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Extract from a Lecture—"Man as a Spiritual Being."
SPIRITUAL LAWS AND FORCES.

BY GEORGE SEXTON, LL.D.

MAN, even in this world, is largely subject to the operation of spiritual laws. Emerson very wisely remarks:—

"For all our penny wisdom, for all our soul-destroying slavery to habit, it is not to be doubted that all men have sublime thoughts; that all men value the few real hours of life, they love to be heard, they love to be caught up into the vision of principles. We mark with light in the memory the few interviews we have had in the dreary year of routine and of sin, with souls that made our souls wiser; that spoke what we thought; that told us what we knew; that gave us leave to be what we inly were."

There are spiritual laws and spiritual forces, to which we are perpetually subject, even whilst encased in material bodies and surrounded by material things. As a matter of course, these do not operate as powerfully as they would do in a region of pure spiritual existences, being interfered with by the conditions of our surroundings. Still they occasionally make themselves felt, and sometimes operate so powerfully as to overcome and subjugate all material forces. Were we in the habit of living a more spiritual life, and being less engrossed by material and worldly things, we should leave our minds open to a larger influx of spiritual light and truth, in which case the operation of these laws would be much more apparent, and much more general. Spiritual forces pervade the world, and it is not easy to discover how much is due to their operation.

The potent influence in man, of the mind over the functions of the body, subjugating, and sometimes completely arresting their action, is of itself an admirable illustration of the potency of the power of soul. Medical literature is full of cases of the most marvelous character, illustrative of the power of the soul over the body. Hope, fear, terror, anxiety, grief, joy and other passions, frequently change the whole condition of the material frame, even sometimes causing sudden death. A man sits down to dinner with his appetite sharpened by previous exercise and long abstinence. The sight of the food increases his desire to partake of it, when just as he is about to take the first mouthful, relishing in-

tensely by anticipation the pleasure of the repast, a messenger arrives, or a letter is delivered, bringing the news that some terrible calamity has happened to him, and the result every one knows. His keen appetite disappears with the rapidity of a lightning's flash, the very appearance of the food produces nausea, and he moves from the table with no inclination to touch the richest viands that could be placed before him.

Now what explanation can we give of this, except that the psychical forces were so powerful as to completely subjugate and overcome the functions of the material body. Broussais, and many other physiologists of eminence, maintain that intense rage is capable of so changing the secretions in the body, as to result in the production of a virulent poison, which fact indeed, quite accords with general belief.

The power of fear to influence the secretion of saliva, is shown in a remarkable degree in the method still employed in India for detecting theft amongst servants. When a robbery has been committed, a professional magician is sent for, who, having made elaborate preparations, calls in all the suspected persons, and requires them to masticate a certain portion of boiled rice, and then spit it out upon separate leaves of plants for inspection. This done, he examines the rice and immediately points out the culprit, from the fact that in the case of all the others, the rice has been well mixed with saliva, while in his case it is quite dry. It is easy to see that the cause of this is, the fear of detection experienced by the guilty person. This same passion has been frequently known to cure disease, to produce disease, and to result in death.

It is related that an officer in the Indian army, who had long been confined to his bed with asthma, and was only capable of breathing in an erect posture, was one day surprised by a party of Mahrattas, who broke into his camp and threatened him with death. Under the excitement of the moment, he jumped out of bed, mounted his horse, and used with great force the sword, which, a few hours before, he had been utterly incapable of drawing from its scabbard.

Hildanus mentions a case, in which a man, disguised as a ghost, so frightened another who was suffering badly from the gout, that the disease entirely disappeared; and Dr. Zimmerman mentions the fact, that at the great fire in Hamburg in 1842, many persons who had long been confined to their beds by illness, arose and displayed great activity, several of them remaining permanently cured.

John Hunter, the celebrated anatomist, attributed the disease of the heart, from which he ultimately died, to the intense fear that he experienced on one occasion, of having caught hydrophobia while dissecting the body of a person who had died of that disease. And about this subject of hydrophobia, there can be very little doubt that scores of persons who die of this malady are really the victims of fear, and of that alone. There is a case on record in medical

works, that will serve as an illustration of what is possible in these cases, in which a woman had her gown bitten by a dog, and became afterwards so thoroughly impressed by the idea that she was suffering from hydrophobia, that she died of symptoms so like those that usually accompanied that disease, that the physicians who attended her could not tell the difference.

Bouchet relates a case which has been frequently quoted, of a criminal handed over, in accordance with an annual custom, to the physicians of Montpellier, for experimental purposes. They informed him that they would adopt the easiest method of taking his life, by opening a blood-vessel in warm water. They blindfolded the man, put his feet in warm water, slightly pinched his skin, and conversed with each other on the subject of the escape of the blood. Not the slightest external injury did the man receive, but he died nevertheless.

These same, or similar effects are produced on the body by every passion of the mind. Sudden joy will kill as certainly as sudden grief. Culprits standing under the gallows have received a free pardon, and have fallen suddenly dead in consequence, again and again. A word will paralyze, an idea will strike the strongest man dead in an instant, and even a look will unhinge every function of the body. Predictions of death at a particular time, and in a certain manner, almost invariably bring their own fulfillment. It is said that there is a sect in the Sandwich Islands who profess to have the power of praying people to death.

Whoever incurs their displeasure receives notice that the homicide litany is about to commence, and such are the effects of the imagination, that the very notice is sufficient with these people to produce the effect.

In scores of instances, too, persons have become impressed, sometimes from a dream, occasionally from other causes, with the idea that they would die at a particular hour on a certain day, and die at that time they most certainly did. There is one case which I remember to have read somewhere of a woman who was impressed that she would die on a particular day at twelve o'clock. At the advice of a physician, the persons in attendance put on the clock an hour while she was sleeping. She awoke a little before twelve, and again repeated the statement that she should die at that hour. They ridiculed the notion that she had allowed to take possession of her mind, and pointing to the clock remarked that it was nearly an hour past the time. She looked at the clock, shook her head, murmured out something about a mistake, and died notwithstanding.

Of course the materialists will argue, these cases are simply the results of imagination. We reply, it is to illustrate that very fact that we have quoted them. What is this potent imagination that can thus paralyze every healthy function of the body, and bring sudden and unexpected death in its train? It is simply a form of spirit action, and in its operation shows how largely we are subject to the influence of spirit forces.

The sympathy and antipathy that we continually experience towards other persons without apparently any reason whatever, is another illustration of the operation of spiritual law. We see a man for the first time; we are attracted towards him, or repelled from him, our whole soul seems to blend in harmony with his own, or withdraw itself with a certain disagreeable feeling into our own bosoms as he approaches, and all without a shadow of reason, based upon any experience or knowledge of the man. We feel uncomfortable in the society of some people, and happy in the presence of others without knowing at all why it is so, and these feelings are frequently directly opposed to the judgment we should form based upon ordinary observation. There is perhaps no one living who has not experienced this kind of feeling again and again. Some people are more sensitive to influences of this character than others, having a more ethereal or spiritual nature, but all are susceptible to it more or less. The instance in which a man selects a woman from all the rest of the women in the world, affords perhaps the best illustration of the operation of this law. The authoress of *Adam Bede* remarks:—

"It's a deep mystery, the way the heart of man turns to one woman out of all the rest he has seen in the world, and makes it easier for him to work seven years for her, like

Jacob did for Rachel, sooner than have any other woman for the asking. I often think of those words, 'And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.'"

There is, after all, not so great a mystery in the matter as this writer would have us to believe, unless things are viewed exclusively from a materialistic standpoint. These Spiritual laws have been so largely ignored that very little attention whatever has been bestowed upon them, and the consequence is that when, in some few cases their operation becomes more apparent than usual, we open our eyes and exclaim, "How very mysterious!" In the Spiritual world the two sexes are the counterpart of each other, and must necessarily be brought together by some strong Spiritual affinity. There is a vast amount of misery in this world occasioned by unhappy marriages, a large portion of which might be traced to the fact that these spiritual laws have been altogether disregarded, and motives of an essentially worldly character have been allowed to influence the union—or rather contract, for union there is none.

One circumstance which may be noticed, if looked for, not unfrequently in married life is the bringing of the two minds so thoroughly into harmony the one with the other, that they may be well described by those admirable lines of the poet—

"Two souls with but a single thought
Two hearts that beat as one."

As a consequence of this occurs a still more remarkable circumstance, which is that the two bodies also approximate towards each other in appearance. Where there is that true unity of soul—without which legal marriage is a mockery, a delusion, and something very much worse—in the course of a long lifetime the features of the husband and wife will approximate towards each other so that the likeness between them may be easily noticed by a casual observer. This resemblance will extend to their habits and actions, and has frequently been observed in the carriage of the body, the gait, and even in the handwriting. In the Spirit-world Swedenborg saw a man and his wife approaching, and in the distance they looked like one person, the fact that there were two only becoming apparent as they came nearer the spectator.

The spiritual aura that emanates from human beings largely influences all those who come within the sphere of its operation. This accounts for the wonderful power which public speakers sometimes exercise over their audiences. Great preachers hold their congregations spell-bound frequently, while they utter the dreariest of all dreary platitudes, and not unfrequently noted platform orators charm their audiences by the veriest twaddle that was ever shaped into words. It may be said that this is because the composition is good, the voice melodious, and the elocution perfect, and that there is a charm in the manner, if not in the matter of the speaker. Not always is this the case. There may be inelegant composition, a discordant voice, and absence of elocution, and still a charm. Of course, the lack of these artificial qualities will greatly diminish the power of the speaker, but what I am contending for is that his influence does not entirely depend upon them. Dr. George Moore remarks:

"I have seen a man so powerfully agitated by the preaching of a Welsh clergyman, as to tremble and shed tears, although he knew not a word that was spoken. His imagination put him in sympathy with the speaker. Rather wondering at him, I observed abruptly, 'Why, I thought you did not understand Welsh!' 'No,' said he, 'but I felt it.' This feeling explains the marvellous success of St. Bernard among the peasants of Germany. They knew not a word he spoke (he preached in Latin) but the multitude was vastly shaken by his sermons; his soul was seen in them."

A great deal here, probably, would depend upon the earnestness of the preacher, but there is more in it than that. Every man gives off a certain amount of Spiritual influence in the circle in which he moves, and in the case of great public speakers they are more highly favored than other men in this respect.

Not only is there an aura of this kind continually escaping from human beings, but it remains behind, largely influencing the locality long after they themselves have left. This will seem absurd to a man whose faculties are obscured by the dreary materialism of the age, but it is a fact nevertheless. Private rooms are largely influenced by the persons who have

resided in them, and public buildings retain, for a considerable length of time, the influence of those who have been accustomed to assemble within their walls. A knowledge of this fact, it was probably, that led to the consecration of churches, and despite the sneers and scoffs of nineteenth century skepticism, the principle is a sound one. Persons who are sensitive can tell immediately when they enter a room what kind of people have been in the habit of congregating there, and for what kind of purpose it has been used. I myself, although by no means very sensitive in this respect, can always tell when I appear upon a platform, for what kind of purpose the room has been used, and if the influence is favorable or otherwise, according to the character of the proceedings that have been carried on. There arise out of this fact matters of tremendous import. The houses in which we live will bear the influence of our lives and characters to future occupants, and the circles in which we move will distinctly tell the tale of our doings long after we have passed away. All this only shows the increased necessity for leading such lives, and encouraging such pure, lofty, and holy thoughts, that, the influence that remains after us may be beneficial to those who follow.

ONTOLOGY.

BY LEWIS.

THE facts and problems of *existence* confront us on every hand. From their consideration we can not easily escape. For, if we philosophize at all, we must form some opinion, conclusion or theory in reference to these ever-recurring problems. And these opinions, whether received from tradition, or derived from deliberation and reason, usually, if not always, give color, form and character to the system and body of our philosophies.

And in the outset we should bear in mind, that it is an imperative duty, devolving upon each one of us, to use the intellectual powers we have. And therefore, let no one say, "Thus far shalt thou think and no further." Let no authority in the guise of Heaven or the garb of Hell, in the name of Theology, of Science, nor an *Ism*, demand our assent to any of its assumptions.

Scientists and philosophers have, thus far, deigned to give us but one of two alternatives. They tell us in reference to the problems of existence, that we must accept either the notion of special creations, or that of Darwinism and development. Both of these theories assume that *non-existence* was the primal condition. Both assume a *beginning* to the essential order of existence. And over this common assumption, theology and science clasp hands in fraternal greetings. And then, to bridge the mighty chasm, to bring *existence* out of *non-existence*, the one assumes that an anthropomorphic God, through intelligence and will-power, created, preserves and controls the universe in all of its departments. The other assumes that Evolution and Development produced the amazing richness and variety of systems, planets, worlds and even life itself.

I cannot logically and conscientiously accept of either of these hypotheses. Both are assumptions. And it seems to me that neither of them has a sufficient foundation in fact, in reason, or in probability. I am therefore driven to the conclusion, from probable and inferential deductions, that *existence* was the primal condition. That the Universe had no beginning, either through special creations or developmental processes. That in all periods of the past, there was as much of life and existence as at the present. That life, in all its grandeur, fullness and variety, has always existed. That the sun, moon and stars have always been, and ever must continue. That the earth, through all the cycles of past eternity, has been the home and habitat of unnumbered forms of living beauty. For we must admit:

"That nothing can from nothing come—not even
By power divine."

We know that continents and islands have arisen, resurgent from a watery grave. And fertile plains and fragrant lands have been made the bed of the pathless ocean. These changes must have continued and been repeated through endless ages. For the entire universe is rhythmic motion. There is no repose. Fauna and flora, flora and fauna persist in their never ending round.

In taking this position, I am not in the least unmindful of

the adverse criticisms that may be showered upon me. Many, I presume, will make haste to pronounce the position untenable and absurd. But let no conclusion be reached in haste. And let no criticism be given through the promptings of passion, or a partizan spirit. Let us think well and deeply before imposing an embargo on thought. Let us faithfully and honestly compare our facts and data, and then be willing to bow to the dictates of reason. The inevitable inference from science and reason is that matter had no beginning and can never have an end.

Now, with this admission, let no man of science tell me that the eternal existence of an ultimate atom is consistent and reasonable, but that of the Earth, the Solar System, the Cosmic Universe, inconsistent and unthinkable.

I know too that Theology will hurl her envenomed shafts. But when she asserts that God is without beginning of days or ending of years, she cannot consistently deny that material substance—the Earth, the Solar System, or Life itself—could so exist. In fact, there is no philosophy, no science, and no *ism*, but admits, in one form or another, the principal herein set forth. They all admit that something has always existed without beginning and without creation.

For if from nothing anything could spring,
All living things we see might take their birth
Indifferently from all, needing no seed.
Men from the sea would rise; the scaly tribe
Burst from the cloddy earth; the feathered fowl
From air; the lowing herds and savage beasts
Chance-born, possess alike the cultured and the wild.
While fruits, no longer constant to their boughs,
Would spring from thorns as from Pomona's tree.

Tyndall thinks he discerns in "matter the promise and potency of every form and quality of life." And many approve of his alleged discernment. But tell me, ye who can, by what process and in what way, he or anyone, can correlate that assertion with matters of fact. If life and intelligence arose from matter, to matter it must return. If its existence is only coeval with the organism, through which it displays the marvels of its inherent powers, its annihilation will be the inevitable result of the dissolution of that organism. When properly understood, I believe the facts will warrant the inference, that organism is the result of life, and not that life is the result of organism. That deiferential life is an ultimate fact of the universe, without beginning and without creation. Let us give some of our deepest thoughts to the problems of Ontology.

And learn the origin whence all may come,
And all be done without the help of gods.

San Francisco, Cal.

M. AKSAKOF AND PROF. BOUTLEROF IN LONDON.

M. ALEXANDRE AKSAKOF, of St. Petersburg, reached London Sept. 24, and Prof. Boutlerof, of St. Petersburg University at the beginning of the week. These good workers, who have done so much to spread Spiritualism in Europe, received a public reception at a *soiree* of the British National Association of Spiritualists, Wednesday, Oct. 5th. Tuesday evening the 23d, Miss Douglass, who some years ago investigated Spiritualism with the late Dr. Robert Chambers of Edinburgh and who has done much to advance the cause ever since, entertained at dinner, at her residence in South Audley Street, M. Aksakof, Prof. Boutlerof, Mr. Serjeant Cox, Mr. W. H. Harrison, and other friends.

A CHILD POET IN MEXICO.

THE lines, of which the following is a translation, were composed by a Mexican child named Manuel Perez Bibbins, aged only ten years. They are published in *La Ilustracion Espirita*, of Mexico, No. 38:—

PRAISE TO GOD.

Voice of my soul arise, arise,
Mount with the morning, hail the night!
Make thyself heard in thunder's guise,
Flash forth like lambent flames of light!
Fleet upon wings of flying cloud,
Mingle with tempests blustering loud.
Midst roaring seas mayst thou be found;
And man will never vainly dare,
To slight the eternal hymn of prayer,
Whose echoes through the world resound.

BOUND VOLUMES of the first number of any paper or magazine, are always scarce, and in a few years Vol. I. of the *Scientist* will more than double in price. We have but a few copies left. Price, \$3.75.

HISTORICAL AND PHILOSOPHICAL

From the London Spiritualist.
MESMERIC EXPERIMENTS.

BY J. M. GULLY, M.D.

THE debate on Mesmerism at the Brixton Psychological Association on the 18th inst., and reported in your journal of the 27th, tempts me to record two experiences, of no ordinary character, of mine in mesmerism. I should not do this were it not that the mesmeric influence seems in some way, which I admit to be obscure, to bear upon the spirit influence which it is the function of The Spiritualist to investigate. It is forty years since I first gave myself to the inquiry into Mesmerism, and in my long medical career I had abundant opportunity of putting the subject to practical test. Here are two such, for the complete accuracy of which I pledge my veracity.

In the year 1847 a married lady patient of mine was afflicted with neuralgia of the most aggravated and almost universal kind—face, head, limbs, loins. The pains came on about nine o'clock, and destroyed her sleep for the whole night. All kinds of opiates, tonics, aperients, had been administered ineffectually for more than two years. My own hydrotherapeutic treatment also failed. The purely neuropathic character of the complaint suggested a trial of mesmerism, which, indeed, I used in very many and varied cases. I mesmerized the patient myself; every night at nine o'clock I was making passes all down the body, at first for two hours, then for one, and so on *diminuendo*, until at the end of four months I had obtained such mesmeric influence over her nervous system that it sufficed for me to look for five minutes on her closed eyes to stop all pain and put her into a profound sleep for seven, eight, or nine hours. In this way the periodicity of the pains were broken, and in about seven months they were cured by mesmerism alone. During these months I made varied experiments on her susceptibility to the influence. Ofttimes when she was seated at any time of the day, talking to her husband or to our sister, I would, from the further end of the room, and behind a newspaper or book, which I pretended to read, will her to sleep, and after five or six minutes the crochet-needle, or whatever she might be holding, would fall from her hands, her head fall on her chest, which heaved a deep sigh, and she was asleep for an hour or more. I then used to will her to sleep from an adjoining room, totally unsuspected by her, and the same sleepy sigh and sleep itself followed in ten or twelve minutes after the exertion of my will. At length I judged it better she should have change, and she and her husband went to Cheltenham, twenty-one miles from Malvern, where I then resided. I told them I was about to try to influence her at that distance at nine o'clock that night, Wednesday; the same on Thursday, but that on Friday I should be in crowded company, and could not. After that date I told them nothing, and they expected nothing. On the Wednesday I willed her to sleep from Malvern at the usual hour, and she fell asleep soon after nine. On Thursday the same; on Friday I did not will her to sleep, and she did not sleep till past midnight. On Saturday I did not will her to sleep, and she did not sleep; she did not know what to expect, be it remembered. Sunday night came, and, employed in writing, I forgot all about her until I gave up writing at half past eleven; then, which was not the usual hour, I willed her to sleep. The account sent to me by the husband was this: "As no sleep came on Friday or Saturday nights we concluded you had given up trying to produce it. On Sunday evening we thought nothing about it, and were conversing with two friends, when, at about half-past eleven, my wife heaved that well-known sigh and dropped her head, and in two minutes she was fast asleep. I laid her on the sofa, and at half-past two in the morning carried her to bed, still in a profound sleep." Here there was a crucial experiment, sleep coming when the will influence was employed, and not coming where it was withheld, and this both when the patient knew and when she did not know what course I should take regarding her.

The second instance is that of a lady of twenty-eight years, who had lost walking power for nearly two years, though I had no doubt that the palsy was of the hysterical kind; if she attempted to stand, her loins and legs gave way immediately, and dropped like a stone. The very first time that I mesmerized her she stood up firmly for ten minutes. After a dozen times the influence was such that she could not resist following me about the room, although she held by the sofa and declared she would not come to me as I beckoned her from the other end of the room. By this sort of applications she totally recovered her locomotive power in the course of three months. All this time, it, when I was in the room at some distance from her, any one else touched her, or even brushed

by her dress, the most powerful convulsions seized her whole frame, and she foamed at the mouth just as an epileptic patient does; but this all ceased the instant I took her hand or laid my hand upon her shoulder; and always after mesmerizing her I took the precaution of moving the air strongly about her. If I failed to do this, as was once the case, the convulsions came on as soon as her sister touched her, and they were obliged to send for me instantly. She left Malvern for Essex; and now comes the most curious part of the story. Although she had recovered her walking she had not recovered her sleep, which was very bad when I did not procure it by mesmerism. When she left, therefore, I proposed to send her three or four large amber beads in a small silk bag or closed in a jeweller's card box, every second post, which beads I had carried in my pocket for forty-eight hours. These beads she tied on the crown of her head, and they invariably produced a good night's sleep. I always put them up and despatched them myself, so that nothing should touch them but my own hands. But it happened one day that being in a great hurry to leave home I only placed the beads in the bag and box, and told my amanuensis to cover and seal and post it. As soon as the post could let me know, I got this note from the lady: "What have you done with the last set of beads: I am sure some one has touched them since you did, for the instant I placed them on my head one of the old convulsions came on. Do inquire about it." I did so, and found, sure enough, that my amanuensis had opened the bag and taken out the beads before posting them, his curiosity being keen to know what it could be that I always put up and posted with my own hands.

These are two facts as certain and accurately given as my own present existence. What was the agent at work in both of them? "Imagination," says one learned gentleman; "cerebration," says another. But these are mere words, until they tell us *what the action* in both is, and how it is produced. Since no agent at present recognized by scientists can account for them, it is our duty as sincere seekers not to pooh-pooh them because those agents cannot explain them, but to go on seeking until we find by what force I caused sleep at a distance of twenty-one miles, and what force I and my amanuensis sent in the beads that caused the violent act of convulsion in a third person one hundred and forty miles distant.

DR. GEORGE SEXTON, F. R. S.

AMONGST living doctors, whether in Law, Physic, Divinity, Science, Philosophy, or Letters, it would indeed be a difficult task to find "men of the times" who occupy a more elevated position in public esteem—whether from sound intellectual energy or practical scientific effort, than Dr. George Sexton. His opinions have ever been marked by those seemingly strange peculiarities, in regard to new discoveries of truth, whether in Matter or Spirit, which, whilst they invariably provoke vulgar censure, are yet certain to endear him, eventually, to a large circle of admirers—chiefly, however, amongst the great or the good—both at home and abroad. How he has formed, especially in foreign learned societies, the loving friendship of so many distinguished cultivators of science, is partly explained by his wonderful mental culture and varied philosophical experience—the result alone of long and earnest struggles with Nature—the search after Truth—for its own priceless reward. Dr. Sexton is one of the few Englishmen—the rare character of whose original researches has led the Imperial Academy of Sciences, in Italy, to confer on their gifted author the honorary diploma of Fellow, accompanied with special marks of their highest commendation. When it is known that his nomination to this dignity was duly surmounted by a Commander of the Legion of Honor—a Knight of the Prussian Order of Merit, and unanimously approved by members of numerous Scientific Associations on the continents of Europe and America, its value is simply indisputable. In short, the honor of fellowship in the the Neapolitan Royal Institution can only be won by him who knows how to subordinate his most cherished ideas to the inexorable control of adequate discussion and scientific experiment, hence its recognized importance; it is the mark of true appreciation, by foreigners, of the sterling English experimentalist. Suffice it to say that Dr. George Sexton, F. R. S., has scarcely left a department of mental or physical science untouched, his striking characteristics is thorough earnestness, and happily for the people of his native country, combined with an intense desire to impart the benefits and beauties of knowledge to others.

CORRESPONDENTS.

"JUMPING AT CONCLUSIONS."

To the Editor of The Spiritual Scientist :

SIR :—In The Congregationalist of the 7th inst. we notice the following impressive orthodox lesson :—

"HATERS OF GOD."—"These fearful words received a terrible illustration in the case of a dying man, who had lived to old age in hardened ungodliness. He had lingered in apparent indifference to the last. Then, as to the dying saint there is sometimes given a glimpse of the blessed countenance he longs to see, so to him came a momentary view of God's awful presence. With sudden surprise, he ejaculated, 'Get out, God!' and expired. Truly, 'the carnal mind is enmity against God.'"

The religious journal from which the above is quoted, in its issue of Sept. 16th last, devoted more than a column of its sacred type to ridiculing "Modern Spiritualism." The article referred to was a review of a certain publication, which may or may not have been fairly reviewed and criticized therein. Certain it is that the writer strenuously deprecated "jumping at conclusions," and characterized it as an "amazing reach of folly" for a person to conclude, that because certain inexplicable phenomena were produced by mediums without fraud or imposture, "therefore, they are supernatural in their origin, and the work of spirits." However, that may be, it would appear, from the perusal of the foregoing "terrible illustration," that such amazing folly is not wholly confined to Spiritualists—but that it may be regarded as reasonably orthodox to conclude from the raving ejaculations of an expiring old man, what his spiritual sights and surroundings were at the time! And, notwithstanding his "hardened ungodliness" it can be safely asserted that he realized the scripture promise to "the pure in heart." Whether such a view of the "awful presence" would be a boon, even to the pure in heart, would seem to be somewhat doubtful from this orthodox statement of an actual case! However, as it was only "momentary," the old man seems to have endured it with remarkable fortitude, and to have met it with an audacity seldom been equalled since Moses broke the tablets, and thus all the commandments at once. E. H.

RE-INCARNATION; OCCULTISM.

To the Editor of the Spiritual Scientist :

DEAR SIR :—With all deference to the superior knowledge in detail, of persons who have given more attention to speculative questions than those who have to face the realities of life can afford, and not wishing unreservedly to denounce that which I may not understand, it may nevertheless be proper to submit some remarks on the subject of *Re-incarnation* and *Occultism*, as they appear to one, who has for a quarter of a century past, studied the facts and bearings of Spiritualism to the extent his opportunities permitted.

Re-incarnation is just as much a dogma as original sin, the Trinity, the Real Presence and other theological articles of faith. The only facts adduced in its proof that are well substantiated, as far as I know them, are perfectly explicable on psychometric principles. It is doubtless flattery to the vanity of some undistinguished individuals, to believe that, in former incarnations, they have been Socrates, Julius Cæsar, Alexander, Demosthenes, Paul or Shakespeare; and were as accurate statistics attainable, it would probably be found that each of these celebrities is just now re-incarnated in ten to one thousand physical bodies, according to believers in this dogma. Yet the first definite, scientific fact in proof of this theory, if yet on record, has not yet been rendered generally accessible. And while in every village, evidence of Spiritualism, in its elementary forms, is needed to convince those who earnestly desire to be convinced, and while the philosophy based on such evidence urgently needs to be carried out into practical life by originating and supporting better methods of education, while these and a thousand other practical measures demand and should receive the most urgent and immediate attention on the part of Spiritualists, it is much to be regretted that they should allow their time, thought, means and energy, to be diverted to investigation for which there are and can be no definite facts on which to begin. If re-incarnation be true, it is incapable of proof, and its

practical bearing is insignificant. When we get to where we need to know anything about it, it will not be difficult to prove it. Meanwhile, as Toots says, "It's of no consequence."

Next in the fashion, or as a more recent fashion, comes "Occultism." For those who cannot bend their minds to live questions, who are by nature antiquarians and have plenty of time and some means, it may be well enough to dig up all writers and unravel the enigmas in which their necessities compelled them to hide the truth from the many in order that it might reach the few competent to appreciate it. But it is folly in general to go five hundred miles through an almost pathless and tangible wilderness when fifty miles of a clear, level road will take you to the same place.

Occultism, considered as *historical* Spiritualism, as a means of filling up gaps, or as to prove the continuity and universality of spiritual phenomena, and the repressive influence of priestcraft on the development of our nobler faculties, is doubtless valuable. And if those who profess to know its truths and to have mastered its mysteries, would, now that neither law nor public opinion hinder them, compile and publish a synopsis, in cheap form, of the researches and discoveries made by magic, necromancers, etc., of the past, it would probably prove exceedingly valuable.* *Practical* Spiritualism should be popularized, and the few who have the data, should go to work at it, and not put others to the trouble of travelling over the same ground for no additional benefit.

One of the chief merits of Spiritualism is, that it can reach the hearts of the people with its divine light. No longer need we delve in musty tomes, in ancient tongues, year after year until we are old and mummified, in order to learn that we are said to be immortal; young and old can know that we are, irrespective of language and libraries. But barely is this water of life reaching the millions, when in step our "Occultists" to dash it from their lips, by informing them that if they want to know much about it, they must spend years, which they cannot possibly spare, in the study of inaccessible books,† written purposely to disguise that which it is desired to reach; they must spend more money to go to Asia and elsewhere, than they can earn in a lifetime! And for what? To reach something apparently undefined, will-of-the-wispish, illusory, impractical. Ladies and gentlemen, if you have anything good, bring it along and let us see it. Suppose we do laugh at it, your love of truth needs to be a little more rugged if it won't stand ridicule. And if it be not inherently ridiculous, only fools will laugh; and they may as well laugh at that as anything else. If laughing amounted to much, Spiritualism would long ago have been laughed out of existence; but those only were thus repelled whose adherence would have brought discredit.

Let us have done with these moonshine, hide-and-seek esoteric theories, and bring all into the clear daylight of intuitive science. There is work to do;‡ there are breakers ahead; and there is no time to fool away in the endeavor to know the unknowable.

"Mystery, the mother of all abominations." Yes, priests have traded on mystery instead of teaching truths. Spiritualism resolves into these elements the old mysteries, replacing them by facts and truths. Spiritualists should be in better business than getting up new ones to befog investigators. Let them rather seek so to condense, clarify, define and popularize that "the wayfaring man, though he be a fool, shall not err therein." ALFRED CRIDGE.

Riverside, Cal., Oct. 3, 1875.

"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 minds 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 Spiritual Scientist through its able correspondents on these questions, aims to do this work; and many facts have already been published.

† No such doctrine has been taught in our columns, under the name of Occultism.

‡ And has been for 27 years.

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

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No. 7.

THOUGHTS IN ANSWER TO CORRESPONDENTS.

We are in receipt of numerous letters from correspondents, asking for information and for our opinion on certain questions. We shall endeavor to answer them to the best of our ability.

"Can a person, OTHER THAN A MEDIUM," do or see certain things, is a most common inquiry?

There should be some conventional definition adopted for this word MEDIUM in our spiritual science. For instance, in a seance for physical manifestations, there may be in the circle three persons, recognized as mediums, in the present acceptation of the word, yet one only is in reality a medium for the occasion. True, we have already divided mediumistic powers into general classes, but the word medium has no definite meaning. If we say, "a MEDIUM is a person who furnishes the necessary powers by which spirit-force or intelligence is enabled to demonstrate its existence, and without which power there can be no such demonstration," then if one should say, "I have seen materialized forms of spirits appear in the absence of a medium," he would mean that none of those who witnessed the apparition furnished the power which is commonly supposed to be necessary; and yet all present may have possessed some phase of mental mediumship. The spiritual faculties of each individual have much to do with his perception of spirit-manifestations; one thinks the Eddy circles are dark, another easily distinguishes everything in the room,—simply because one is developed into a higher spiritual condition than the other.

When we are asked, "Is not a study of the secret laws of nature apt to develop ones spiritual or mediumistic condition, and thus furnish an explanation as to his remarkable powers and visions?" we answer, "yes." Pythagoras in his secret lodges, prescribed a certain manner of life, distinguished by a most cleanly but not luxurious clothing, a regular diet, a methodical division of time, &c. The Cabbalists taught virtue, and were thus auxiliaries to the sacred teachings of the holy laws, though perhaps having no connection with the dominant religion. The Chaldeans transmitted their learning from father to son. The most learned and eloquent of the Persian Magi did—

"Renounce rich attire; their Rayment is white upon occasions, their Beds, the ground, their Food, nothing but Herbs, Cheese and Bread; instead of a Staff they carry a cane, in the top whereof they put their Cheese, which as occasion served they did eat."—*Laertius*.

We might quote the habits and manners of living of many of the ancient "mediums" all tending to show that

they developed a spiritual condition, and were thus channels for the inspiration that was suited to those times. The oracles of Zoroaster tell us that "The ungirders of the soul which give her breathing are easy to be loosed;" that is, it is easy for the soul to loose itself from the bonds which confine it to the body, and travel as a spirit, almost unrestrained. Col. Olcott has advanced a theory of "elementary spirits" to account for the presence of some unexplained force in spiritual manifestations that causes confusion and error. The proposition has been declared, by some writers on Spiritualism, to be unprovable. Perhaps so; we are not sufficiently read up in Col. Olcott's views to express an opinion. But the power of an embodied spirit, to travel out and away from the body, has been proved; the power of a mesmerist to influence a subject at a distance of hundreds of miles, has been proved; and both propositions can undoubtedly be proved at any time by experiment. Col. Olcott's "elementary spirits" may be human thoughts, traveling as entities, for aught we know to the contrary; certain it is that we are responsible for our thoughts, they reach the source for which they were intended, and they go to make up our "future mansion." All these matters should be subjects for contemplation, argument and experiment, rather than denunciation or ridicule. "Try to Understand Yourself and Things in General," is the motto of the Scientist; we believe that a study of the powers of our own spirit or the spirit in the body, will be productive of much information concerning our relations with the Spirit-World. That our departed friends can and do return, has BEEN PROVED and WE KNOW IT.—*Let us go farther.*

PLAIN STATEMENTS AND EXPLANATIONS.

The new theories recently advanced as principles in the Spiritual Philosophy, have, as we predicted last week, drawn many writers into the field. Dr. G. Bloede is a correspondent of the Banner of Light, who rushes into print with an "Important Caution" against the recent "Important Notice," issued by Emma Hardinge Britten, as secretary for a proposed book, treating of "Art Magic; or Mundane, Super-Mundane and Sub-Mundane Spiritualism." He sees in this book, "but a new snare to Spiritualism itself, laid by its ever-watchful and active enemy,—the Ecclesiastical Power all over the world;" and this "Ecclesiastical Power" is "THE JESUIT ORDER."

Now far be it from our purpose to belittle or to smother any attempt to awaken Spiritualists to the knowledge, that "the Jesuit order does plot in secret and work by stealth to regain its lost ascendancy." The Scientist has persistently taught this and urged Spiritualists to unite and organize for the coming contest; but to express such an opinion, concerning the probable methods to be employed by Jesuits, shows the author to be ignorant of the past history, and the present condition of these powerful enemies. If the forthcoming work was destined to accomplish what the learned Dr. Bloede seems to fear it will, money in any quantity would be at hand and not only five hundred, but five hundred thousand copies would be printed, and every Spiritualist would find one under his nose.

No! No! When Jesuitism strikes at Spiritualism it deals a powerful blow. It has little to fear in countries where Protestantism reigns. The tendency of Spiritualism is to weaken Protestant churches. Spiritualists in the United States are not yet united; they will not acknowledge a common belief, however simple, nor recognize the necessity of any work, however important, as a basis upon which they may unite. Their leading organs, for the past twenty-seven years, have discouraged Organization, and have been content to follow, rather than attempt to lead, public opinion. Catholicism, on the contrary, has been silently propagated, constantly increasing its ratio of proportion to the sum total of all other beliefs. Catholics are united, acknowledging one head and his authority through subordinates. They bide their time, but the issue will come.

But according to Dr. Bloede the Jesuits are at work—how? Publishing a small book of which only five hundred copies will be issued in any event.

And, as he says,—“By capturing the minds of the most earnest and influential Spiritual leaders, by persuading them that Modern Spiritualism is nothing but the old ‘occult science’ of by-gone centuries; the ‘magic art’ practised by the adepts of a secret order in the Orient, by affording them, as ‘advanced thinkers,’—as Mrs. Britten says—‘the clue they need so badly to the understanding of all the mysteries of Ancient and Modern Spiritualism?’ Should this view of the ‘important notice’ before us be considered only as the promptings of black-seeing? We think not. The captivation of earnest and influential Spiritualist leaders has already commenced. Dating from the advent of a remarkable foreigner in our country, Madame Blavatsky, we have seen the Spiritual Scientist fill its pages with learned and abstruse stuff on occult art and secret orders.”

It is this paragraph that drew our attention. Mrs. Emma Hardinge Britten is too well known to our readers, and Spiritualists in general, to need any defence at our hands. She will, without doubt, reply in such a manner that those who read will gain information.

We thank Dr. Bloede for classing us among the “earnest” Spiritualists; we are, indeed, TOO EARNEST to be captured by any person or order, and hope we may be sufficiently influential to lift Spiritualism to a higher plane than it at present occupies. And, as the only fact alleged in proof of our captivity seems to be that our pages have been filled with “learned and abstruse stuff” since the advent of Madame Blavatsky, we beg the favor of our readers, while we refer to several of our able correspondents.

At what date Madame Blavatsky came to this country we do not know; we did not see her until July last, and then but several times, nor have we seen her since. In the month of March, without previous acquaintance or preliminary correspondence, we received from her the article, “Who Fabricates?” This had been refused by all other Spiritual journals, for it contained direct charges against Dr. H. G. Child, indicting him as a conspirator with the Holmes in producing the photographs of Katy King and his wonderful book. And this Spiritualist, this leader, has attempted no reply to the evidence adduced, and is still accepted and endorsed by “leading Spiritual journals.”

Previous to this time, the month of November, we think, she alone undertook a reply to Dr. Beard, who charged the Eddy’s with fraud; her evidence at that time was the most conclusive proof we have yet seen produced, of the genuineness of the mediums at Chittenden, Vt. The defence was an able article.

The Brotherhood of Luxor circular was published the last week in April; but we have not asked our readers to accept any wonderful explanations, nor do we intend to at this time of writing.

Madame Blavatsky recognized in the Spiritual Scientist a spiritual paper; it was plain and outspoken in its opinions, recognizing the evils which encumbered and checked the progress of Spiritualism, and calling for a reform which would divest it of its tricksters, hypocrites, and sensualists. We believe the Scientist owes its success to this policy, from which it has never deviated. We think Col. Olcott, Gen. Lippitt, Mrs. Emma Hardinge Britten, Prof. Wm. Denton, J. M. Peebles, and our many other correspondents and warm, firm friends made since the first number of the Scientist was printed, are such for this reason and no other. We stepped from secular journalism into Spiritualism, having no acquaintance with Spiritualists. We were actuated by a stern sense of duty, which was ours; consequences or results belong to God. The columns of our paper are open to Spiritualism and knowledge; but closed to sensualism and ignorance. We can say with Paul, “our rejoicing is this, the testimony of our conscience.”

Dr. Bloede says further:—

“Should any further indications of the same designing power be needed, we may refer the reader to the article in No. 2 of the Spiritual Scientist of Sept. 16th entitled, ‘A Theosophical Society.’ There we are informed that ‘One (sic) movement of great importance has just been inaugurated in New York under the lead of Col. Henry S. Olcott, in the organization of a society to be known as the ‘Theosophical Society.’ This event, which occurred in the parlors of

Madame Blavatsky and under her auspices and those of one Mr. George Henry Felt, (as we are told ‘the discoverer of the geometrical figures of the Egyptian Cabala’) is hailed by the Scientist ‘with great satisfaction’ as likely to bring order out of our present chaos, (?) furnish us a true (?) philosophy of spirit intercourse, and afford a neutral ground upon which the tried wrestlers of the Church and College may rest from their cruel and illogical strife. (! ! !)”

When Dr. Bloede writes concerning what the Jesuits may do or are doing, he should glance his eye over the field and see what “Free Love” HAS DONE. Had he told us that *this* was an engine of destruction, invented by departed spirits of Jesuits, we might see some consistency between cause and effect. Compare Spiritualism and its societies to-day with Spiritualism and its societies of four years ago, before the advent of these jesuitically controlled individuals who consider sensualism paramount to Spiritualism. Judge a tree by its fruits; then will he welcome, as we do, the discussion of “occultism,” “elementaries,” or aught else that has the slightest bearing upon Spiritualism, or furnishes a subject upon which the learned, and those giving instruction can write, and upon which the ignorant and monomaniacs must be silent. Then he may see, as we do, that a society devoted to Theosophy, will attract able and philosophical minds, who will unite for an object, incite others to do the same, and thus “bring order out of chaos.” The object will be to experiment and study for FACTS, on which, perhaps, we may build a “true philosophy” of spirit intercourse; our present philosophy is imperfect and full of mystery. The minds thus attracted will stand upon the “neutral ground” of ignorance seeking for information, rather than on the positive dogma of “what-ever is, is right.” And they will cease denouncing each other as fools, knaves, or Jesuits, which we call “cruel and illogical strife.” We hope when Dr. Bloede reads this courteous explanation, he will regret having so far lent himself to the “mysterious” as to use, when quoting our remarks, such cabalistic signs, as (?), (?), (! !), (! ! !) in so great profusion.

He “hopes the Banner will reprint the entire article for the instruction of its readers.” We think it will not. It has passed over too many similar golden opportunities through its prejudice to any new and powerful enterprise in Spiritual journalism. It does not give credit to the Scientist, for Col. Olcott’s letter used in its last issue. Dr. Bloede is on dangerous ground, if he gives much of this advice, and we wonder that he had sufficient influence to gain us a notice in its columns, even though it was loaded with the damaging insinuations which called forth the above explanations.

AN IMPORTANT LETTER.

We desire attention to the following communication from Col. Olcott, in reference to his article printed last week.

New York, Oct. 18, 1875.

To the Editor of the Spiritual Scientist:

SIR:—I desire to express my regret that in writing to you the MS. of my article, “Occultism and its Critics,” which appeared last week, I should have made the mistake of including a page upon which was written the rough draft of the following sentence, “when the great army of perspirational and inspirational speakers, with numerous honorable and evident exceptions, will be crowded off the rostrum and back to the wash-tub and the manure-fork, at which alone they are of practical benefit to society.” This is what I meant to say, and what I wrote in the revised copy which should have been sent you, but in the rough draft the italicized words are omitted. Without this explanation, I would appear as including in one sweeping denunciation many ladies and gentlemen whose talents and devotion I thoroughly respect, and whose feelings I should be very loth to offend.

Yours truly,

HENRY S. OLCOTT.

THE projectors of the Boston Spiritual Club are greatly encouraged by the success which attends their efforts in the formation of the Association. The different propositions will be acted upon, and all will be notified of the first formal meeting.

A copy of the Spiritual Scientist will be sent to any address in the United State for twelve months, on pre-payment of \$2.50

OCCULT PHILOSOPHY.

BY BUDDHA.

II.

THE opening sentence in my previous paper, printed "One word" should have read, "One world at a time;" however, accept my thanks for the space granted to my speculations.

Plato affirmed and Cicero reiterated the doctrine that immortality can have no inception. This, Modern Spiritualism denies, and not long ago there appeared in your paper an article from the pen of Hudson Tuttle, headed, "The Origin of Spirit," in which he essayed a demonstration that the spirit of man and his body were contemporaneous in their origin. If spirit be an organic development, evolved from animal life, he is likely right, and if so, spirit is not immortal; for I think it more logical, nearer true reason, to believe with Plato and Cicero, that that which has a beginning must necessarily have an end. And if at last there is an end to spirit, what advantage has Spiritualism over Materialism? Materialism lays a firm basis on which a claim to immortality can be established; it affirms that the Universe as a whole was never created, is self-existent and eternal, which, of course, includes all its laws, forces, life, and intelligence. Even the Theologian can hardly object to this, for if God created the universe at a time when nothing existed but God, it must be a part of his own essence—is essentially God; God and the universe be interchangeable terms, meaning exactly the same thing. Theology then is a play upon words, a game discarded by the Materialist.

The Materialist claims law as the ruler of the destinies of the universe; but law *per se* is unthinkable. Law, life, force, intelligence can not be conceived of apart from matter or essence of some kind. If the constituents of matter be an infinite number of atoms only, how am I to account for the unity pervading this infinite diversity? Can the uniting principle be anything else than a unit, a unit as indestructible as the atom, each a law to itself, and acting reciprocally each upon the other? There is also in organic development a manifest unity. From the simple to the complex one plan of organic structure is very evident; could this be any other supposition than that an organizing, eternal principle sustains and perpetuates the unity? I cannot believe that atoms, whatever be their inherent qualities, can of themselves assemble in such groups as to form a living being of even the lowest forms. There must be an organizing germ. This germ I conceive to be like the atom, eternal and indestructible, and is the soul of every living thing. And the uniformity of plan is because it is the same soul manifesting itself in the ascending scale of organic progress. The soul of the snail is destined to pass on from organism to organism, till it graduates in the fulness of organic power. Fichte conveys the same idea:

"Wherever thou mayest live, thou, who carryest but a human face: whether thou plantest a sugar cane under the rod of the overseer, as yet scarcely distinguishable from the brute creation; or whether thou warmest thyself on the shores of the Fireland, at the flame which thou didst not kindle, until it expires, and weepest bitterly because it will not keep burning by itself; or whether thou appearest to me the most miserable and degraded villian, thou art, nevertheless, what I am; for thou canst say to one 'I am.' Thou art, nevertheless, my comrade and my brother. Ah! at one time surely I also stood on that step of humanity, and there is no gap in the development of its members, . . . ; but I certainly stood there also at one time—and thou also wilt stand certainly at some time upon the same step on which I now stand, even though it lasted million and million times million years—for what is time?"

Thus I believe our spiritual progress through innumerable series of organisms, is the lesson of the soul by which it arrives at last to the fulfilment of its destiny, perfect harmony with the elements and the Universal Principle of Unity. But this, again, like every thing else acquired, must or can be lost. From this estate the soul again falls, leaves the bosom of the Father, again suffers debasement, and renews the lesson of the eternities. But no soul can be lost.

This is also the doctrine of Cornelius Agrippa:

"Therefore man rejoiceth in this honor, that he hath a similitude with all, operative with all, and conversation with all. He symbolizes with matter in a proper subject, with the elements in a four-fold body; with plants in a vegetative virtue; with animals in a sensitive faculty; with the heavens in an ethereal spirit and influx of the superior parts on the

inferior; with angels in understanding and wisdom; with God in containing all things. . . . The mind, the supreme, is therefore never damned; but where its companions are to be punished, it goeth unhurt into its original, but the spirit, which by Plotinus is called the reasonable soul, being by nature free, can adhere to either." *Occult Philosophy, Book III., Ch. 36.*

That is, man being of a powerful nature, at death lays one portion in the grave as of no further use, yet retains a trinity of being, the spirit being the medium between the soul and the external organism, can, as it has fitted itself, leave this external as it has done the terrestrial body, and rise with the soul into bliss, or the soul may be fresh from both, till the spirit undergoes a process of purification—this is damnation, in which the soul has no portion. There are, therefore, spirits without souls, mere reflections of the divinity which has left them, ephemeral and evil. Of course this is entirely speculative, and may or may not be true; but to some such conclusion we are driven by logical necessity. It is at least worthy of some consideration, and if true furnishes an explanation of much that is at present mystical and inexplicable. The ancient magicians considered it possible to commune with the cast-off garments of the inner soul; even with the corpse, in necromancy; with the wandering shade in sciomancy; but these were evil, impure and dangerous. The higher communion was more difficult because of purity of life demanded, but it was more beneficial and satisfactory. Henry S. Olcott seems to have discovered something of these ideas in the following extract from a recent letter of his:

Suppose I should tell you that, in a most unexpected way, and at a most fortuitous time, I had come into contact with living persons who could do and had in my presence done the very marvels that Paracelsus, Albertus and Apollonius are accredited with; and that it was shown to me that all these seeming miracles of the circle are no miracles at all, but natural manifestations of absolutely natural law; that man has dominion over the powers of nature by right of his immortal soul's divine parentage: that the "spirits" which produce nine-tenths of the genuine "manifestations" are not the spirits of men or women from this earth, but something quite different, and something that does not inhabit our future world, nor stroll with us among the asphodels; that the wise, the pure, the just, the heroic souls, who have passed on before us into the Silent Land, cannot and do not come back to spout sapphics through scrub-women, nor swing through the air on a spiritual trapeze at the bidding of poverty-stricken mediums, for the delectation of the gaping crowd. What then?

From the London Medium and Daybreak.

SEANCE TO DR. MAIN BY MRS. GUPPY VOLCKMAN.

NATURALLY anxious to carry across to the American Continent personal testimony to the marvelous mediumship of Mrs. Guppy Volckman, that lady afforded Dr. Main, on Saturday last, an opportunity of witnessing the phenomena. The following persons were present to meet Dr. Main on the occasion to form this circle:—The Count and Countess de Wimpffen, Mrs. Fisher, Dr. Kennedy, of Roxbury, U. S. Signor Rondi, Mr. Volckman, Mr. Linton, and Master Thomas Guppy. By Mrs. Guppy Volckman's special request, the seance-room was carefully searched as a preliminary to the sitting. It is needless to say with what result.

Soon after the circle was formed, an announcement was made, by raps, that the spirits would on that occasion produce on the table beasts, birds and fishes as a portion of the phenomena. As usual, the wishes of the sitters were to be gratified in that respect as far as practicable. These were expressed. Nor did many minutes elapse before the wishes were gratified. The light was extinguished, feet were rubbed vigorously on the floor, and a living black and tan terrier puppy was placed in the hands of Mrs. Fisher! Subsequently, a live black cat was placed in the hands of Dr. Main to give to the Countess de Wimpffen! Here we may remark on the considerateness shown by the spirit-friends, who seemed to perceive that a present of such a nature, might prove a sudden shock to that lady in her delicate state of health; but presented in the form adopted, the cat was received with exclamations of delight and surprise. Such were the beasts produced. Count de Wimpffen and Signor Rondi, each, found a living sparrow entrusted to him, and, on lighting up, there were, in addition, five other sparrows stand-

ing on the table, with feathers perfectly smooth and unruffled, and all arranged in peculiar attitudes, with their beaks facing Mrs. Guppy Volckman—attitudes which indicated intelligent arrangement. The birds appeared to be in a kind of magnetic sleep. Altogether there were seven sparrows in fulfillment of the bird portion of the promise. The promise of fish was fulfilled in committing to the care of Dr. Kennedy a red herring, for which he had wished. To Master Thomas Guppy was brought two bunches of grapes. Beautiful spirit-lights floated about over the table, ascending and descending, and occasionally resting on Dr. Main's head. When the candle was relighted, Dr. Main's head was surmounted with a wreath of ivy—the only person in the room who had that distinction.

At a previous sitting of almost the same circle, each sitter was crowned with an accurately woven wreath.

In the intervals of the phenomena, replies were accorded to various questions asked by the company. Among these was a disclosure that shortly after his return to America, Dr. Main would have spirit-forms materializing in his presence in the daylight, for special purposes connected with Spiritualism. The seance was intermitted for about an hour, during which time the friends enjoyed the liberal hospitality of Mr. and Mrs. Volckman.

On resuming the circle, the spirits announced themselves as willing to produce phenomena in accordance with the general desire of those present. A unanimous request was made for materialization. Orders were consequently given for a vacant chair to be placed between Mrs. Guppy Volckman and Mrs. Fisher, who sat next to her. Also to draw up the blinds and open the window, the temperature of the room being very high. Faint, flickering, luminous clouds were soon visible. At length these concentrated themselves on the vacant chair, and grew into a dimly visible draped head and face. The light from the window was too weak to distinguish the persons present, and consequently the features of the spirit-form were at no time clearly seen; but that there was a human head guided by intelligence was shown by approaches made to the sitters and the performing of human functions. Dr. Main was allowed to feel the drapery, which he described as a kind of muslin. The form then approached Master Thomas Guppy, and gave him an affectionate kiss, audible throughout the room. The same form of affection was awarded to Mrs. Guppy Volckman, and the same lips impressed a kiss on the foreheads of Mrs. Fisher, Dr. Main, and Dr. Kennedy.

TESTIMONIAL TO MRS. TAPPAN.

THE following is a copy of the address composed by Benjamin Coleman, Esq., and presented to Mrs. Tappan. It is signed by some forty of the most prominent Spiritualists of England:

TO MRS. CORA L. V. TAPPAN, OF BOSTON, U.S.A.

On the eve of your departure for your native home, we, the undersigned members of a committee representing the feelings of the majority of the Spiritualists of the United Kingdom, desire to convey their high admiration of your gentle, amiable, and highly intellectual qualities; qualities which we are assured have endeared you to all who have had the privilege of meeting you in close social relationship.

We beg to express to you and to that spirit-band who, under God's providence, have guided and directed your movements in this country, and to that happy, faithful spirit Quina who inspires the beautiful poetry which flows so gracefully from your lips—our best thanks for the services you have rendered to the cause we have so much at heart.

Recognizing the fact that in the absence of all educational advantages from childhood up to the present time, you have been able for many years past to deliver an impromptu discourse, in an eloquent and strictly logical manner, on any subject presented to you by a promiscuous audience, we think that no greater proof could be given to a skeptical world than that your thoughts are inspired by a higher source—and so we believe them to be.

At a time when Spiritualism has been placed under a passing cloud by some of its advocates, your mission and the gifts which you command and wield so wisely stand out in bright relief, and satisfy us that our creed—freed from all charlatanry and fanaticism—teaches a grand and ennobling truth.

We beg, dear madam, on behalf of those we represent, to hand, with this illuminated address a few articles of useful-

ness, which we hope you will do us the honor to accept, as a slight testimonial of our love and respect.

In bidding you farewell we sincerely trust that your health may be thoroughly re-established, and that you may be impelled ere long to revisit our shores, and in that hope we venture to assure you that you leave behind you for a time a multitude of friends who will gladly welcome your return to renew your most useful labors among them.

We sign our names on behalf of the general body of Spiritualists of the United Kingdom.

The Spiritualist says, "The above address to Mrs. Tappan was beautifully engrossed upon vellum, and is a fine work of art; roses and lilies are represented in profusion—the lily being a favorite flower both with Mrs. Tappan and her spirit guides. Some spirits also are introduced into the ornamental work, but the artist has furnished them with conventional wings; although the latter do not harmonize with the ideas of Spiritualists, the pictorial effect is not deteriorated. At the foot of the address is a monogram containing Mrs. Tappan's initials, surmounted by a crown, and at the upper portion of the address is a group of cherubs. There is more elaborate work in this specimen of illumination than in those which Mr. Coleman caused to be prepared, on previous occasions, for Judge Edmonds and other respected Spiritualists. Mr. Coleman has given much time and work during the past fortnight to his kindly task, although his health is not strong, and the getting up of testimonials involves a considerable amount of letter-writing and personal responsibility. It is pleasing to see that such a veteran in the cause of Spiritualism, has completed in so thorough a manner this work of getting up a testimonial to one of the most useful trance speakers who has worked for the good of the cause in England for many years."

OCTOBER.

BY PROF. S. B. BRITTAN.

THERE is a presence upon the earth, that like a soothing hand laid on the fevered brow, allays the heat and quiets the excited pulse. The horizon in the distance has that smoky and transcendental appearance which inspires meditation and gives birth to "such thoughts as dreams are made of." The distant hills are veiled and have a solemn look, as they lift their proud forms and reveal their grand outlines against the heavens. There is a tender and touching prophecy in the breath of Autumn; the frail flowers droop and silently close their eyes; and Nature reveals the glorious mysteries of her subtle chemistry in the ripening fruits and falling leaves. The days are coming when the sylvan arcades will be silent; the forest trees will lose their leafy honors even the kingly oak, in seeming supplication, will stretch out his naked arms toward the cold sky, while the boreal winds chant the solemn requiem of the year.

We are thoughtful as our eyes turn back on the receding Summer—the season that may not come to us again. But let us remember that to all those who keep themselves free from selfishness, and whose souls expand in universal love, there is an eternal spring and summer time of the heart and life, which may be ours long after the wild flowers bloom above our forgotten graves.

NATHAN APPLETON writes from London to the Boston Globe as follows: "When we consider the strange means of communication between persons living in the thin atmospheric sea which envelopes the globe, many of them, too, the discoveries of the last fifty years, and when we reflect upon the power which persons under the influence of what is called 'mesmerism' have over each other, as well as the condition of sleep and the effect produced by chloroform and laughing gas, anyone that believes that we still live beyond the grave cannot feel surprised that there should be many forms of communication between those who have passed on and us here, of which, as yet, we know but little. I believe there are thousands and thousands of persons who, while not now willing openly to associate themselves with the avowed Spiritualists, are still watching the development of this branch of knowledge with deep interest and cannot persuade themselves that there is not something genuine in that form of modern telegraphy which had its birth more than a quarter of a century ago at Hydesville, with a little girl for the operator, and also that many of those students see something in Modern Spiritualism which considerably descends from the prophecies, signs, and wonders recorded in the Old Testament, as well as the miracles recorded in the New."

A PURE CRITIC.

"The Brotherhood of Luxor" is the subject of an article by J. J. Morse, in the Religio-Philosophical Journal, in which he refers to the Spiritual Scientist as "your little contemporary," the "little paper, &c." We note that Brother Morse never found the Scientist to be a "little paper" until it spoke plainly about his conduct at Lake Pleasant. He says in the words of another writer;

"What system of religion under heaven, I would ask, teaches less mythology and more purity and grander self-sustaining practical humanitarianism than American Spiritualism? None, I trow."

Perhaps not; and here we might ask, what system of religion has so many teachers and so few pupils, or so many that preach and so few that practice, so many that consider "they know," and so few who seek that they may know? None, we trow. Farther, he says:

"What system, creed or ism, teaches more positively and lucidly the grand truths of rewards and punishments, as based upon the immutable law of cause and effect, thus showing unmistakably, that not so much as a single thought, whether good or bad, can escape its legitimate consequences?"

And yet Brother Morse thinks that "when we admit the influence of the 'Diakka,' we strike at the very root of our experience." If rewards and punishment, cause and effect, and the legitimate consequences of thought will not warrant the theory of "Diakka," then must we change one of the fundamental principles of Spiritualism.

There is little of argument and much of bitter attack upon the Scientist, and reflection upon its editor. He, Brother Morse, intimates that we may be under the influence of "Elementary Spirits" or "Diakka," who play "practical jokes," but we pray to God that they may never be permitted to drag us into the arms of any prominent female free-lover, nor force us to bring reproach upon "Spiritualism" as being a "system" that will lead a man to forget his own self-respect, his dignity of calling and duty to others, in acting out his "individuality" and his notions of "American Freedom." When the "Diakka" or sensual spirits, either in or out of the body, gain the ascendancy over us, then may we expect to be found seeking to injure those who have befriended us, and acting the part of a hypocrite in our dealings with men.

From the Cincinnati (Ohio) Enquirer, Oct. 11.

A PREVISION OF DEATH.

A REMARKABLE STORY FROM AUTHENTIC SOURCES.

ANOTHER still more remarkable instance of a verification of a prophecy of the manner of a death has just been given in this city. Yesterday afternoon a couple of gentlemen connected with the theatrical profession called at the residence of Mr. I. C. Tryon, on Smith Street, where the remains of Josie Booth, the actress, were lying, to pay their tribute of respect to her memory. While there, they were told the following remarkable story by Mrs. Tyron. Said she:—

"Eight years ago I was living in Chicago, and Josie was there, playing for McVicker. One night I went to see her perform, and after the play she returned with me to my residence. Before retiring for the night she said to me, 'Em, throw the cards, and tell me my fortune.'

"I laughingly complied, and after I had finished she exclaimed, 'Well, Em, your predictions may come true, but I am going to tell you something that I know will happen. You and I are sworn friends, and no one will ever have power to make mischief between us. When I die it will be in your arms, and the last glass of water I shall ever take will be from your hand.'

"Her words half frightened me at the time, but we soon engaged in more cheerful conversation and the subject was dismissed from my mind.

"Shortly after this Josie's professional duties carried her to the East, and for years I lost track of her, except at odd times, and I believe I forgot all about her prophecy. In the meantime I removed to this city.

"Last Friday I accidentally learned that she was playing at the National Theatre and in the evening I went there to see her. She seemed almost overpowered with joy at meeting

me again, and as soon as our first greetings were over she gleefully exclaimed, 'No more hotel life for me here: I will go and stay at your house while I am in this city.' I expressed my gratification at this resolution, and after the performance she returned home with me.

"Yesterday morning she complained of being ill, and she despatched my husband with a message to Mr. Douglass, the stage manager, informing him that she could not attend rehearsal. She then laid down again in bed and fell into a sleep. About noon she was awakened in order that she might go to the theatre in time to play at the matinee. When almost dressed she was taken with a severe pang of heart-pain, and she sank back into a chair in a kind of faint. I at once had her placed in bed and sent for medical aid. When the physician arrived he pronounced her malady heart-disease, but we did not think her attack over-serious. She grew worse, however, as the afternoon wore on. The doctor called in another physician to consult with him. About four o'clock, while the doctor was feeling her pulse, she suddenly exclaimed, 'Em, for God's sake, lift me in your arms!' I flew to her assistance, and scarcely had I raised her to my breast, when she said, 'For God's dear sake, give me a drink of cold, cold water!' This was uttered in a tone of piercing anguish.

"A lady who was present gave me a glass of water, and as I took the tumbler in my hand, the prophecy of eight years ago flashed on my mind with the intensity of lightning, and I knew that Josie Booth was a dying woman. I gave her the water, and in two minutes more she was a corpse."

Who can explain away this prediction with a scientific theory?

THE PERSECUTION OF SPIRITUALISTS IN PARIS.

ANOTHER CONFESSION BY M. BUGUET.

MISS ANNA BLACKWELL has written the following letter to Mr. W. H. Harrison, editor of the London Spiritualist.

DEAR MR. HARRISON:—I've just received from Mme Leymarie a letter, dated yesterday, from which I send you the following, to use if you will, with or without my name, as you please.

"M. Leymarie has just gone to Brussels, to attend the Spiritist Congress which opens in that city on the 25th; he will be back by the 30th inst. In order to obtain leave for him to remain at liberty until the new trial in the Court of Cassation, we have had to furnish this morning a new bail of £80! We live in perpetual anxiety and worry; our enemies are constantly inventing some new difficulty that we have to meet as we can. The hatred they manifest is something incredible.

"Buguet has completely withdrawn the whole of the false statements to which he formerly swore. He says he was urged on to make those statements with the threat that unless he inculpated M. Leymarie he should be sentenced to five years' imprisonment in Mazas, and that 'rather than undergo that he would have sworn to anything.' They promised to let him off free if he inculpated M. Leymarie; but as they broke their word and condemned him after all, he gave them the slip. He declares that he only tricked on a very few occasions, when he was tired and ill. He has tried to obtain spirit-photographs in Brussels, at the house of a friend; has succeeded; and finds that his mediumistic faculty is not impaired by what has passed.

"However this may be, he has proved himself to be a thorough scoundrel; and will certainly find that he has earned the contempt of all honest people." ANNA BLACKWELL.

Wimille (Pas de Calais) Sept. 24, 1875.

From the above letter it will be seen that M. Buguet after doing his best to ruin Messrs. Leymarie and Firman by false testimony, is now prepared to give evidence on the other side! On the evidence of such a man as this Messrs. Leymarie and Firman have been unjustly condemned; and the chief value to our cause of the new position he has taken up is that the persecutors who relied so much upon his previous testimony, cannot well venture to question its value now that it has turned against themselves. Before this they were not disposed to admit that M. Buguet would swear anything which suited his convenience.

In a sermon delivered September 12th, Rev. C. H. Spurgeon says: "It is a sad sign of man's depraved nature and of his gross carnality that the presence of a spirit is a source of alarm to him. If we were more spiritual than we are we should not fear to meet beings of our own order, but should delight to think of the presence of disembodied spirits, and should be glad enough to commune with them."

RECENT experiments indicate that we may soon report the obtaining of a cast of a spirit-face.

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 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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