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Translated and prepared with the notes and explanations, for the Spiritual Scientist, by "BUDDHA."

THE OCCULT PHILOSOPHY.

OF
HENRY CORNELIUS AGRIPPA,

OF NETTESHEIM.

COUNSELL TO CHARLES THE FIFTH, (EMPEROR OF GERMANY)
AND JUDGE OF THE PREROGATIVE COURTS.

IN PRESENTING this celebrated work of Henry Cornelius Agrippa to the readers of the Spiritual Scientist, I hardly think an apology would be in good taste, yet from the reputation of the work, the reader's anticipation may far exceed the utmost possible realization, as Agrippa distinctly asserts in his own address. Magic like Spiritualism carries with it an overwhelming amount of drift wood, and happy is he who can penetrate the rubbish and drink the clear waters of eternal life which flow beneath. The reader will be wise if he will follow the advice of Agrippa and the example of the bees at the same time, in gathering honey from all sorts of flowers. In good faith the friend of all lovers of truth and progress.

BUDDHA.

CHAP. VI.

Of the Wonderful Natures of Water and Air.

THE other elements, water and air, are not less efficacious than the former, nor Nature in working wonderful things in them. The necessity for water is so great that no life can be maintained without it; without it no herb or plant can grow; it constitutes, in a great measure, the seminal virtue of all things, especially animals; the seed also of trees and plants, although earthy, must necessarily be rotted in water, either by imbibing the moisture of the earth, dew, rain, or irrigation, before they can be fruitful. Moses writes that only earth and water produce a living soul. To water he ascribes a two-fold power of production: those things which swim in the waters and those which fly in the air; and those productions in and upon the earth owe their existence to water is admitted by the Scripture where it testifies that plants and herbs did not grow because the Lord had not caused it to rain upon the earth.

The efficacy of this element of water is such that even spiritual regeneration cannot be accomplished without it as Christ himself testified to Nicodemus. In expiations and purifications in the religious worship of God its virtue is very great; in truth its necessity is not less than that of fire. Infinite are its benefits and manifold uses, by virtue of which all things subsist, are generated, nourished, and increased. Hence, Thales, of Miletus, and Hosioid concluded that from

water all things originated; that it was the first of all the elements and because it overpowered the other elements it was the most potent; for, as Pliny says, "Waters swallow up the earth, extinguish flames, ascending and by the expansion of the clouds claim the heavens as their own, and from thence coming down become the cause of all things which grow upon the earth. Pliny, Solinas, and many other historians, relate the wonderful virtue and works of water. Ovid also in these verses:—

"Horned Ammon's waters at high noon
Are cold; hot at sunrise and setting sun.
Wood put in bubbling Athemas is fired,
When the moon's farthest from the sun retired:
Ciconian streams change bowels to stone
Of him who drinks, and what therein is thrown.
Cræbis and Sybaris, from the mountain rolled
Color the hair like amber or pure gold.
Some fountains of a more marvelous kind
Not only change the body but the mind.
Who hath not heard of obscene Salmaris?
Of the Ethiopian lake? for who of this
But only taste, their wits no longer keep,
Or forthwith fall into a deadly sleep.
Who at Clitorious fountain thirst remove
Loathe wine, and abstinent, pure water love.
With streams opposed to these Lincestus flows:
They reel as drunk who drinks too much of these.
A Lake in fair Arcadia stands, of old
Called Pheneus, suspected as two-fold;
Fear and forbear to drink by night;
By night unwholesome, wholesome by daylight."

Josephus also relates the wonderful nature of a river between Arcen and Raphanen, cities of Syria, which runs full to the banks on the Sabbath day, and then suddenly ceases as if the springs were stopped, and on all the six days you may pass over dry shod, and again on the seventh the waters return in abundance as before, the reason why no one knows; wherefore the inhabitants there call it the Sabbath-day river, because the seventh day was holy to the Jews. The gospel also testifies of a sheep pool into which whoever first stepped was cured of whatsoever disease he had. The same efficacious virtue, we read, was in a spring of the Ionian nymphs which was in the territories belonging to the town of Elis at a village called Heraclæum near the river Cethæron, into which whoever stepped, came forth cured of whatever disease he might have. Pausanius also reports that in Sycens, a mountain of Arcadia, there was a spring called Agria, to which, as often as draught threatened the destruction of fruits in that region, Jupiter's priest, of Lyceus, went and after sacrificial offerings, devoutly praying to the waters of the spring, took a branch of the oak which he held in his hand and put it to the bottom of the spring; then, the waters being troubled, a vapor ascending into the air became clouds, which, uniting, soon overspread the sky and dissolved inter-rain beautified the whole country. Also Ruffus, a physician of Ephesus, wrote strange things concerning water which for aught I know are found in no other writings. Many other authors have also written on this subject.

It remains that I speak of air. This is a vital spirit, permeating all beings, giving life and subsistence, binding.

moving, and filling all things; hence, the Hebrew Rabbis do not reckon it as one of the elements, but as a medium or glue joining things together, and as the acoustic spirit of the world's instrument.

It receives immediately into itself the influences of all celestial bodies, and communicates them to the other elements and compound bodies. And, as if it were a divine looking glass, it receives the impression of all things, natural and artificial, and every manner of speech, and retains them; and being bourn along with it, enters the bodies of men and animals through their pores, being the impression upon them, as well during sleep as when awake, affording material for many strange dreams and divinations. Hence it is said that a man passing a place where a man has been slain or the body lately hid is moved with fear and dread; because the air in that place being full of the dreadful forms of manslaughter, being inhaled, moves and troubles the spirit of the man with similar forms, and causes him to be afraid. For everything which makes a sudden impression astonishes Nature. Whence it is that so many philosophers were of the opinion that air is the cause of dreams and many other impressions made upon the mind, through the continuation of images, similitudes or species, received from objects, and speeches, multiplied in the very air, until they come to the senses, thence to the pantasy and soul of him who receives them, which, being free from care and obstructions and prepared to receive such impressions, is informed by them. For, though these impressions will of their own nature be conveyed to the senses of men and animals in general, yet while in the air they may be further impressed by heaven, which may render them only capable of being received by those whose aptness and disposition are in accordance with them, and so be carried to the sense of one rather than another.

And hence it is possible naturally, and far from all manner of superstition—no other spirit coming between—that a man should be able in a given time to make known his mind to another being at a very great and unknown distance from him; yet he cannot give an exact estimate of the time in which this can be done, though it must of necessity be within twenty-four hours; and I myself know how to do it and have often done it. The abbot Tritemius also, in times past, knew how and did it.

Besides spiritual, there are also natural appearances, which flow from things; a certain kind of effluence of objects from objects, which, gathering strength in the air, offer and show themselves to us in light and in motion, to the sight and other senses, and sometimes worketh wonderful things upon us, as Plotinus proves and teaches.

And we see how by the south wind the air is condensed into thin clouds, in which, as in a looking-glass, are reflected representations of castles, mountains, horses, men and other things at a great distance, which, when the clouds are gone, immediately vanish. Aristotle, in his *Meteors*, shows that a rainbow is conceived in a cloud of the air as in a looking-glass; and Albertus says that the effigy of bodies may, by the strength of nature in a moist air, be easily represented, in the same manner as the *representa* things are in things; and Aristotle tells of a man to whom it happened by reason of the weakness of his sight that the air that was near to him became as a looking-glass to him, the optic beam reflecting back upon himself, could not penetrate the air, so that wherever he went he saw his own image facing and going before him. In like manner, by the construction of certain looking-glasses, whatever images we please may be produced at a distance in the air, which, when seen by ignorant men, are thought to be the apparitions of spirits or souls; when, indeed, they are but semblances kin to themselves without life. And it is well known, if in a dark place, where there is no light except a beam of the sun through a little hole, a white paper or looking-glass be set up against that light, that there may be seen upon them whatsoever things are done without upon which the sun has shone. And there is yet another sleight or trick yet more wonderful. If any one shall take images, artificially painted or written letters, and in a clear night set them against the beams of the full moon, the resemblances of which being multiplied in the air and caught upward and reflected back by the beams of the moon, any other man that is priory to the thing can at a long dis-

tance see, read and know them in the very compass and circle of the moon, which art of declaring secrets is indeed very profitable for towas and cities besieged, being a thing which Pythagoras long since often did, and is not unknown to some in these days, myself not excepted.

All these, and many more and greater than these, are grounded in the very nature of the air, and have their reasons and causes declared in mathematics and optics. And as these resemblances are reflected back to the sight, so also sometimes to the hearing, as is manifest in the echo. But there are more secret arts than these, and such whereby any one may at a great distance hear and understand what another speaks or whispers softly.

There are also winds from the airy element. They are nothing else than air moved and agitated. Of these there are four that are principal, blowing from the four parts of heaven. Notus from the south; Boreas from the north—Zephyrus from the west; and Eurus from the east; which are comprehended in verse from Pontanus:—

"Cold Boreas from the top of Olympus blows,
And from the bottom cloudy Notus flows,
From setting Phœbus fruitful Zephyrus flies,
And barren Eurus from the sun's uprise."

Notus is the southern wind, cloudy, moist, warm and sickly, which Hieronimus calls the butler of the rains. Ovid describes it thus:—

"Out flies South-Wind with drooping wings, who shrouds
His fearful aspect in the pitchy clouds,
His white hair streams, his beard big swollen with showers,
Mists bind his brows, rain from his bosom pours."

But Boreas is contrary to Notus, and is the northern wind, fierce and roaring, and dismissing clouds, makes the air serene and binds the waters with frost. Ovid thus personifies him:—

"Force me befits: with this thick clouds I drive;
Toss the blue billows, knotty oaks uprive;
Congeal soft snow and beat the earth with hail;
When I my brethren in the air assail,—
For that's our field,—we meet with such a shock
That thundering skies with our encounters rock,
And cloud-struck lightning flashes from on high;
When through the crannies of the earth I fly,
And force her in her hollow caves, I make
The ghosts to tremble and the ground to quake."

And Zephyrus, which is the western wind, is most soft, blowing from the west with a gentle gale; it is cold and moist, removing the effects of winter, bringing forth branches and blossoms. To this Eurus is contrary, which is the eastern wind, and is called Apeliotes; it is watery, cloudy, and ravenous. Of these two Ovid sings thus:—

"To Persis and Sabea Eurus flies,
Whose gums perfume the blushing morn's uprise;
Next to the evening, and the coast that glows
With setting Phœbus, flowery Zephyrus blows;
In Scythia horrid Boreas holds his rain
Beneath Bootes and the frozen Wain;
The land opposed to this doth Auster steep
With fruitful showers and clouds which ever weep."

JEALOUSY—ITS CAUSE AND CURE.

J. M. PEBBLES, being asked "Why is there so much evil speaking, back-biting and slander current among mediums and speakers? and why are the really good often most persecuted?" replies:—

Evil-speaking, back-biting and the current slanders to which you refer—necessities of ante-natal tendencies, unbalanced temperaments, plebeian associations and diakka influences—are not alone peculiar to Spiritualists. A leading character in the ranks of the liberal Christian clergy recently said:

"There is cannibalism around about us all the time and everywhere. Not a bird's leg is taken up and counted a more delicious morsel, and is more deliberately picked and chewed and relished in all its juices, than a person's reputation is taken up, and cut, and bitten, and sucked dry, and cast out. It is wicked; it is damnable; it is treason to man and treason to God; and yet, such things are common. Why! men will not carry vermin on their heads, nor on their bodies. And yet, they do carry vermin in their souls, crawling and creeping all over them. . . . It is high time that men should learn to discriminate and hate these feculent vices of detraction, and bitterness, and envy, and jealousy—all those elements which spring from the lower regions, and which are of the evil spirit."

"If thou hast aught against thy brother, or if thy brother trespass against thee," said Jesus, "go and tell him the fault between him and thee alone." But the modern method—especially with those occupying "damaged social position"—

is generally this: if thou hast, or if thou hast heard aught against thy brother or thy sister-worker, or thy peer in mediumistic gifts—do not suspend judgment—do not wait to hear the *other side* of the matter, but run with the putrid *tidbit* to others; run, exaggerating and scattring the slime as you go—run, magnifying the sombrehued shadow into a black crow; ay, into even *three* black crows—run, richly and deservedly earning the Carlylean plaudit—"Ye are one of my ewels, saith the devil."

Persecutions, though depressing for the moment, really harm no one; while all slanderous javelins, ultimately rebounding, pierce those that hurled them. "So long as all that is said, is said against me," says Emerson; "I am sure of success." "Permit me a touch of autobiography," writes A. J. Davis in the *Harbinger of Light*:

"For years upon years I myself was made the special target for every marksman with shot gun and bow and arrow. It would be impolite, not to say profane and vulgar, to put in print the stories which refined and wealthy church members, including very respectable ministers, privately and publicly circulated against me. I was reported and denounced as the walking embodiment of all that was vile and satanic."

And yet, A. J. Davis lives, esteemed and honored—lives a fine exemplification of the true, harmonial man! But where—where are those accusers?

THOUGHTS ON THE MEDIUMSHIP OF INDIAN FAKIRS.

BY DR. MAXIMILIAN PERTY.

Professor of Physical Science at Berne. Translated from "Psychic Studies."

JACOLLIOT'S assertions on this subject must appear to outsiders as incredible, fantastic, and impossible as anything that has been said and written about ancient and modern magicians, Christian ascetics and mystics, from the earliest centuries down to the present time. The readers of "Psychic Studies" are, I assume, already somewhat conversant with psychological phenomena, partly from historical sources, and partly from a certain amount of what may be called empirical knowledge; I have therefore felt no hesitation in placing before them Jacolliot's account of his Indian experiences. It may be—is, indeed—highly probable that he has painted with somewhat lively colors, and that he has artificially grouped his facts in such a manner as to force conviction; that is to say, he may have arranged them in a certain progressive order, and not exactly as they occurred. But on examining the facts separately, we find them to agree in essential points with other mystic phenomena of various times and nations (allowance being made for the character of the people, their natural surroundings, and the scene of enactment), and I think they cannot be considered as more or less wonderful than those, especially than the latest experiences of Spiritualists. This agreement in the essential nature of things, puts Jacolliot's facts on as credible a footing as many of the others named, and we find ourselves, with regard to them, face to face with the vexed question as to whether they are produced by magical forces in living men, or by unseen beings called spirits, who make use of the organisms of particular persons, called mediums, to produce certain effects. The contents of the foregoing pages prove that the Indians have held the latter opinion from the earliest ages, and that they consider their *pitris*, or spirits of their ancestors, to be the motive power. If they are right, we must conclude that these spirits have powers which do not come under the ordinary physical laws of nature, and that for the demonstration of the same they attach themselves to living persons, not so much for any benefit that will accrue to them, as to give proof of their own existence, and to bring their capabilities to some extent under the cognisance of men. But so far as the fakirs, sanyassis, nirvanys, and others are concerned, it is scarcely to be doubted that many who desire it cannot succeed in developing the magical power in themselves, therefore yield to the temptation to simulate, and to produce deceptive appearances, whereby they sink from magicians to conjurers. This would naturally increase, as in the case of Egyptian, Zend, and other worship, as Brahmanism degenerated, and of which very little now remains. Just so in the latter days of the Roman Republic, the augurs smiled on meeting one another, and when the Romans came

to Egypt, the priests were only useful as masters of the ancient ceremonies.

The experience of all ages goes to prove that the practice of these things is attended with danger to the living, and can only occur at the cost of their fitness for their present stage of existence. In my "Mystic Phenomena," vol. i., p. 92, it is mentioned, for instance, how dangerous it is to induce visionary or clairvoyant power by means of incense-burning, cases of which were cited, and the influence of which Jacolliot has himself witnessed. How much more deleterious are those continuous ascetic practices which lead in some to stigmatisations and general exhaustion of the system! If there is any comfort in such sacrifice, it can only consist in the fact that by this means revelations of the inner nature of man are obtained which cannot be procured in any other way; and if the opinion be correct that they are due to the operation or co-operation of those no longer in this earthly life, an empirical proof of personal continuity is gained, which is incalculably more valuable than any speculation. And from this point of view the mystics of all ages, though they may have failed to attain earthly success and even earthly happiness, have yet not lived and denied themselves in vain, but have performed, indirectly, a great service to mankind. This seems to me to be the point of view from which they should be honored, and not from the supposed satisfaction rendered to the Deity by those who devote themselves to the necessary conditions, or rather are overpowered by them.

It is almost necessary to assume a special working of Providence in all these things; therefore, also, in the so-called stigmatizations. They follow the same law of order and continuity that govern other events, so far as we perceive them, though in the present case much remains veiled in mystery. These phenomena are very wonderful, but they are not *miracles* in the popular sense of the word, though they have been unquestionably held as such by pious believers in all times. We cannot, however, argue with those who, in complete ignorance of the subject, think they can annihilate the facts with the terrible name "deception," and who prove to their own satisfaction, from natural laws which in no way affect the question, the "impossibility" of mystic phenomena, and who prefer the applause of the unjudging crowd to open and earnest investigation.

THE PAINE HALL LECTURES.

Dr. H. B. Storer gave two very interesting discussions on Sunday; that in the afternoon being mainly directed to meet some of the popular objections against Spiritualism, and the evening lecture pointed out the superiority of spiritual matters over mere mundane considerations. In the course of his remarks, the lecturer said that the fact of the manifestations possessing human characteristics, and that the operating intelligence asserted itself to be of human origin, ought to satisfy us that such was the case. He considered the facts were as capable of appreciation by ordinary common-sense people as by scientific men; that the verdict arrived at by the people was generally right, and spiritual manifestations had by them been accredited to departed humanity.

It is to be regretted that the audiences are not larger at these meetings. They are not such as might be expected in a city of 300,000 inhabitants and the headquarters of Spiritualism, and in the twenty-seventh year of its reign. Music Hall is packed every Sunday to hear Rev. Mr. Murray, but a spiritual lecturer who purports to be the mouthpiece of intelligences from the other world, gets only a handful of people to hear him. Whence this apathy, what is its cause? It is true that the attractions at Music Hall are great: good music being provided in addition to good preaching. But why can not Spiritualists get up equally attractive meetings? Eloquent spiritualistic lecturers are not wanting, and good music is only a question of money.

SPIRITUALISM IN SOUTH AFRICA.

THE Cape Town newspapers have contained much of late about Spiritualism. The Daily Standard and Mail of December 14th last contains two columns on the subject, more especially in relation to a £100 challenge, the winning or losing of which by one or other of the anonymous disputants was to depend upon the occurrence or non-occurrence of manifestations. The anti-Spiritualist stipulated that he should impose at the seance whatever conditions he pleased.

HISTORICAL AND PHILOSOPHICAL

LAWS OF THE EVOLUTION OF THE SPIRIT.

Translated from the Revue Spirite for the Spiritual Scientist

BY EMMA A WOOD.

NOTE. The following is a continuation of a series of articles published under the title of "Quid Divinum," republished in the Spiritual Scientist. The section preceding the "Laws of the Evolution of the Spirit" appeared in No. 20, Vol. II.

WE HAVE SHOWN by our study on the formation of the harmonic fluid that it is naught else but what is now understood by the word Soul.

We have also shown that the organism is the starting point of instructive impulse, of spontaneous, unreflecting will, but stands for nothing in the intelligence developed to satisfy the impulse or in the research for causes, or in the phenomena of moral order, which remain the attributes of the harmonic fluid or soul incited by the divine fluid.

Further, we have shown that the progressive development verified in the series of beings, cannot be attributed to the variations of the surroundings, nor to vital concurrence, for the laws of heredity, still but little known, but which we see act through the thousands of years, show us each organic individual endowed with the faculty of reproducing itself organically, either by cuttings, by seed, or by egg, according to its species, and nothing more.

It has never been seen, and no one has been able to prove the possibility of the organic transformation of one species into another.

The progress of the series cannot be in opposition to the laws of heredity; if, then, the organism is invariably reproduced the same,—if it cannot progress, then, as progress does exist, its law must be sought elsewhere than in the organism.

We have shown the harmonic fluid even in the cellule of which the organisms are made, and we have shown it developing in passing through, and sojourning a longer or shorter time in the individualities of each species, until it reaches man; we have believed that in the development of this fluid through the series, we could see the realization of a plan of Creation willed by the Creator.

The same fluid running through the whole series cannot effect this without reincarnation, that is to say, that after the death of the individual it returns to take another organism in the same species until it shall have attained all the intellectual development that this organism can force it to acquire to satisfy its instinctive impulses. When this degree is reached it passes to the succeeding scale and so arrives at man.

Let us remark that this theory of progress by the reincarnation of the soul or harmonic fluid has no relation with that which, resting on the progress of organisms by exterior causes, makes man but a perfected monkey. Nevertheless, we shall reach the same scientific and practical result, while admitting the creating principle, the moral liberty which should satisfy Spiritualists. The organicians will at the same time do us this justice, that we take the organism largely into account, making it play a higher, more comprehensible part than theirs, while defending the prerogatives of the spirit which they sacrifice.

Reincarnation supposes a bond between the soul and the organism, a bond which I have demonstrated as animal fluid, that which comes from the organism, gives the impulse, the unreflecting will, and which has affinity with what in the harmonic fluid is not yet transformed by the divine fluid. It is this affinity which unites them.

Thus reincarnation becomes the first law of progress, this law is of physiological organic order; it is sufficiently demonstrated by the study of the *Quid Divinum*, of the animal fluid, the harmonic fluid, the perispirit and the divine fluid. We shall return to it;—in the meantime, in the study of the second law of the evolution of the spirit, a law of moral order and of which we shall first treat.

M. Ribot, in his book on "Hereditary," p. 116, says:—

Inasmuch as the manifestations of feeling in the animal kingdom and the inferior races, have not been sought out and described in order to establish a comparative study, inasmuch as the evolution of feeling in the individual and in the species has not been followed up in order to know its

first awakening, it will be impossible to arrive at a natural, objective, incontrovertible classification.

The creation of the harmonic fluid traversing the whole animal series is already an important point in the fulfilment of the condition imposed by M. Ribot, it the more greatly facilitates our task, because if we find the birth of feeling for one individual and its species, it will be found for all individuals and all species.

Our study will bring us to man and will be divided into three articles, entitled 1. Spiritualism; 2. Revelation; 3. Spiritism.

We have demonstrated that the harmonic fluid or soul are two different names for the same fact or phenomenon. As the word soul is shorter to write and better understood than harmonic fluid, though the latter term better expresses the double functions of the soul, we shall employ the word soul in this study, and if we reach the end of our task, we shall have proved at the same time that animals have souls and that our soul is a fluid: we shall have shown the possibility of arriving at a natural, objective, incontrovertible classification.

SPIRITUALISM.

What is Spiritualism?

It is the science which has for its end the study of the soul, its nature, its faculties, and its relations.

The faculties of the soul are to its study what the properties of bodies are to the study of bodies. Inasmuch as you can know nothing of the essence of bodies, of their nature, by the study of their properties, so you can know nothing of the essence of the soul by the study of its faculties.

But as by the study of the properties of bodies you can construct sciences, such as arithmetic, geometry, physics, chemistry, &c., you can by the study of the soul create the science of the soul and its relations. Which faculty of the soul first appears?

That of feeling, of isolating itself from what it sees, hears and touches with the organs of its body; of establishing a difference between it and these objects, of isolating them also, of differentiating them from each other, and in this way to make unities.

Remark that this first faculty of the soul is visible in the whole animal series, it is even equivalent to impenetrability in physical bodies. It is this which constitutes spiritual individuality, as impenetrability constitutes a physical individuality.

The individuality of the soul thus proven affirms the individualities exterior to it, and grouping them according to their nature, it creates unities,—one river two rivers, one tree two trees, one star two stars, &c.

As soon as the relation of this faculty of the soul with its sphere has given place to the idea of number, another faculty is manifested; it is that of isolating the number of the object which has given it birth; the number becomes an abstraction. Studying then the properties of numbers, it creates addition, subtraction, multiplication, division, &c., it creates arithmetic.

This faculty of abstraction is again demonstrated by the faculty of expressing idea by articulate sounds or characters which bear no relation in form to the object that has given rise to the idea. This fact proves that the soul draws them from within itself and thus creates written language.

This demonstration, it seems to me, is of great value in proving the individuality of the soul and the faculties it possesses; for if this were only an organic fact, result of the brain which receives like a mirror the image from without and transforms it in motion by reflex action, where would be the necessity for creating a term to represent what has already been interpreted by the movement? There could not be even an idea of it. To have an idea is a notion, and a mirror cannot have a notion.

When by applying the electric battery to a decapitated person, whose tissues are still living, we cause movements, there is no idea. The movement is reflex like that of the image influencing the brain through the eye or ear, but there is nothing beyond a movement.

While from the movement we create signs to represent an idea, it proves that we feel the idea to be a fact belonging to us, that it has no exterior representation, it is an abstraction,

the result of a faculty, which forces the creation of something to represent it.

The faculties of the soul which testify to its individuality, to its power of acquiring ideas and formulating them in a language of its own, and fixing them by characters which make them eternal, proves to it that it has an existence independent of its surroundings, it confirms itself by them, determines itself as much by its faculties as by its ideas, feels itself living with a life of its own, free of its surroundings, but at the same time it feels that the sphere in which it moves is regulated by forces superior to itself and its sphere; forces which dominate it and which must necessarily preoccupy it.

Before examining the nature of the preoccupations, let us establish that their first result must have been to arouse in the soul the sensation of two lives, one in relation with its surroundings and one of relation with this superior power. Its emotion must have been very great.

Up to this point instinct has governed; life was animal; but now an element of a superior order mingles with its life. The soul bound to the body has no longer simply to satisfy the needs of the body, it must do this mindful of the feeling it has of this power.

As long as this force is unknown the sentiment of it is instinctive; but later, in proportion as it knows it better, the soul takes cognizance of the ideas it suggests to it.

This sentiment I call the element of moral order in the evolution of the soul or spirit.

This second element is also appreciable in different scales of the zoological series, at least in the species nearest to us. The animals we domesticate know our voice, our command, for they obey certain orders we have taught them to understand. We are for them this force that governs them.

Like us they have thus a psychic individuality, and like us subject to the organic physiological law of reincarnation, and like ours this psychic individuality is susceptible of entering into relation with a power superior to its own and of receiving from it an impulse and even a direction.

If this force or power modifies us, and if animals are susceptible of following us in our modifications, it proves that their psychic nature is identical with ours; the difference consisting solely in the superiority of appropriating, assimilating this force.

TRAVELING IN THE SPIRIT.

JUNG STILLING, in his "Theorie der Geisterkunde," tells of a remarkable story that was told by a German who had emigrated to the United States, and had been for many years manager of some mills on the Delaware. The events are said to have occurred between 1750 and 1760. There lived at that time near Philadelphia, lonely and retired, a benevolent and pious man, who was suspected of having some occult power of disclosing hidden events. A sea captain had been long absent, and no letter had been received from him. His wife, who lived near this man, and who had become alarmed and anxious, was advised to consult him. Having heard her story, he bade her wait a little and he would bring her an answer. Thereupon he went into another room, shutting the door; and there he stayed so long that, moved by curiosity, she looked through an aperture in the door to ascertain what he was about. Seeing him lying motionless on a sofa, she quickly returned to her place. Soon he came out, and told the woman that her husband was at that time in London, in a certain coffee house, which he named, and that he would soon return. He also stated the reasons why his return had been delayed, and why he had not written to her; and she went home somewhat reassured. When her husband did return they found, on comparing notes, that everything she had been told was strictly true. But the strangest part of the story remains. When she took her husband to see the seer, he started back in surprise, and afterwards told his wife that on a certain day (the same on which she had consulted the seer) he was in a coffee house in London (the same that had been named to her) and that this very man had there accosted him and had told him that his wife was in great anxiety about him; and then the sea captain had replied, informing the stranger why his return had been delayed and why he had not written, whereupon the man turned away, and he lost sight of him in the crowd.

From Primitive Christianity and Modern Spiritualism, Vol. II.
PROOF OF A FUTURE LIFE NEEDED.

BY EUGENE CROWELL, M. D.

THERE ARE multitudes, members of churches and others, who are in a state of bewilderment as to our spiritual manifestations, and who in vain look to the clergy for an explanation. They can sadly and truly say:—

"I grope in the dark, and seek blindly,
The hand that shall lead to the light;
There is no one to answer me kindly—
There is no one to teach me the right."

How many in the churches to-day are yearning for spiritual nourishment while receiving only husks, peering wistfully into the realm of shadows for some gleam of light, for some confirmation of their hopes of a future life, who finding all the faintly uttered assurances of their religious teachers unsatisfactory, at last with the fading of their hopes, sink to the condition of the writer in Ecclesiastes, and in their despair of soul exclaim with him:—

"Wherefore I perceive that there is nothing better than that a man should rejoice in his own works, for that is his portion; for who shall bring him to see what shall be after him?"

How many Sadduces, who believe neither in a resurrection, nor in angel or spirit, are there in our churches to-day, ignoring except in outward form and profession even the very principles of Christianity? "My brethren, these things ought not so to be," neither could they so be if the clergy fully believed these things themselves, and could furnish the proofs necessary to convince matter-of-fact minds of their truth. If one-half of the Protestant clergymen of this country were as conversant with the manifestations and teachings of biblical and modern Spiritualism as thousands of laymen are in the cities of New York and Boston, and should to-day boldly commence preaching these truths, within twelve months the remaining churches with their pastors would be deserted, and if any single denomination were thus to preach Spiritualism, it would attract and gather within its churches from the other denominations so many of their adherents, that the latter would fall into decay from lack of support.

There is no less need of demonstrative proof of a future life to-day than there was nineteen centuries ago—there is, in fact, far more need of it, as unbelief is more prevalent than then. It is useless to ask thoughtful, self-relying men to believe, when the proofs are not presented, and it is only just and reasonable that those who attempt to convince shall furnish evidence of their faith being founded upon demonstrated truth. This is requiring no more than Thomas demanded, and which demand Jesus evidently did not regard as sinful or unreasonable, and it is no more than Jesus conceded to the others to whom He appeared after His resurrection.

For upwards of eighteen centuries the Christian world has rested in the revelation given through Jesus Christ and His Apostles. That the knowledge derived through that revelation was the highest which up to that time had been given to men, there should be no question; but as Jesus Himself said; they were not then prepared to receive all the truth. Men can appropriate only those forms and degrees of knowledge which are adapted to their comprehension, and it is evident from the different ways in which that knowledge was, and even now is received, that they were presented with all they were capable of comprehending.

The various and diverse opinions now prevalent regarding the phenomena and teachings of the Bible, mostly originated during those ages when ignorance prevailed, and when even the best informed drew their knowledge from extremely limited sources, by limited means. It could not be otherwise than that circumstances other than those favorable to fair investigation, calm reasoning, and strict adherence to facts should often determine views and opinions which sometimes through fair, and at other times unfair influences, became the established articles of belief in the Church. These articles, either in their original meaning and force, or changed by succeeding ecclesiastical authorities, with perhaps no better claim to infallibility of judgment, have descended to our times, and demand the recognition of the Christian world; but it would be difficult to show that any additional evidence in proof of our continued existence, or of the nature of that existence, has been furnished by the Church since the time of the Apostles.

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SPIRITUAL SCIENTIST.

VOL. III. FEBRUARY 10. No. 23.

PROPAGATING SPIRITUALISM.

Kersey Graves, a gentleman who is favorably known as a lecturer and author, is endeavoring to enlist the sympathies of the liberal-minded Spiritualists in a project for introducing and propagating Spiritualism in those towns of the United States which have not yet received the rays of spiritual light. In brief, he proposes to have those who are interested, donate money, stating where they would like to have it spent; a lecturer will then be sent to awaken an interest in that locality.

Were this a portion of the work of an organization—had we a recognized headquarters or centre for receiving and properly appropriating such donations—had we departments, or branch societies, throughout the United States, in systematic communication with this centre—then we should consider the plan feasible, and worthy of commendation and support. At present, however, it would be an immense waste of time and money wholly inadequate to the results that would be obtained through this style of management.

At the present time Spiritualism is afflicted with an evil, which is a fair illustration of the truth of our proposition. It is this: lecturers are obliged to travel from East to West, and from the West to South, to fulfil an engagement, consuming much time and money, because there is no system in engaging lecturers. There should be some medium of communication between societies and lecturers, with a view to furnish speakers continuous engagements in one section, and thereby save to societies the traveling expenses of these speakers. That such an arrangement would be mutually beneficial is evident; and whatever advances the interest of lecturers and societies is worthy of consideration, for the cause of Spiritualism is intimately connected with the success of all its adherents.

We earnestly clasp hands with any worker who feels moved to attempt the task of propagating the truths of Spiritualism; we are in sympathy with any movement that has this object in view. But Spiritualism will date its success, in its attempts to regenerate the world, from the time that its faithful adherents organize in small bands with a determination to do the work of the Holy Spirit. They will find opposition from those radical influences, who well know the strength of Union; but a moments reflection will convince the most skeptical that it is by organized, determined, united efforts only, that we can overcome the prejudice that is manifested against the introduction of our Truths.

It has been often said, so often that many persons have accepted it as an axiom, that "Spiritualists can't unite!"

True, all previous efforts for union have failed; and why? because they neither think nor feel alike. The union has existed just so far as the higher truths of Spiritualism have been received into the hearts of men; and until the professed friends of Spiritualism are united in the belief of the same truths, there is no propriety nor prospect of success in attempting an organization. Let no one say, "this will never be;" for we declare Spiritualism to be a magnet drawing all men to the same point, who yield to its attractive influence; each, without condescension to each other, becoming actuated by the same principle.

A WORTHLESS SUGGESTION.

The Manufacturer and Builder, a journal devoted to the branches of industry indicated by its title, gives the Spiritual Scientist "a hint" as follows:—

Not having witnessed the experiment, we can only throw out a hint in regard to the manner in which, in an exhibition of this kind, the deception can easily be practiced, and often is practiced in similar cases. In the floor under the table is a hidden trap-door, and as the table is covered with "two quilts completely shutting out the light from the space thereby inclosed," it is easy for a confederate to come unperceived out of the trap-door, make the impression with his hands in the paraffine, retire carefully and noiselessly, and then close the way of access and exit.

We are sorry to say that the hint does not serve us; we hope the editor of the Manufacturer may soon have an opportunity to witness the experiment, (price 50 cents), and that we may again have the benefit of his ingenious imagination, even though it may be, as in the present instance, rather uncomplimentary to the average intellect of Spiritualists. However, we agree with him that we "must insist upon conditions that leave no room for trickery."

PROF. DENTON ON CONDITIONS.

Prof. Wm. Denton has written a letter to the Banner, saying that Mrs. Denton is able to produce the same manifestations as Mrs. Thayer and under the same conditions; the bag serving no test as flowers can be passed between the neck of the bag and her body. He says:—

"Unless Mrs. Thayer is completely disrobed, and her clothing carefully examined, before she is put in the bag, and sealed, there is no test in the case, and I consider that anything short of that fails to establish anything spiritual or even remarkable about her manifestations."

As Prof. Denton has so strongly endorsed Mrs. Hardy, we would suggest, if he has not already done so, that he put Mrs. Hardy through the same process. His observations on the power of spirits, and his assumption that there could be "no difficulty in passing flowers through wire gauze," will apply equally as well to the experiments of obtaining casts of spirit-hands. He says:—

"A single rose-bud, under such circumstances, would have more significance than a whole conservatory of plants under such conditions as obtained at Mrs. Thayer's seances."

And we say that one thumb, under similar circumstances, would have more significance than a whole hand, even though it be that of Henry Wilson or any other man or woman, under such conditions as obtained at Mrs. Hardy's seances.

We have endeavored to abstain from personalities in demanding "test conditions" and again and again have urged them as important in all cases. We have made an exception in Mrs. Hardy's favor, for, as explained elsewhere, she is put forward as THE medium. Prof. Denton himself has said much in her favor, but we have yet to see an indication that any of his experiments have been conducted under conditions that will compare with those recommended by him, for Mrs. Thayer. We understand that it is his intention to exact the "wire-

guaze test" of Mrs. Hardy—with what result we shall inform our readers. She should have demonstrated her claims long ago.

In the meantime we will re-echo Prof. Denton's advice, merely substituting the word "any," for "Mrs. Thayer's," before "seances," and say, "Before Spiritualists endorse the manifestations that occur at "ANY" seance as spiritual, there ought to be such evidence of their spiritual character as to render this absolutely certain."

"TEST CONDITIONS."

If recent accounts are true, but little confidence should be placed in William Eddy's mediumship, notwithstanding so much has been said in his favor by Col. Olcott and others. We therefore advise all investigators of the spiritual phenomena to put him under strict test-conditions whenever they visit his seances in the future, no matter where they may be held. "Prove all things, and hold fast to that which is good.—*Banner of Light*."

"IF recent accounts are true." Why not publish some of the facts, given in "recent accounts" and allow Spiritualists an opportunity to glance at the evidence that calls forth such a paragraph, which is remarkable, coming as it does from the *Banner of Light*. The Scientist recently republished certain portions of the Herald correspondent's report concerning William Eddy, and it drew fire from several prominent Spiritualists. It is indeed gratifying to us to find the *Banner* treading so closely in our footsteps in the matter of exacting test-conditions. That motto "Prove all things and hold fast to that which is good," is very appropriate. But has the *Banner* read the "recent accounts" concerning Mrs. Hardy? How would it do to substitute this name in place of that of William Eddy?

TO BE PUBLISHED.

The "Divine Book of the Hindus" by Hudson Tuttle; "Spiritualism and the Creed of Christendom," dealing especially with the doctrine of "Eternal Torments" by "Redactor," "Superstition" by "Buddha," "Cabalism" by "Zeus," a new contributor whom we heartily welcome to our columns.

MRS. HARDY—"MEDIUM."

A correspondent asks us "why we give so much space to Mrs. Hardy, and suggests that it serves but for an advertisement of her mediumship." Well, she is welcome to whatever benefit she may receive from this advertising. We do not ask nor receive any pay for it. So long as the *Banner of Light* puffs and exalts her as a representative medium of Spiritualism, just so long shall we warn our readers and the public generally against these manifestations, as affording no proof of the existence of the dwellers-in-the-spirit. Spiritualism can demonstrate its claims, but it does not elevate a farce to the dignity of a demonstration. Manifestations, except they occur under test-conditions, serve no purpose except to enrich the medium and cast discredit on Spiritualism and Spiritualists who are supposed to have no better proof than this of the genuineness of their belief.

Mrs. Hardy has lately been to Washington and Baltimore. From some of the reporters who attended these exhibitions, she received extended notices; but the editorial sentiment is against accepting these manifestations as evidences of spirit-existence, unless given under conditions that will not admit of trickery; these they have been unable to obtain. Says the Washington correspondent of the *Hartford Times*, the editor of which is inclined to Spiritualism,—

I happened to be one of the newspaper representatives who attended the performance given by this Mrs. Hardy, her husband and a Spiritualist named E. V. Wright, who some

years ago was a great exposé "of these imaginary mysteries, and who is now supported by his wife, who is a clairvoyant and a medium;" and I can assure you that the "tests" were not satisfactory, except to the Spiritualists who were present; and if it had been one of the conditions that the audience should go up on the roof of the house, these latter would cheerfully accept it. The skeptics were not willingly satisfied; but they had to be satisfied, as Mrs. Hardy does the trick in her own way, and will not allow any interference. It is easy enough to perform everything that Mrs. Hardy does without being a materializing medium, as she calls herself, but knows better when she says so. She puts the paraffine molds under the table with her feet, and then with a sponge which she has attached to one of her feet she absorbs a quantity of water from the bucket sufficient to make up the additional weight of the "glove." As for the spirit-hands they are the same "gloves" manipulated from under the table. Mrs. Hardy sat behind a big table, the front of which was covered with a black shawl, and which obstructed her feet from the view of the audience. She would accept none of the suggestions, and when asked to show that she did not have the paraffine hand about her feet, contemptuously replied, "I am not in the habit of showing my feet to gentlemen;" then, said an investigator in the hall, "let your husband do the trick, and you read the lecture." Every thing must be taken as they say, and although it was suggested that Mr. Hardy and every one else should sit about ten feet away from the table, no attention was paid to it—"it is simply impossible," says her husband, "for her to perform if she sits anywhere except where she can put her feet under the table." Hence it is not half so good a trick as the Davenport's or Mrs. Holmes' "Katie King." The mosquito-netting was Mrs. Hardy's own work. She wouldn't let us enclose the table in a wire screen.

The editor of the *Hartford Times* observes, "This was her *Hartford* style," and we might add that it is a style peculiar to her, and probably ready for use in any emergency. Spiritualism has to carry such burdens as these, for the *Banner of Light*, supported by Spiritualists, upholds this medium, notes the majority of her seances, publishes all favorable reports, *but never any of the many unfavorable comments that appear*. We are resolved that the editors of the secular press SHALL KNOW that Spiritualism has something better to offer, and that there is one organ of the movement that is in favor of a legitimate scientific investigation.

EDITORIAL PARAGRAPHS.

WILLIAM EDDY should know that advertising is the road to wealth.

CONTENTMENT is natural wealth; luxury, artificial poverty.—*Socrates*.

THE BANNER has an advertisement of the Holmes in Philadelphia, and also an editorial notice "from a correspondent" who says they are meeting with good results under test conditions.

"HAST thou through life's empty noises,
Heard the solemn steps of time,
And the low mysterious voices
Of another clime?"—*Whittier*.

THE "FRIENDS" of Dr. H. F. Gardner are to give him an expression of their sentiments at Paine Hall, Sunday evening next, the occasion being the anniversary of his birthday. The Hall won't hold them all.

WE STATED in our issue of last week that Maud Lord, the celebrated medium, would return to Boston and in the future, make it her residence. The *Banner* publishes in its editorial columns that she has taken up her residence in Chicago. "When doctors disagree who shall decide." Time will tell.

WE HAVE FOR SALE copies of the London Spiritualist latest editions, price seven cents; we also will receive subscriptions from persons who are, or who may become subscribers to the Scientist, for the sum of 3.50 per annum, postage included. The price for both the London Spiritualist and the Spiritual Scientist, postage included, is \$6.00.

"CONSISTENCY thou art a jewel." The *Banner*, in its fifth editorial column, advises "strict test conditions" for William Eddy; in its third editorial column, it gives publicity to the statement that Mrs. Hardy has obtained a cast of the hand of the late Henry Wilson. And yet Mrs. Hardy has never, to our knowledge, given a seance to anybody, under "strict test conditions."

PHENOMENAL

MATERIALIZATION IN AUSTRALIA.

THE REWARD OF PERSEVERANCE AND ASPIRATION.—WHAT A DEVELOPING CIRCLE WITNESSES.—EXTRAORDINARY MANIFESTATIONS.

WE HAVE before had occasion to refer to manifestations that are obtained at a circle in Sandhurst, Australia, the members of which have met regularly for several years past. They are constantly being rewarded with new developments, and receive much instruction from the dwellers-in-the-spirit who make use of this open channel for communication. A correspondent of the *Harbinger of Light*, published at Melbourne, Australia, writes:—

The present writer has been privileged to attend two meetings of the Energetic Circle at Sandhurst, where earnest souls are seeking for that knowledge, and those facts, which the Churches cannot give—asking Nature to unveil those secrets she coyly hides from all except the pure and the persevering. These, finding the door opened to their persistent knocking, and they themselves standing, as it were, in the ante-chamber of another world, are encouraged to persevere.

For four years they have diligently struggled upwards towards the light. The derision of the ignorant, the sordid, and the hell-deserving, could not change their purpose. The impatience and frivolity of shallow friends only gave them obstacles to overcome.

Acting in conjunction with the angel world, whose acquaintance with physical and psychological science has been developed during the present century, side by side with the increase of knowledge on this side the veil; feeling happiness and confidence in the knowledge gained that spirit-life is a fact; that the conscious existence of disembodied beings is proved to a demonstration, and accepted by people of courage and intelligence all over the world, in every land, under every sky; perceiving that this great truth, when it comes to the fulness of its flowing, is capable of effecting the absolute regeneration of all the nations of the earth; feeling this, the Spiritualists of Sandhurst are doing, in their day and generation, a similar work to that by which the early Spiritualists, in Christ's time, have so profoundly influenced the succeeding generations of civilized mankind.

On the members of the Circle taking their seats, which were arranged in the form of a horse-shoe magnet, with the medium placed between the poles, and hymns being sung by the ladies and gentlemen to produce mental or psychological harmony, the lights were put out, all hands joined, and immediately the medium was entranced, and the deep bass voice of "John King" was heard in the darkness, announcing his presence.

Then a faint peculiar light appeared near the floor, shining through the bars of a brazier, as large as a teacup, constructed by the angels, and this brazier was in constant use during the manifestations that followed; being waved about by an invisible force, and employed as a lantern, to exhibit the forms, figures, and drapery, which, being composed of the magnetic emanations of the members of the Circle, are liable to disintegration and dispersion by the action of chemical or solar light.

A luminous smoke or incense constantly ascended from the lighted brazier.

Immediately on this becoming bright enough, a small figure appeared on its knees on the floor, dressed somewhat like a Druid, with a turban and white surplice, kneeling close beside the medium, who was sufficiently visible in the dim light, sitting entranced on his chair.

The spirit-lamp or brazier was repeatedly flourished about the two forms, by a hand and wrist unquestionably independent of both.

On our second visit, the members of the circle having harmonized the magnetism by music and singing, and reciting the Lord's Prayer, originated by the greatest of mediums, at his "first coming," many centuries ago, the light was put out, the deep bass voice of "John King" was heard announcing his presence, and instructing us to join hands.

The present writer was now taken by the hand, which was placed on a small, materialized head, and drawn slowly over long, tossed, thin hair, and over a bare face, very small, very round, very cold and unnatural, very badly proportioned, and without eyes. The chairman and a lady visitor announced having felt the same head and face in a position near the floor.

Facts and evidence of a similar description are being multiplied in every country under heaven.

What is to be done with them? To a mind free from bias,

and open to the reception of Truth, they go far to prove the existence of intelligent beings, operating in accordance with natural law, and animated by a benevolent and unselfish desire to convince mankind of a life beyond this. We appeal to the churches to re-establish their influence by a calm and dispassionate examination of the philosophy and phenomena of Spiritualism, for if it is of God, and they disregard it, they must take the consequences.

The mission of Spiritualism is to effect the complete emancipation of the human mind. That may, as Buckle puts it, come quicker than anyone expects. "For we are stepping on far and fast. The signs of the times are all around, and they who list may read. The handwriting is on the wall; the fiat has gone forth; the ancient empire shall be subverted; and the dominion of superstition, already decaying, shall break away, and crumble into dust."

Spiritualism as a scientific system, governed by natural law, offers irresistible attractions to all lofty souls who feel that the permanent improvement and elevation of human nature is an affair of millions of diverse influences of every possible description, seen and unseen, acting on suitable material already provided, and operating through periods of time which can only be described as infinite; an eternity which Spiritualism teaches will be occupied by the sons and daughters of the Great All Father, in the harmonious unfolding of the countless human germs, undergoing the process of gestation in myriads of birth spheres, scattered like dust in the fields of space; afterwards aiding the development, the higher education, and redemption, of the multitudinous creations of His infinite Love.

"May He, in whose majestic light,
The Source of Knowledge lies concealed,
Prepare us to receive aright
The truths that yet shall be revealed."

From the New York Sun.

MRS. LINDSLEY'S SEANCE.

PERFORMING IN THE DARK AGAIN.—MATERIALIZED FLOWERS OF CLOTH AND WIRE.

MRS. S. A. LINDSLEY, who was recently accused by Dr. Newbury and several other members of the New York Spiritualist Protective Committee, of practising deception and producing simulated manifestations, held a seance last evening at 209 West Thirty-second Street. The performance was attended by about thirty men and women, who formed a circle by clasping hands. The gas was turned low, making the room totally dark. A hymn was sung. Then there was a fluttering of wings, and a noise as of small articles falling on the floor. The gas was turned on, and the light disclosed a profusion of natural flowers, scattered on the floor. A white dove, alive, was perched on the back of a seat. The medium said that the flowers and dove was brought into the room by spirits. Somebody asked, "Are they produced by the spiritualistic materializing process?" The reply was,—"Oh, no; they were fetched here by the spirits from a hothouse. The dove was caught and brought to the seance by spirits." The flowers were tied together with common thread, as though by mortal hands. During the proceedings in the dark a noise was heard as of some person walking behind the backs of the persons who were sitting in the circle.

The Spiritualists' Protective Committee, which has been in existence about six months, includes in its membership many of the best-known believers in New York and Brooklyn. Its avowed object is to detect and expose pretended mediums who deceive the public. The chairman says that Mrs. Lindsley was denounced because she was detected in trying to make the committee believe that flowers, which she produced, were of supernatural origin, and they proved to be artificial flowers made of cloth and wire.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

"Dr. Eugene Crowell has made an important contribution to the literature of Spiritualism in 'The Identity of Primitive Christianity and Modern Spiritualism.' . . . It is written in a temperate style and with evident fairness and is especially remarkable for the amount and aptness of the evidence adduced. Readers who desire to know just what intelligent Spiritualists believe, will find this work well worth their attention."—*Literary World*.—Boston.

In two volumes, either of which is complete in itself. For table of contents see advertisement on last page. For sale wholesale and retail, by Scientist Publishing Co., No. 18 Exchange St. and 24 Devonshire St. Either volume sent to any address on receipt of \$2.50. An octavo volume, 250 pages.

AN EXCELLENT TEST OF SPIRIT INTELLIGENCE.

[The following particulars, accompanied with communications and letter from the long-lost sister, were furnished to us by a respectable Scotch family residing in one of the Northern suburbs. Mrs. M— has been a believer in Spiritualism for some time past; her husband, though somewhat interested in what transpired at the circles, was a consistent materialist until this test of the truth of the communications was received; that, he informed us, swept away all doubt from his mind. To use his own expression, "There was no getting over it."—EDITOR HARRINGER OF LIGHT, MELBOURNE, AUSTRALIA.]

MR. AND MRS. M— left Scotland for Australia over 30 years since, Mrs. M— leaving behind her a brother and sister. Shortly after their arrival here, the correspondence with this brother and sister ceased, and nothing more was heard of them until the early part of this year, when, at a circle at Mrs. M—'s house, a spirit purporting to be her brother communicated, stating that he had been in the spirit world 16 years, and that the sister was still in the body, living in America, writing in answer to their request what purported to be the name of the place, but this, after repeated attempts, they were unable to decipher. It appeared like "Chig" or "Chigo," and not knowing any place with a similar name, was pronounced by Mr. M— to be a humbug. Mrs. M— nothing daunted, and having more faith, pursued her inquiries, and was told if she wrote to the post-master at Burreltown, in Scotland, enclosing a letter for her sister, the said post-master knew the address and would forward it. This was done, and to the surprise and gratification of the whole family, a reply from the long-lost sister, "dated Churchville, —, U. S. A., July 8th," was received by last mail. Most of the letter is on family affairs, but we extract from it those portions which bear upon the test:—

"MY DEAR BROTHER AND SISTER:—Your letter dated March 12 has just come to me, it was made welcome indeed, it seemed as if it came from the dead. We were all so glad to hear from you; we never met but we talked about you. The last letter we received was when sister Ann died, from William. I answered it. Brother Thomas wrote after that, but his letter came back. Dear sister, I have so much to say to you that I hardly know where to begin, but now when the communication is opened we can exchange our feelings frequently. We are all in North America, and all well. It is thirty-one years since James, Helen, Thomas and family came here, and twenty-five since Margaret and myself came. Brother John died about sixteen years ago. They did not come to America. . . . I never would have got your letter, but James Brodie is post-master at Burreltown, and he is brother to Helen's husband, so he knew our address and sent it on to me. . . . I think some to go to Chicago to live this winter. I lived there before the great fire."

From the foregoing extracts it will be seen that the information given by the spirit-brother (John) as to the period of his death was correct. It also throws some light upon the word they were unable to decipher, which was probably "Chicago," where it appears the sister had lived, and is living not far from there now.

We are often asked for the good of Spiritualism. Is it not exemplified here? A long sundered family united, and a knowledge of immortality brought to one who had failed to find evidences of a future life in any other direction. In reference to the communications handed to us with the letter, one of them appears to be a remonstrance with Mrs. M— or some member of the circle, who, from something unsatisfactory having been communicated, had hastily accused the spirits of falsehood. The communicating spirit, a female, says:—

"We wish to give you all the information we can, but if we do make mistakes, it is not because we do it from malice, but because I am not developed enough yet for giving quite such intelligent communications as perhaps I should, but believe me, I don't wish to deceive you."

The other communication is from the brother "John," subsequent to receiving the letter. After expressing his pleasure at the results of his former communication, he says:—

"Dear sister, you should have been there when they got the letter; you would have laughed, for they looked as frightened as if your ghost had appeared before them. Sister Janet run over to Thomas with the letter in her hand; she was so glad, for they made quite sure you were in the spirit-world. I was there when the letter arrived, and was very glad to see them so happy about it."

The communication concludes with an exhortation to the sister to persevere.

THE LONDON SPIRITUALIST for sale at this office; price seven cents.

SCIENTIFIC.

For the Spiritual Scientist.
SCIENCE AND PSYCHOLOGY.

BY PROF. J. R. BUCHANAN.

THE ABLE AND profound suggestions of Mr. George Stearns, in his article on the "Atheism of Science," which I have just read in the Spiritual Scientist, induce me to offer a few remarks on this theme, as my own standpoint is different from that of any thinker of the present or the past—my opinions being derived from original investigations, and therefore, necessarily, in some respects, peculiar.

That Science, as commonly understood, (meaning physical science), is necessarily blind as to God and the spirit-world, cannot be denied. Hence the continued demand of narrow thinkers and immovable conservatives, that spiritual knowledge, or facts, shall be subjected to the scrutinizing gaze and authoritative decision of purely physical scientists before their existence shall be admitted, is supremely absurd. The magpie that

"With head awry, and cunning eye
Peeped knowingly into a marrow-bone."

discovered as much of its psychology as physical scientists will ever discover of spirit-life, until they shall have learned the vast difference between the psychic and physical, and the different modes of investigation, which they require. But, is the word *science* properly limited to physical knowledge, or the sphere of material effects, as Mr. Stearns concedes? The etymology of the word gives no authority for such limitations, and I must regard such a concession as but a passive yielding to the too arrogant claims of physical scientists who limit the word science to their own circumscribed territory of knowledge, because their own mental horizon is limited, and like the Chinese they would consign to "outer barbarians" the nobler intellectual life beyond their borders.

That causes, potencies, spiritualities, etc., belong to the domain of *philosophy* is unquestionable; but that philosophy is a jealous and exclusive word, tolerating no other term in its presence, cannot be conceded. Philosophy interpenetrates the realm of science, and science extends into the realm of philosophy. Science, which is not philosophic, is unsound, and philosophy, which is unscientific, is too vague and vapory to be a guide for humanity.

These are not mere verbal propositions or criticisms on language, for they relate to the expression of some great truths of which the world has been unconscious in consequence of the narrowness of both its science and its philosophy. The somewhat fashionable science and philosophy of Spencer, and his follower, Fisk, rigidly exclude the science and philosophy which are not material in their whole scope; but the science and philosophy of the future will include all that is spiritual as well as all that is material, and will not limit the term science to *matter*, when the realm of psychology shall be rightly known as having all the certainty and much of the precision which belong to the laboratory.

The scientific character of psychology (I need not say *theology*, for that is the overshadowing and unattainable ultimate of psychology) is necessarily unknown to its speculative *a priori* students, who reach into the vast inane, and even to those who more rationally study the sphere of consciousness. It can be known only to those who investigate psychology! as it is in nature in intimate connection with the material world, and therefore, in its conjugal alliance, governed by identical laws.

By this I mean that psychic existence is to be found and studied in the constitution of MAN, whose brain and body it penetrates, acting and reacting therewith in every fibre and in turn acted upon, so that the processes of each are strictly parallel, no matter which may be dominant. These processes in the living man being parallel and inseparable, it follows that their laws of concatenation are identical and their correlations with the whole material world are the same. Hence, as physical and mathematical science hold under their jurisdiction the entire body of man and its material correlations and processes, there can be no escape of the psychic element from the jurisdiction which governs the physiological. Like the wife who marries a Frenchman in France, it necessarily falls under the local law of its residence.

These remarks are offered, not as mere generalities or speculations, but as exact statements of scientific truths, which may be expressed as follows:—

First. All that belongs to the mind or soul of man is in intimate association with his material constitution, and as our different intellectual, passionate, and emotional faculties are distinguishable in psychology, so are their locations and instrumentalities in the brain and body—for the parallelism of the mental with the physical is a complete correspondence in all their details, and not an arbitrary, chance-medley association.

Second. The governing centre of the human constitution is the brain, in which psychic powers and physiological forces meet and legislate. The definite, physical form and constitution of the brain, and the ascertainable laws of its action impart a corresponding definiteness to the nature and laws of psychic life. Hence psychology, rightly understood, assumes a truly scientific character. This may not even seem plausible to purely speculative thinkers, upon this general and vague statement, but when the special descriptive statements are given, much of them is recognized by intelligent persons as self-evident, with a feeling of wonder that they had not previously been discovered or known.

Third. Psychology is governed by a few fundamental mathematical or geometric laws, which organize it into a true science, and these laws in their application to psychology are mostly self-evident, yet admit also of experimental demonstration, and have been demonstrated by myself to thousands.

It is obvious, therefore, that I cannot divorce psychology from materialistic science, since they were united by their creator; and if they be thus united, it follows that all our Pneumatology must retain somewhat of the vague and unsatisfactory character which it has in most minds at present, until it shall be so allied and organized in scientific union with the established mass of Biology, as to partake of the certainty and definiteness of the latter.

Such is the position which Pneumatology occupies in my own mind, and has occupied for thirty years—the position which it will occupy in the works which I am preparing, leisurely, as there is no need of bringing the world knowledge before it feels the need of it.

Such knowledge enabled me to realize modern spiritual facts at the first moment of their development as the normal outgrowth of what I find in the brain. The psychology which I derive from the brain fully explains the necessary conditions of spirit-life, and shows why our communications are generally so vague as we have found them, but at the same time so refined and lovely in their pervading spirit, also what is the organization fitted for mediumship, and the probability that in the future the dwellers on the earth may enjoy in every household the sacred presence of those who bring us the sweet and gentle ministrations of the spirit-world.

INDIAN JUGGLERS.

THE Newcastle, (Eng.), Weekly Chronicle, of January 15th, gives the following:—

Earnest Wells last week gave some extracts from the Times of some very clever tricks performed by Indian jugglers before the Prince of Wales. With the same laudable view of eliciting information as Mr. Wells, I append the following, witnessed while in India some years ago:—One of these jugglers commenced before a numerous audience to display his abilities as a conjuror, producing a green coconut and a hatchet. Several of the audience were invited to split open the nut; all refused. At length an officer undertook the task of splitting it, when out sprang a small green serpent, about eight inches long, and said to be the most venomous of the tribe in India. While the animal was running frisking about, many of the audience were making tracks to a distance. The conjuror held it by the end of its tail, immediately over his mouth, dropped it down his throat, and swallowed it. His next trick was also a cocoa-nut, the audience being again requested to split it; all refused; then he accomplished it himself, when three ordinary pigeons made their appearance, flying to a distance, returning, and finally perching on his shoulders and head. After toying with and caressing them, he placed them on his left hand, and with his right hand dealt on the bodies of the poor birds a tremendous blow; they were immediately crushed; nothing was left. The man, being naked, except a thin muslin loin

covering, next placed himself in the centre of the ring, and became rigid, while the heads of four serpents were beginning to show over the edge of his muslin dress. One by one he hauled these out, placing one round his body, another round his neck, the others in his hands. These disappeared as mysteriously as they were produced. He next produced three stones, the largest one being the size of a small egg, the other two gradually decreasing in size. Placing the largest stone in his mouth, he deliberately—and with some apparent difficulty—swallowed it, the second and third being sent after the first. After sundry grimaces and twitchings of the stomach, he attempted to vomit them. He succeeded in this by first producing the larger stone from his mouth and the others in succession in the same order as they had been swallowed. His last trick, the best of the series, was sitting on nothing. His attendant, taking three swords, which he stuck in the ground, placed on the top of them a round half-inch board, making what may be termed a three-footed stool. On this stool the conjuror squatted like an Eastern potentate on his throne. In a short time he became perfectly motionless, in which position he sat for some minutes. His attendant slowly approached him and removed one sword, the juggler sitting on two. In a short time the attendant removed another sword, the juggler being perched on the remaining sword. Finally, the last sword was removed, the board fell on the grass, and the juggler was left sitting on—nothing. And there he remained some minutes. The Indian jugglers who perform this trick scrupulously maintain their secret, no inducement offered tempting them to divulge it.

Selected from a paper read before the Dalton Association of Inquirers into Spiritualism.

OCCULT PSYCHOLOGICAL PHENOMENA.

CASES OF TRANCE AND ABNORMAL SLEEP.

BY GEORGE SEXTON, LL.D.

THE CLASSES OF mental phenomena to which I shall refer, are several, and I select them at random, without attempting to trace any relationship between them, since to do that would require a large volume rather than a short paper, which volume I shall probably some day give to the world, as I have a great number of facts, the results of many years accumulation.

1. *The state of profound sleep simulating death, denominated trance.*—This is a phenomenon which has always excited a large amount of attention. By many it has been viewed as an actual separation of the soul from the body, and has been consequently looked upon with a considerable amount of awe. In a physical point of view the appearances presented are very nearly the same as in dissolution, while of the mind its condition is various. Sometimes it remembers everything that occurs in connection with the material body from which it was supposed to have departed; sometimes it brings back descriptions of regions which with its material organization it had never visited; and at other times it remembers nothing, and may therefore have been unconscious, if mind can ever be unconscious, which is questionable. This state of trance probably bears some relation, though we scarcely know what, to the hibernation of the lower animals. True hibernation, however, can only occur, in connection with cold-blooded animals, for reasons which will be obvious to the psychologist. These cases of trance have sometimes given rise to most serious results, premature interment having not unfrequently taken place.

In the Transactions of the Royal Society of Edinburgh, there is a case given of one Mary Lyall, who fell asleep on the 20th of June, and slept until the 30th; then fell asleep again on the 1st of July, and slept until the 8th of August. On the occasion of this second sleep she was blistered and bled, and placed in a warm bath for the purpose of arousing her, but all without effect. For the first week no kind of motion was observed, and no food taken. At the end of that time she moved her left hand, and pointed to her mouth, thus signifying a desire for food. This being administered to her, she took whatever was given, without moving any other part of her body. After she awoke she remained deaf four days.

The friends of Dr. Gardner intend to do honor to this veteran Spiritualist on the occasion of his 63d birthday. The meeting for this purpose will take place at Paine Hall next Sunday evening, when the admission of the public will be free. Addresses by well-known speakers will be given and an efficient quartette party is engaged to sing. Mr. Bond's instrumental performers will also take part in the proceedings; and altogether a very happy and interesting occasion may be looked forward to.

How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

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

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