drop of water, but is, no less than yonder star, a habitable and breathing world—nay, if even man himself is a world to other lives, and millions and myriads dwell in the rivers of his blood, and inhabits earth, common sense (if your schoolmen had it) would suffice to teach that the circumfluent infinite which you call space—the boundless Impalpable which divides earth from the moon and stars—is filled also with its correspondent and appropriate life. Is it not a visible absurdity to suppose that Being is crowded upon every leaf, and yet absent from the immensities of space? The law of the Great System forbids the waste even of an atom; it knows no spot where something of life does not breathe. In the very charnel-house is the nursery of production and animation. Is that true? Well, then, can you conceive that space, which is the Infinite itself, is alone a waste, is alone lifeless, is less useful to the one derign of universal being than the dead carcass of a dog, than the peopled leaf, than the swarming globule? The microscope shows you the creatures on the leaf; no mechanical tube is yet invented to discover the nobler and more gifted things that hover in the illimitable air. Yet between these last and man is a mysterious and terrible affinity. And hence, by tales and legends, not wholly false nor wholly true, have arisen from time to time, beliefs in apparitions and spectres. If more common to the earlier and simpler tribes than to the men of your duller age, it is but that, with the first, the senses are more keen and quick. And as the savage can see or scent, miles away, the traces of a foe, invisible to the gross sense of the civilized animal, so the barrier itself between him and the creatures of the airy world is less thickened and obscured.

THE GOLDEN AGE—A PROPHECY BY MRS. TAPPAN.

THE TIME will come, when, instead of the necessary appliances of the magnetic telegraph, mind will converse with mind though thousands of miles intervene. Already clairvoyance, mesmerism and spiritual power, have developed this in individual cases. That which individuals can do now, will finally become the property and possession of the whole world, and it will not be strange nor miraculous, if, by and by, you shall speak to those who are across the wide waters of the Atlantic, with the power of thought—thinking your thoughts, they responding in intelligent and continuous conversation. Why shall this not be done, since time and space and all that belongs to substances in nature, are amenable to the power of the spirit, and cannot prevent its growth? The time will come when, instead of the cumbersome methods of mechanism that now exist, methods which in their turn far transcend those that have hitherto been employed, there will be subtle forces, so subtle and potent, that with the very thought man can shatter the fabric of this temple, or move any object in the external world. A Napoleon governs the armies of the world, and yet the staple thought that lies behind all these movements is not even known; nor can science discover its existence. The vast armies of the world move on to their destruction by the will-power of a single man, and yet science has not determined what that will-power is. If man can sway a man to do the work of destruction and of creation, if cities can be upreared, as if by magic, beneath the hand of controlling genius and commerce; if temples can be erected outvying the structures of the universe in their symmetry and harmony, all by the invisible thought that shapes humanity to do its bidding, what may not be done when another stage of science has been introduced, and another strata of thought prevail in the world? Behold! there shall be also creation. That which man does do shaping himself now to the seeming inexorable laws of nature, he shall do still more and more by understanding these processes; and, if he can shape the lily and the rose to a loftier and more perfect bloom, he shall by and by out of the empty air create the lily and the rose, and see them bloom before his consciousness. Even as now he does in degree, so he shall then do fully. You know that you raise your hand, but you do not know by what power you do it. You have not even a knowledge of the sublime mechanism that connects the will-power with the structure that you inhabit; how shall you then deify and perfect it, if you do not know that which is most essential, the connecting link between the mind and the body? And when this connecting link is known, and when this will-power fully shapes to the harmony, nature, behold! instead of the decaying forms and bodies that are overcome with disease, you will say to the disease, depart, and it will depart, even as the Healer bade it do with those that came after Him. It is no miracle that healing is performed by the spirit. It is rather a cumbersome imitation that makes man resort to drugs and poison for the removal of all disease. It is rather the penalty you pay by being wedded to the grosser forms of matter. But when the spirit abides, there shall be no necessity for these methods of healing, no necessity for these outward methods of construction, but if you be robbed of a part, by what is considered accident, the power of atomic structure may again, by the rapid succession of atoms, make that structure whole.

And the time will come when all the atoms of the earth's surface have been ground over in the great mills of life, to the perfection and refinement required, when the Golden Age shall come upon earth, and when man shall abide here, not chained and fettered by organic law, and the slow process of human decay, but abide here as a voluntary spirit in materialized form, of which he himself has evoked the process by the laws which we have named. And he will abide here at the pleasure of his own will, and he will abide here in full consonance with the spiritual laws of the universe. All the struggles of the past; all the epochs of time and change; all the mystery, sorcery and magic of science; the wonderful revelations of religion, have been to this end, that the golden epoch shall come, when man shall not be enslaved by matter, but shall rather vanquish even every atom and every element; the winds and waves do his bidding; the rays of the sun

and the lightning become his swiftest messengers, and all life and all beauty be made to harmonize with the glories of the spirit. Then shall the desert be made to blossom as the rose; then shall the fountain spring in the wilderness, and then shall the rocky caves yield back the sounds of life, and the ocean waves shall no more engulf human forms in destruction and despair; for man shall abide on earth, the king, the conqueror of all these substances, and under the Infinite Spirit he shall move on, clasping hands with those mighty angels, that do His work in worlds afar off.

THE USE OF SPIRITUALISM TO WORKING-MEN.

BY J. T. RHODES, OF NEWCASTLE, ENG.

WITH THE spread of education of late years, working-men are becoming more independent, and think more for themselves; that they are possessed of some of the noblest traits of character to be found in any class of society, is evidenced by the fact of the different organizations and societies they have originated and carried on for the benefit of one another. Take for instance the temperance movement—spreading its cause from a few men of Preston through the land, till the Church of England, the last in the movement, has been bound to take sides in the question, and Her Majesty has just become the patroness. The same may be said of other organizations, both political and social, and if we take the religion of Jesus of Nazareth, we find that the common people "heard Him gladly."

This will no doubt be the case with Spiritualism of modern days, with its attendant phenomena; it is all the more necessary that the subject should be disseminated among them, because just in proportion to the want of education or religious influence among them, do they lead sensual lives. "Let us eat, drink, and be merry, for to-morrow we die," is always the language of those whose knowledge of their nature is limited to their animal propensities. If we can show them, as Spiritualism alone can do, that "if a man die he can live again," it gives them an impetus to live out their true nature intellectually and spiritually. Let a man once realize the fact that he is surrounded by spiritual beings conizant of all his actions, it will deter him from many an evil action; it will enable him to understand, to an extent that he never did before, the true import of the words, "Thou, O God, seest me." It may be urged that a man deterred from evil actions by the fear of observation is not very virtuous. True, but "the fear of the Lord is the beginning of wisdom," and a man who begins to regulate his thoughts and actions first from a fear of the consequences, eventually loves to do right for the right's sake, and just in proportion as the toiling masses of the community are brought under good influences and the true knowledge of their nature, so will the nation be benefited thereby, because, as I think all will admit, the prosperity of England depends, to a great extent, upon its sons of toil.

That the present time is a critical one with us is easily to be observed if we look at the conflict that is taking-place between capital and labor, between temperance and drunkenness, religion and immortality, and I think I may safely say also between Spiritualism and Materialism. I think it just possible that it will be for Spiritualism to lay the ax at the root of the tree of ignorance, and bring it low with all its branches, to teach men that they have a spiritual body (not as matter of belief, but as one of demonstrated fact) as well as a natural body; that they live in two worlds at the present time; that when this natural body is cast off they live again, and that they must be judged according to the deeds done in the body, whether they be good or evil; that they, and they alone, must suffer the consequences of their own actions; that they must learn rather what they must "do" to be saved, than what they must "believe;" that they must "work out their own salvation," though it be with fear and trembling, either in the darkness, or with courage, help, and guidance in the new spiritual light of modern revelations. When these things are brought home to men as the result of hard facts within the cognisance of each, it is then that man will feel that he can, and must, love his neighbor as himself, live for others as well as himself, live a pure and holy life, worshipping God in spirit and in truth.

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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 end 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 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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