

SPIRITUAL SCIENTIST

A WEEKLY JOURNAL DEVOTED TO THE SCIENCE, HISTORY, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

Vol. III.

"Try to understand Yourself, and Things in general."

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SPIRITUAL SCIENTIST.

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The Scientist Publishing Company, 18 Exchange St., Boston,

EVERY THURSDAY.

E. GERRY BROWN, EDITOR.

Back Numbers of the Scientist can be furnished.

Written for the Scientist.

FROM MADAME H. P. BLAVATSKY TO HER
CORRESPONDENTS.

AN OPEN LETTER SUCH AS FEW CAN WRITE.

BEING daily in receipt of numerous letters—written with the view of obtaining advice as to the best method of receiving information respecting Occultism, and the direct relation it bears to modern Spiritualism, and not having sufficient time at my disposal to answer these requests, I now propose to facilitate the mutual labor of myself and correspondents, by naming herein a few of the principal works treating upon *magism*, and the mysteries of such modern Hermetists.

To this I feel bound to add, respecting what I have stated before, to wit: that would-be aspirants must not lure themselves with the idea of any possibility of their becoming practical Occultists by mere book knowledge. The works of the Hermetic Philosophers, were never intended for the masses, as Mr. Charles Sotheran, one of the most learned members of the Society "*Rosa Crucis*," in a late essay, thus observes: "Gabriel Rosetti in his *Disquisitions on the Anti-Papal Spirit, which produced the Reformation*, shows that the art of speaking and writing in a language which bears a double interpretation, is of very great antiquity; that it was in practice among the priests of Egypt, brought from thence by the Monichees, whence it passed to the Templars and Albigenses, spread over Europe, and brought about the Reformation."

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But to particularize one or another Book on Occultism, to those who are anxious to begin their studies in the hidden mysteries of nature is something, the responsibility of which, I am not prepared to assume. What may be clear to one who is intuitional, if read in the same book by another person, might prove meaningless. Unless one is prepared to devote to it his whole life, the superficial knowledge of occult sciences, will lead him surely to become the target for millions of ignorant scoffers to aim their blunderbusses, loaded with ridicule and chaff, against. Besides this, it is more than in one way dangerous to select this science as a mere pastime. One must bear forever in mind the impressive fable of *Edipus*, and beware of the same consequences. *Edipus* unriddled but one-half of the enigma offered him by the sphinx, and caused his death; the other half of the mystery avenged the death of the symbolic monster, and forced the King of Thebes to prefer blindness and exile in his despair, rather than face what he did not feel himself pure enough to encounter. He unriddled the man, the form, and had forgotten God—the idea.

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We ask then the co-operation of all friends of the cause here and in Europe in strengthening our hands, that we may make the "Spiritual Scientist," what we hope to make it, and what it ought to be—the organ of the best and highest thought on the great subject that is destined to have such a leavening effect upon all existing systems and creeds. Now is the time for effectual aid.

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THE SPIRITUAL SCIENTIST, published in this city seems to us to be a very fair and able paper, and to occupy a place in the Spiritualist literature of this country which no other paper hardly does. We are glad to see that it is prospering.—INDEX.

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—Occultism; that it was the mysterious lever of all intellectual forces, the Tree of Knowledge of good and evil of the Allegorical Paradise, from whose gigantic trunk sprung in every direction boughs, branches and twigs, the former shooting forth straight enough at first, the latter, deviating with every inch of growth, assuming more and more fantastical appearances, till at last one after the other, lost their vital juice, got deformed, and, drying up, finally broke off, scattering the ground afar with heaps of rubbish. To Theology, the Occultist of the future will have to demonstrate, that the gods of the Mythologies, the Elohim of Israel as well as the religious, theological mysteries of Christianity to begin with the Trinity, sprang, from the sanctuaries of Memphis and Thebes; that their mother Eve is but the spiritualized Psyche of old, both of them paying a like penalty for their curiosity, descending to Hades or Hell, the latter to bring back to earth the famous Pandora's box—the former, to search out and crush the head of the serpent,—symbol of time and evil; the crime of both expiated by the Pagan Prometheus and the Christian Lucifer; the first, delivered by Hercules,—the second, conquered by the Saviour.

Furthermore, the Occultist will have to prove to the Christian Theology, publicly, what many of its priesthood are well aware of in secret,—namely, that their God on earth was a Cabalist, the meek representative of a tremendous Power, which, if misapplied, might shake the world to its foundations; and that, of all their evangelical symbols, there is not one but can be traced up to its parent fount. For instance, their Incarnated Verbum or *Logos*, was worshipped at His birth by the three Magi, lead on by the star, and received from them the gold, the frankincense and myrrh, the whole of which is simply an excerpt from the Cabala our modern theologians despise, and the representation of another and still more mysterious "Ternary,"* embodying allegorically in its emblems, the highest secrets of the Cabala.

A clergy, whose main object ever has been to make of their Divine Cross the gallows of Truth, and Freedom, could not do otherwise than try and bury in oblivion the origin of that same cross, which, in the most primitive symbols of the Egyptians magic, represents the key to Heaven. Their ana. themes are powerless in our days, the multitude is wiser; but the greatest danger awaits us just in that latter direction, if we do not succeed in making the masses remain at least neutral,—till they come to know better—in this forthcoming conflict between Truth, Superstition and Presumption; or, to express it in other terms, Occult Spiritualism, Theology and Science. We have to fear neither the miniature thunderbolts of the clergy, nor the unwarranted negations of Science. But Public Opinion, this invisible, intangible, omnipresent, despotic tryant; this thousand-headed Hydra,—the more dangerous for being composed of individual mediocrities,—is not an enemy to be scorned by any would-be occultist, courageous as he may be. Many of the far more innocent Spiritualists, have left their sheepskins in the clutches of this ever-hungry, roaring lion,—for he is the most dangerous of our three classes of enemies. What will be the fate, in such a case, of an unfortunate occultist, if he once succeeds in demonstrating the close relationship existing between the two? The masses of people, though they do not generally appreciate the science of truth, or have real knowledge, on the other hand are unerringly directed by mere instinct; they have intuitionally,—if I may be allowed to express myself,—the sense of what is formidable in its genuine strength. People will never conspire except against *real* Power. In their blind-ignorance, the Mysteries and the Unknown have been, and ever will be, objects of terror for them. Civilization may progress, human nature will remain the same throughout all ages. Occultists beware!

Let it be understood, then, that I address myself but to the truly courageous and persevering. Besides the danger expressed above, the difficulties to becoming a practical Occultist in this country, are next to insurmountable. Barrier upon barrier, obstacles in every form and shape will present themselves to the student; for the Keys of the Golden Gate leading to the Infinite Truth, lie buried deep, and the gate itself is enclosed in a mist which clears up only before the ardent rays of implicit Faith. Faith alone, one grain of

* The Ternarius or Ternary, the Symbol of perfection in antiquity, and the Star, the Cabalistic sign of the Microcosm.

which as large as a mustard seed, according to the words of Christ, can lift a mountain, is able to find out how simple becomes the Cabala to the initiate, once that he has succeeded in conquering the first abstruse difficulties. The dogma of it is logical, easy and absolute. The necessary union of ideas and signs; the trinity of words, letters, numbers, and theorems; the religion of it can be compressed into a few words; "it is the Infinite condensed in the hand of an infant," says Eliphas Levi. Ten ciphers, 22 alphabetical letters, one triangle, a square and a circle. Such are the elements of the Cabala, from whose mysterious bosom sprang all the religions of the past and present; which endowed all the Free Masonic associations with their symbols and secrets, which alone can reconcile human reason with God and Faith, Power with Freedom, Science with Mystery, and which has alone the keys of the present, past and future.

The first difficulty for the aspirant lies in the utter impossibility of his comprehending, as I said before, the meaning of the best books written by Hermetic Philosophers. The latter who mainly lived in the mediæval ages, prompted on the one hand by their duty towards their brethren, and by their desire to impart to them and their successors only, the glorious truths; and on the other very naturally desirous to avoid the clutches of the blood-thirsty Christian Inquisition, enveloped themselves more than ever in mystery. They invented new signs and hieroglyphs, renovated the ancient symbolical language of the high priests of antiquity, who had used it as a sacred barrier between their holy rites and the ignorance of the profane, and created a veritable Cabalistic slang. This latter, which continually blinded the false neophyte, attracted towards the science only by his greediness for wealth and power which he would have surely misused were he to succeed, is a living, eloquent, clear language; but it is and can become such, only to the true disciple of Hermes.

But were it even otherwise, and could books on Occultism, written in a plain and precise language be obtained, in order to get initiated in the Cabala, it would not be sufficient to understand and meditate on certain authors. Galatinus and Pic de la Mirandola, Paracelsus and Robertus de Fluctibus do not furnish one with the key to the practical mysteries. They simply state what can be done and why it is done; but they do not tell one *how* to do it. More than one philosopher who has by heart the whole of the Hermetic literature, and who has devoted to the study of it upwards of thirty or forty years of his life, fails when he believes he is about reaching the final great result. One must understand the Hebrew authors, such as Sepher Jezirah, for instance; learn by heart the great book of the *Sohar* in its original tongue; master the *Cabbala Denudata*, from the Collection of 1684 (Paris); follow up the Cabalistic Pneumatics at first, and then throw oneself headlong into the turbid waters of that mysterious unintelligible ocean, called the Talmud,* this compilation of "absurd monstrosities" according to some blind profanes, the final key to all the Hermetists in its dogmatic and allegorical signs.

Were I to name two of the books which contain the most of the occult information which was derived and utilized by the greatest Cabalists of the mediæval ages—Paracelsus was one of them—I might astonish many of my correspondents "craving for knowledge," and they might let it pass unnoticed. Adepts more learned than I will nevertheless endorse the truths of my assertion. For prudence sake I prefer quoting from a book, written by one of our greatest modern Occultists.

"Among the sacred books of the Christians," says Eliphas Levi, "there exist two works, which strange to say, the Infallible Church does not even pretend to understand and never tried to explain: the *Prophecy of Ezekiel* and the *Apocalypse*; two Cabalistic treatises, reserved, without doubt, for the commentaries of the Magi Kings; books closed with the seven seals to the faithful Christian; but perfectly clear to the Infidel initiated in the Occult Sciences."

Thus, the works on Occultism, were not, I repeat, written for the masses, but for those of the Brethren who make the solution of the mysteries of the Cabala, the principal object of their lives, and who are supposed to have conquered the

* Emanuel Deutsch found it otherwise, and in his celebrated Quarterly Review Essay eulogues the Talmud as the repository of vast stores of information for the philosophical student, placing it in certain respects above even the Old Testament itself.—ED. SPIRITUAL SCIENTIST.

first abstruse difficulties of the Alpha of Hermetic Philosophy.

To fervent and persevering candidates for the above science, I have to offer but one word of advice, "Try and become." One single journey to the Orient, made in the proper spirit, and the possible emergencies arising from the meeting of what may seem no more than the chance acquaintances and adventures of any traveler, may quite as likely as not throw wide open to the zealous student, the heretofore closed doors of the final mysteries. I will go farther and say that such a journey, performed with the omnipresent idea of the one object, and with the help of a fervent will, is sure to produce more rapid, better, and far more practical results, than the most diligent study of Occultism in books—even though one were to devote to it dozens of years. In the name of Truth,

Yours, H. P. BLAVATSKY.

From Human Nature.

DO SPIRITS INFLUENCE SOMNAMBULISTS AND CLAIRVOYANTS.

A LETTER FROM DELEUZE TO AN M.D. IN ANSWER TO THE QUESTION.

[DEAR EDITOR—It may be interesting to your readers to make acquaintance with the opinions about spirits of Mr. Deleuze, one of the prominent followers of Mesmer. I have, therefore, translated from the *Bibliothèque du Magnétisme*, 1818, the most interesting parts of a letter from Deleuze in answer to questions by an M.D. in respect to the influence of spirits over somnambulists and clairvoyants. —J. N. T. Martineau.]

THE doctor alludes in his letter to some remarks of Deleuze condemning the theory of mesmerists who accept the influence of spirits on somnambulists, observing that they were Protestants, and, so far, opposed to the belief in guardian spirits professed by Roman Catholics. The doctor, who appears to have been converted by somnambulism from materialism to the belief in the existence of a spiritual or magnetic body within our material body, mentions the case of a somnambulist who, being in trance, said she was guided by the spirit of her mother.

Deleuze, in his answer, admits that somnambulism clearly proves the spirituality of the soul, and infers from this the immortality of man. He says: The immortality of the soul once accepted, the possibility of communications from souls separated from the body with souls still united with the body is a necessary consequence. It is evident that those who deny this possibility are not convinced of the immortality of the soul, or that they listen to the voice of prejudice, refusing, without a motive, to examine a fact resulting from the principle they do accept. . . . I accept with you that our soul continues its existence after death. That, instead of losing its faculties which it enjoyed during earthly life, it acquires new faculties, or, at least, that it has more power, more liberty to use them, not finding any longer obstacles in the way—not being any longer limited by space, and the future not being so much veiled as before. I do accept that our state after death will be happy or unhappy, according to our doings here; that our souls can retain affections and sensations as they retain memory; that they can influence other souls embodied in human form; suggest thoughts, make revelations, hear our wishes, and read our thoughts.

Now, let us see under what circumstances this communication between the disembodied and embodied takes place. We must examine the facts. There are many I know. They are at the bottom of nearly every religion. In every history we find records of them; and in mesmerism we meet them very often. Those philosophers who reject these facts did not give themselves the trouble of examining them,—they treat them as ridiculous, as materialists will ever do. I agree that this is not the way to truth, but still I entertain doubts. I will give my reasons. I leave to theologians the facts related in the Scriptures, as many of them are diametrically opposed to the laws of nature. Still, many facts remain, for those which are admitted equally in every religion have their origin outside of Christian revelation. But have those facts sufficient authority to establish a system? Some are not duly tested; others are perhaps the result of physical causes, yet unknown to us. Most of those recorded by history have been accepted in epochs of credulity and superstition; those related in society are nearly always forthcoming from people endowed with a strong imagination, and might be reduced to physiological and psychological facts, perhaps very extraordinary, but not supernatural.

The most remarkable facts are those which have been

observed since mesmerism has been investigated. A great many somnambulists have affirmed that they held converse with intelligences; that they were inspired and guided by them. This at first seems very clear, but on reflection we find still reasons for doubt.

1. Why should the state of somnambulism—which generally is the result of a disease, and ends with the cure—be one of the conditions favorable to communicate with spiritual intelligences?
2. Why is not every somnambulist amongst those who give the best proofs of lucidity, and most isolated, susceptible to this communion? Why have they different opinions about this subject?
3. Why do the opinions and ideas they have in the state of somnambulism often appear the consequences of those they have in their natural state, while in other cases they are quite different?
4. Why do different somnambulists say that they obtain their knowledge by different ways? Some see the objects appear as if they were shown to them; others hear an interior voice; some seem to be certain of what they say, and if questioned answer—"I know; I am sure of it." Others believe themselves inspired by a saint, an angel, or by several intelligences. Others, again, are inspired or guided by the spirit of some deceased person who controls them, and speaks through their organs; whilst some declare they have seen the devil, have been frightened, and have asked for prayers, and other means to deliver them from this power.
5. Why does it happen that those opinions belong to certain classes, or to certain society, whilst they are different with somnambulists belonging to another order of society? Thus a great many somnambulists at Stockholm have exhibited these phenomena, whilst they are quite unknown amongst the disciples of Mesmer.
6. Why do we find with some somnambulists a great development of a certain faculty, while others are inactive? Why do certain ideas and affections attract the attention of the somnambulist almost exclusively, whilst he remains indifferent to other ideas and affections, so much so, as to render him lucid on certain points? and why does the mode of perception vary with the state of health and nervous disposition?

Here follows an enumeration of different states of insensibility and isolation of somnambulists which are interesting; but he concludes in saying with Socrates—"I don't know."

Deleuze, in fact, assumes that our soul, in the state of somnambulism, acquires, or appears to possess, the same power of vision and motion as those who have passed the gate of death. On this account Spiritualists will find him quite correct. He repudiates the theory of influence of spirits merely for fear that the acceptance of it might lead to insanity and practices of magic, forgetting that even mesmerism is magic, and has been in former ages as much prosecuted as witchcraft and sorcery—(by priests, of course). The opinions of Deleuze are scarcely consistent with his facts.

Deleuze explains himself in this way:—If we use mesmerism to read the future, we will come to abuse it; if we use it to have communion with spirits, we shall renovate the extravagances of magic, and expose ourselves to the dreadful consequences of these practices—[we wonder what the spirit of Deleuze would say now]. There exists in some Northern countries a predisposition to *Illuminism* (Spiritualism). This new philosophy leads us to reject the notions based on the experience of several centuries, and to substitute the opinion that such phenomena are produced by an exalted imagination; and if you consider how many *reveries* have been proposed by honest, faithful men, you will mistrust many of those pretended inspirations. Somnambulism is a new instrument which we may use when other means fail, but we must not use it as a guide when other well-known instruments are sufficient for our direction. I do not deny the existence of the spirit-world; but during this life we do not yet live in that spiritual world. Our soul is in the earthly body: if the bands were broken, we should not be any more *en rapport* with the beings who are around us. Our principal relations are with those dwelling on earth; we have duties to fulfil with them. We have not always the power to discover the truth; we seldom feel sure of having grasped it. Our life is better fitted for action than for meditation. We have always the power of doing good: let us use this power as much as we can during our earthly life. Our knowledge will, perhaps, be of no use to us hereafter, when we shall have more light. Good actions will be like a treasure, and insure us a good place in the hereafter!

HISTORICAL AND PHILOSOPHICAL

THE BOOK OF SPIRITS.

BY ALLAN KARDEC.

TRANSLATED FROM THE FRENCH FOR SPIRITUAL SCIENTIST
BY MRS. EMMA A. WOOD, OF WASHINGTON.

X.

AMONG the objections are some more specious, at least in appearance, because they are drawn from observation and are made by serious persons.

One of these objections is drawn from the language of certain Spirits which does not appear worthy of the elevation one might suppose to belong to supernatural beings. But please turn back to the recapitulation of the doctrine we have presented above, and it will be seen that spirits themselves teach us that they are equal neither in knowledge nor in moral qualities, and that we must not take, for exact truth, all they say. It is for sensible people to separate the good from the bad. Assuredly, those who draw from this fact the idea that we have intercourse only with evil beings, whose sole occupation is to mystify us, have no knowledge of the communications received in re-unions where only superior spirits are manifested, otherwise they would not think so. It is a pity chance has so poorly served them, as to show them only the bad side of the spirit-world, for we do not wish to suppose that a sympathetic tendency attracts to them bad spirits rather than good; lying spirits, or those whose language is revolting from grossness. It would be better to conclude that their principles are not strong enough to remove the evil, and that, finding pleasure in satisfying their curiosity in this respect, bad spirits profit by it to glide in among them while the good withdraw.

To judge the question of spirits on these facts would be as illogical as to judge the character of a people by what is said and done in an assembly of hair-brained persons or of those of bad character, which neither learned or sensible men frequent. These persons find themselves in the position of a stranger, who, arriving in a great capital by the vilest faubourg, should judge of all the inhabitants by the manners and language of this infamous quarter. In the world of spirits there is also a good and a bad society; let these people please study faithfully the elite among spirits, and they will be convinced that the celestial city contains something else besides the dregs of the people. But, they say, do the elite of spirits come among us? To that we will answer: Do not stop in the faubourg; see, observe, and you can judge; the facts are there for everybody; at least, if it be not to them, these words of Jesus may apply: "They have eyes and see not, ears and hear not."

A variation of this opinion consists in seeing in the spirit communications, and in the material facts to which they give rise, only the intervention of a diabolic power, a new Proteus who would take every form in order to deceive us. We do not consider this worthy a serious examination, therefore do not stop at it; it will be found refuted by what we shall say; we will only add that, if it were so, it must be agreed the devil is sometimes very wise, very reasonable, and, above all, very moral, or that these are good devils.

Indeed, how can we believe that God permits the spirit of evil to be manifested to destroy us, without giving us as a counterweight the counsels of good spirits? If He cannot He is powerless, if He can and does not, it is incompatible with his goodness; either supposition is a blasphemy. Remark that to admit the communications of bad spirits, is to recognize the principle of the manifestations; and their existence can only be with the permission of God; how believe, without impunity, that he permits only the evil to the exclusion of the good? Such a doctrine is contrary to the simplest notions of good sense and of religion.

XI.

An odd thing it is, they add that only spirits of known persons are spoken of, and they ask why they alone manifest themselves. This, like so many other errors, proceeds from a superficial observation. Among the spirits who come spontaneously, there are more unknown to us than of those who are illustrious who call themselves by some name or

other, often by an allegorical or characteristic name. As to those who are invoked, if it be not a relative or a friend, it is natural enough to address those who are known, rather than those who are not known; the name of illustrious persons is more striking, and thus more demanded.

Then again, they find it strange that the spirits of eminent men come familiarly at our call, and are sometimes engaged in very small matters, compared to what they accomplished during their life. In that there is nothing astonishing for those who know that the power or consideration these men enjoyed here below give no supremacy in the spirit-world; Spirits confirm in this these words of the Evangelist: The exalted shall be abused, and the humble shall be exalted, which must be understood of the rank that each of us will occupy among them; it is thus that he who has been first in this world will there find himself one of the last; he before whom we bowed, during his life, may then come among us like the humblest workman, for in leaving this life he left all his grandeur and the most powerful monarch may, perhaps, be there beneath the least of his soldiers.

XII.

A fact demonstrated by observation, and confirmed by the Spirits themselves, is that the inferior Spirits often make use of known and revered names. Who then can assure us that those who say, for instance, that they have been Socrates, Julius Cæsar, Charlemagne, Fenelon, Napoleon, Washington, etc., have really animated those persons? This doubt exists among some very fervent believers of the spirit doctrine; they admit the intervention and the manifestation of Spirits, but they ask how can we establish their identity. The proof is, in fact, very difficult; if it cannot be established in as authentic a manner as by a civil process, it may at least be by presumption, from certain indications.

When the Spirit of one personally known to us is manifested, of a relative or friend, for instance, it usually happens that his language is in perfect harmony with the character we knew of him; this is at once an indication of identity; but doubt is scarcely permissible when the Spirit speaks of private matters, recalls private circumstances known only to the interlocutor. A son assuredly cannot be mistaken in the language of his father and mother, nor parents in that of their children. In such invocations there sometimes happen the most startling things of a nature to convince the most skeptical. The most determined skeptic is often terrified by the unexpected revelations made to him. Another very characteristic circumstance comes to the support of identity. We have said that the writing of the medium usually changes with the Spirit invoked, and that this writing is reproduced exactly each time the same Spirit presents himself; it has been verified many times that, for persons not long dead the writing bears a striking resemblance to that of the person during his life-time; perfectly exact signatures have been seen. We are, however, far from giving this fact as a rule and especially as constant; we mention it as a thing worthy of remark.

Spirits alone who have reached a certain degree of purification are disengaged from all corporeal influence; but when they are not completely dematerialized (this is the expression they use), they preserve most of the ideas, the tendencies and even the peculiarities they had in the world, and this is still another means of recognition, but it is especially found in a multitude of facts of detail, which an attentive and continued observation alone can reveal. We see writers discuss their own words or their doctrines, approve or condemn certain parts; other spirits recall circumstances, unknown or but little known, of their life or death, things which are at the least, moral proofs of identity, the only proofs that can be given in regard to abstract things.

If then, the identity of the Spirit invoked can be, up to a certain point, established in some cases, there is no reason why it may not be in others, and if there is not the same means of censorship for those whose death was in more remote times, there is always that of the language and character; for assuredly the Spirit of a good man will not hold like that of a wicked man or a debauchee. As to the Spirits who borrow respectable names, they soon betray themselves by their language and their maxims; for instance, he who might call himself Fenelon and should violate, even incident-

tally, good sense and morality, would by that alone prove treachery. If, on the contrary, the thoughts he expresses are always pure, without contradictions and always up to the standard of Fenelon's character, there are no reasons to doubt his identity; otherwise we must suppose that a Spirit who preaches only good may knowingly employ falsehood, and that uselessly. Experience teaches us that Spirits of the same degree, of the same character and animated by the same sentiments, are associated in societies and families; now the number of Spirits is incalculable and we are far from knowing them all, the greater part of them even have no names for us. A Spirit of the same class as Fenelon might come in his stead and place, often even be sent by him as a mandatary; he presents himself under his name, because he is identical with him and can supply his place, and because we need a name to fix our ideas: but, in fact, what does it matter, whether a Spirit be really Fenelon or not! so long as he says only good things and speaks as Fenelon himself would speak, it is a good Spirit; the name by which he makes himself known is a matter of indifference, and is often only a means to fix our ideas. It cannot be the same in our private invocations; but here, as we have already said, the identity may be established by proofs in some degree patent.

In addition to this, it is certain that the substitution of Spirits may give rise to many mistakes, and that errors may result therefrom and often mystifications; this is one difficulty of *practical Spiritism*, but we have never argued this science to be an easy thing, nor that it could be learned in sport more than any other science. We cannot too often repeat that it requires an assiduous and often very long study; not being able to call forth the facts, we must wait until they present themselves; often they are brought out by circumstances of which we had least dreamed. For the attentive and patient observer, facts abound, because he discovers thousands of characteristic shades, which are, to him, rays of light. It is the same in common science; while the superficial man sees in a flower only an elegant form, the scholar discovers therein treasures.

CORRESPONDENTS.

THE HOLMES' CASE.

To the Editor of the Spiritual Scientist:

With trembling hand and doubting heart, I again take pen, fearful that you too will close your columns against this matter of the Holmes fraud; but though sick and wearied almost to exhaustion with taunts and suspicions, this cruel slander and the conduct of the Banner have brought me, creating antagonism and even separations from my best friends, until I am advised to retire from the conflict—I will not quietly submit to such injustice as I have received at the hands of the Banner of Light, without demanding to be heard; and having all the facts in my possession, I am qualified to speak. Mr. Colby after publishing nearly another column, written up by Mrs. Holmes amanuensis, from her unsupported word, containing charges as false and slanderous as her former statement, closes his columns against any further presentation of the facts, saying he had given the reply of Mr. Young, and the statement of Mr. Wardwell, and such space as he could spare to E. Annie Hinman, etc., etc. Now I here deny that Mr. Colby has given me a line of space in the Banner, but, contrary to editorial etiquette, he commented upon my unpublished reply to Mrs. Holmes, and inasmuch as he misrepresented me, I should much rather he would have said nothing; and as my item of correction (which was published only in part) was made necessary by his action, that cannot justly be set down as space given to me. I cannot say that Mr. Young did not refuse to tell people where Mrs. Holmes was staying, but I know that it is not probable that he did, as no secret was made of it; and I also know that Dr. Bloede knew the place, for the first time I called upon Mrs. Holmes, which was soon after she came, Dr. B. was just coming down the steps, after having called upon her; nor do I believe it is true that any one who was a friend to Mrs. Holmes, or otherwise, was excluded from the seances. Dr. B. came to the seance bringing with him a friend who had witnessed the materialization of Katie King through Florence Cook in England, and as the face appeared at the aperture, he raised a glass to scrutinize it, but it instantly disappeared behind the curtain. This was repeated three separate times with the same result, and then the effort was abandoned, and the gentleman tried the view without the aid of his glass. After the seance was over, my-

self and Mrs. Dr. Smith approached him, and Mrs. S. asked him if there was any resemblance between the Katy in Mrs. Holmes cabinet, and the one he had seen at Florence Cook's, and he said, "I am sorry to say, Madame, there is not." Mrs. Holmes publishes what purports to be a letter from a friend in Brooklyn, expressive of the sentiment of the people there towards her, but it carries with it no weight whatever, as the signature of the writer is withheld. I could also publish letters (and I would give their signatures) condemnatory of Mrs. Holmes, showing how she had been caught in frauds in Vineland last winter, and also how Mrs. Nellie J. Brigham, the well-known Spiritualist lecturer, and a gentleman who attended the Holmes's seances in Philadelphia caught them in frauds; and that oranges and trinkets which had been handed into the cabinet to Katy, were seen by herself and others upon the bedroom floor after the seance was over, and that Dr. Child was fanatical enough to reason that they had been passed through the back of the cabinet by the process of disintegration. Mrs. Brigham unhesitatingly pronounced them frauds, and I have the testimony of other parties who are equally satisfied that the manifestations at the Holmes's seances are fraudulent. But I have not dared to ask space in the Banner to bring in any of this evidence to show in what estimate their seances are held by competent judges in different parts of the country. The facts concerning the finding of the mask, of which mention has been made, and which Mrs. Holmes accuses Mr. Young of depositing where it was found, can be gleaned from the following certificate, which is a partial copy of a statement given to Mr. Young, signed by Mr. C. C. Penfield, and H. K. Moffit, two gentlemen residing at No. 162 Adelphi Street, Brooklyn, who sought and obtained the mask from the vault of an old out building upon the premises, which had long since passed into disuse, and in which Mrs. Holmes could not possibly have been for any purpose, except to conceal her fraud. The house being a commodious one and furnished with all the modern improvements, the liveliest curiosity concerning what possible object Mrs. H. could have in going there between the hours of twelve and one o'clock at night, prevailed with no abatement, until the circumstances of Mrs. Holmes materializing seance were known, and to satisfy no one but themselves, the search was made, and the mask obtained. The certificates I here append, copied from a document over their initials. I read to these gentlemen, and though they both said it was true in every particular, they refused to add their signatures to it on learning that the object for which I sought them was for publication; and to these gentlemen, I tender my humble apology, deeply regretting the necessity I am under of making use of their names in this matter, against their wishes, assuring them that *nothing* but the unmasking of fraud and hypocrisy, to the end that justice may be secured, the innocent defended, and the truth established, could have induced me to have presented them to the public, in the humiliating capacity of out-house scavengers, and plead the important bearing of their evidence in this case, as my justification.

This is to certify that on Monday evening, June 21st, about midnight, Mrs. Jennie Holmes and Miss Julia Allen, came to their boarding place, No. 162 Adelphi Street, and went directly to their room. After about ten or fifteen minutes Mrs. Holmes came down alone, passed through the house and into the back yard and out building, which action at the time excited great curiosity as she had never been there before. After being gone a few moments, she came in and announced her intention of leaving at six o'clock next morning, giving as an excuse for her abrupt departure, that intelligence had reached her that her husband lay sick at Vineland, and that she must take the first train. The next day, and after she had gone, Mrs. Chichester called at the house, and stated the circumstances of Mrs. Holmes materializing seance the previous evening, saying it was known that she used masks. Thinking this might have something to do with her mysterious visit to the back yard, search was made, and a mutilated negro mask was found, and I am fully satisfied that Mrs. Holmes put this mask where I found it, said mask being now in the possession of Mr. S. Chichester, No. 357 Myrtle Avenue.

And this is to certify that, according to my knowledge, the above statement is true. I also believe and am fully satisfied that Mrs. Holmes put this mask where it was found.

E. ANNIE HINMAN.

NORTH CANAAN, CONN., Sept. 10th, 1875.

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

SUBSCRIPTIONS AND ADVERTISING RATES.

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

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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.

SPIRITUAL SCIENTIST.

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SEPTEMBER 23.

No. 3.

TO OUR READERS.

After September 30, and commencing with October 7, the retail price of single copies of the Spiritual Scientist will be reduced to SIX CENTS. As the circulation of the paper increases, we shall make the price even lower than this, and give also a larger paper. A decrease in subscription price would cause considerable confusion in our subscription accounts, as we should give the benefit of any reduction to present subscribers, as well as those we might gain in the future. Therefore, the sum of two dollars and a half may be regarded as the standard subscription rate of the Spiritual Scientist. We are unable, at present, to pay the prices which would secure to us able correspondents, and consequently shall defer enlarging for a few weeks. We endeavor to compress into our small space the best portion of the current Spiritual news and literature, and do not desire to have sufficient room for any matter which will not reflect credit upon Spiritualism as well as upon the Spiritual Scientist. American authors are gradually coming to our aid, and we look with a mingled feeling of pride and gratitude to the rapid advance of the paper in this respect. We hope for a still further improvement. All money received, and much more in addition, is devoted to the support of the paper. We ask the aid of all our subscribers, in whatever form they may see fit to bestow it, that we may raise the Spiritual Scientist to a higher plane than it occupies at present, by being the reflector of the best minds in the movement. Let those who feel satisfied with the efforts now making in this direction, remember that it requires great personal sacrifice on the part of its conductors. If tempted to contribute, either by donations, or services in gaining subscribers, do not hesitate, for EVERY LITTLE HELPS. And remember, also, it will be devoted to the advancement of Spiritualism, and for no other purpose.

JUSTICE.

While we unhesitatingly pronounce against any fraud in manifestations, claimed to be of spiritual origin, and in favor of a universal exposure when detected, yet, nevertheless, we demand that JUSTICE should be the rule and guide in all our dealings with mediums.

A few weeks ago there came to our city a medium, Miss Annie Eva Fay. Endorsed by the London Spiritual press, on the basis of electrical test conditions, imposed by Mr. Crookes, F. R. S., she was entitled to all respect, and to be received and assisted as a genuine medium. She announced herself ready to submit to any and all tests that might be imposed, and the "Scientific Committee" of the American Spiritual Institute

availed themselves of the opportunity to make their maiden effort in determining the genuineness of her claims. They were so far satisfied in this direction, as to engage her to give a public seance, at Rochester Hall, the following Sunday, under the auspices of the American Spiritual Institute. But the following day there came upon the carpet a person who could do several of the more simple manifestations by trickery. Therefore they cancelled their engagement, destroyed their printed hand-bills, and pronounced against the light seance given by Miss Fay. They even went so far as to invite the correspondent of the Herald to witness these imitations, which so far prejudiced him as to cause the appearance of a most bitter, unfair article, reflecting upon the character of Miss Fay. These people were ready to believe, without further evidence, either *pro.* or *con.*, that the manifestations were produced by her without the aid of spirit-power.

It is not our province in the present article, to discuss or pass an opinion upon the genuineness of Miss Fay's mediumship. But we improve the opportunity to call upon Spiritualists, or others interested in this work, to have some better system than the above for persuading their investigations if they desire to be respected as careful investigators. So long as a medium is willing to submit to any tests that can be devised, it is an easy task to decide as to the presence or absence of spirit-power. If we have not sufficient ingenuity to apply tests that will satisfactorily determine this question, cease endorsing any physical manifestations as of spiritual origin, or as produced by spirit-power. But when a medium is willing to sacrifice personal comfort to aid us in our investigations, it is positive injustice to attend a side-show where we can, at the best, obtain negative evidence only, and then dogmatically pronounce the medium a fraud.

We welcome and second any effort that shall tend to weed out the true from the false. It is by experiment only that we can ever arrive at facts worthy of thoughtful attention. Much can be said of the responsibility resting upon investigators as well as upon mediums. Mediums should co-operate with honest investigators; but, if their refusal to do so awakens distrust, their willingness in the same direction entitles them to our protection and sympathy. Under these conditions the spirit-world will ever respond to a desire for knowledge concerning their manifestations, and especially to raise their medium above the mark of suspicion.

UNMERITED ABUSE.

Elder Evans, the leader of the Mt. Lebanon, N. Y., Shakers, edits a monthly paper called the "Shaker and Shakeress," the October number of which tells of the editor's recent visit to the Eddy mediums, and incidentally pays its respects to the Herald, and its "reporter" at Chittenden. He says:

"That the Mediums are true and honest in the part they act, was the general verdict of those present. There was one exception—a reporter of the Boston Herald—a young man whose manner and bearing impressed all with whom he came in contact, as an entirely untrustworthy describer, of any thing he might see, or hear, pertaining to Spiritualism. His report of the seances, each of which we witnessed, is untrue in fact, and egregiously wrong in spirit. * * * * * It is common practice, in our great cities, especially New York, for editors to send reporters to meetings, of different kinds, to write them up or down—to represent or misrepresent their sayings, and doings, just as the Journal inclines, for or against the cause advocated, the principles enunciated, or the parties engaged. When I conversed with the Herald reporter I had no more doubt, than after reading his report, that he was hired and sent by his employers to denounce, ridicule and utterly condemn the Spirit Vale, or Eddy materializations, regardless of what might be the facts of the case. How far the poor young man is responsible for the consequences of his service to his employer, I leave an open question, of little moment."

If Elder Evans had taken the trouble to consult almost any honest and intelligent Spiritualist in New England, he might have learned that the Boston Herald aims to be uniformly fair in its treatment of Spiritualists and Spiritualism; that no other secular paper in the world devotes so much of its space to the general subject, or labors more earnestly to eliminate the true metal from the mass of dross with which it is incrustated. He might also have been informed that the representative of the Herald at Chittenden was not a reporter, in the professional sense of that word, but one of its

editors, and a believer in many of the claims of modern Spiritualism. He went to the Eddys during the leisure of his summer vacation and upon his own impulse, but it must be confessed, with prepossessions in their favor, for he had read Olcott's book and other marvelous stories about them which he found it impossible to wholly discredit until convinced of their gross exaggerations by his own patient personal observations and the concurrent testimony of many honest Spiritualists who had studied the Eddy business with still greater thoroughness. In view of the erroneous not to say uncharitable conclusions to which Elder Evans has arrived in regard to the Herald and its representative at Chittenden, it may not be impertinent to question the accuracy of his judgment in other matters. If he so signally fails in matters purely sublunary, is he to be trusted in the more recondite ones pertaining to the world of spirits? If he mistakes an honest investigator and Spiritualist for the facile tool of a journal aiming to injure Spiritualism, may he not possibly mistake bogus spirits for real ones, and confound honest mediumship with charlatanry and fraud?

We cut the above from the columns of the Boston Herald, to bear testimony to the spirit of fairness that has characterized the Boston Herald, in its treatment of Spiritualism. Also to speak of the correspondent named, as an able writer and careful investigator of spiritual manifestations. We copied certain portions of his letter because we considered it valuable testimony, coming as it did from one whom we knew to be thoroughly honest in whatever views he might express.

Until recently it has been the recognized policy of spiritual journals, to suppress all testimony tending to introduce inquiry into the genuineness of mediums. Exposures were passed over lightly. Manifestations were endorsed without enquiry. Persons received aid and sympathy as mediums who subsequently proved to be cheap tricksters. As a natural result people became credulous even to a fault, and shrewd designing knaves are reaping harvests all over the country, by giving exhibitions claimed to be evidences of spirit-power. All their spirits are usually in the bottle before the show, and in their throats afterwards. We have no patience with the present state of affairs—the legitimate outgrowth of the attempt to smother honest investigation with puff balls of what some medium had done or was doing.

TRUE SPIRITUALISM.

A correspondent of a London Spiritual paper, says:—

I agree most cordially with Mr. Home (and with another correspondent of yours also, Mr. St. George Stock) that a fearful amount of humbug is mixed up with the question of spirit-communication; and I think it behoves every true Spiritualist to set his foot down upon it, and stamp it out as speedily as possible. I have myself witnessed an exhibition of so-called spirit-influence lately that was painful in the extreme, from its childish absurdity, and I would not have had an honest inquirer by my side at the time, whose opinion I had the slightest respect for, on any account. It is all this humbug which, more than anything else, hinders the spread of Spiritualism among the educated classes; at the same time, Christians are apt to forget (or, more probably, have never learnt) that in the early ages of Christianity the same amount of tomfoolery was carried on by its votaries, even to dancing together in a state of nudity, which same is still practised by some sects of professing Christians at the present day, and was practised three thousand years ago (as recorded in the Bible) by "the man after God's own heart" (See 2 Samuel, chap. vi., v. 20).

Why the true Christian should object to Spiritualism is more than I can account for, save that he does not understand it, and will not "come to the light" (as Jesus complained of) that he might do.

No reflecting person, who looks abroad into the world, will I think, deny that out of the 250 millions of nominal Christians, hardly one in a thousand (might I not say million?) practises its teachings as laid down by Jesus. The man who attempts to do so (if he has money) is as certain of being locked up in a madhouse, as he is of being hung or sent to Broadmoor if he cuts his neighbor's throat; and yet, were Christ's precepts truly carried out by all (as they some day will be) in the spirit, and therefore, to a certainty, in the letter when required, there would be the truest of all Spiritualism, and the prayer taught by Jesus, "Thy kingdom come, Thy will be done on earth as it is in heaven," would be no

more needed, for we should at once realize the truth of the Scripture saying "The Kingdom of God is within you."

If the above and similar topics should be the subjects for a larger proportion of spiritual lectures;—in other words, if the religion of Spiritualism should be as prominent as its phenomena, we are inclined to believe there would be more spirituality among Spiritualists than there is at present.

THE OPINION OF AN IMPARTIAL JUDGE.

The Hartford Times says, editorially—"Miss Annie Hinman sends to us the M.S. of a long article which she furnished to the Banner of Light, but which that journal, improperly we think, declined to publish. The Banner had published articles attacking Miss Hinman, one from Mrs. Holmes being personal and severe. Honorable journalism requires an editor to publish fair replies to personal attacks."

From a private letter we have received, we should consider the above rebuke rather mild. However, we have no desire to pass any further remarks upon the subject, lest they be considered as "prompted by prejudice." In another column we publish a communication from this lady, who is president of the Connecticut State Association of Spiritualists.

EDITORIAL PARAGRAPHS.

We publish this week the concluding portion of "The Reliability of Mediums," by Prof. Denton. We have another important article which will appear in our next issue, on "Casts of Spirit Fingers."

Madame Blavatsky's open letter to her correspondents is very instructive to those who read carefully and understand intuitively some of the hidden meaning. Those of our readers who are interested in this subject, will find much to study in the issue of next week.

One of the best, and almost the only spiritual meeting in Boston at the present time, is that held at John A. Andrew Hall, corner of Chauncey and Essex Streets, Sunday afternoon and evening. S. A. Floyd lectures and answers questions by inspiration and spirit-control.

THE EDDY FAMILY.

A correspondent of the Boston Traveller, who has been to Chittenden, Vt., describes very fairly one of the seances given by the Eddy family, and concludes by saying:

After his disappearance, Wm. Eddy came out of the cabinet in a state of exhaustion, and the seance closed. Several persons, including your correspondent, carefully searched the "spirit work-room," without finding an explanation of the phenomena. If the whole affair is a base deception, the principal performers are certainly most accomplished jugglers. If, on the other hand, the apparitions are what they represent themselves to be, the world has reason to watch with interest, for further and less doubtful developments. If the Eddy Brothers are honest, they should no longer refuse the closest scrutiny. Their present course inevitably arouses the suspicion and opposition of modern Sadduces.

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

The Allen Boy Medium is in Boston giving seances three evenings in a week at the Spiritualists Home, 46 Beach Street.

Dr. Chas. Maine is expected in London soon.

A Lecture delivered in Music Hall, Boston, Dec. 29, 1872.
 THE RELIABILITY OF MEDIUMS.

BY WILLIAM DENTON.

In the Banner, spirit-circle, held on Jan. 12th, 1865, I find the following:—

"All clouds we believe to have their origin in one source. They are always simply condensed atmosphere."

There is no power of condensation that can make the atmosphere visible; the clouds, as any student of meteorology knows, is simply visible vapor contained in and supported by the atmosphere.

On the 30th of the same month it was asked,—

"Can you give any light on the singular periodical elevation and depression of the water in the great lakes on our northern frontiers?"

What would have been a true answer to this question? There are seasons when the rain-fall or snow-fall in the neighborhood of the lakes is greater than at others; at such times the water flows into the lakes in greater volume than it flows out at the outlet, and the lake rises, and may continue to rise in a similar way for a series of years, and sink during those seasons in which the rain-fall diminishes.

Instead of this we are told that,—

"This phenomenon is occasioned by the revolution of the earth simply. It cannot be explained in what way now, because it is generally supposed that the earth revolves, or completes its cycle, once in twenty-four hours, which is a very great mistake."

Having informed us that it is a great mistake to believe that the earth revolves once in twenty-four hours, this scientific spirit should have informed us how it happened that the phenomena of the heavens correspond so exactly with such a revolution, and can be explained in no other way. But this he fails utterly to do, while he never offers the slightest explanation of the way in which any revolution of the earth affects the elevations and depressions of the lakes.

The question was then asked,—

"How long does it take the earth to make a perfect revolution?" and the answer given, was,—"three hundred years."

The questioner then asked,—"Do the constellations accompany it in its revolution?" And the astounding answer was "yes."

It is quite certain that the earth does not take three hundred years to perform a revolution on its axis, for that is done in a little less than twenty-four hours; it does not take that long to perform a revolution around the sun, for that is done in three hundred and sixty-five days and six hours; what, then, is this perfect revolution of the earth, that requires three hundred years for its accomplishment? It would have been just as sensible to say that it revolved in three million years or three minutes, and just as easy to prove, and there is as much evidence of the one as the other.

Then we are told that "the constellations revolve with the earth" that is the whole sidereal universe. Judging from what we know of the sun, the stars certainly do not require three hundred years to revolve on their axes; where they revolve round each other, they require no such time, as we may well know. They do not revolve around the earth nor around the sun, what then do they revolve around in three hundred years? The statement is a monstrous one and not only has no evidence in its favor, but could only have been made by some one ignorant of the principles of astronomical science.

If true, what could it have to do with the alterations of the level of our northern lakes, the question originally asked, and on which no light whatever is thrown by this pretended answer.

When questions are asked where answers require considerable scientific knowledge for their correct answer, they are generally dismissed with the statement, that the spirit has not time to answer them; or, where they are answered, it is in some loose and general way that cannot be considered an answer, or they answered incorrectly.

On the 2d of January, 1871, the controlling spirit, Cardinal Cheverus, was asked,—"What are the component parts of a ray of light?" What is the answer? "Light is said by some philosophers to be the result of motion and heat." But the question was not what light was the result of, but, what are the component parts of a ray of it. Motion may produce light, if sufficient heat or electricity are generated by friction,

and heat may produce light if sufficiently intense; but what philosophers ever said that light was the result of motion and heat? philosophers do not talk in that way. The spirit then continues:—"There are others who assert exactly the opposite." Exactly the opposite would be that light results from heat and cold. What philosopher ever asserted this? The man who asserted that would prove by the assertion that he could lay no claim to the title of philosopher.

The Cardinal then goes on to say, that,—

"If light is the result of motion and heat, it must be the reflection of a power which exists in the positive and negative poles of Nature."

What pray, cardinal spirit, are the positive and negative poles of Nature? Batteries and magnets have positive and negative poles, and those we know something about; but what can we understand by the positive and negative poles of Nature? We are told that a power resides in these poles, and that if light is the result of motion and heat, it must be a reflection of this power; but why that *must* be, no mortal can see and the spirit does not tell.

In the next sentence we are told, that "light is the residuum of all things in nature." Residuum is that which is left after a part is taken. So after a part is taken from all things in Nature, light is what is left! The person speaking evidently did not know the meaning of the words that were used.

The questioner could get no light out of this answer, and he inquires,—

"Is a ray of light a round body, or is it three-sided or many sided?"

This was a definite question, and demanded a definite answer. It came.

"A ray of light is said to be, by those who have made this science a study, a rectangular straight line."

No one who ever made optics or light a study, could have made such a statement. What is a line? A mathematical line, and this is the only one to which the statement can be supposed to be applicable, has neither breadth nor thickness, and how could that which has no thickness be rectangular?

On Nov. 1, '71, Father Henry Fitz James informs a questioner, after telling him that an eye-stone is "propelled by the magnetic forces of the eye," that this eye-stone belongs to the family of corals. An eye-stone, as is very well known, is the operculum, or door, that closes the entrance of certain univalve shells; the mollusc crawls into the shell and closes the entrance with it.

Of what benefit is it to ask such spirits questions, when the answers, if believed, only lead people astray? I do not believe, for my part, that any intelligent spirit gave any such incorrect answer.

The same spirit was asked on the 13th of December, '71, "What was the origin of the word Bible." The correct answer would have been, as any scholar knows, *biblos*, a book; but the answer given, professedly by this spirit was, that "certain biblical scholars tell us it has been derived solely from the Greek word, *logos*." It is quite certain that no biblical scholar ever made such a statement. There is just as much possibility of his saying that Jehovah came from *deus*. The spirit then ends by saying,—"It is to my mind an almost absolute impossibility to determine correctly, from whence it was derived." I have no doubt that is true, as far as the medium was concerned.

The same spirit was asked on December 30, '67, how the immense stones in the Temple of the Sun, at Balbec, were conveyed from the quarry to their elevated resting place.

The answer given, was, that ancient works informed the spirits that the ancients dissolved the rocks, rendering them fluid, and "very light and easy of transportation; and by a certain chemical process it again became solid rock."

What are the facts? Volney informs us that the immense stones of Balbec are of white granite, "which abounds on the spot and in the adjacent mountains." While in a quarry a stone may be seen marked on three faces, which is nearly seventy feet long and about fourteen feet thick each way; and that is larger than any stone in the building.

These facts show the incorrectness of the notion that these stones were dissolved. Since the material exists on the spot, if the builders could have dissolved the rocks, they would have taken the rock that was at hand, and not gone to the

quarries in the adjacent mountains for it. If they had any such process of dissolving rock, would they have hewed out, with incredible labor, such immense blocks, and squared their faces, all such labor being a dead loss? If the rock had been dissolved, by no possibility could it have been granite when it again became solid rock. Granite is a fire-made crystalline rock, which requires immense periods for the slow process of its formation, and for a spirit to make such a statement, shows his utter unfitness to instruct us. He needs to come back and go to one of our high schools for a few terms, where he would certainly learn better than to make such statements. But the probability is, that no spirit was concerned in the matter.

The largest stone in the Temple of the Sun at Balbec, is sixty feet long and twelve feet thick, and must weigh about seven hundred tons. Three thousand men could place such a stone where it lies by means of appliances with which the ancients were familiar, such as rollers and inclined planes, and there is no need to dream of such wild hypotheses to account for the facts.

Then we have through Mrs. Conant a number of messages from the spirit of "Theodore Parker." Theodore Parker was well known in Boston; this hall is still imbued with his influence, and still more the hearts of many of the men and women who are now listening to me. Clearer intellect, purer heart, more manly courage and generous culture, never probably were united in one man. If Parker communicates, then we shall have something worth the listening to. He will not come in such a guise that no friend can recognize him, and no one will need to be ashamed of his words of wisdom.

On Dec. 6, '71, he is represented as saying, that "There is an undiscovered country beyond the poles." On the same occasion he says, "We have not the power to demonstrate it;" and lastly calls the man "a theorist," who disputes it, and says, "We have demonstrated the fact, we stand upon that fact, which is true as God is true.

It would be just as sensible to say there is an undiscovered country beyond the circumference of the earth, as to say there is one beyond the poles. Land does exist beyond the polar circles in both the Arctic and Antarctic regions; but land beyond the poles would be in space, and therefore no part of the earth. That there are undiscovered countries in the polar regions, there is no doubt, but when discovered they will no more be beyond the poles than a man's great toe can be beyond his foot.

On Jan. 18, '69, the same spirit is represented as informing us that a large body of "condensed lava passed beyond the atmosphere of the moon, and consequently come in contact with that of the earth;" evidently teaching that the earth's atmosphere extends nearly 240,000 miles! An ignorant person might easily make such a statement, but if Theodore Parker had made it, he would certainly have given us some evidence of its truth.

On the same occasion the spirit is represented as speaking of the eastern and western hemispheres of the moon, meaning the invisible and visible portions of our satellite. The earth has an eastern and western hemisphere, because we have formed an artificial line, one side of which we call east and the other west; but no such line has yet been formed for the moon, and it consequently has no such hemispheres.

Some one asks (May 13 '68) the cause of frost pictures on glass. And the answer, professedly from Parker's spirit, is that "scientific minds inform us that the process is similar" to the photographic process. "The atmosphere is constantly daguerreotyping all forms upon some other forms;" but the process "can only be studied clearly from the spiritual side." The true answer being, that the frost pictures are produced by the crystallization of water; the water being derived from the atmosphere, and condensed upon the cold surface of the glass.

Jan. 10, '70, W. E. Channing informs us that "the Bible plainly declares * * * that no self-murderer shall enter the kingdom of heaven." Channing must have strangely forgotten the Bible with which he was once so familiar, for no such passage is to be found in it.

On the 18th Jan. '70, the question was asked "Can you explain the cause of the beautiful auroral phenomenon which was witnessed in the heavens on the morning of the 3d inst?" There was an opportunity for some intelligent spirit to

enlighten our darkness, and show the superiority of his knowledge to us. But alas, the answer only intensifies our gloom.

Ans. It was simply an electrical condition of the atmosphere dependent upon conditions at the earth's centre, and also upon conditions in the earth's atmosphere, in the orbit in which the earth revolves. Much might be said in regard to these beautiful manifestations of the Infinite, but we have not time to speak concerning them as we would wish.

No time! Yet these very spirits have time to talk, or the medium representing them, by the hour about matters of little consequence to any one.

Jan. 30, '71, the question is asked, why an eye-stone moves in strong vinegar, and the answer is, every thing is alive, the inference being that the eye-stone is alive, and therefore, it moves. The fact being that an eye-stone, being largely composed of carbonate of lime, the acid in the vinegar attacks the lime, and unites with it, and thus liberates the carbon, as a gas, which, as it leaves the eye-stone, causes it to shift its position. And these are not a tithe of the gross errors that I have found by glancing over the numbers of the Banner of Light.

In consequence of the acceptance of such communications as genuine products of the spirits whose names are attached to them, the most monstrous doctrines are being imposed upon those who believe them. Reincarnation is taught, that makes unconscious babies of us every few years. The doctrine that spirits foreknow all things, that they knew that the great fire was coming, and never warned even their friends. Such doctrines disgust sensible people, who, mistaking these defects for Spiritualism, reject it with disdain, and well they may; if Spiritualism had no more to recommend it than this, I should be ashamed to say a single word in its favor.

A man might as well attempt to climb Mount Washington with Bunker Hill Monument on his back, as for Spiritualism to obtain a lodgement in the hearts of intelligent men and women, if it is to endorse such ignorance and absurdity as this; when placed to the credit of some of the noblest and most intelligent men of which earth can boast.

But if the medium is honest, how are such things to be accounted for? A very good question. By placing a bone of an elephant on the head of a sensitive person, that sensitive person will often feel the influence of the animal to which the bone belonged, and make motions similar to those once made by the animal; this I have seen many times. But the elephant knew nothing of the antics of the person thus influenced.

A letter from an unknown individual will bring a sensitive person into such relation to that individual, that the person will sometimes rise and speak somewhat in the manner of the unknown person, who was an orator; but the orator knew nothing of the person thus imitating in many cases his manner and style. Theodore Parker's influence lives in Boston, and affects sensitives, of whom Mrs. Conant is evidently one. She imitates to some extent his style, especially in her prayers; but what she says is no more Theodore Parker's, than the motions of the psychometer who examines an elephant's bone, are those of the elephant.

"But you say that you believe some of her communications are genuine." I do; I do not know that this is so; but I think there is good reason to believe it to be so. Many of them have been verified, and I believe that under favorable conditions, some spirits can give evidence through her to the living of their continued existence. It is not as easy as some suppose to obtain reliable communications from the other side. The chaff as yet bears an awful proportion to the wheat.

"But how are we to know when a spirit communicates, that it is the spirit it professes to be?" Just as you would know the person who writes from a distance to you. You recognize his style of writing, his forms of expression, his knowledge of events in which both are interested. But if some spirits can come and communicate, why not Parker? Parker would never run the risk of being so misrepresented. Knowing as we do that these professed manifestations from Parker misrepresent him, instead of representing him, do you suppose that in the spirit-world we should choose such a medium of communication? Not for a sentence.

But these things are no more Spiritualism, than the morning clouds are the sun. The sun makes them visible, and the influence of the sun originally produced them, but long before he reaches his noon-tide glory, they will have disappeared. So these childish communications that come to us in the name of the illustrious departed, would never have been given, if the great fact of spirit communication had not risen above our horizon, and long before it attains its meridian glory, we shall have reliable and trust-worthy communications from these—the noblest of earth's sons, to gladden the hearts of all people.

We, who have clasped the hands of the loved ones who have gone before, who have received messages from them written with their own hands, we know that we have not accepted a fable. Spiritual communication is to us a fact, and when saved from the injudicious course of many of its friends, who are over-loading the fact with fable, it will commend itself to every intelligent mind.

From the Harbinger of Light
COMMUNICATION.

UPON the sea of opinion many float helplessly to and fro, driven by only chance wind o'er mounting billows of doubt and hesitation, often upon the rocks of despair.

To those whose knowledge is obtained only from outer perception and the slight exercise of reason resulting therefrom, every new fact discovered sets them again adrift to waft them upon unexpected shores of belief.

Some tidal influence catches them as they are calmly riding in apparent safety, and in an instant they are again cast forth into new dangers. Rapids, shoals, and storms, are their hourly experience; of true peace they cannot conceive. Self-reliance is thoroughly undermined, faith shattered, hope blinded, reason hampered, and all the nobler faculties of the man distorted, if not destroyed.

Such a state is incompatible with either happiness or progress of any lasting description, no harbor is open to them, not even safety, unless they consent to forego their freedom and be battened down beneath the hatches of ignorance or intolerance, shut out from the free air of liberty, and the open sunshine of delight. They are without compass, their sails rent, and the rudder uncertain, if not useless. But how different, how much higher are those gifted with the perception or godlike intuition of pure principles—the guiding stars to all true progress, sweeping over the waves of prejudice, defying the winds of doubt, they control the elements, the bark, and the mariner. In them lies the only security, the crown of enjoyment, the strength and fortitude which overcomes all dangers, the soul of facts, they are beyond disturbance, they are the glorious heritage of the infant, the inherited results of the experiences of its ancestry.

You can attain them with greater certainty, with infinitely less toil, and far nobler profit, by laying yourself open to their reception, freeing the mind from all preconceptions, and so build up your brighter beings and your tower of strength. Facts must ever be of great value to you as proofs, tests, guides and experiences; but the better, truer powers of man, are exercised and developed more fully in the perception of principles, the right interpretation of facts—without them the universe must appear a wild chaos of uncertain action, inharmonious, incomplete and unlovely; but in the radiance of immutable principles, eternal beacon, as the stars upon your wandering earth, you can attain to knowledge far beyond this stage of existence, the wisdom which is the common glory of all the spheres, the happiness, peace, and love which beam and brighten now and forever in worlds without end.

WHEN A MAN finds at last that there is something beyond this to live for, the moment that conception gets into his mind, life is transfigured and glorified into the nobler sphere of action. It becomes always glorious. Some men will tell you that life is tasteless, wearisome and exhausting: in every case they are men who have tried to live in a narrow, selfish manner. Life is transfigured to every true, loving, brave and diligent soul. Each man faithful in his sphere, transfigures it, and makes grand the humblest position. We may say that the act of transfiguration takes place when a man realizes his own soul and its worth and work. Do we all realize that in us is an element which will outlast the stars?—*Dr. Chapin.*

From the Boston Herald.

THE AMERICAN SPIRITUAL INSTITUTE.

A MEETING of the American Spiritual Institute was held at Rochester Hall, 739 Washington Street, last Sunday afternoon, being an adjournment from the previous Sunday. At that meeting the president, Mr. H. S. Williams, resigned, as did also Dr. Storer of the board of management, and the business being to fill the vacancies, to consider the question whether the institute intends to give lectures, etc., the season, and if so, what agency will be employed in procuring and collecting the requisite \$3000 guarantee fund. Mr. J. B. Hatch presided, about fifty members being present, and the first business was to hear the report of the committee appointed to nominate candidates for the vacant offices, but they reported that the Institute should nominate candidates and then ballot. In accordance with this a number of names were proposed, most of the gentlemen declining to serve, and a ballot was then taken for president, when it was reported that there was no choice, Mr. Hatch receiving ten votes, and some half dozen others a smaller number each. Slips were then distributed for another ballot, when Mr. E. G. Brown moved to lay the matter of the election of president on the table, but this motion the presiding officer ruled to be out of order, when Dr. Gardner and Mr. H. S. Williams expressed the opinion that the ruling of the chair was wrong. Mr. Hatch defended his action, and said that it was of the utmost importance that the Institute should have a head, as its future success depended greatly on the class of men chosen, and as there seemed to be dissatisfaction at his ruling he would resign his position as vice-president, and he at once vacated the chair.

Mr. Williams was then chosen chairman *pro tempore*, and Mr. Brown having renewed his motion to lay the matter of election on the table, it was carried. Mr. Brown then said that he desired to offer another motion which was that the Institute incur no more expense after the contracts already made for the present month, until there is money enough in the treasury to pay the bills. This gave rise to a long debate, in which Messrs. Brown, Williams, A. Danforth, F. J. Blank, Dole, Dr. Gardner and others took part, from which it appeared that there was only \$45 in the treasury, and that several of the speakers were in favor of leasing the Rochester Hall and giving lectures, sociables, concerts and other entertainments, and employing a financial agent to collect subscriptions and look after the letting of the hall, etc., while others were opposed to doing anything until the money was in the treasury and that this should be collected by the voluntary exertions of members, but Mr. Brown's motion was carried, when the same gentleman moved that the board of managers be instructed to take measures to legally organize the Institute, which, after a short debate, in which the remarks of Messrs. Brown, Williams and Dole, were decidedly personal, was lost.

The meeting refused to accept the resignation of Mr. Hatch as Vice-president, and a motion to adjourn *sine die* was carried.

A STRANGE PHENOMENON.

A correspondent of the Religio Philosophical Journal, writing from Morrison, Ill., says:

"On one of the panes of glass in a window of the First National Bank, is a picture that represents an Indian. It is perfect in all the outlines and quite as distinct and plain as many we used to see on the old fashioned daguerreotype plates. It is superior to any photograph negative I ever saw, when observed under favorable conditions from the proper standpoint; but it can be seen in any position. It has developed a good deal since it was first discovered, and is beginning to make some of our wise ones in Morrison stare and wonder, and think it is the work of the Devil. It is a good picture and if it is the work of the 'Old Nick,' it reflects much credit on him as an artist. There is a disposition on the part of those occupying the room to hide it as much as possible, and they keep a pillow much of the time during the day bolstered up against the pane for that purpose, as it cannot be seen with the white background. On the pane above is another picture with its outlines perfectly defined, but dimmer, and on the panes of the same window and the one above it, are images being formed. All the unconverted to whom such phenomena are rich and rare, are wondering how the Devil they came there. We to whom such phenomena are not any longer miracles, tell them to ask the spirits, and if they do not explain it satisfactorily, call it odd or some other force operating through the 'potency of matter.'"

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 lead 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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