

SPIRITUAL SCIENTIST

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For the Spiritual Scientist.
CENSURED.

BY EMMA TUTTLE.

Ha! ha! I say to the Night,
And stare in its great black face,
The world is not so white
That I am quite out of place;
The owls and the bats are out,
And the rain-frogs croak and croak,
And she who wears so many stars
Wraps too in a sable cloak.
Ha! ha!
The world is not all white!
You are my sister Night!
Day is my sister, too,
With Music, gold and blue!

Ah me! when I saw To-day,
I said,—It is all too bright!
For crushed in the gloom I lay,
And my eyes were full of night.
Too many glittering wings
Flew off in the still, sweet air
To make me feel quite at home,
Or easy anywhere.
Ha! ha!
The world is not all white!
You are my sister Night,—
Day is my sister, too,
With Music, gold and blue!

Hands, clay-fashioned like mine,
Lips, no diviner than these,
Point at me all in a line,
Accuse me and doubt at ease.
If they can do better than I,
I joy in the knowing of it,
And wearing what lilies are mine,
I kneel humble-bowed and submit.
Dear Heaven!
Baptise me in thy light!
I love not sin and night!
And if I go astray,
Forgive me, oh, I pray.

A sun shone out in my sky,
And the Cloudlets rosy grew;
The sweet larks sang on high,
And life like magic flew;
When lo! from an hundred lips
A bitterest warning came,
And I learned my sun had left
Stains, deep stains on my name.
Ah me!
My bargain was so weak!
I won a patted cheek,
A soft hand on my hair,
Caresses, kisses rare.

And now I must turn away
From my sun I deemed so bright!
I must walk, the ghost of Day,—
And you are my sister, Night!
Ever and ever the same
The game of hearts is played,
For woman is weak, oh, Man!
And weakness by power is swayed.
Sad, Sad,
That which we all most do
When the sweet game is through:
Laugh with an artist's art!
Dash tears back on the heart!

I fear I have sinned in thought,
And the world knew even that!
My feet in a snare were caught,—
It guessed what my heart was at!
I must write its chidings here,
And—ah! who fashioned my heart?
God, wash out the stain I wear,
And pity my aching heart!
Hear me!
Oh, make my spirit grow
Pure as the Calla's snow!
And may this thorn-crown bind
A brow toward Thee inclined.

From the London Medium and Daybreak.
INTUITION AND CLAIRVOYANCE.

BY SCRIBO.

I HAVE no hesitation in affirming my most profound belief in the existence of a sense known by the word "intuition," by which I mean the faculty of divining and discerning the existence of things which are invisible to physical sight,—the faculty of tuition *within*, and not by instruction from *without*, on the part of the person concerned. And why the existence of such a power can be denied is, to me, more marvellous than my belief in it can be to any skeptic. For what,

after all, is physical vision? It is neither more nor less than a perception within the human system, if physiology and natural philosophy can be trusted; and it is none the less so even if the laws of physiology and natural philosophy cannot be relied upon. We are told that light shines on an object, and that the rays are refracted so as to reflect the shape and color of the object on to the retina of the human eye, just as on to a looking-glass, and that this occurrence conducts a sensation along the optical nerves at the back of the eye, and influences the brain to perceive a resemblance of the object at the front of us. This is the notion of the philosopher, and none but the uneducated would attempt to contradict the explanation. Let us accept this for fact, and then analyse the process.

In the first place, we do not really see houses and trees, clouds and men, furniture and rivers, or any of the substantial things, with the shapes and colors with which we are conversant; we simply see a picture in each case—a picture painted for the time being (and this limit of time is a most important feature), and we believe ourselves to have really gazed on a substantial object. By a mere vibration of a cluster of nerves, we are made acquainted with shape, form, size, and color of huge structures, and have not actually gazed upon the legitimate articles. This declaration of science forms an apt illustration of the existence of processes by which we are influenced day by day, even in ordinary affairs, without being conscious of them until we reason them out; it realizes the immortal conception of the immortal poet, in expressing that "things are not what they seem." Taking it for granted, and, I presume that the premises will not be even questioned, that we do not actually see the substance, but only the pictorial representation of it, and that merely while the light shines, let us ask how it is that even when the bright rays of the sun, or those of the less perfect gaslight, have ceased to play the part of interpreter, we are still able to portray to ourselves the images just as we did when we fancifully seemed to gaze on the palpable objects themselves? Let us inquire why the scenes of youth are renewed, and are as visible in old age as they were when our juvenile senses gloated over their tangible existence and reality? also, why, after traveling in foreign lands, and rejoicing in the observance of some grand spectacle, we can portray every detail almost as minutely as though the scenes were still being enacted? We shall probably be told that this capability is due to "memory;" but before this explanation is accepted *holus bolus*, we shall require a definition of the word "memory"—whether it be a kind of mental tablet on which events are recorded, or if it be a term expressing some recess in the human brain acting as a storehouse, or if it be only a faculty of re-creating events, scenes, expressions, &c., as accurately as though their existence had never been destroyed.

Whatever may be the explanation, there are no means of

evading the fact that events which have occurred leave a palpable impression somewhere, and that it may be read in after years by the participators in the events causing those impressions. And, if we can recall events, without knowing the reason why, that fact lays the foundation for the argument that some other people may be able to observe them as palpably as we do; if we cannot explain why they should, the position is no worse than that of being unable to make clear why we, who are actual participators, can do it in our own individual cases. If events are recorded on a tablet (ideal though it may seem), that tablet is open to the vision of non-participators as well as of participators, which fact concedes to the alleged faculty of clairvoyance all that we ask; if there be a recess in the brain, or in any part of the human system, into which each individual soul can peer for himself, and into which no outsider can play at bo-peep, an explanation of the whereabouts, and size, and peculiarities of that recess, with a description of the manner in which events are packed and indexed ready for being brought out at the request of the owner, will be intensely interesting. If the faculty of recreating events and scenes which have long ago ceased to have an existence be insisted upon, then so-called "memory" is an untrustworthy jade, for the faculty of invention is too varied, and too much related to spontaneous genius, to always hit upon an exact imitation in detail.

Thus far, the reasoning process gives color to the real existence of clairvoyance as a distinct faculty, just as much as to that of any of the five ordinarily-accepted senses of the human frame. It would be as unpardonable for a blind man to aver that no one can see, inasmuch as he may have been born without the faculty, or for a deaf man to ridicule the alleged power of birds to sing, or the dreadful terror of thunder, because his ears have never experienced the sensation of hearing, as for men who have no power of intuition to declare that their own brains are blessed with the maximum amount of possible sensitiveness, and that all persons who profess to experience that which is not accorded to them, are lunatics or imposters.

Can you tell me why a house, being placed at the front of you in broad daylight, without you ever touching it, should actually impress your brain and influence it to a state of sensitiveness that may effect your mind to even a remote period of life? And if this peculiarity in common philosophy were not a matter ingrained in our experience from childhood, and were told us for the first time by others, would not the statement be received as indicating some wretched hallucination? In dense darkness our systems may be agitated by a piercing scream, which may unstring our nerves and convince us that foul play—perhaps murder—has been committed at some distance from the place where we are located; although we have not seen, nor have been touched, by the perpetrator or his victim, we may experience the most intense suffering. How is this mystery to be explained? Not only does the utterance of the injured person vibrate the air, and so jar that element as to reach our own organism, but the very agony of the sufferer is conveyed in that vibration, and pierces our very souls to an extent that may, and does, injure our nerves, leaving the effect for a long period afterwards, possibly to the end of our days. As that effect still lives, does it not prove that eventuality does not die immediately it is brought into existence. And if it does not die, are not its marks open to observation?

The only question remaining to complete the alleged fact that certain persons may, under certain circumstances, read these events, is that of the capacity of the seer, and to deny the existence of this capacity is an easy matter; to disprove it is as difficult as to work the miracle of turning water to wine, or wine to water. To support the assertion that such a capacity exists is not more difficult to prove than are many of the most commonplace events of our lives. Is it not a fact that pre-vision is an ordinary faculty, even in a drawing-room or in ordinary conversation, when one person, in giving utterance to an idea, is interrupted by the remark, "You have taken the very words out of my mouth!" Also, by the ejaculation, on the arrival of a friend, "Talk of his majesty, and he's sure to appear." Here we have positive cases of a faculty akin to foresight, which everybody accepts as ordinary. If our intentions to speak, and the surroundings of our

presence will so affect people, what is the distinction, broadly speaking, between this and "intuition"—the faculty of knowing and perceiving apart from any process of reasoning? Clairvoyance—the art of "seeing clearly"—is this same faculty systematised and more sharply defined in some people, and under particular circumstances, whether it be part and parcel of Spiritualism, or a separate and individual qualification.

THE VISION OF THE LOTUS FLOWER.

A CORRESPONDENT of the London Spiritualist says:

"Mr. Jencken, speaking of the reliability of spirit-communications, said of his wife, 'In those deeper stages of trance she would read whole pages out of books in the spirit-land; in her visions she frequently saw a lotus flower, which opened its leaves, and inside she saw written communications. The messages thus given never proved to be untrue; they never varied in the slightest degree from truth.' May not this fact explain the origin and meaning of the Buddhist prayer, 'Om mani padme om—O the jewel in the lotus,' which has so puzzled Oriental scholars? We may suppose Sakya-muni, or some early Buddhist seer, during some such interior vision, making the exclamation, which has become a form of devotion to his followers. Moore, in 'Lalla Rookh,' a poem professedly founded on Eastern customs and traditions, makes the poet, in contrasting earthly and heavenly flowers, say:

But what are the fairest that ever was known,
To the lote-tree springing by Allah's throne,
Whose flowers have a soul in every leaf.

And Jacob Bohme frequently speaks of the time and mystery of the lily flower."

UNCERTAINTY OF WEALTH.

THE ABSENCE of the law of primogeniture causes a frequent change of ownership in the private residences which contribute so much to the adornment of our cities. While the head of the family lives, the home may be retained—though very often a reverse of fortune compels him to seek humbler—but when he dies the heirs are obliged to get rid of the too expensive luxury. How many of the houses built in St. Louis twenty years ago are now owned by the men who erected them, or their descendants? How many of later date, now occupied by their builders, will be in possession of their present tenants, or their descendants, twenty years hence? Other influences beside the lack of primogeniture contribute to this, in some respects, unfortunate result. There are more ups and downs in life in the new world than in the old. Fortunes are made much more quickly, and disappear much more rapidly. Wealth is seldom transmitted beyond the second generation, and in many instances does not last through the first. The boy born with a silver spoon in his mouth frequently, has to taste pewter before his pilgrimage is over, and he may have the pleasure of being splashed with mud from the carriage wheels of the man who was once his father's porter. This is a free country, very free indeed, and among the consequences of that freedom is the exceeding uncertainty of financial matters. Yet in no country is less provision made for the evil day, so far as our children are concerned. The wealthy parent brings up his sons and daughters as though there were not the remotest possibility that they could ever be poor. If a rich father should insist upon his boy learning a trade, he would be set down as a mild-mannered lunatic. If a rich mother should instil into her daughter rigid ideas of economy and industry, she would be looked upon as either very mean or very foolish—probably both. Yet every day we are taught the necessity of this preliminary discipline; every day we see men and women falling from affluence to poverty, who, if properly trained, might not have fallen at all, or, if they did fall, could have risen again. It is a shame and disgrace that, in a land where labor is supposed to be honorable, and where the law recognizes no distinction of caste, so small a proportion of the sons of the wealthier classes learn trades. No young man has a right to consider himself thoroughly independent unless he has some avocation by which, health permitting, he can always make a living. And the best and surest avocation are those for which there is always a demand, Lawyers, doctors, preachers, professors, clerks—all these and their kindred are frequently a drug in the market; but how seldom is it that a good carpenter, blacksmith, machinist, wagon-maker, shoemaker, tinsmith, book-binder, or printer

has to travel far in search of remunerative employment! We shall never be thoroughly republican until there are fewer genteel drones in the national hive."

There is probably no subject on which more has been written than the above. Almost everybody has seen evidences of the fact about them; and how many who will read this article (from the *St. Louis Republican*) can realize its truthfulness!

THE SLANDERERS OF "ART MAGIC."

EMMA HARDINGE BRITTEN is out with a letter warning correspondents to desist from making any more ridiculous charges in connection with her name. She notices the perverseness with which "little pugs" have sought to connect her with Col. Olcott, Mme. Blavatsky, or the Theosophical Society, and declares that she has protested for the last time against the "rank falsehood," as, she says, "I have no desire to injure them by allowing my work to be fastened upon theirs, nor do I wish to be injured in return by suffering their views, names, or proceedings, to be mixed up with my undertaking." She says in continuance in the *Banner of Light*:

I am now compelled to say I WILL NOT ALLOW IT TO BE so; and, furthermore, I must add that my husband and myself, finding the reiteration of this petty but mischievous slander persisted in by whisperers who dare not openly confront us; finding, moreover, that those who enunciate it are your subscribers, and claim their authority from your correspondents, Mr. Editor, we have felt it to be our duty to lay the case before an eminent New York legal gentleman, who has instructed us to say publicly that free as this country may be to do what each one pleases, it is not free enough to allow the circulation of injurious libels, and whilst this same legal functionary has instructed us on the award which the laws of this free but JUST country renders to the libeller, we have instructed him to proceed immediately against any one who hereafter shall assert, publicly or privately, that the work I have undertaken—namely, to become Secretary to the publication of *Art Magic*, or *Mundane*, *Sub-Mundane*, and *Super-Mundane Spiritualism*—has anything to do with Col. Olcott, Madame Blavatsky, the New York Theosophical Society, or any thing or person belonging to either those persons or that Society. Further, I insist that the work was prepared in Europe by a gentleman who is wholly unknown to the persons and Society named above, and that, though two or three of the Society, as individuals, have sent in their names as subscribers, they, too, are entirely ignorant of the author, his name, standing, or the character of his work.

I cannot conclude this painful but necessary warning without expressing my decided opinion that persons calling themselves Spiritualists and pretending to seek for light and progress, should be ashamed of themselves thus to attack one who has spent the best years of her public and useful life in endeavoring to serve them and their cause; that they should be ashamed of the narrow-mindedness which flies to arms the moment they hear of some one's attempting to enlarge the borders of their knowledge, and deem every one is in a conspiracy to upset their faith, who happen to know, or think they know, a little more than themselves. I undertook to help the author of *Art Magic* to bring forward his magnificent work, because I had long known him in Europe as a gentleman more capable of instructing me and others on dark and occult-points of our faith, and man's spiritual nature, than any other individual I had ever met with. I undertook this task with my dear husband's help alone, because I knew that my husband's experience in matters of book publishing would supply our foreign friend's utter lack of knowledge on all matters of business. I also undertook it because Mr. Britten's extensive mastery of foreign languages would enable us to arrange the author's idiomatic translation into fair, readable English."

The letter closes with an explanation of her relations with the parties before named, assigns a reason for not wishing to have her work connected with them, and apologizes to Col. Olcott and Mme. Blavatsky for any injury the association of her name with theirs may have caused. The work is to be published soon after Christmas, and she gives the additional information that some twenty names have been struck off the subscription list by the author.

SPIRITUALISM IN PHILADELPHIA.

To the Editor of *The Spiritual Scientist*:

DEAR SIR:—Several articles have appeared in the *Spiritual Scientist* relating to the ability of our spirits to leave the body and make its presence manifest miles away. We will relate one of the many instances in our personal experience which we deem worthy to be placed on record for the benefit of the readers of the *Scientist*.

At the Spiritualist's Hall, Broad and Fairmount Avenue, on a Sunday evening, in the month of March last, I was sitting at the book and paper stand at the lower end of the hall, near the door. The lecture had been commenced about fifteen minutes, when I heard the door, leading in to the hall from the entry, open, and, turning my head, I saw entering the door, Mrs. Emily Willard, of 1109 South 7th Street, this city—a lady whom I well knew, as I have been her family physician for several years. She came along to the table, made a slight pause, turned her face toward me, and said, "good evening," in a low, but distinct voice. She passed on, up the middle aisle, and took her usual seat. She was dressed in the attire she was in the habit of wearing at the hall. At the close of the lecture, one of her near neighbors came down near the book-stand, and spoke, and as she was passing out, I asked her if she was not going to stop for Mrs. W. She replied, saying,—"I do not think she is here." I assured her that she was, told her when she came in and the location of her seat. She waited, but did not see Mrs. W.; yet I was positive that I did see her enter, turn and shut the door, then speak to me and take her seat. The next day I called at Mrs. W.'s, and told them my story; Mrs. W. and her daughter both, assured me that she was at home all that evening, and that she lay on the lounge part of the time asleep, and part of the time in a conscious condition. At the time I saw her, she was thinking of the lecture and wishing she had gone.

Now I call this as positive evidence as I can have, that there are persons who can project their mind, clothed with a magnetic covering, which becomes so materialized as to seem to be the material corporeal body, and that this form can speak a few words to the one on whom their minds are fixed. On several occasions I have heard persons speak to me, and at the same time I would see their forms for a moment. For instance, when any of Mr. Willard's family are sick, if she or her daughter speak out in a firm tone, and say,—"Dr. Rhodes, we are sick and want you to come here,"—nearly every time they have done so I have heard the words and saw the form, for the moment. I have many evidences of various kinds, of the action of this will and magnetic power, which I will give to your readers from time to time.

J. H. RHODES, M. D.

SWEDENBORG AND WESLEY.

WHILE John Wesley was preaching the reform of Protestantism, some one slipped into his hand a billet on which Swedenborg had written: "My Dear Sir—I have been told by the spirits that you desire to have an interview with me. I shall be very happy to see you." Wesley replied that that he was about to set out on a six months' voyage. Swedenborg responded dryly, that he also was about to make a journey, but he should not return—meaning the 29th of the following month, when he would depart for the world of spirits.

THE WORK OF AN ORGANIZATION.

THE PRESIDENT of the British National Association of Spiritualists, sets forth the following as the works of the Association since its establishment. He says:—

It is needless to speculate upon what we might do had we a large income to deal with. It will be more profitable to set before you very humbly what we have done. Well! We have introduced order and association in the place of disorganization and individual effort.

We have laid down well-considered rules and by-laws which have already served as the basis for the regulations of some local societies.

We have provided for the visitor to London a well selected library and an excellent reading-room.

We have entered into correspondence and friendly relations with most of the leading Spiritualists in America and on the Continent.

We have commenced a series of free seances for inquirers into Spiritualism.

We have offered annually, a gold medal, or a first prize of £20, and a second prize of £10, for essays upon an interesting subject connected with Spiritualism, and finally we have put an end to what I believe to have been a somewhat mischievous monopoly.

So much we have done; it is not much, I confess, but it is something.

HISTORICAL AND PHILOSOPHICAL

EPES SARGENT'S REPLY TO TYNDALL ON SPIRITUALISM.

MEN OF SCIENCE WHO HAVE THOUGHT IT WORTHY OF INVESTIGATION.—PROGRESSION AND RETROGRESSION.—A SUBTLE PHENOMENON.—UNIVERSAL SCIENCE BRINGING US NEARER THE HIGHER LIFE.

Prof. John Tyndall:—

SIR: I find in the preface to your "Fragments of Science," in the Popular Science Monthly, for December, 1875, the following remark:

The world will have religion of some kind, even though it should fly for it to the intellectual whoredom of Spiritualism.

Seeing that your preface is largely made up of expressions that betray great soreness on your part because of the "hard words" which your "noisy and unreasonable assailants" of the pulpit have launched at you; seeing that you express a wish that the minds which deal with "these high themes" were "the seat of dignity—if possible of chivalry—but certainly not the seat of littleness;" and that you regard as "unmannerly" those persons who have denounced you for "rejecting the notion of a separate soul," &c.,—does it not appear like a disposition to mete out to the unpopular Spiritualists a measure which you sensitively shrink from having meted out to yourself, when, from the calm atmosphere, the "Alpine heights," of scientific meditation, you try to affix a foul, dishonoring name to a subject which many eminent men of science among your contemporaries have thought worthy of their serious investigation?

If you ask to what men I refer I could mention the names of Alfred Russel Wallace, President of the Anthropological Society of London, and known to science as sharing with Darwin the discovery of the principle of natural selection; Maximilian Perty, Professor of Natural History in the University of Berne; J. H. Fichte, the illustrious son of an illustrious father; the late Robert Hare, one of America's foremost chemists; Nicholas Wagner and Dr. A. Butlerof, both well-known physicists and professors of the University of St. Petersburg; Dr. Franz Hoffman, of Wurtzburg University; Camille Flammarion, whose astronomical writings are well-known to the readers of the Popular Science Monthly; Dr. J. R. Nichols, chemist, and editor of the Boston Journal of Chemistry; the late Nassau William Senior, celebrated as a political economist; Hermann Goldschmidt, the discoverer of fourteen planets; William Crookes, F.R.S., a well-known chemist and editor of the London Quarterly Journal of Science; C. F. Varley, F.R.S., electrician; and the late Prof. De Morgan, eminent as a mathematician, and who once remarked of certain physicists like yourself, who "snap up" the investigators of Spiritualism with the cry of unphilosophical, degrading, even as the clergyman of a former generation thought to frighten free-thinkers with the cry of infidel. "They want taming, and will get it, for they wear the priest's cast-off garb, dyed to escape detection."

PROFESSORS ON THE LIST.

I could enlarge this list considerably, as you must well know. In this very number of the Popular Science Monthly, containing your "unmannerly" attack, is a paper by Prof. W. D. Gunning on "Progression and Retrogression," showing that retrogression of types, as well as progression, belongs to the system of evolution, and is illustrated in the natural world. Prof. Gunning has long been a Spiritualist, and has written much and ably in defence of his belief. I might refer you to Prof. Wm. Denton, an experienced geologist, and who has lately succeeded in taking casts of hands which he has reason to believe are projected by spirit-power into temporarily material conditions; also, to Dr. J. R. Buchanan of Kentucky, eminent as an anthropologist and cerebral anatomist. Archbishop Whately, the skilled logician, became a confirmed Spiritualist shortly before he died. Lord Lindsay, long devoted to scientific pursuits, testifies to having witnessed the levitation of Mr. Home, the medium. The late Lords Lyndhurst and Brougham, though advanced in years when they became interested in Spiritualism, had certainly given no signs of mental degeneracy. In a preface which Lord Brougham wrote, just before his death, for "Napier's Book of Nature and Book of Man," he says in conclusion: "But even in the most cloudless skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand: It is modern Spiritualism." I might instance the case of the late Dr. Elliotson, the studious physiologist and editor of the *Zoist*, who, after advocating up to the age of seventy, views as to "potency of matter" similar to your own, suddenly had the convictions of a lifetime reversed by his recognition of the reality of certain phenomena through Mr. Home, and pathetically expressed a regret that he had not "known these things earlier."

But there are evidences more recent of the profound

impression which the facts of Spiritualism are making upon the cultivated classes in England. In the British Quarterly Review for October, 1875, is a paper on "Modern Necromancy," the drift of which is that there are evidences of preternatural fact in the phenomena claimed as spiritual; that investigators like Mr. Wallace and Mr. Crookes are not to be condemned for examining into them; but that these facts, being such as were forbidden by the Mosaic law, and the moral conditions for their production being assumed to be objectionable, the moment we have become convinced of their reality we ought to drop them as Satanic. In other words, there is proof of the action of spirits, but as these are perhaps bad spirits, the less we have to do with them the better for our souls' safety and the good of humanity.

I will not risk giving offence by supposing that you, whose expressions of scorn for the "fanatical, foolish, and more purely sacerdotal portion of Christendom" are so emphatic, share in these nervous apprehensions of diabolical agency. You will doubtless agree with me that if it be right to test the facts, it must be right to draw inferences from them, even if these should lead to the spiritual hypothesis.

The London Spectator, in some apt comments on the article, expresses itself as no longer surprised to find any inquirer accepting—"what indeed so many intelligent persons day by day now become convinced of"—the assumption, namely, that there is a solid nucleus of preternatural fact in the phenomena called spiritualistic."

THE RELIGION OF THE FUTURE.

I might also call your attention to a remarkable paper on "Theism" in the last number of the Westminster Review, in which Spiritualism is referred to as "the religion of the future," and of which the writer says:

It is in our midst to-day, with signs and wonders uprising, like a swollen tide, and scorning the barriers of nature's laws. It comes veiling its destined splendors beneath an exterior that invites contempt. Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish the wise. . . . Spiritualism will re-establish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present, a continuation under improved conditions of the scheme of things around us.

I do not concur with this eloquent writer in regarding Spiritualism as a "religion," or as "scorning the barriers of Nature's laws." It is neither a religion nor a sect. Reconciling, as it does, to our reason, the theory of superior spirits, and hence a Supreme Spirit, infinite in His attributes, Spiritualism presents the basis for a religion even as the earth-life presents the basis for a morality; and all the signs and wonders are in harmony with universal law.

Were it not that you would say they belong to the "pre-scientific past," I could quote nearly all of the leading Catholic authorities of the day, in support of the facts (regarded by them as demoniacal) which you would so confidently ignore. But I have named to you three of the organs of the highest intellect of Protestant England, whose language distinctly intimates a belief that there is in these phenomena a preternatural element. I have given you also the names of many distinguished men of science, your contemporaries, who have no doubt of the facts, and most of whom have explained them by the spiritual hypothesis. I could mention the names of some sixty journals, in different parts of the world, all devoted to the discussion of these most interesting thaumaturgic occurrences. And do you think to scare off investigation into them by hurling at the subject, from your scientific tripod, your missile of dirty words? Is it by such hectoring that you hope to suppress an inconvenient topic? Are we to be awed, in this last quarter of the nineteenth century, by the "priest's cast-off garb, dyed to escape detection?" Nay, rather give us back the bigotry of religion, and spare us the bigotry of your "positive science!"

A DEATH DEFYING PRINCIPLE.

If, as is claimed, there be a "preternatural element" involved in the manifestations, what fact more important could be established? The question of a death-defying principle in man, an invisible body, the continent of his individuality, of his entire self, unimpaired by the wreck of matter or by the transition of another stage of being! Were it a question of the discovery of a beetle, distinguishable from all other known varieties by an additional spot, what respectful heed would be given to it by specialists like yourself, and how patient would they be of all details!

The offence which you charge against the eminent persons I have named and other Spiritualists is, it appears, of the intellect, that faculty which investigates and reasons. The "whoredom" is "intellectual." If by this you mean anything beyond mere obscene scurrility—if, to borrow the language of your complaint against the theologians, you are not merely "slipping out of the region of courtesy into that of scorn and abuse"—what you would say is that Spiritualism implies a prostitution of the intellect in the desertion of truth for imposture and delusion. Let us see.

The primary question is one of facts. You will hardly contend that the facts, if provable, are not as legitimate a

subject of scientific investigation as the facts of chemistry or geology. Contemptuous as have been your expressions, you have not yet had the rashness to say, with Prof. Huxley: "Supposing the phenomena to be genuine, they do not interest me." For, to mention only one of the phenomena, that of the sudden appearance and disappearance of materialized hands, drapery, &c., you, a student of matter, cannot seriously say that you are indifferent to a fact which, if admitted, must reverse all current notions on the subject.

Prof. Butlerof, the Russian physicist, of the University of St. Petersburg, remarks of the manifestations indicating this fact:

The recognition of their reality will very soon be the inevitable duty of every honorable observer, and finally, of all humanity. This recognition will destroy many of the present prevailing views; life and science will have to come to terms with it. Our old notions about the essential nature of matter dissolve in the light of the actuality of these facts, and new ideas present themselves of the endless variety of degrees and forms of existence.

And yet you, in the very breath in which you deplore the illiberality of the clergy toward your own free utterances, do your best to prevent investigation into these stupendous facts of nature, by exerting your influence, as a man of science, to soil the subject with an opprobrious name! You say, too, that Spiritualism is "degrading;" as if even that aspersion ought to deter a brave, earnest seeker from getting at the truth in respect to it! You, sir, who, through one of your German quotations, complain of the "tactics" of your opponents in "treating you contemptuously, and trying to disparage you gradually in the public esteem," resort to the same "tactics" when Spiritualism comes in your way.

TROUBLESOME FACTS.

I can imagine how exasperating it must be to a physicist of your experience, to have certain new facts thrust in his face, which, if accepted, must unsettle confident theories born of years of pursuit of what he has regarded as scientific certainties. A busy man of science like yourself, how can he afford to give his attention to phenomena so subtle and evasive, so baffling and extraordinary, that they require much time and patience in the investigation, and which, if proved, he can classify under no law known to his code; facts for which there is no place in any of the pigeon-holes of his laboratory, and which flatly contradict, or threaten to contradict, some of the laws he has looked on as inviolable?

The impatient contempt with which Faraday, Huxley, yourself and the Harvard professors have dismissed the transcendent facts of Spiritualism, affords a lesson which is likely to be often referred to in the future as a check to those over-confident votaries of science, who, disregarding Bacon's monition, make their own *a priori* objections the measure of nature's possibilities. For you are one of those clever Professors whom Goethe describes in a passage which you will pardon me for translating, since you let us frequently see how well you could have read it for yourself in the original:

Most learned Don, I know you by these tokens:
What you can feel not, that can no one feel;
What comprehend not, no one comprehend;
What you can't reckon is of no account,
What you can't weigh can no existence have,
What you've not coined, that must be counterfeit.

Certain phenomena occur, to which the name spiritual is given, simply because they cannot be explained by any known physical laws, and because the intelligent force from which they are supposed to proceed, declares itself to be a spirit. The establishing of these phenomena as occurrences recognized by science, is merely a question of time. The question how far and in what sense they are spiritual, is likely to remain an open one long after the facts are accepted as proven. Meanwhile how can any man of science, not crazed by prejudice, or dwarfed by bigotry, charge it upon any investigator of the facts, or holder of the hypothesis, that he is lending himself intellectually to a "degrading" subject? Can the verification of any fact of nature be degrading to the honest searcher after truth?

You tell us of certain scientific considerations that will help us to see and feel "what drivellers even men of strenuous intellect may become, through exclusively dwelling and dealing with theological chimeras." Did it never occur to you what "drivellers" men of strenuous intellect may become, through exclusively dwelling and dealing with the chimeras derived from one little group of facts to the exclusion of others, somewhat different in their nature and in the conditions of their verification? Give heed to the familiar wisdom of Arago, where he says: "He who asserts that, outside of the domain of pure mathematics, anything is impossible, lacks prudence."

SPIRITUALISM ABLE TO TAKE CARE OF ITSELF.

Spiritualism can now take care of itself. For the last quarter of a century those who hate and fear it, have been comforted almost daily with the assurance that it was at last dead and buried; that some great exposure had taken place which explained its tricks and proved it to be all a fraud. Yet here it is more irrepressible than ever, though its expositors seem to multiply, and its calumniators call it bad

names, such as jugglery, epilepsy, medio-mania and intellectual whoredom. It goes on, not at all affected, it would seem, by all these assaults of anger, malevolence, charlatanism, and pseudo-science. It has survived not only the frauds and misdemeanors of real or spurious mediums—not only the dislike and denunciation of the critical classes, the religious and the cultivated—but what is harder to endure, the help that is harmful, the imprudences of its own friends, and the heresies, credulities, and stupidities that would seek a shelter under its name.

Even if it were conclusively proved, that two-thirds of those persons, believed to be genuine mediums, though subject to human frailties, like Mrs. Holmes, the Eddys and others, had occasionally, in the absence of supposed spirit help, resorted to imposture, or that all their manifestations were frauds, it would not impair the force of the great, irresistible body of thoroughly-tested facts, on which Modern Spiritualism is based.

The thrust at Spiritualism occupies but a line or two of your preface. The rest is devoted to a vindication of your thesis that "matter contains within itself the promise and potency of all terrestrial life." In your Belfast address you stated this somewhat more broadly, omitting the word *terrestrial*, and you have since so softened down your materialism with conditions, qualifications and admissions, that no one who has followed you through all your explanations, could be surprised any day to hear of your subscribing to the Thirty-nine Articles.

While seeming to repudiate materialism by conceding that there is "an impassable chasm, intellectually, between the physical process of the brain and the facts of consciousness," you take away all the force and grace of the concession, by saying:

Were not man's origin implicated, we should accept, without a murmur, the derivation of animal and vegetable life from what we call inorganic nature. The conclusion of pure intellect points this way and no other. But this purity is troubled by our interests in this life, and by our hopes and fears regarding the world to come.

This looks very much like a contradiction. After having told us that "the passage from physics of the brain to the corresponding facts of consciousness is unthinkable," you would have us suppose that nevertheless "pure intellect," untroubled by hopes and fears of a world to come, does not at all regard as unthinkable, the derivation of animal life, including consciousness, of course from "inorganic nature," or its equivalent, matter.

HOPES AND FEARS OF FUTURE LIFE.

And so, after all, the "impassable chasm" may be easily leaped by an *esprit fort*! If we will only give up our foolish little hopes and fears about a future life, it will not be so difficult for us to ascribe all our faculties, including consciousness, genius and love, to matter!

But how can the chasm at once be passable and impassable? This disposition on your part to hedge—to make concessions which, when hard pressed by your clerical assailants, you can fall back on, to prove that you are not the atheist they would make you out, while at other times, you would create the impression that science and "pure intellect" favor your notion that matter is the all-sufficient factor—is manifest through all your argument, both in your present preface and in your Belfast address. No one will suppose you insincere; but, to put the case mildly, does not this almost simultaneous coquetry, with opposite opinions, indicate a somewhat unguarded and superficial way of treating a great subject?

If any further proof of your fickleness in arguing, were needed, it may be found in that passage where you say:

Nor am I anxious to shut out the idea, that the life here spoken of, (the "life immanent everywhere") may be but a subordinate part and function of a higher life, as the living, moving blood is subordinate to the living man. I resist no such idea so long as it is not dogmatically imposed.

Here, with a princely generosity, though not in lucid language, you permit us to entertain the theistic idea. Here you accept a supposition which wholly neutralizes the theory of materialism. Do you not see that in granting to matter a spiritual property, an infusion from a "higher life," a deific impulse, you abandon your dream of the "promise and potency" of mere matter, and nullify your threat of "wresting from theology the entire domain of cosmological theory?"

You cannot escape by saying that the theological conception belongs to the region of the emotions, while yours is the conclusion of pure science; for you virtually admit with Locke, that matter may be divinely gifted with the power of producing mind and other marvels. You do not "shut out" that idea, only it must not be "dogmatically imposed." No more must the idea of the "promise and potency" of mere matter, be dogmatically imposed! To your hypothesis, theology replies with another which neutralizes it, and exposes the impotence of the threat you address to her.

"Promise and potency!" Have you never had any mis-

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

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

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THE TRUTHS OF SPIRITUALISM AGAINST THE CLAIMS OF OCCULTISM.

The alarmists are availing themselves of the opportunity afforded by the advancement of the new theories or ideas, to give full vent to their imagination and picture the dread horrors that are to come upon us in the near future; but it is difficult to believe that they are really agitated by those fears which so often find expression in wails of despair over the injury that may result to Spiritualism through the publication of certain works on Occultism, Natural Magic, or Elementary Spirits.

The Religio Philosophical Journal, in its latest issue, devotes two columns editorially to these warning opinions; but like all articles of the same tenor, from whatever source, it fails to advance any reasons why the principles of Occult Philosophy should not receive careful attention for the purpose of discovering what relation, if any, exists between them and the accepted principles of spirit-communion. The charges of conspiracy on the part of either the Protestant or Catholic churches, and especially a combination of the two, to undermine Spiritualism are simply ridiculous; for no reasoning mind will discard a demonstrated truth to accept a vague theory. To suppose that Spiritualism may be captured by Occultism, Natural Magic, or "Elementary Spirits," is to admit that it has a self-evident truth more weighty than that of spirit communion, or else that Spiritualists, as a class, are of weak intellects and easily captured by Error.

The dogmatic attitude of the leaders of the Catholic Church, towards its adherents, is cited as illustrative of the position of those who are about to give these "follies or truths" to the world. This illustration is drawn for the sole purpose of creating, in the minds of its readers, an aversion to the discussion of these subjects; but wherein is this policy of denouncing any investigation, except within prescribed limits, different from that of the Catholic Church? Both act in the same bigoted manner—stigmatizing with opprobrious titles those who claim to have knowledge to impart and denouncing their teachings as heresies calculated to do an inestimable damage to the Established Faith.

To acknowledge the existence of a power that can force one who has become satisfied of the truth of spirit-communion to renounce such a belief, is to clothe this power with attributes that necessitate prompt investigation, with a view of discovering more of its nature; be it Occultism, Natural Magic, or Elementary Spirits.

All truths are related, and if Occultism has even one

truth pertaining to Spiritualism, it is worthy of diligent search, and when found must be accepted; if the asserted claims prove to be but rubbish they will certainly be discarded as such. How liberal (?) Spiritualists can lend themselves to such dogmatisms as have already been published concerning this unknown subject, is beyond our comprehension. We prefer to hear what "Occultism" has to offer, and then as unhesitatingly to denounce and expose its errors as we will champion its truths.

The phenomena of Spiritualism are not sufficiently understood to warrant a belief that we are familiar with all the causes at work to produce them; the possibilities of the spirit in the body, are too vast to justify an assumption that it takes no causative part in the manifestations that are now ascribed to an outside force. The latent spiritual faculties, will-ability, the law of influences, the relation between the spirit of man and the spirit that pervades each atom of animal, vegetable, or mineral life, should receive profound investigation. The revelations cannot effect the truth of spirit-communion.

Future Existence and Spirit-communion are simple facts which cannot be uprooted from the minds of those who have once accepted them. They are truths, and as truths are of the spirit—literally, a part of the spirit that can never be destroyed. It teaches us progression here and hereafter. Shall we then halt and form a line of battle to defend our weapons—future existence and spirit-communion? Rather let us arm with them and press forward, firm in the faith that we possess the power that shall conquer every force that may oppose us, be it the Catholic or Protestant Church, Occultism, Natural Magic, or Elementary Spirits. Every truth is ours, and let us seize upon them whether they be found on heathen or on christian ground. Clash our truths against the claims of Occultism, or any other "ism," and we shall find that the conflict will only sharpen its blade and strengthen the arm that wields it.

MASONRY AND CABALISM.

Having been frequently asked by correspondents what relation existed between Masonry and Cabalism,—Lex et Lux, one of our foreign contributors on the subject of Occult Philosophy—to whom the letters were forwarded, writes:—

MY DEAR BROTHER:—Being one of the Masonic fraternity, I write you as you request.

The knowledge acquired through Cabalism, by me, is of such a nature, especially that connected with the healing art, that I must remain *incognito* until I get my Science of Medicine written; for if it was known to the faculty what a revolution is before them my physical life would be worth very little here, as all will be taught how to heal themselves—eradicate organic diseases on first principles. The origin of all disease will be brought home to all of us with mathematical exactness. But in enlightening the world upon this point many of the greatest worldly interests or organizations must of necessity be attacked and undermined by the radical changes which must take place in the world in trying to recover our lost vitality and knowledge; for the Cabalistic process is a physical, as well as a mental purification, and such being the case, he who wishes to enter into the light must be prepared to do, in act and spirit, every moment of his life, all he has PROMISED in Masonry, and a great deal more which has been lost in the letter, by Masons.

The spirit is almost dead that originally belonged to Masonry, for it originated in Cabalism. The Sciences, etc., portrayed in the various steps or degrees, up to the 4th, (being the Ancient or Blue) all point to the mathematics and architecture of "The Temple" of the *Human Mind*, in which is contained, or received and distributed, all the good and evil of the world. The *whole secret* lies physically between the crown of the head and soul of the feet; and mentally is represented by the brain, etc., as the seat of the dual principle of Sun and Moon—Sol or Soul and spirit.

The former is dead (as the term goes) in us; being eclipsed or occulted mentally, although physically we see with what mathematical accuracy it attends to the wants of the organism, even when that is overpowered by all manner of many things, in calling for food, and perfecting digestion &c., attending to the various valves, sewers and infinitesimal capillary tubes, skin pores, heart's action, lungs, and most remarkable of all, gestation,—or eternal principle of reproduction.

Yet, as I said before, the great architecture of this, OUR UNIVERSE, is mentally silenced, in us, as a rule. Thus it is, we gaze with wonder and admiration, (when we thoroughly comprehend Euclid's Elements) at the stupendous mind that could conceive, and gather together such an Egyptian Pyramid of absolute exact science of figures, which has been the chief guide of all the exact sciences, and in which one flaw cannot be discovered, because a million such minds as we have amongst our ordinary scientific men of the present day, could not, in a lifetime, accomplish such a feat, under the exact same conditions with which Euclid was surrounded 2300 years ago, excepting, of course, his knowledge of the Hermetic Philosophy, and his accomplishment of the "Great Work" of "The Stone," his Mental and Physical Regeneration through which The *Workman* within him, namely: his Own Soul, had perfect expression and injunction with his own mind, to the exclusion of all that is evanescent, erratic, shrewd or grovelling, when man becomes a god.

One thing I must impress upon you, and that is, to in-ground in your inmost mind every great universal principal. Think, reflect and meditate well upon each; and, as it were, try to find out the connection between one thing and another, like a person looking for a lost article in life. The mind, as it were, stumbles upon great truths during the search, and their connections with each other; but when such occurs, there is no stumbling; it is given to us, from which there is no variability or shadow of turning—*truth* being absolute and incorruptible,—as instanced in Euclid's Elements represented in Masonry by the figure of the 47th prob. of the 1st Book. Of such is everything pertaining to Cabalism, and nothing that is known in the outer world of an exact nature, and tending to the advancement of man's position, physically and morally, but what proceeds from this fountain, let the mind or instrument through which it comes be a true Cabalist or not. During the conception and maturing of every truly great and good discovery, the inventor must, of necessity, have been placed in contact and intimate union with his own soul, for the time, else conception was impossible to the mind. From this illustration it will be recognized why the *soul* is called the *masculine*, and the spirit, or mind, the *feminine*, as *Sun* or distribution of light, and *Moon* the receiver of light.

If you can fall in with a copy of Hermes Trismegistus's Divine Pyramander, to read it would well repay you to copy it, and to ponder over it several times. You will get fresh beauties at every reading. The first and second Chapter of Genesis contains the essence of the Philosophy of "The Creation" of the *Divine Mind* in Man, which constitutes him. *Man*, male and female, in himself as "*them*." Christ gives innumerable Cabalistic illustrations, in very plain terms, to those who CAN SEE. What can be plainer than "The Kingdom of Heaven is within you?" and hence he could well say,—“Have I been so long with you, and you have not known me”—referring to God the *Father* or *Male principle* in himself,—to him as the *Divine Mind*, he went, and from him he got all he desired. Truly Yours,

LEX ET LUX.

ANNOUNCEMENT.

In our next issue we shall publish an article from the pen of Hudson Tuttle that is destined to create a sensation. It is entitled the "Second Birth," and deals with the ancient rites and ceremonies attendant upon the initiation of a candidate into this sacred degree; and further deals with the customs now preserved in Catholic and Protestant Churches, that took their rise in this source. Let none of our readers miss this queer narrative.

January 6, in No. 17 of the Spiritual Scientist, we commence the publication of a translation of the works of Henry Cornelius Agrippa, the eminent Rosicrucian; the introductory sketch will be entitled, "The Life of HENRY CORNELIUS

AGRIPPA, *Knight*,³ Doctor of Both Laws, Councillor to Charles V., Emperor of Germany and Judge of the Perogative Court.

A MERRY CHRISTMAS TO ALL OF OUR READERS.

EDITORIAL PARAGRAPHS.

DR. MONCK, of England, is to go to Spain at once on a mission of mediumship.

ASTROLOGY warns travelers to beware of the last week of this year,—“for the signs are ominous, and who shall disregard them.”

SPIRITUALISTS ADOPT tests to render the phenomena scientifically certain; genuine mediumship is not affected, but the counterfeit is at once detected.

IT IS WELCOME intelligence to hear that Dr. Sexton, although not restored to perfect health, is yet able to take his usual place at the lecture desk on Sundays.

IT IS SUGGESTED that if investigators were permitted to color the paraffine from which molds are made, it would indicate that whatever results might be obtained were not previously prepared.

EMMA HARDINGE BRITTEN's latest letter, threatening to prosecute any one who may slander her in the future, indicates on her part a determination to have harmony, even if she has to fight for it.

CAMILLE BREDIFFE, the French medium, through whom Prof. Wagner witnessed the manifestations spoken of in his famous letter, is coming to America. He is at present in Paris but dares not exhibit for fear of the police.

A MATERIALIZATION MEDIUM ought always to refuse to sit except under test conditions applied by competent persons so that if they should be freed during the seance, or supplied with masks, it shall manifestly have been done by some power not their own.

CAPITAL PUNISHMENT is forbidden both in Wisconsin and Michigan. It is in force in Indiana and Illinois. Experienced statisticians say there are three murders committed, in proportion to the population, in the latter States to one in the former. Will some capital punishment advocate explain this?

DR. GEORGE SEXTON, of England, says that thousands of Spiritualists believe in the doctrine of vicarious atonement, and that he has friends who have become Roman Catholics in consequence of the spirit-messages which they had received: those friends believed that the spirits who taught the doctrine were true and reliable in their utterances.

SEVERAL DISSENSIONS in Spiritualism, if traced to their roots, will be found to have originated in untruthful stories invented and circulated by the lower and not the better class of physical mediums. All who repeat inventions coming from such source ought to be held as responsible for them as if they had manufactured the untruths themselves.

PROF. PROCTOR was entertained at a large dinner, by the Lotos Club on Saturday night. Brief speeches were made by the guest of the evening, and also by the Hon. Chauncey M. Depew, Sir Rose Price, Mr. Leahmann of London, Col. Copping, U. S. A., Dr. Hammond, Dr. Wagner, Col. Olcott, and others.—*N. Y. Tribune*.

MABEL MARTIN.—There is a peculiar quality in Mr. Whittier's poetry which lends itself readily and naturally to the artist's hand. It is full of pictures for the mind's eye, and the artist has only to select what he will for his cunning pencil. "Mabel Martin" is the same poem, with slight additions, as "The Witch's Daughter," published years ago in the collection of "Home Ballads." It is a simple pleasing story, not so poetical as some of Mr. Whittier's verse, but honest, kindly and sweet, with several graceful bits of description and imagination let into the main action of the story. It is one of those ballads in which we sympathize with human sorrow and suffering, and rejoice in the display of moral courage and the picture of the strong protecting the weak.

The illustrations are really beautiful works of art. As a whole, the volume surpasses in pictorial interest the "Hanging of the Crane," which was the great gift-book of last season.

Boston: James R. Osgood & Co.: Mabel Martin: A Harvest Idyl. By John G. Whittier. With illustrations.]

CONTINUED FROM PAGE 185.

giving as to your right to use these words in the way you do? Are they not wholly metaphorical in their application to the processes of pure, unaided matter, or inorganic nature? Have they any strictly scientific validity or fitness? Shall we allow you to express unintelligent operations in terms of mind, when your purpose is to prove that no mind is needed in the case?

REDUCING MATTER.

You would reduce matter to a spiritual activity, having thinking and matter, the "potency" of appearing and perceiving, for its two-fold functions; and then you call upon us to regard it still as matter, having within itself the "promise and the potency of all terrestrial life!" Reason cannot accept such postulates. Even Hartley, whose vibratory hypothesis was welcomed by materialists, admits that it is the same thing, whether we suppose that matter has properties and powers unlike those which appear in it, and superior to them, or whether we suppose an immaterial substance. You say:

I have spoken above as if the assumption of a soul would save Mr. Martineau from the inconsistency of crediting pure matter with the astonishing building power displayed in crystals and trees. This, however, would not be the necessary result, for it would remain to be proved that the soul assumed is not itself matter.

And you then quote Tertullian to show that he "was quite a physicist in the definiteness of his conceptions regarding the soul," since he believed in its corporeal nature; and you wonder "what would have happened to this great Christian father amid the roaring lions of Belfast."

But you omit to inform your readers that Tertullian was after all, a Spiritualist, in the strictly modern sense, since the corporeal soul in which he believed was simply the equivalent of the spiritual body of the teachings according to Spiritualism; for he drew his notions of the soul not only from his interpretations of the Bible, but from the communications of a female medium, who, he says, described a soul as corporeally exhibited to her view, and as being "tender and lucid, and of aerial color, and every way of human form."

Tertullian was largely influenced by his knowledge of phenomena quite similar to those of modern Spiritualism; but he left the question an open one how far all organisms are indebted for life, intelligence, and formative power, to a divine influx, a "higher life." The fact of such an influx is what no human science can prove or disprove. In the nature of things the eternal cause must be above all proof. To prove God would be to look down upon God, to be superior to God.

After having admitted that "the life immanent everywhere" may be "a subordinate part and function of a higher life," you, with a strange neglect of your admission, call upon Mr. Martineau to tell you at what moment the soul could have come in, if, in the production of the snow-crystal for example, "an imponderable formative soul unites itself with the substance after its escape from the liquid." And you playfully ask, "Did it enter at once or by degrees? Is it distributed through the entire mass of the crystal? Has it legs or arms? What becomes of it when the crystal is dissolved? Why should a particular temperature be needed before it can exercise its vocation? &c.

THE HIGHER-LIFE.

Did it never occur to you that the "higher life," which you concede as an idea not to be excluded, may account for the soul, not only in the formative power of the snow crystal, but in all organisms, vegetable and animal? The force which every being and everything is possessed of lies in its idea; and this idea—a vitalizing, spiritual principle—is from God, or, if you please, "the higher life." What would be thought of the reasoner who, for proof of the heat in a body, should ask, "Has it legs or arms? What becomes of it? Did it enter at once, or by degrees?"

Universal science is bringing us nearer every day to this conception of a single elementary substance or force, from which, by differentiation, transformation, and the infinite adjustment of proportions, all the varieties, properties, and exquisite forms of matter and marvels of mind are produced: and in this intelligent force, informing principle, or "higher life," pervading all things and culminating in the human soul, we have a glimpse of the immediate agency of Deity.

You ask, "If there be anything besides matter in the egg, or in the infant subsequently slumbering in the womb, what is it?" And you conclude, "Matter I define that mysterious thing by which all this is accomplished. How it came to have this power is a question on which I never ventured an opinion."

But, sir, it is to venture a very decided opinion to admit, as not in conflict with your hypothesis, the notion that the origin of the power may be in a "higher life," of which the lower life, revealed in matter, may be a "function." And when you employ the words "promise and potency" to characterize the evolution issuing in manifestations of beauty, prescience, adaptation, mind, and consciousness, you invest matter with that "higher life," the conception of which you seem at times,

with a strange contradiction, to relegate to the region of the emotions. Your "mysterious something" becomes a two-faced unity, like "the convex and concave of the same curve," partaking of properties which the theologians call spiritual, and which you prefer to call "promise and potency."

A FRUITLESS CONTENTION.

But what an aimless logomachy it is, then, that you are engaged in! After all the qualifications and elaborations of your argument—and I admire the eloquence and imaginative grace which you put forth in your style—you are brought to an admission which dematerializes your vaunted matter, introduces a mysterious agency which, for all that you can show to the contrary, may be spiritual, and points, in spite of your skeptical "What is it?" to "something besides matter in the egg."

You express, in conclusion, a hope that the minds of the future may be "purer and mightier than ours, partly because of their deeper knowledge of matter, and their more faithful conformity to its laws."

And yet here are phenomena, attested to by thousands of competent witnesses, for which it is claimed that they prove the instant apparent production and dissipation of matter by what is believed to be a superior intelligent force or will—phenomena going on under your very nose, and which have been tested by Wallace, Crookes, Varley, Wagner, Butlerof, Aksakof, Harrison, Sexton, Buchanan, Gunning, Denton and hundreds of other respectable physicists; and yet, you, without giving to the subject the study that you would have to give to a fly's wing in order to test what science asserts of it, escape from the whole amazing body of facts, and the hypothesis that would account for them, with the brave, ingenuous cry of—

But I will spare you the repetition of the ribald scoff. If it came to you from those higher moods, those "Alpine summits," "those moments of clearness and vigor," to which you claim to be sometimes lifted, what form of speech would you have found unclean enough for the lower level of your ordinary discourse?

Respectfully,

EPES SARGENT.

Moreland Street, Boston, Mass.

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.

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From the London Spiritualist.

SPIRIT-PHOTOGRAPHY IN NAPLES.

BY SIGNOR DAMIANI.

AS IN THE course of time all things develop, we have at last obtained in Naples the so-much-desired spirit-photographs, and so powerfully and easily did they come at first, as to augur well for the sequel. A clever and energetic young German photographer, having seen my collection of spirit-photographs, was so much struck with the marvellous fact, that he proposed to make experiments on the terrace of my house, provided I invited some mediums to be present. His offer was accepted, and in the middle of October, I had six mediums awaiting the photographer; namely, the Baroness Cerrapica, Major Vigilante, Canon Fiore, and three lady mediums, in addition. On the first plate there appeared a column of light; on the second a globe of light over the head of one of the lady mediums; on the third the same globe, with a spot in the middle; on the fourth, the spot more pronounced; on the fifth and last, a bold attempt at a head was visible in the middle of the light.

A week later a new series of experiments followed, and as the spirits told us that the mediums were too many, we reduced them to three. The first plate presented nothing on it but the sitters; but on the second and third there appeared the head of a male spirit, of most prepossessing appearance, perfectly well defined, and hovering above the sitters, but three or four times the size of the heads of all present. The third and last trial was about ten days ago, when in two successive experiments there came on the plate, a gigantic figure dressed as a nun, with a rosary in her hand. This nun was the same that one of the mediums, a clairvoyant, had seen a few days previously, and described as showing herself at the window of the adjacent church, in an attitude of prayer.

It is most important to mention that these spirit-photographs were produced under the strictest test-conditions. Three gentlemen, Professor Caroli, Baron Garofalo, and Doctor Perrilli, the former a Spiritualist, and the latter two woful skeptics, followed the photographic operations in all their minutest details, from the clear glass to the development of the plate, and would swear to the perfect genuineness of the operations. I have presented seven of these specimens to Mr. Charles Blackburn, of Manchester, whom you have kindly introduced to me; and knowing the interest you and many English brother Spiritualists take in the progress of our science throughout the world, I have requested him to show them to you, and to leave them at the office of the British Association of Spiritualists for inspection. The nun is not amongst these specimens, bad weather having prevented the printing of that picture until now.

EMPHASIZING DIFFERENCES.

IT IS NOT the least of the many wonders of human nature, that among the millions of people who inhabit the earth, all bearing the same general contour of feature and form, there are no two who are precisely similar in appearance. Each possesses a distinctive aspect, which, in spite of any number of resemblances, prevents him from being mistaken for any other. The same thing holds good all through his being. His tastes, opinions, abilities, dispositions and character, are emphatically his own, forming an individuality, which, in its entirety, no one else possesses. There are many resemblances, but no counterparts. Nature never repeats herself in these her noblest works.

Much of life's happiness and welfare is involved in the manner of receiving and treating this phenomenon. In a general way all admit it, and regard it as a beneficent arrangement. It is clear that only through the large variety of capacities could the diversified work of the world be accomplished, that only through the many different standpoints of thought could any broad outlook be gained, and only through the constant divergence of character could any real progress be made. Yet, in spite of this, we are continually fretting and chafing over these differences, making them the sources of contention and discord, blaming some persons and despising others on account of them. Doubtless more than half of all the ill-will which men and women manufacture for mutual misery, results from the habit of emphasizing differ-

ences in an offensive manner. There are some persons who seem to make it their first object, on forming a new acquaintance, to discover the points of antagonism that exist between them. They will inquire what political party or religious sect he represents, or ask his opinion upon mooted questions, and then proceed by their favorite arguments to controvert and dispute his views. They hail the approach of a friend to give him their testimony against some of his cherished notions, to inform him of recent facts that they have discovered, and fresh proofs that they have received, as to the correctness of their own views and the fallacy of his. There may be twenty subjects on which they could harmonize with him perfectly, and where a mutual feeling cordially expressed would unite them in bonds of sympathy; but they prefer to seize upon a single point of difference, and harp upon it until the growing excitement and displeasure produces a mutual alienation of feeling, which at length separates them. Such a course is productive of unmixed injury. It convinces no one, it helps no one, it inspires no one; on the contrary, it nourishes an antagonism of feeling which is by no means an essential accompaniment of antagonistic views. It displays a vanity and egotism which are always offensive; it is directly opposed to the spirit of freedom, which is as eager to accord the right of free thought as to claim it; it is, moreover, the surest way to prejudice the mind against the very views which are thus unpleasantly forced into unwilling ears.

We would by no means enjoin any false coloring or even deceptive silence of our real sentiments. There are times which come to every man and woman, when to be silent or ambiguous is to be a traitor to principle. An honorable man shrinks not from upholding, at all proper seasons, his convictions of truth and duty, hesitates not to defend the absent from unjust accusations, and fears not to espouse the cause of justice when it is unpopular. But the courage which does this bravely and manfully when called upon, is far different from the carping spirit that loves to debate and wrangle, to criticize and find fault, to emphasize differences rather than to cherish sympathies. Truth is never promulgated by any such means; on the contrary, it loses its power and influence. In order to reveal to another what is in our mind and heart, to impress him with our own convictions, or inspire him with our own emotions, the first and most important thing is to put ourselves into sympathy with him. We must look at the matter from his standpoint, and learn to speak in a language which he will understand. The various conditions of life, phases of thought, states of feeling and forms of character have each a language of its own, which we must learn if we would approach them successfully. To do this, it is essential to find out the many points of sympathy, and to emphasize them, thus establishing confidence and good feeling, and paving the way for future efforts. Whoever neglects this, need expect no success in implanting his own views of truth and duty, however true or valuable they may be.

All social intercourse would be greatly purified and sweetened, if this habit of emphasizing differences was abolished. For the points of agreement are not only more numerous than those of difference, but they are generally more vital and significant. It is usually the minor affairs of life upon which people disagree—the means rather than the ends. In questions of duty, for example, we all accord in reverencing justice, purity and mercy; our differences lie in the definitions of these virtues, or in the methods of practicing them. In politics, all parties share alike in desiring their country's welfare—it is in the means of securing it that they differ. So in associations of all kinds, both large and small, the members are united in the main objects in the reform to be instituted, the improvements to be established, the evil to be abolished, the rights to be enforced—it is only when they come to discuss measures and canvass modes of operation that differences of opinion arise. Just as in the features and form, the points of general resemblance are far more numerous and more important than those of variation, so, in the thoughts and characters, the points of sympathy far outnumber and outweigh those of antagonism. Both are necessary to the welfare of mankind, but only by welcoming and cherishing the former, can we secure for the latter that perfect freedom which individuality demands.

THE DOUBLE.

THE NOVEMBER number of the *Revue Spirite* of Paris, publishes an interesting letter from Port Said, Egypt, in which the possibility of "the double" is fully established. A young man, a native of Damietta, embarked on board a vessel and made several voyages in her; but finally displeasing the captain because he would not subscribe to some act of injustice by which his employers were to be cheated, he disembarked at the Island of Crete. The captain returned to Damietta, and wishing to avenge himself on the young man, went to his parents there and told them their son was dead—substantiating the story by taking along some clothes which he had left in the vessel. One evening, however, when the young man was reposing quietly on a divan in Crete, a person suddenly appeared before him—a Sheik Ali whom he knew. Though he tumbled at this apparition, he took its hand and kissed it. "Know you, my son," said the sheik, "that to-day a miscreant has been to affright your parents with the news of your death. I tried to console them, and have promised to give them news of you to-morrow." After some further remarks he suddenly vanished. The young man hastened to his friend Hassan, in whose house he was staying, and related what had happened. "It was indeed the Sheik Ali," he said; "and he has rendered me an important service too, for he promised me that if I would go to Constantinople, I should receive an office in which I could rest for the remainder of my life. This proved correct, for I was appointed to this post as Governor of the Port." The young man returning home some months afterward, found every word true that had been told him by the sheik.

SPIRITUALISM IN RUSSIA.

TEST-CONDITIONS IMPOSED BY THE ST. PETERSBURG SCIENTIFIC COMMITTEE—SURPRISING MANIFESTATIONS.

To the Editor of the *Spiritual Scientist*:

DEAR SIR:—Your readers and the general public are aware that the Imperial University of St. Petersburg, the chief governmental educational institution of Russia, had decided upon a thorough scientific investigation of the phenomena of Modern Spiritualism, and that the most eminent professors of the nation had been assigned to the duty. It is also known that Madame Blavatsky, an erudite Russian lady resident in this country, and I, have been honored with a commission to test and forward such mediums as we might consider best fitted to exemplify the nature and potency of the occult force designated as mediumistic power.

I have the satisfaction to announce that the work is already in progress, and that satisfactory results have been attained with the first medium tested. A letter has just been received by Madame Blavatsky from M. Aksakof, Councillor of State in the Imperial Chancellery, in which these facts are stated. M. Aksakof and Prof. Boutlerof of the University visited England in September, and selected from among English mediums, two boys named Petty, of whom one is 13 and the other 17 years old. He describes the experiment as follows:—

We placed the elder one, well secured, behind a curtain, stretched across the corner of the room. Before him stood a table, and on this we fixed a wooden cage about one cubic foot in size, which could be securely locked with a key. In the walls of the cage the apertures were not larger than would admit the insertion of a lead pencil. Inside the cage a hand bell was placed, and the door was then locked, the key removed, and the room darkened. The bell was soon rung loudly and repeatedly. It was a splendid test!

With respect to the personnel of the committee and its plans, M. Aksakof says:—

I am extremely satisfied with our scientific committee. Nothing more could be desired in this respect. Without exception they are so amiable and so ready to comply with any reasonable conditions demanded, that it would be a great misfortune if Spiritualists were not to profit by the opportunity now offered for a thorough investigation. . . . They have adopted a resolution to hold forty official seances, beginning about May 15 next, and continuing to September 1, omitting the regular summer vacation. They allow twenty of these forty sittings to be failures from one cause or another; but if after the course closes they shall not have found anything worthy of scientific notice, they will consider themselves absolved from undertaking any further inquiry into the subject.

He adds a fact of interest to those who have taken exception to what I have advanced concerning the probable agency of the "elementary spirits" of the Rosicrucians, in producing the physical phenomena of our circles.

"Perhaps," says he, "it will be interesting for you to know that Prince A. Dolgorouky, the great authority of mesmerism, has written me that he has ascertained that spirits which play the most prominent part at seances, are elementaries—gnomes, etc. His clairvoyants have seen them and describe them thus."

Prof. Boutlerof's account of personal investigations in Spiritalistic phenomena, was to appear in the next number of the *Russian Messenger* of Moscow, an official journal; and Prof. N. Wagner, the distinguished zoologist, had sent to the same journal a lengthy notice of Mr. Crooke's experiments and a review of my own work, "People from the Other World."

Our eminent correspondent truthfully adds, in concluding: "We are crossing a real epoch here."

Yours Respectfully,

HENRY S. OLCOTT.

New York, Dec. 16, 1875.

From the *New York Sun*.

EASTERN WONDER WORKERS.

THE MAGIC OF THE FAKIRS AND THE SPIRITUALISM OF THE WESTERN WORLD.

COL. H. S. OLCOTT addressed a large audience in the Brooklyn Institute last evening. His subject was "Eastern Magic and Western Spiritualism." Premising that the contempt, anathemas, and derision which always follow the avowal of unfashionable belief would be his share, the lecturer promised that it would not be his fault if he did not give the enemies of Occultism and Spiritualism something to ponder over and explain away. There is a satisfaction in knowing that, after admitting all that can be said about the mysticism of the one and the frauds of the other, both can better afford to enter the fields of controversy than either of their antagonists. Every existing religion is the direct descendant of Theogonies, and the phenomena of Spiritualism are as old as the race itself. Savants of European reputation have lately seen the Fakir at work, and have witnessed some of the phenomena of Eastern magic. The performer works in daylight; he has seven glasses and some garden mould with which he fills the glasses; a piece of bamboo is thrust into the mould, and a fig leaf is impaled on each stick. The fakir, standing four paces distant, remains motionless for some time, pointing his hand toward the leaves, until they flutter, rise up the sticks to the top, and fall motionless to the ground. No test exposes the occult force, even when clean glasses are brought, and the sticks and leaves are prepared by the skeptical spectator.

The fakir offers to be the medium of a communication from any deceased friend. The savant throws into a bag a lot of copper type, and picking them out one after the other without looking at them, the leaves rise and fall as certain letters come out, and by so doing spell the name and date of death of an old friend of whom he was thinking. The lecturer then described a number of feats performed by the so-called Eastern magicians, which were similar in many respects to the manifestations of the latter day mediumistic power, the only difference being that the Oriental magic is better and more varied in its manifestations than is American Spiritualism. It furnishes the clue to every single mystery of the Bible. We cannot learn how raps are made, furniture moved, communications written, pictures painted; how clairvoyants see, or how spirits of the dead and the living are materialized by reading religio-philosophical journals. That knowledge comes only with the study of books and many of them. The magician, the medium, the wise, the educated man, not only knows the potencies of nature, but knows how to employ them and make them do his bidding as a child is governed, or a horse is broken.

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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 cad 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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