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

BY GEORGE SEXTON, LL.D.

THERE is a Spirit-World. If there be spiritual existences, then it is perfectly clear that there must be a region to which they are specially adapted. A denial of the Spirit-World would, as a rule, be based upon a denial of Spirit altogether. There are, however, not wanting, persons who admit the possible existence of a Spiritual world, but who, at the same time, declare that it is utterly impossible for us to form the slightest conception as to the locality in which it is situated, the character of its inhabitants, and the nature of its laws. And on the other hand, there are persons who believing in heaven, so materialize the whole of its associations, that they require to locate it in a distant star or sun, in some far-off part of the universe.

Arising largely out of this latter view, comes the objection so frequently urged by the skeptic, that the telescope has been pointed into space in all directions, but has never brought this domain into the field of vision. It is almost useless to say to these persons, that material instruments can only reveal material objects, and that Spiritual beings may exist in large numbers, in the very region which the telescope is exploring, and yet not become visible to the material eye. The notions entertained in general, in this age, are that matter is everything, and that that which is not matter is nothing at all. Skeptics and materialists quietly overlook the fact that when human beings look at each other, the material form alone is seen, not the real man, that is, the spiritual man, which underlies, upholds, and supports it. The inner man, the true Ego, the individual self, is not seen even in the present state of existence.

The Spiritual world is not located in some central sun or distant star, or remotest space, but lies close around the planet to which it belongs. The notion that Heaven is somewhere up in the sky, and that hell is situated down deep in the earth, is an error arising from that tendency to materialize spiritual things, so characteristic of the natural mind. Unbelievers have again and again made merry with the idea that if Heaven exists, it must be beyond the most remote region

into which the telescope has penetrated, and that, therefore, all the human beings who have died in the past ages, even if they moved with the rapidity of light, must every one of them be still on their journey towards it, the very first who started having millions of years yet to travel before he could possibly reach his destination. They have also jested about the difficulty that must arise in the case of two persons, say a man and his wife, who should die at different hours in the day, one, for example, at twelve o'clock at noon, and the other at twelve o'clock at night, supposing each to go upwards, as to the possibility of their ever meeting again anywhere in space.

All this, however, is utterly absurd, when we remember the fact, that the Spiritual world lies closely round about us, and that, in fact, we are daily in the very midst of its inhabitants. The Spirit-world is here, and we are actually in it, although often unconscious of the fact. If it required a sun or a planet in which to be located, then it would be material, not Spiritual. But being Spiritual, it is independent altogether of all material things.

It may be asked why, if the Spiritual world is so near, do we not see into it? I answer, thousands of persons have seen into it. In the Bible, many instances are given of individuals still in the flesh, who saw into the Spirit-world and described what they saw. And in our own day, scores of persons will testify that on many occasions they have been blessed with the same happy privilege.

That the great mass of mankind are not in a condition to partake of this experience, is no proof whatever of the non-existence of the things which they do not perceive. The blind man has no perception of colors, and falls to comprehend what is meant by light. He may live daily in the full glare of the sun's rays, but he perceives them not. It would be folly to speak to him of going to some distant planet to seek for light, since he would no more find it there than here. What he does require is that the malady which blinded his eyes should be removed, and that done, the light would be perceived which had existed all along. So the spiritual eye is veiled by material causes, and the darkness made all the deeper by erroneous theories and false notions regarding Spirit.

A man asleep, to use another illustration, is completely surrounded by material things, but sees none of them. You may change his locality, but that in no way affects him. Only by being awakened does he become conscious of the objects by which he is surrounded. And this awakening closely corresponds to what happens to us all at death. We do not change our place, but putting off the material body, become suddenly awakened in the spirit-spheres, and the spiritual surroundings that had environed us all through, force themselves upon our view.

An error which also prevails very largely with regard to

the Spirit-world, and which seems to be held, more or less by great numbers of good and pious people, is that the Spirit-world is so vague and shadowy that it is impossible for us either to define its nature, or even to form a conception of its characteristics. 'Tis true they speak of its golden streets, its gates, its vaulted arches, the crowns wore on the heads of its inhabitants, the robes with which they are to be adorned, the harpe, and other musical instruments to be employed in the production of the celestial harmony that is to accompany the praises that are to be eternally sung, but all this they admit, without hesitation, is figurative, and never intended for accurate literal description. They sing occasionally—

"Sweet fields beyond the swelling flood,
Stand dressed in living green,

but in literal truth they believe neither in floods nor fields, but in a vague and undefinable existence which by some mysterious process is to engender eternal peace and happiness in the soul.

Now, we have said before that the spiritual is the real, and the material the shadow. All material things, therefore, must have a spiritual counterpart, to which, in truth, they owe their very existence. Spiritual things are not only real, but they are the only substantial things in existence. The spiritual world is consequently a real world, the objects of which impress our spiritual senses very much as our material organs are affected by our surroundings here. The spiritual earth is firm and solid to the tread of its inhabitants, its water is fluid, and its atmosphere æriform. The country is diversified by mountains and valleys, washed by rivers, adorned with flowers, shrubs, and trees, all, however, of a spiritual and permanent character. There are woods and dales, beautiful landscapes spread out before the view, and everything that can charm the eye; divinest melody to fascinate the ear; and spiritual objects to gratify every spiritual sense. Its inhabitants are real men and women, living in a real world, and occupying themselves as their inclination prompts, choosing their company and associates, forming their own society, cultivating their minds, and striving constantly to become more perfect.

I have not time here to enter into a description of the different conditions of beings in the spiritual world, so that must form the subject of a separate discourse. Suffice it to say that it is the region to which we are everyone of us hastening, and that the position we shall occupy there will depend entirely upon the preparation we make here.

The inhabitants of that world are men and women who once lived in the flesh as we do now, and who made their place in the Spirit spheres by their conduct and character on earth. In that region every man gravitates towards the place and company to which his affinities draw him, and where, therefore, such dispositions as he may have taken with him from this world will find room to develop themselves.

Where these are evil his fate must be terrible, not because of any external punishment to be inflicted upon him by God, but as a result of the state of his own soul and the surroundings, which, in accordance with a spiritual law, necessarily arise from it.

Depend upon it, it is much easier, whatever difficulties stand in the way here in the practice of virtue, and the reception of religious truth, to bring the mind into a condition of purity, goodness, and love in this world, than to reform hereafter. The reason is obvious. Here the worst men must necessarily occasionally come into contact with the good, and they become, therefore, unconsciously influenced for the better; but in that world the wicked will congregate together, and thus influence each other for evil. And this they will do by their own volition, because such society will prove most agreeable to their feelings. Men, with low, brutal, and depraved natures, in whom selfishness and evil passions predominate, frequently express a wish, in the most careless and off-hand way, to go to Heaven when they die. What would they do there supposing their wishes were granted? To be compelled to associate with the pure and good, would be the heaviest punishment that could possibly be inflicted upon them. They would escape at the very first opportunity to find associates of like character to themselves.

These views of the Spirit world are not idle speculations based upon theories, and born of a fertile imagination. They are stern and unalterable facts. The Spirit world surrounds

us continually. We live in its midst, its inhabitants commune with us, and interest themselves largely in our well-being. They teach us grand truths of wisdom and of love, and are near us frequently when we least expect it. How truly may we each say,—

"I feel them with their rustling pinions sweeping
The damp dew gathering on my brow;
I see them in their lonely vigils keeping
There midnight watch beside me now.
I know that countless spirits, in their love,
Are gazing on me from their homes above."

IS IT TRANSFIGURATION?

To the Editor of the *Spiritual Scientist*:

SIR:—During a recent visit in Austin, I was fortunate enough to witness a new phase of spirit manifestations, at least, one of which I had never heard of before. These manifestations consisted of materializations of spirit-faces in the light and without a cabinet. The medium was a gentleman, by the name of Psirne. (I am not quite certain that I have spelled his name correctly.) He stood in a shady corner of the otherwise well-lighted room, at the residence of Mr. Barbee, and enveloped his head in a dark shawl. After a few seconds a shudder seemed to run through him; he opened the front part of the shawl, lifting the same up so as to form a sort of lady's sunbonnet; and by looking into the said opening, I could see—NOT THE FACE OF THE MEDIUM;—but the face of a materialized spirit. After a few seconds the drapery fell and the same operation was repeated several times.

The spirit-faces, which I saw, were as follows:

First, appeared the face of a fully materialized Indian, with long and straight black hair and black eyes. Next came a corpse-like looking face, which I could not see distinctly enough to make out what it was. Next the deathlike looking face of a woman with glassy eyes. The next thing I saw was very ugly. It was only a half-materialized face. I could distinguish only a nose, an eye, and a part of the jaw. After this appeared the face of a man with a long, black beard, and it is well to remark here that the medium had no beard at all.

I am yours very respectfully, F. H.

Fredericksburg, Texas, Oct. 14, 1875.

From the New York Sun.

MRS. BRITTEN'S LECTURE.

A WOMAN'S DEFENCE OF THE BELIEVERS IN SPIRITUALISM.

MRS. EMMA HARDINGE BRITTEN addressed the Liberal Club last evening on "The Religious and Scientific Aspects of Spiritualism versus Mediumism." She sketched the history of modern Spiritualism, defended it against the attacks of Prof. Frederic Marvin, of the faculty of the Free Medical College, for Women, who, in two lectures lately delivered, proposed to treat all Spiritual mediums as uteromaniacs with doses of assafoetida and spirits of ammonia; claimed for the mediums of modern Spiritualism an equal rank with the prophets, apostles, saints and martyrs of Judaism and Christianity, and asserted that it was the new dispensation of the Almighty to man, proving to and convincing him of that which Ecclesiasticism in the form of Christianity had failed to do, the immortality of the soul. She denied that Spiritualism was the friend of free-love, or the supporter of any doctrines that assailed the intuition of marriage or the sanctity of the moral law, and claimed that its adherents and believers are among the cultivated, scientific and aristocratic circles of society in every country of Europe. Mrs. Britten is a fine orator, with ready flow of good English, and rare powers of satire, reasoning and persuasion. Her presence is commanding, and her voice sympathetic.

"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.

MRS. CORA L. V. TAPPAN.

We deeply regret our inability to give our readers this week a full report of the lecture delivered by Mrs. Cora L. V. Tappan, at Parker Memorial Hall, Sunday morning, last. The one whom we engage to give us short-hand reports, was unable to be present. As we entered the hall we were requested to preside, and considering this call paramount to other demands, we consented to officiate: we were thus deprived of an opportunity to exercise our own talent in taking a report, and the short abstract which follows, is given from memory, and is therefore but an imperfect outline. The Boston Herald said:—

"Mrs. Cora L. V. Tappan spoke for the Parker Fraternity yesterday to a large and admiring audience. It is claimed that she was controlled by the spirit of Theodore Parker, and her remarks did no injustice to the transcendent abilities of that eminent divine. The address was remarkable for compactness of statement, beauty of thought, and felicity of expression."

The subject chosen by the control was The Religion of the Future viewed from a Spiritual standpoint. The speaker commenced by alluding to the present aspect of religion in all countries. The three most prominent obstacles that checked its advancement were materialism, bigotry, and indifference—especially the latter. The effect of each upon the mind was here portrayed, materialism receiving considerable attention. Materialism has been the distributor of grief throughout the land; Spiritualism had been its comforter. All that Materialists had done is to say that spirit power is not genuine. If Spiritualism is true, it answers all questions between religion and science. Materialism is the disintegrator among the churches; but Spiritualism is the universal solvent. Materialism deals with the house, Spiritualism with the occupant. Materialism built an edifice whose foundation was in time; but Spiritualism built for eternity. The teachings of Materialism and Spiritualism were vitally opposed to each other; the effect of the former was to induce the individual to surround himself with wealth, grandeur, luxury and worldly power; of the latter to look upon these things as material and of little account compared with spiritual wealth. With Spiritualism came spiritual faith and that inspiration which would bring forth the coming men who would lay the foundations for the religion of the future. This religion would embrace all churches and hold all men, binding them without a creed; and the corner-stones of this new religion are Truth, Purity, Goodness and Love.

BUGUET'S SECOND CONFESSION.

THE following is the confession of Buguet, the spirit-photographer who fled from Paris to avoid imprisonment. It was forwarded by Mr. O'Sullivan from Paris, to the London Spiritualist. Comment is unnecessary.

To his Excellency, M. Dufaure, Minister of Justice in France.

As an act of homage to the truth, I make freely the following declarations:

Before, and at the time of my arrest, I was very much indisposed, and this had led me for some time to employ artifices to supply the deficiency of my mediumship. Unfortunately, I was a tradesman as well as a medium, and when my faculty failed me I regretted to see customers go away, and the money which should have been mine.

It was under those circumstances that I was surprised by the police, and compelled to show what has been my trick. I was strongly urged to stand to that position, because, as I was told, I should not be condemned.

The cells of the prisons of the Conciergerie and of Mazas produced on me the most wretched effect. I preferred death to passing a whole year in them. Also, when in the instruction (private inquisition by an examining magistrate) it was repeated to me that I should maintain the position (*soutenir*) that mediumship had no existence, because I should only be condemned to a simple fine, while if I said the contrary, I should have an imprisonment, I thought then that by my denying my mediumship M. Leymarie and Firman would be set at liberty, because they could not be condemned to more than the principal party accused. This deplorable line of action, contrary to the truth, unfortunately I pursued.

M. Leymarie, to whom the Judge of Instruction had read

my answers, written and signed, refused to shake hands with me (I was at liberty, and he a prisoner.) Afterwards in the Judge's corridor, I was accused of being sold to the Jesuits. Furious, and quite out of myself, for I had only meant well, I wrote a letter to the Judge of Instruction, a deplorable letter, inasmuch as I sought to incriminate M. Leymarie, who was always so kind and fraternal towards me. I regret having, in my weakness, said what was contrary to the truth in disavowing my mediumship, and I beg pardon to God for this action which I deplore, since it has served to incriminate estimable men, whose good faith has been subjected to suspicion through my incriminations. I declare that there was nothing which could have opened M. Leymarie's eyes (*rien n'a pu éclairer*) to the means of artifices which were sometimes employed by me. A pressure to which I do not venture to give a name (*une pression que je n'ose qualifier*) and the dread of imprisonment alone, determined me to persist in the bad line of action (*mauvais système*) which I now see tended to procure the condemnation of the editor of the Review, and consequently of Spiritualism.

Yes, I am a medium, and it is thanks to my faculty that two-thirds of the photographs with the appearance of spirits are true. The other third have been obtained through artificial means when I was ill and suffering. I affirm that seventy per cent of the genuine spirit-photographs have been recognized. In London all the pictures obtained were genuine and without trickery.

If chance is to be introduced (*invogue*) in what relates to a photographic resemblance, it must be accepted for the photograph of M. Poirer, which is in very reality a mediumistic picture (*production*) of a spirit.

I also declare that all my affirmations before the Court in regard to Firman are false. He never posed to me with his eyes shut. He is a straightforward (*loyal*) and honest young fellow, and I have always regarded him as such.

Be pleased, Monsieur, the Minister of Justice, to use these explicit (*formelles*) declarations to render homage to the truth and to repair in part the grave injury which my former declarations may have caused to the innocent parties associated in the accusation against me (*mes co-accusés innocents*).

(Signed) ED. BUGUET.

(Signed) ED. BUGUET, CH. FRITZ, AUGUSTIN BOYARD.

I, the Honorary Consul Chancelier of the Legation, of France in Belgium, the undersigned, certify that the above signature is truly that of Monsieur Ed. Buguet, and that it has been this day written in my presence and in that of Messieurs Charles Fritz, confectioner, Rue de Louvain, 121, and Augustin Boyard, civil engineer, Avenue de la Reine, 104, who have attested the personality of the signer.

Brussels, Sept. 27th, 1874.

The Honorary Consul, Chancelier,
(Signed) F. DE TRANQUALZE.

[Seal of the French Republic at Brussels.]

Number in order, 2,349; Art. 63 of the tariff. F. de T.

PHYSICAL MEDIUMSHIP.

At a recent spirit-circle in Blackburn, England, one of the spirit-guides being asked for information, concerning the holding of circles and the development of mediumship, suggested, for the development of physical mediumship,—

"That instead of there being a large company, like that present, that those most in harmony with the medium, say three or five—and that number was quite sufficient—should sit; with a few in unison of heart and purpose rather than with many, although sincere, who desired certain manifestations not wished for, perhaps, by the next person sitting beside them. He said:—

"Sit in a subdued but pleasant light; place all hands on the table; have confidence in one another. The first indication of spirit-presence will be a slight wind like a breath over your hands: next, the table may tip or raps may be heard; address the intelligence present, indicated by the tilts or raps, as you would a friend or visitor; use the alphabet when necessary. Should the intelligence claim to be a relative, do not be too hasty in accepting or rejecting the statement, but wait patiently the result. Remember you are just learning to receive, as your spirit-friends are learning to communicate. Should a statement be made which you do not consider true, do not jump to the conclusion that lying spirits are present, but rather look to the faultiness of the instruments of communication. Learning lessons of love, of patience, of wisdom, bearing with one another in spirit, you will reap the reward of your patient investigation; for depend upon it, if you are as anxious to investigate as your spirit-friends are to communicate, you will not labor in vain."

HISTORICAL AND PHILOSOPHICAL

SPIRITUALISM IN RUSSIA.

SOME OF THE LATEST-EXPERIENCE OF SCIENTISTS IN THE EXAMINATION OF MEDIUMSHIP.

DR. A. BUTLEROF, who is now in England, has published a long and circumstantial account in *Psychic Studies* of his latest experiences in the examination of mediumship. We quote some portions of his article, as tending to show the thorough manner in which the researches in St. Petersburg have been conducted. Dr. Butlerof gives the following reasons for their publication:—

"Soon after my friend Professor Nicholas Wagner had published his treatise 'On Psycho-dynamic Phenomena' in *Psychic Studies* (March, 1875), another much more detailed one appeared in one of the most influential and widely circulated Russian journals. He there records the observations which he has been enabled to make within the last few months, and which were not described in the paper in *Psychic Studies*. As I was present at all the observations made by Dr. Wagner, I will supply the missing link by giving a record of our latest experiences. * * *

"Professor Wagner mentions the sittings with the Parisian medium, Camille Bredif, which took place at the table; he also speaks of a gentleman who had formerly made experiments of another kind with Bredif, and having informed us of these, we resolved to attempt some of the same kind. * * *

"Some of these seances, of which we had a considerable number, were very remarkable; I will describe one of them. The sitting took place at the house of M. Alexander Aksakof; the company consisted, besides myself and the medium, of M. A. Aksakof, Madame Sophie Aksakof, Professor N. Wagner, Dr. D. and Fraulein Pribytkof. We began by sitting round the table, when only the ordinary phenomena took place. After these preliminaries we proceeded to the second and more interesting part of the experiment. One of the doors was closed and fastened with the key, and as the wall is of stone, and great thickness, a sort of cabinet was formed by the recess, which was provided with a double curtain of a dark gray material. The two halves of the curtain were arranged with an aperture between; in the space between the curtain and the door stood a small table, near which there was just room for the medium's chair. The medium was securely bound. I undertook to perform this operation myself in the sight of all present. I used for the purpose a strip of white linen about half an inch wide. This was wound firmly round each wrist. Especial pains were taken to leave no possibility of slipping the hands out of the bonds, still less of putting them in again. Four or five knots were made to each bandage, and the ends were then cut off. The linen strip was next passed under the bandage on each wrist, the two hands were drawn together, within an inch of each other, and after the strip was firmly knotted, one end of it was passed between the medium's knees under the chair to the brass castor of the right back leg of the chair. By slipping the band through the staple of the castor, it remained so securely and tightly fixed that there was very little play for the medium's hands. From the castor the band went back to the right elbow of the medium, and after it had been wound round the elbow-joint was past across the breast to the left arm, again wound round the arm and knotted, and then drawn through the castor of the left back leg of the chair and firmly tied—thence to the feet of the medium, where it was fastened round the ankles, and, lastly, the band was carried back to the hands and tied again in several knots. Thus securely bound, the medium was conveyed in his chair to his place behind the curtain. On the little table were a hand-bell, a few sheets of clean writing paper, and a pencil. Before the curtain, and close to it, a small square table was placed, around which the company was seated in a half circle. * * * The light stood in a corner of the room on a table, and was shaded by a piece of paper, so that the room was dimly lighted, but sufficiently to show all objects plainly."

The usual phenomena followed. Raps, as of knuckles, on the door at the back of the cabinet, a small white hand at the opening, the hand-bell rung in time with the musical box which had been set going, movement of the paper, sound of writing; then the paper was given out through the opening, more was asked for by means of raps with the pencil; when the papers were examined, the name Jêke was found written; on some only a part of the name. This word often occurs at Bredif's seances. The hand touched or grasped the hands thrust inside the curtain. Once it seized Dr. Wagner's hand, and attempted to withdraw a ring from his finger. During this time the writer satisfied himself that it was not Bredif's hand by feeling the hands of the medium through the cloth

of the curtain. Dr. Wagner also saw the medium's hands through a little opening in the curtain, tightly bound as at first. Afterwards the curtain was raised from within, and the medium and the tight bandages were distinctly seen. The hands, however, were not visible on this occasion. When the signal was given to break up the circle, a light was taken into the cabinet, and the medium was found tied as at the beginning. At other seances various modes of tying were invented. The medium's hands were put into muslin bags, which were sown together and to the medium's coat-sleeve. The linen band was wound three times round the root of the little finger of each hand, then round the wrists and throat, then knotted and passed in and out of the legs of the chair as before, being marked, for additional security, at various points with a lead pencil. On one occasion the bell and paper and pencil were placed on a stool behind the medium's back. All went on as before. A second bell was presented by the sitters outside, was grasped by the hand on the outer side of the curtain, and rung in the sight of all present. The position of the hand was that of a foot and a half above the medium's head, and behind his back. The electrical tests used by Mr. Crookes with Mrs. Fay was also applied with equal success. On this occasion the medium was searched, and every article of his clothing examined, for the satisfaction of a sceptic, who was forced to admit that the manifestations did take place.

Dr. Butlerof sums up in these words:—

"This is an unvarnished account of that which we have witnessed. The phenomena were of that fugitive character which often—though by no means always—accompanies medial operations. But be the character of these appearances what it may, their reality is beyond all doubt. The recognition of their reality will very soon be the inevitable duty of every honorable observer, and finally of all humanity. This recognition will destroy many of the present prevailing views; life and science will have to come to terms with it. Our old notions about the essential nature of matter dissolve in the light of the actuality of these facts, and new ideas present themselves of the endless variety of degrees and forms of existence."

MATERIALIZATION IN TENNESSEE.

LETTER FROM SAMUEL WATSON, ESQ., EDITOR AMERICAN SPIRITUAL MAGAZINE.

To the Editor of *The Spiritual Scientist*:

Our home Medium, Mrs. N. D. Miller, has given three seances since her return. The first at her room, a number of faces were shown,—but one of them recognized. This one stood outside for some time. The next was at my library, an account of which you will see in the next number of the *Spiritual Magazine*. The one last night was by far the most interesting. I will mention only that in which I was personally interested. The medium was securely tied, and soon was entranced; my former wife came outside of the cabinet (so called), it is, however, only blankets suspended on a light frame. She was dressed in the purest white, keeping time with the music,—clapping her hands in ecstasy. She came out again, bringing a child in her arms, and after approaching within a few feet of us, took a chair (not a rocker), and rocked the child for some time, then sat it down on the floor and left it sitting there a short time. The child cried, and she slapped it several times. I was then called to the aperture in the blanket, she was standing on the inside; we shook hands, she kissed my hand several times. Her hands and face felt as natural as in earth-life, and her eyes appeared as they did on earth. I asked her if she could talk to me when she wished; she then came outside. I took a shawl, from a lady who sat next to me, and threw it over my shoulders and met her about equal distance between the cabinet and company, when she kissed me as was her wont to do in earth-life. This was to me the most intensely interesting hour of my life. I have added to my faith, knowledge, which brings me more heartfelt happiness than I ever supposed could be enjoyed in this life. Why anyone can oppose such a glorious reality, I cannot tell; but will say, as one said under peculiar circumstances,—

"Father, forgive them for they know not what they do."

I am, Yours Fraternaly,

SAML. WATSON.

MEMPHIS, TENN., Oct. 16, 1875.

COL. OLCOTT EXPLAINS.

In a letter to the Banner of Light Col. Olcott makes several personal explanations concerning his connection with Spiritualism; answers several of the many correspondents who are busily buzzing their opinions concerning his theories, and closes by saying:—

"Occultism is something that *can* be tested and proven by all 'competent' persons, and is not a mere tangle of assertions and theories. Nay, more, it *has* been tested and proven by competent persons a thousand times over, in all countries and in all ages. It is so tested and proven now—in this nineteenth century—and testimony to the fact is borne by some of the most learned, virtuous and unprejudiced of our contemporaries.

"Do you want me to name over the authors who corroborate my statement? It would nearly fill every column of this issue of the Banner. Do you complain that I have given the public no proofs of the existence of elementary spirits and their subjection to human control? I could occupy your paper a whole year without exhausting the accessible supply of anecdotes. If you want a perfect reservoir of authenticated cases of magic (the Jesuit author calls it Demonology, as he does all spiritualistic and magnetic phenomena), read Des Mousseaux's series of volumes in the French language; if you wish to know what the Chinese and Thibetan thaumaturgic priests perform, read Huc and Schlangentweit. If you would know of the power of man to change his corporeal form and assume whatever shape he chooses, read the memoirs of Simon Magus (who is mentioned by St. Luke), and of Apollonius; read Pierre Manon's treatise against the sorcerers; Henry de Coulogne's "De Lamæis;" the "Vie des Peres du Desert;" read the stories of magic and sorcery brought back from Mexico and Central America by M. Brasseur de Bourbourg; read about the occultism of the ancient Peruvians, in Prescott and Tscuddi. If you wish evidence of ancient occultist practices, read Pausonias, Plato, Cicero, Iamblichus, Tacitus, Herodotus, Manetho, Sanchoniaton, the Sohar and the Egyptian and Jewish Kabbollahs.

"You see that here is a wide enough field of study to test the intelligence and perseverance of the most ambitious champion of Modern Spiritualism. When my windy critics have gleaned over ever so small a corner of it, I would be glad to hear what they think of my 'unsupported assertions.'

"Yes, this knowledge can be communicated, and better still, can be obtained without communication by any person who will take the trouble to dig after the buried crock. The door to the final mysteries swings wide open to every human being who by patient assiduity has won the right to lift the knocker. The charge of 'secrecy' lies against every science and art as well as this, for there is a 'secret' behind every chemical experiment, every microscopic adjustment, the setting of every type, the making of every article of use or ornament.—nay, even the polishing of a boot, without the discovery of which the result is not attainable. This being so, if your Tom Noddies of correspondents or my numerous other critics fancy that they can absorb Occultism as a blotting-pad does a drop of ink, they are—to put it in the mildest form—asses!

The student of Occultism must realize at the outset that there are two sides to magic—the dark and light, the good and evil, magic and sorcery. The one deals with high and pure spirits, and is employed for beneficent purposes; the other brings its votaries into relations with and ultimately under subjection to the Elementary, and is a curse to its practitioners and victims.

Says Eliphas Levi, that splendid writer, who really does come within Dr. Bloede's category, and cunningly conceals his Jesuitical proclivities beneath the mask of perfect devotion to magic: "There is a true and a false science, a divine magic and an infernal magic. The magician must be distinguished from the sorcerer, the adept from the charlatan. The magician disposes of a force that he knows, the sorcerer endeavors to abuse that of which he is ignorant. The 'devil' submits to the magician; the sorcerer gives himself up to the devil. The magician is the sovereign pontiff of Nature; the sorcerer only its profaner. Magic is the traditional science of the secrets of Nature, which came to us from the Magi."

Occultism does not rob Spiritualism of one of the comforting features, nor abate one jot of its importance as an argument for immortality. It denies the identity of no real human spirit that ever has or ever will approach an inquirer. It simply shows that we are liable to the visits, often the influence, and sometimes the absolute control of a class of invisible but very powerful spirits, whose existence I am the first of American spiritualistic investigators to warn the sect against. Its philosophy clashes in no sense against the basic discoveries of modern science; but on the contrary, rounds out and completes what without it is a crude magma of the Known and the Unknowable. It completes the demonstration of the law of evolution, and supplies the link that has

hitherto been missing from the chain that our philosophical contemporaries have, with so much patience, constructed. Its mission as regards Spiritualism, is to filter, purge, classify and explain, not to play the part of the iconoclast or the Vandal. Through my unworthy mouth, it, for the moment, asks recognition, but soon it will compel the attention of every man capable of thinking for himself, and be taught in every corner of the world by a host of apostles and propagandists. Now it speaks like the whisper of a summer zephyr, soon it will rage about the sectarian temples like the wrathful hurricane, and that creed must be built upon the rocks indeed, if it withstand its furious force. Its friends and adepts abide their time.

"ART MAGIC."

EMMA HARDINGE BRITTEN replies to the important caution issued by Dr. Bloede, against the proposed work on "art magic," advertised in another column of this paper. His insinuations, concerning the unknown author, and also the other objections urged by him, are ably answered. She says:—

If the Spiritualists think they know everything that is to be known, of course they need to hear or to read nothing more—not even at the simple gatherings they indulge in in convention, and at lectures or conferences. For the few who think will think with me that we need "light, more light"; that the ancients and sages of old were not all fools or imposters, and might have had some truth veiled in mystery, now lost except to patient scholars; to those who deem that world-wide travelers and indefatigable students may eliminate some few truths which busy, work-a-day folks have not time to spell out; to those who can discover beacon-lights of knowledge in the assemblage even of old and new truths brought together by patient research—not danger-signals, warning timid conservatives back to well satisfied ignorance and apathetic rest in the mere fact that spirits communicate; to those who are not satisfied that twenty-five years of communion with our beloved ones gone before has explained all of the twenty-five thousand years of life that has gone behind, nor yet exhausted the fountains of revelation on all spiritualistic subjects that may unfold themselves in the future, I say, press on! search on! and take the very Kingdom of Heaven by violence, sooner than sit down in the apathetic rust of "I know enough!" "I don't want to know anything more."

She still further reflects upon those who would smother any investigation that may furnish enlightenment, and closes by saying:—

To that section of the five hundred whose letters already echo my demand of "light, more light," I emphatically promise, in the name of the gentleman whom I represent, that HIS BOOK SHALL COME OUT. To the remainder of the number whose names WILL COME, I simply address the emphatic words, *Make haste!* To all whom it may concern, but in strict justice to Col. Olcott, Madame Blavatsky, and any of the "Luxorites" who may unwittingly be confounded with this matter, I emphatically protest that they have nothing whatever to do with it. That the two movements, namely, the publication of my friend's advertisement and the formation of the Theosophic Society, most strangely took place at or about the same time, in fact, within twenty-four hours of each other, is a fact which I admit, but cannot account for.

About twelve hours after I had posted the advertisement to the Banner of Light, announcing that a book on "Art Magic," &c., was to be published, Col. Olcott and I met for the first time in several years. An old acquaintance was renewed, an introduction to Madame Blavatsky took place, and then, but *not till then*, did I learn the views of these friends, respecting a concerted effort to study faithfully the SCIENCE which underlies the principles of spirit-communion. So amazed and struck was I with the coincidence of *purposes* (not ideas) expressed in the inauguration of the "Theosophic Society," at which I was present, with some of the purposes, though not the ideas, put forth in my friend's work, that I felt it to be my duty to write to the President of that Society, enclose a copy of the still unpublished advertisement, and explain to him that the publication of the book in question anticipated, without concert of action or even personal acquaintance with the parties concerned, whatever of Cabalistic lore or revelation the said "Theosophic Society" might hereafter evolve. Whilst my Theosophic friends and myself have both been greatly struck with the remarkable coincidence of the two movements, chiming in at precisely the same stroke of the dial from points of action removed from and at the same time almost unknown to each other, we neither desire to damage the work of the other by being mistaken for or confounded together. The author of "Art Magic" prepared the material for his work many years ago in Europe, and up to this time is a total stranger to Col. Olcott or Madame Blavatsky. Praise or blame us all not for each other's sake, but for our own.

SUBSCRIPTIONS AND ADVERTISING RATES.

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EVIL INFLUENCES AGAINST A SPIRITUAL LIFE.

Spiritualists recognize the fact that the influences surrounding and acting upon us from the unseen world are those of men and women who once lived upon this earth. They also believe that the change called death has little or no immediate effect upon the moral status of the individual experiencing this change. These two propositions warrant an inference that we are in direct relations with evil and undeveloped spirits, as well as those who come under the opposite category of good spirits; and this is generally accepted as a conclusion.

But what attempts are we making to distinguish between the efforts of these two forces, which, we might say, are radically opposed to each other? What formulæ have we given whereby an investigator can determine which force is manifesting upon any occasion?

It may be said that this matter will remedy itself in time, without any especial effort on the part of those in the earth plane. Perhaps this may be true; but we should examine the situation critically, and determine OUR DUTY in the premises. The question should arise, "Can we contribute any effort which will improve the existing spiritual condition of the world?" and, if so, our course should be no longer undetermined. Each and every Spiritualist owes it to himself and the cause, that he shall diffuse the truth to the extent of his ability: he can do no higher service than this in an earth-life.

The opponents to Spiritualism in the spirit-world are as numerous as in this, the material plane. There are those who seek to advance our knowledge, and there are those who, magnetized by their life work, continue to persecute reformers by every available method; some strive to give us light, by disseminating truthful communications, others find satisfaction in casting the shadow of error upon these efforts. This alone should teach us, that, through some channels, we are subject to the vindictiveness of the disembodied enemies of Spiritualism.

But where is the medium, in the city of Boston for example, who will admit that THEIR influences or communications come from an evil source. We have yet to find one seeking for relief. The very admission would create in them an aspiration for the better order, and this aspiration would commence a reformation. We notice through our English exchanges, not only that many Spiritualists recognize the existence of evil spirits and their power to control mediums, but also that there are powers, vested in some individuals, to develop the medium out of these heavily degrading encumbrances; we might say they effect a cure. Have we persons in

this country possessing similar powers? Undoubtedly. But they seldom have an opportunity to operate because the afflicted medium, pampered by friends and psychologized by an evil or undeveloped control, nurses the belief that his or her controlling guides are always correct in their deportment, exalting in their discourses, and ennobling in their teachings.

This matter should be a subject for serious thought and immediate action. The atmosphere is permeated with these influences, and the moral status and social habits of many mediums are not calculated to purify their surroundings. We neglect our duty if we leave the better spirits to fight their battles, alone and unaided, through this thick cloud of darkness. The alarm bell must be sounded, and these unconscious sleepers, who hold the entrance gates for these unseen forces, must be awakened to the danger, and warned that they are false to their trust, if they permit any spirit to guide or control them against the dictates of their *commander*, the highest authority, the GOOD PRINCIPLE, their CONSCIENCE—the inner voice that sits in judgment on all actions of the individual and never fails to reward with happiness or sting with remorse.

Now we would ask if this principle in our philosophy has received, or is receiving, the attention it merits and demands? We think not; but we must have a more thorough examination of these unseen forces. It will produce as important results in the future as it has in the past. Let gold be heated ever so long in the crucible and still it remains; but dross goes off in smoke; so it will be with truth and falsehood in the crucible of free investigation. The present tendency is to pass over the subject lightly, by preaching harmony and charity; albeit those who preach, know that harmony will not prevail, and charity cannot exercise its healing influence, because of certain existing elements. It is preaching without the practice. If a Spiritualist does not act up to his impressions and convictions, if he does not brave the criticism of public opinion, he is not true to himself nor his religion.

Let us try to understand ourselves; let us endeavor to live a spiritual life—HOW? By obeying the SPIRIT-VOICE WITHIN US. Never an individual yet who has not failed to live up to his or her ideal of a good life. For this ideal is a benevolent *ignis fatuus* which constantly mounts higher and higher as we approach it, constantly draws us upward and onward, upward to that highest fount from which is—the divine principle within us. And when we sink how with a sorrowing love does it hover about our descent, never leading, but ever keeping, above just within our reach, to kindly chide, but beckon and draw us back to the path of happiness. And thus may we all improve, thus may we all increase our earthly happiness, without a single exception, all progress, by trying to live up to our ideal of a "good life," and thus live A SPIRITUAL LIFE.

OUR NEXT.

Our next paper will be unusually interesting and instructive, and a valuable number. We have already in hand a contribution on "The Scientific Aspects of Spiritualism," by Hudson Tuttle, Esq.; also "Spiritualism and Christianity, their Mutual Relationship, Parallels and Contrasts—The Identity of the Two Revelations," from our English correspondent, Redactor; and the "Magical Evocation of Apollonius of Tyana," a chapter translated from Eliphas Levi, by Madame H. P. Blavatsky. Our other departments will also be up to the standard.

THE FRUITS OF SPIRITUALISM.

The New York Daily Graphic of Oct. 22d says:—

The Spiritual Scientist grasps the sword by the edge in asking the world to judge of Spiritualism by its fruits. What those fruits are is commonly known—the breaking up of families, the flooding of the world with slop, and the general mental and often moral disintegration of all who have much to do with it. It has occasioned the insanity of Robert Dale Owen, and later still the utter overthrow of Gerald Massey's mind. Massey was known as a fair poet who possibly had a future before him. He became interested in Spiritualism, and when he lectured in this country a year or two ago his friends began to fear for his sanity. Since his return to England his intellect has utterly broken down and he is an undoubted lunatic. These are specimen fruits from which the Spiritual Scientist would have the world judge of Spiritualism, and it is from these that the world will undoubtedly judge.

Shakspeare has admirably remarked:

"Wisdom and goodness to the vile seem vile,
Filths savour but themselves."

It is in this fact only that we can find any explanation of the above charges. The Graphic knows that the statement relative to the breaking up of families, if applied to the great mass of Spiritualists, as one of the fruits of Spiritualism, is a deliberate falsehood. The system has its evils in this respects; so has all other systems. Families are constantly being broken up in orthodox sects of Christians; and sometimes the minister is the immediate cause; there are several sects of Christians who entirely disregard the marriage law; there are the "Bible Christians," so-called, a sect which goes to a greater extreme than the worst free-lovers that ever disgraced Spiritualism. The Graphic, to be consistent, should charge the practices of these small communities to be the fruits of Christianity; for it applies this principle to Spiritualism.

Spiritualists are no more given to insanity than other people; Spiritualism does not supply as many victims to the asylums, as so-called Orthodox Christian teaching. In England, there was an increase of insanity caused by the preaching of Moody and Sankey; and doubtless the Graphic may note a similar result in New York, if they remain in that locality many days. The individual who has the germs of insanity in his system will become insane under certain conditions, whether he be an Orthodox or a Spiritualist; a minister, a poet, or an editor of a pictorial newspaper—it makes slight difference. Spiritualism often brings insane people to their senses. The Graphic quotes two cases of insanity as specimen fruits; the one, Robert Dale Owen, is reported cured—the other is denied by a correspondent in its own columns.

If the editor of a secular paper, who should be impartial, can find no other specimen fruits than this, of a movement which has occupied the public attention of America for the past twenty-seven years, we detect incipient, malignant insanity in his composition, and hesitate to agitate him further.

MRS. TAPPAN WILL RETURN TO BOSTON.

Mrs. Cora L. V. Tappan will speak in Parker Memorial Hall, corner of Berkeley and Appleton Streets, Monday evening, Nov. 1st. This will be the last opportunity for many months to hear this celebrated Inspirational and Trance Medium who has achieved such a wonderful success in Europe, as she leaves for California the following day. Our readers, in this vicinity, should not fail to be present. Tickets 25 cents; Reserved Seats 50 cents. For sale at the Banner of Light office and Spiritual Scientist office, 18 Exchange Street. Also at the door on the evening of the lecture. We advise an early purchase of seats, to avoid disappointment.

DEATH IS WAKING UP OUT OF SLEEP.

IN "Sermons and Songs of Christian Life" we find the following beautiful thoughts, which are certainly, in the main, the teachings of Spiritualism. Coming, as they do, from an Orthodox source they are all the more remarkable.

In all that I have now said, I have considered myself as describing death as it is to good men and innocent children. I do not mean to say that it will wake every one immediately into a higher and brighter scene. But it will wake each one to see just the world he is already in and belongs to. It is a great mistake to think that God will raise men to heaven or send them to dismal abodes, merely because they die. Can we not grasp this great truth, that men go to a good world or a bad one before they die, and that death only touches them to wake them up, and show them where they are? Attend one moment and we can make this plain. Here is a man sleeping in a pleasant garden, embowered in fragrant shades and blooming roses. Friends may be walking all around him, and watching his slumber, and birds of paradise may fling golden shadows over him from their wings. But he does not see all this. He is locked in his own world, and only dreaming of it. He is asleep. By-and-by some friend comes and touches him, and says, "Sleep no longer, wake to what is about you!" He does wake, and by the very act of waking becomes cognisant of all those pleasant things. He has not gone away somewhere to find them. He was among them before, and only waked to see them. So it is with good men and good children. They are in heaven before they die in heart and spirit; with God and His Christ and His angels, for these draw around the good man—encamp around about him, as the Psalmist says, and death only wakes him, that he may find himself among the sweet societies. Death comes to such as an angel friend—as if he would say as he touches them, "Sleep no more! wake up from those earth-dreams to these blessed realities." But again, there is a man asleep amid scenery very different from this; in some den of wretchedness, among evil companions, and perhaps angry words and blasphemies grate on his ear. He, too, is shut into his dream-world. Troubled dreams they are which now disturb him, and in his sleep he wanders amid no green and grateful scenery. Where will he be when he wakes? Just where he had placed himself. Amid evil companions, and evil abodes. He has waked up amid just the society which he covets and loves, and to just such pleasures as he is fitted to enjoy. He has not travelled away to find them. He was there before. Even so let us remember that bad men, before they die, have withdrawn from the communion of God, and Heaven, and angels. They have travelled away from these already, and death only wakes them up to where they are—the evil companionship which they love, and the dismal surroundings which it creates. Bear away then, this momentous truth, that good deeds and pure affections make heaven; yea, that by these you travel into it, and death merely opens your eyes to its scenery, that evil dispositions and evil passions make hell; yea, that by these you travel into it now, and death only opens your eyes to its scenery.

MRS. TAPPAN'S RECEPTION.

Mrs. Tappan gave an informal reception Sunday afternoon, and many Spiritualists embraced the opportunity to welcome her back to Boston. She left for New York in the evening at nine o'clock. By invitation, we understand, she will return for one evening only, Monday next, and lecture in Parker Memorial Hall, corner of Berkeley and Appleton Streets. See announcement in another column.

In another column we print a communication from Miss Kislinbury of London, concerning a testimonial to W. H. Harrison, editor of the London Spiritualist. The call sets forth the objects and purposes of the testimonial so fully that we need say little more in his behalf. The Spiritualist is the most able of the exchanges on our list, and a most welcome source of interesting information.

THE BELGIAN SPIRITIST Congress took place at Brussels on the 25th and two following days, and was attended by delegates from about twenty provincial societies. The result was the formation of a national organization under the name of *Federation Belge Spirite et Magnetique*, and the adoption of the rules drawn up by the Union Spirite of Brussels. M. Leymarie was present, and several representatives of French Spiritual societies. The opening discourse was given by M. Anthelme Fritz, President of the Union.

THE EXPERIMENTS in obtaining casts of spirit-hands are producing good results. Prof. Denton has now in possession casts of hands through five different mediums.

PHENOMENAL

STARTLING PHENOMENA.

A FIRE BREAKING OUT INSIDE AND ON THE ROOF OF A HOUSE IN BROAD DAYLIGHT—FOR A PERIOD OF A MONTH, AT VARIOUS PERIODS DURING IT.—THE WITNESSES PUZZLED.—THE FAMILY ALARMED.—A BARN ATTACHED TO THE HOUSE MYSTERIOUSLY BURNED TO THE GROUND.—THE ALLEGED CAUSE.

THE Windsor (N. S.) Mail records with great fulness the occurrence of singular phenomena near that town, during the past month. We have an acquaintance with the proprietor of the Mail and he assures us that the statements are correct in every particular, he having given personal attention to the matter before inserting the report. The Mail opens by saying:—

Of late, the careful reader of any American leading daily newspaper, must have noticed the chronocling in it of strange occurrences, so bordering on the marvelous and the incredible that if all the people of this Province had had an opportunity of reading, or hearing read, these narrations they would almost universally reject them as part and parcel of the same fruitful imaginative faculty which created the Arabian Nights.

That strange things happen among the matter-of-fact inhabitants of Nova Scotia is no doubt true, but the great mass of the people either never hear of them, or if they do, thoroughly disbelieve hearsay information; and even those who have witnessed things which they could not explain or trace to natural causes, have frequently obstinately refused to attribute them to anything else.

Nor are the unusual events to which we have referred happening alone in the United States, but it is stated that in Great Britain and Russia, especially, equally wonderful things have transpired.

And now it is our duty to chronicle phenomena occurring among ourselves.

On Monday we learned that a house three miles from Windsor, inhabited by a Mr. James Whitehead and his family, had been, for a month, subjected to a mysterious visitation from fire. (It will be within the recollections of our readers that we last week noted the destruction of Mr. Whitehead's barn by fire.) We immediately sought for more details, from Mr. George Patterson, at Curry's Corner, from whom our informant had received his information; and after hearing what Mr. Patterson had to say, we made an appointment to go with Mr. P. to the house on the following morning, Tuesday.

Here follows the testimony taken from the witnesses on the many occasions that the house took fire,—Nathaniel Dill, sixty-one years of age, house owner and resident for ten years, and member of the Baptist Church; James Whitehead the owner of the house, and his wife, Mrs. Whitehead.

The house is situated at about the junction of the road leading to Martin's' or old ten mile house, and the road to Brooklyn. It is up the former road a few feet. It is a poor building, of one story, scarcely worthy the name of a house; and the roof having been almost entirely denuded of shingles, it presents a still less attractive appearance.

The account closes with a review of the testimony taken, and of the facts obtained by a visit to the premises. We publish this in full as it will give a general idea of the nature of the phenomena.

With regard to the origin of the fire there are various conjectures. Those who have not examined into the circumstances, and do not justly weigh the remarkable statement of Mr. Dill, and the evidence afforded by other reliable witnesses, not connected with the Whitehead family, but who have been unexpectedly eye-witnesses of the phenomena above described, will probably adopt the idea suggested by Mr. and Mrs. Whitehead, that their children, one or more, are the authors of this extraordinary series of occurrences which have now extended over a month. But this theory will not support the slightest examination. The fire broke out on the first occasion during the absence of the children, and as we have said, one and all of them deny the charge—the boy, John, who has been principally accused, denying the accusation with tears in his eyes, and his manner exhibiting all the appearance of truth. With regard to the rags, how does it happen that they are only partially burned? How can it be accounted for, that the fire should break out in various parts of the roof and inside the room referred to, when people outside and in, in broad daylight, are watching the phenomena, and would instantly detect a boy or a man setting the fire? When these fires first occurred, there was no ladder against

the side of the house or on the roof. How could any person light a fire on the ridgepole of a house without any means of getting upon it? How is it to be accounted for that the fire started again, as stated above, after being thoroughly quenched by McLean, upon the saturated roof? Do not incendiaries select the driest place for their work? or is it usual for them to start a fire where water has been thrown and has not yet dried? Is it usual for incendiaries or persons playing tricks, when attention has been aroused and the strictest watch is kept, to keep on firing a house, say even the thirty odd times (and that number was said to be by the girl far below the actual number) which this house caught fire on Wednesday week? Is it in accordance with the nature of a sportive boy or girl to keep up such a course of fire-setting for a month, when the result is that their parents are kept constantly agitated, the chimney taken down, no fire made in the house for a week, and finally the whole family, on one night after the fire has more persistently attacked the house than ever, leaving it and sleeping out in the open air? Neither Mr. or Mrs. Whitehead for an instant pretend, that they ever saw one of these children attempt to set fire to the house in any part of it. Do incendiaries, or persons fond of playing practical jokes, carry on their crimes and tricks in the light of day, or do they infinitely prefer the shroud of darkness? Yet these fires have often broken out in the daytime, more perhaps in the morning or middle of the day than at other periods of it, and have occurred in the presence of several witnesses beside the family. Where then is the shrinking from observation which characterizes the criminal; and the performer of practical jokes? Finally, Mr. Dill's testimony is conclusive on that point. He saw on a bright, fine morning, the smoke originate on a board inside the room, go down to a mere nothing, as he expresses it, and then puff up again, vanish almost away again, and then the fire originate,—his blackened finger and the heated board affording evidence of the reality of the fire. He was not more than two feet from the place where the smoke and fire originated, and closely watching the place. There cannot be the slightest suspicion resting upon either of the children in this house, or their parents, of being the authors of these fires.

We could have obtained the testimony of other reliable witnesses to these extraordinary facts, but already the report of them has grown to a great length under our hands, and besides, the testimony of Mr. Dill is that of an unimpeachable witness. We have heard various statements made by persons, giving their ideas of the cause of these wonderful things. Rest assured there is a cause for these things, and until that cause has been removed it is possible that fire may again attack this house in a similar manner.

EAST INDIAN MAGIC.

A CURIOUS INSTANCE OF SNAKE-CHARMING.

BY EDWIN WYNDHAM LAWES.

A VERY curious case was lately reported in an American newspaper of a snake charming a boy. I will now give you an account of a snake-charming operation in the East Indies, which came under my own observation, in which case a man charmed the snakes, the number of snakes affected upon which occasion, as well as the death-dealing powers of the reptiles, make the case a notable one.

Some time after a servant of mine had died of the bite of a cobra, being in the neighborhood of Attock, on the banks of the Indus, when visiting some Hindoo temples in the vicinity, I met a worshipper named Mean Raj, who applied frequently to the officiating Fakir, or priest, for deliverance from a plague of cobra snakes which invested a plot of ground belonging to him, to such a degree that his servants were unwilling to labor upon it, especially as most of them went barefoot. The Church failing to help him, his *dosts*, or friends, recommended him to apply to the charmers. This he did by seeking the services of one Mungul Deen, who avowed his readiness to coax the snakes out of their holes to their death, as effectually as St. Patrick is said to have done in Ireland.

I may here mention that snake-charmers are magicians in the East, and a separate caste, or class, by themselves. The word "caste" throughout India denotes the particular calling to which an individual belongs. Eastern charmers, or magicians, are found frequently to be of the Brahminical or priest caste, which is the highest order, in consequence of its connection with the Hindoo religion and its mysteries. The order of Brahmins wear a string over their shoulder to distinguish them. This string, which is of peculiar construction and difficult of imitation, is conferred and placed on the body in infancy, with much religious ceremony attending the operation. Such snake-charmers as belong to this caste wear the

sacred string. Eastern charmers are nomadic in their habits, wandering over India in every direction. Like the priests, they lead lives of celibacy, or, at least, pretend to do so. The Indian magicians appear to be a thriving class of men, content if they can only show their fellow mortals their mystical powers and gain a living. On the occasion of which I write, a sort of grand stand, composed of wooden steps, arranged one above the other, had been erected, from which to view the operation of charming the snakes.

Mungul Deen, the charmer, was a fat, middle-aged man, with intellectual countenance and sparkling eye. He wore a mustache, but no beard, which seems to be peculiarly affected by the Mahometans. Mungul had the light, copper-colored complexion which obtains among the natives of the Upper Punjab, in strong contrast to the coal-black hue of the natives of Lower Bengal. His dress, freely decorated with all sorts of signs, including snakes of every form and size, was of white linen and scrupulously well adjusted, from the becoming turban downwards.

Everything being pronounced ready by Mungul, he first lighted a small fire, into which he threw something which flashed up with a blue blaze, and then the fire was allowed quickly to die out. He then went fearlessly all over the snake invested ground, distributing, as he walked, some sort of powder, the nature of which was known only to himself; after which he seated himself on *terra firma*, slinging the inevitable "tum-tum" around his neck, and holding an instrument in his hand which emitted a sound when played upon very much like that of a bagpipe. The spectators, who were natives, except myself and two gentlemen named Harrison and Ball, who were traveling in India for their pleasure, showed their appreciation of the music by occasional howls of delight. Mungul consecrated his instruments, throwing up his arms, and then began his music with a wild discordant air. Not a snake had been seen as yet, but as soon as what I may call the concert had fairly opened, snakes swarmed from all sides, with heads erect and hoods expanded. After a while a large concourse of snakes, some hundreds in number, could be seen twisting and turning on their tails to where Mungul Deen sat tum-tumming and piping as unconcerned as if he were receiving visits from the doves of Paradise, instead of the deadly enemies of mankind. The only change noticeable in him was that he moved his head continually, as if salaaming to the snakes. At last, when a very large company of cobras was gathered round the magician, and many an anxious fear was expressed by the lookers on lest he should be stung to death, it was apparent that he very perceptibly changed the strain of his rude music from the wild discordant sound which had marked it, to a rather plaintive air, which I thought his instruments incapable of producing, judging from the previous performance.

Every one now noticed that the snakes were, in military phraseology, "changing front to the rear upon the centre," by turning round upon their tails, with heads down, and on their bellies winding back as if intent on reaching their holes as fast as they had come from them. In so doing their mouths came, or seemed to come, in contact with the powder which Mungul Deen had previously scattered, and, as it seemed, on tasting it they immediately gave up the ghost in whatever part of the field they chanced to be.

The snake-charmer continued his piping for some time, after which he performed a dance that would have done honor to the Dervishes. This dance lasted about fifteen minutes, during which Mungul kept at first slowly moving his body in a circle, until the movement and excitement of the dancer seemed to grow intense. His arms were raised and lowered: his head swayed to and fro as if it would come off, and at last he fell to the ground, apparently in a state of complete exhaustion. This was not so, however, for upon an attendant administering some potion from a cup, he stood up and declared the battle won, and himself unscathed.

The spectators then descended from their rostrum, and I can testify, as one of the party, that on inspection that ground was found to be well-covered with the carcasses of dead cobras, the most deadly of the genus *hydra*. I learned some time afterwards that the owner of the land, Mean Raj, was no more troubled by his former plague: in fact, was so well content that he had rewarded Mungul Deen liberally, while his servants no more refused to till the ground where the Indian snake-charmer had charmed so wisely and so well.

TESTIMONIAL TO MR. W. H. HARRISON.

To the Editor of *The Spiritual Scientist*:

SIR:—Will you oblige the Committee by inserting in the next number of your journal the following circular which is about to be published in our English Spiritual periodicals?

Faithfully yours, EMILY KISLINGBURY,

Hon. Assistant Secretary to the Committee.

COMMITTEE:—Martin R. Smith, Esq., Charles Blackburn, Esq., Sir Charles Isham, Bart., Mrs. Makdougall Gregory, H. D. Jencken, Esq., M. R. I., Dr. Fitz-Gerald, Esq., M. S. Tel. E., Eugene Crowell, Esq., M. D., N. F. Dawe, Esq., Prince Emile Sayn-Wittgenstein, Mrs. Honeywood, Alexander Calder, Esq., Benjamin Coleman, Esq., Alexander Tod, Esq., Cromwell F. Varley, Esq., F. R. S., James Wason, Esq.

HON. SECRETARY AND TREASURER:—Martin R. Smith, Esq., care of Miss Kislingbury, 38 Great Russell Street, London, W. C.

Since the year 1869 Spiritualists have been indebted to Mr. Wm. H. Harrison for the excellent journal of which he is the editor. This journal has been a credit and strength to the movement in every respect. It has been printed in clear type and on good paper, and has been conducted with ability, caution, courage, and public spirit. It is hardly necessary to say that up to the present time the paper has been by no means self-supporting; indeed, during the first three years of its existence it entailed upon Mr. Harrison a very heavy loss, which he bore single-handed. This loss was aggravated by the fact that, in order the more completely to devote his attention to *The Spiritualist* newspaper, Mr. Harrison voluntarily relinquished a considerable portion (estimated, upon reliable information, at an average of not less than £200 per annum) of the income which he was deriving from literary work on the Engineer newspaper and other journals. Mr. Harrison has indeed done more than this, for during the past eight years he has given up one or two evenings every week to a practical observation of spiritual phenomena at seances. By this unwearied and intelligent observation he has been enabled to collect a mass of reliable information as to the facts and principles of Spiritualism, which fits him in the highest degree to be the editor of a newspaper devoted to the religious and scientific aspects of the subject.

It is a matter of notoriety that the Medium newspaper, which was inaugurated the year after the appearance of *The Spiritualist*, has been annually subsidised by large subscriptions, which its editor, Mr. Burns, has always called for as justly due to his exertions. Whilst we fully acknowledge the services which have been thus rendered to Spiritualism, we would call attention to the fact that no appeal to the public for help has ever, except upon one occasion, and that for a special purpose, appeared in the pages of *The Spiritualist* for six years. The work was done, and the whole expense borne for three of those years by Mr. Harrison alone; during the last three years an annual sum of about two hundred pounds has been privately subscribed by a few friends, which has, doubtless, greatly relieved the burden upon the shoulders of Mr. Harrison; but this in no way touches the fact that Mr. Harrison has for years cheerfully submitted to a heavy pecuniary loss in order to supply to the movement a paper in many, if not in all respects worthy of it.

The undersigned ladies and gentlemen are of opinion that it is not to the credit of the movement that this pecuniary loss should be borne alone by Mr. Harrison.

Had he appealed to the public for subscriptions they would doubtless have been forthcoming, as they have been for some years past in answer to the appeals of the Medium ever since its establishment—but he has not done so.

It is proposed, therefore, that a subscription, in addition to the existing guarantee fund, shall be opened, which shall take the form of a testimonial to Mr. Harrison, and which, it is hoped, may to some extent, relieve him from the heavy sacrifices which he has made in money, time, and work in the interests of Spiritualism.

All subscriptions to this fund will be payable on the 1st of January, 1876. Friends desiring to contribute are requested to send in their names, addresses, and the amount to Martin R. Smith, Esq., care of Miss Kislingbury, 38 Great Russell Street, London, W. C.

FIRST LIST OF SUBSCRIPTIONS:—Mr. Martin R. Smith, £50; Mr. Charles Blackburn, £50; Mr. J. N. T. Martheze, £50; Mr. Alexander Calder, £20; A Friend, £20; Mr. Alexander Tod, £20; Mr. N. F. Dawe, £15; Sir Charles Isham, Bart., £10; Prince Emile Sayn-Wittgenstein, £6; Mr. R. Hannah, £5; Mr. C. F. Varley, F. R. S., £5; Dr. Eugene Crowell, £5; Mrs. Louisa Lowe, £5; Mr. Charles Massey, £5; Mrs. Honeywood, £2; Mrs. Makdougall Gregory, 2£.

Mr. Mylne has written from India, saying that he intends to contribute largely towards this object.

SPIRIT TEACHINGS.

A SEANCE with Mr. Wallis, a trance-medium, was held on the premises of the British National Association of Spiritualists, London, and is reported quite fully in the London Spiritualist. We extract the following:—

A spirit who announced himself as 'The Leader of the Band,' came and asked whether he should deliver a discourse upon a subject to be selected by the listeners, or should answer questions?

QUESTION.—Can you tell me why one spirit cannot see another spirit standing by his side?

SPIRIT.—It is not always so; some can see and others cannot. Those spirits who are in different spheres are often no more able to see each other than you are able to see us.

Q.—Can you tell us anything about the origin of the human spirit? Has it existed from all eternity or not?

S.—Do you mean, did it exist as a human spirit before its life upon earth, and will it continue its existence in the future?

The latter I doubt not, but the former question I wish answered.

Q.—How did the human spirit first come into being?

S.—Friend, you are diving deeply into the mysteries of nature.

Q.—For what other purpose are we here?

S.—Just so; we speak not dogmatically, but so far as we know, and no further. The question is—"Does the human spirit exist as a personality before entering the human body, and does it afterwards exist as the same personality when it goes into the spirit-world?" As far as our experience has gone, the spirit does not exist as an individuality previously to the birth of the child, or previously to its inception. In tracing our first causes we will just select this one point, and in so doing will take a glimpse of that philosophy known to you as reincarnation, as we see that this is in the minds of most of you. It is well that we should speak as plainly as we can upon it. According to your experience we know nothing of reincarnation. We do not believe it, because we have never seen it; but there is one point we will touch upon. There are a certain number of souls who enter the human body again and again, and gain so much control over matter, that there is no further need for being incarnated. I would ask reincarnationists how are the places of those who have gone into the celestial spheres filled up? Are new souls then created? I believe that in every germ there is a spiritual germ, which is fed and sustained from the parent, and that with the growth of the body the spirit grows and is developed—how, and why, and where, is a mystery which none of your physiologists can fathom. They may talk of protoplasm, but have they the germs of life there? There is not one of them who can analyze or weigh spirit. As far as we know the spirit does not exist as a personality before the birth of the child; that statement is made so far as our experience extends, and no farther.

Q.—Then you know nothing of the origin of the spirit?

S.—Friend, we, as spirits, know that there is a spiritual essence underlying and imminent in all things, which spirit, we, for convenience, call God; but we know of no personalities who have not once possessed a human form.

Q.—Are the father and mother the parents of the spirit as well as the body of the child?

Q.—We believe they are, but there is this fact to be taken into consideration—spirits watch over those children and train their thoughts in particular directions.

Q.—What makes people think there is such a thing as reincarnation?

S.—We believe that they were taught by the ancients at the time that they believed that the earth was flat, and that hell was a place of darkness below. They did not know the extent of stellar space, and could not tell where the thousands of spirits constantly leaving the body, went to. To get over the difficulty I think they invented reincarnation. There are spirits in the spiritual state who hold that view, and I would ask them why they are not reincarnated, and does a spirit voluntarily reincarnate itself?

Q.—Did you ever know a spirit who was incarnated?

S.—No, most emphatically no, or we should not have made the statements just uttered.

Q.—Do spirits ever believe in it temporarily through coming into rapport with a medium who holds reincarnationists views?

S.—We have never experienced such sensations with our medium, perhaps because we do not take possession of his material body; we act upon him by sympathy.

Q.—How do you control now?

S.—By sympathy and not by actual possession.

Q.—Can the medium be imbued with the thoughts of the circle?

S.—We think the controlling spirit can counteract those influences to a certain extent; we feel them now, but can overcome them.

Q.—Then a spirit who controls the body of the medium would feel the influence of the circle more?

S.—Yes, to a certain extent, but the power would not be sufficient to upset the control of the spirit. Much depends upon the power of the spirit who controls. Some mediums are mesmerically affected by the influence of the sitters, and not under the control of spirits at all.

Q.—Have you ever had a discussion with spirits who believed in reincarnation?

S.—No, but a friend of mine who was a lawyer in earth-life has done so. One spirit told him he had been reincarnated five times, the second fifty, and the other ten. He weighed their statements in the light of past experience in sifting evidence, and thought that they were not of much value.

Q.—How do you account for the superiority of great teachers over the rest of mankind, if they had not had a previous existence?

S.—I think I said before that at the birth of every child there are spirits who influence it according to the degree of receptivity of the parents. The results of spiritual influences are known to mortals as "intuition."

A spirit calling himself Lighthouse, said he had come to say a few words to get the medium's brain into equilibrium, because "big speakers upset it by their arguments," so that his final control would put it right.

After a few jocular remarks from the controlling influence, the seance came to a close.

A REPLY.

The Medium and Daybreak of Oct. 8, says:—

"Mrs. Anna Eva Fay announces herself in Boston as 'indorsed by the Royal Society of England,' which is certainly news to us on this side of the Atlantic. Now that the Spiritual Scientist has undertaken the exposure of humbug, here is a job for him. The Boston Herald gives an account of a trial made by Mrs. Carpenter, at which that lady was 'tied almost precisely as Mrs. Fay was tied,' and the usual phenomena attending Mrs. Fay's light seance were done. Mrs. Carpenter repeated the feats before the eyes of the spectators, and though she has not the 'natural suppleness and nervous energy of the tortuous little woman,' yet she was able to 'thrust her hands round to the front,' tie a knot, ring bells, and drink water. Mrs. Fay may be a very reprehensible person in many respects—we do not defend her in any way, yet we say that these so-called exposures are as great a lie as the veriest humbug could possibly perpetrate.

Mrs. Fay permitted herself to be held, not simply tied "almost" in a certain way, and then the phenomena took place. She also described spirits, and the phenomena and spirit-guides were observed by clairvoyants. When she had hold of the electrical terminals, heavy objects were carried a considerable distance, and a monoleid desk with a Bramah lock was opened; so that Mr. Crookes can afford to treat the fools that essay to laugh at him, with silent contempt. By all means, let Mrs. Fay be "exposed" if the operation be needful, but while those who pretend to do so, do not, then, Mrs. Fay's honesty (if she be dishonest) is sheltered under the shadow of their false pretences, and an attempt is made to aid truth and justice by base lies and groundless assumptions. The most gullible of all human fools is the abettor of these expositors of Spiritualism. Mrs. Carpenter, do you know where story-tellers go to?"

We considered the endorsement of the London Spiritual press, based upon the experiments of Prof. Crookes, as evidence of genuineness of Mrs. Fay's mediumship. Queerly enough the Spiritual Scientist is the only paper in Boston that has undertaken the defence of Mrs. Fay, and demanded Justice. Considerable space has been devoted to this discussion in the Scientist, and we thought that our position was defined sufficiently clear to enable any one to understand it. The Medium either has not seen recent numbers of the Scientist, or else perversely misunderstands our settled policy with respect to mediums and spirit-manifestations.

IMPORTANT NOTICE TO THE

Advanced Thinkers of the United States.

ART MAGIC; OR MUNDANE, SUPER-MUNDANE, AND SUB-MUNDANE SPIRITISM.

An European gentleman, now sojourning in America for a brief season, gives notice to all thinkers interested in spiritual existence, or OCCULT SCIENCE, that having spent forty years in the study of ART MAGIC, partly acquired in the East and West Indies, Egypt, Arabia, and Europe, he is now prepared to share the fruit of his researches with a few students, and for this purpose he will publish a work under conditions which he cannot change or transgress; these are:

"The work in question cannot become a marketable commodity, but may be published for limited distribution when a sufficient number of subscribers are found to insure the cost of publication. The requisite number being obtained, a protective copyright is to prevent any further publication. The work is not to be sold by any professional firm, nor submitted for review to professional critics. After the requisite number of copies are drawn off to defray the expense of publication, the types, vignettes, &c., are to be cancelled utterly."

He will give no name, token of identity, nor personal response of any kind to inquirers. He will publish only through a friend. The friend selected has accepted the office of Secretary for the work, and is EMMA HARDINGE BRITTEN. If published in America, the cost will be \$2,500—which sum includes about \$1,000 required as disbursements to librarians and collectors of rare works, for permits to publish selected quotations.

To meet the actual cost of publication 500 subscribers are required at \$5 apiece, and, therefore, 500 copies alone will be issued, and from this standard of number and price there will be no change or reduction. The publication of the work will not commence until the entire 500 subscribers are guaranteed. This notice will only hold good up to the Christmas of this year.

All subscriptions are to be paid for only according to the custom of the country, C. O. D., but the promises of the subscribers are to be sent with name and address during the next three months to the author's secretary, pro tem., Emma Hardinge Britten, 206 West 38th Street, New York.

The work will be entitled

ART MAGIC;
OR MUNDANE, SUB-MUNDANE, AND
SUPER-MUNDANE SPIRITISM.

This will be the first, and it is believed only publication in existence which will give an authentic and practical description of art magic, natural magic, modern spiritism, the different orders of spirits, related to, or in communication with man, together with directions for invoking, controlling, and discharging spirits, and the uses and abuses, dangers and possibilities of magical art.

Signed for the author and publisher,

EMMA HARDINGE BRITTEN, Sec'y pro tem'

I, Emma Hardinge Britten, having carefully read, and, as far as possible, authenticated the contents of the above described work, do hereby testify my belief that it is the most wonderful and practical revelation of the subject treated on, ever given to the world. I deem it also a work eminently calculated to afford to advanced thinkers the clue they need to the understanding of Ancient and Modern Spiritism, Mediumship, and many problems in human history hitherto unsolved. I regret that the author feels himself so fettered by conditions as to limit the possession of this marvelous work to the few, instead of being able to give it broadcast to the world; but desirous to aid as far as I can in even its limited distribution, I cheerfully become guarantee for the high value of the work, and will receive for the author the names and addresses of the favored few who may wish to make one of the five hundred subscribers required. Address, Emma Hardinge Britten, 206 West 38th Street, New York.

SPIRITUAL SCIENTIST

A WEEKLY JOURNAL OF

Spiritual Science, Literature, Art,
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Without disparagement to any other organ of Spiritism now before the public, we may confidently say, that there are many investigators who feel the need of a weekly like the "Spiritual Scientist," less filled up with advertisements than the other journals, less secular and miscellaneous, more singly devoted to Spiritism, pure and simple, more strictly scientific in its scope and intent. We hope that all Spiritists will do what they can to help us to a circulation.

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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 end pencils and some sheets of clean writing paper on the table, to write down any communication that may be obtained.

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

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

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

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

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

WITH THE

MEDIUMS OF BOSTON

By "Diogenes."

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One of the most able writers on the Boston Press was engaged for the above purpose and his experience is a record of facts worthy the attention of every Spiritualist. Admitting the honesty of the medium, and the unconscious control, the experience is indeed a subject of study, and worthy the attention of every medium and Spiritualist. The investigator passes his comments, on each sitting, and we are enabled to see the average amount of evidence which he gets from a general investigation. How can mediumship be improved and perfected? should be a prominent question for consideration among Spiritualists. The series includes SIXTEEN of the most prominent of the public mediums Boston, at that time. As follows.

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