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A Paper read before the "Dalston Association of Inquirers into Spirituality," on Thursday evening, February 24th, 1876.

THE DUTIES OF SPIRITUALISTS.

BY FREDERICK ROWLAND YOUNG,

[Minister of the Free Christian Church, New Swindon.]

[CONCLUDED FROM LAST WEEK.]

I HAVE long thought and felt very strongly that we owe it to our beautiful faith and the cause with which we have identified ourselves, to make an open, modest, and constant avowal of what we are and what we believe, never allowing coward fear to lead us to hide our light under a bushel. We need not be nuisances to be faithful; we may consult times and places and yet maintain our integrity; we may keep ourselves and our faith in a position of harmony with the other facts of our lives, and yet be always ready to "give a reason for the hope that is within us." I think many Spiritualists hold back the avowal they ought to make, and it is time this fact should be clearly understood, and the duty it inculcates be laid to heart and discharged. I also think the sacrifices we make to spread our faith are not at all equal to its importance. If we do really and truly believe that the truth of immortality is aided by demonstrable evidence; that those who have passed away are still able, under given conditions, to commune with us who are on this side; if we believe that God, in these latter days, has given us a privilege which many prophets and kings longed for, but died without a sight of it being vouchsafed to them; if we believe, in fact, that Spiritualism is what we profess it to be; if we know it to be true, and know equally how valuable it may be in right hands, then I say it is our duty to sacrifice time and money and other valuables to spread abroad the light among those who are in darkness, to strengthen the weak, to instruct the ignorant, to give confidence to the trembling, and to bring the world face to face with that which has helped us, and which we believe is capable of helping others. I have no confidence in the profession of any man who tells me he believes a great truth, but who does not make all possible sacrifices for its spread. Of course, what those sacrifices shall be, the forms they shall assume, must be left to each one's conscience to determine; but although we are absolved from responsibility

to man, our responsibility to God remains intact, and is all the greater because man cannot decide for us. Our lecturers, our periodicals, our societies, and the various agencies we have at present at command, should be far more largely supported than they now are, while their number and efficiency should be increased, and would be if we were willing to sacrifice some of our unnecessary luxuries, and live more simply, and more in conformity with the dictates of those great facts and truths which Spiritualism teaches us.

Sacrifices for our faith are absolutely necessary if our faith itself is to become strong, and be something more than a mere impression or feeling. Our knowledge of a truth is not of the slightest value or importance, except as we turn that truth into life. We may see, perfectly clearly, that a certain statement is true; we may be able to appreciate the nature of certain phenomena, presented to our senses; intellectually speaking, we may know the true, the actual, and the right; but it is among the solemn and awful facts of life, that the apprehension of these things may stop there. Only as we actually love the truth we know, shall we will to do that truth, and only as we will it shall we do it, and only as we do the truth shall we be conformed to the truth. The question, "What is truth?" is, of course, a very important one; but truth is a means to an end, not the end itself. When men say, "I want to know the truth, the fact, and will know at all hazards," I am inclined to reply, "Be it so; use your best efforts to know the truth, and the fact; but your possession of the new knowledge is only one more responsibility, adding to the number already devolving upon you; you are neither better nor worse for your knowledge, except as your knowledge makes you more truthful, more honest, more real, and more conscientious, as it purifies your heart, and ennobles your life. You may hold the truth, and yet 'hold it in unrighteousness;' you may believe the truth, but 'the devils believe and tremble.'" They are not blessed who merely know, but they are blessed, and they alone, who do what they know. Spiritualism may be true; you and I believe it to be true, and we may go further, and say we know it to be true, as far as we can know any fact of consciousness. But our possession of that knowledge, unless it makes us better men and better women, better husbands and better wives, better fathers and better mothers, better children, better brothers and sisters, better masters and servants, unless it make us better beings in all the varied relations of life, — unless it bring us into nearer union with the true, the right, the self-sacrificing, and the Divine, — is not only of no use to us, but is simply an evil; for God gives nothing to us unless it be for use, and if our talent of Spiritualism be folded in a napkin, and laid aside, the Master will, one day or other, know how to deal with his slothful servant. It is a great thing to be able to distinguish truth from error, right from wrong, the real from the apparent; but it is a greater, because it is a bet-

ter, thing for us to be true, and right, and real, just as it is more acceptable in the sight of God to live a poem rather than merely write one, to be beautiful in heart and life rather than to talk and argue about the beautiful. The best critics are those who the most carefully criticise themselves; and the truest culture is the culture that purifies our affections, and makes our lives wholesome and serviceable. If you ask me why I lay so much stress upon all this, my answer is a very simple one. We are all of us in danger of looking at, and accepting Spiritualism from its merely intellectual sides, of being content with a belief in its reality and truth, without that belief being practically operative. I say to myself, quite as strongly as I can say to you, that the only Spiritualism which is of the least value, in this or any other world, is the Spiritualism which makes us better, which lifts us higher, which generates patience, and self-control, and pureness, and all the Divine virtues. It is very important to know that there is a life beyond death, that we can and do communicate with our friends; but that knowledge, so far from being an actual blessing to us, may be a curse to sink us lower, unless, knowing these things, we ourselves are morally and spiritually improved by the knowledge. Theoretically, and in the abstract, Spiritualism is good, but a holy and useful life as a result of a theoretical Spiritualism, is better; and we are, every one of us, in danger of being satisfied with the first, and of being indifferent to the last.

In the composition of this paper (and with these words I will conclude) I have carefully abstained from unnecessarily irritating and offending those from whom I most fundamentally differ on theological questions. We meet here on common grounds to discuss common duties, and I wish this common ground were better understood by many Spiritualists than it really is. We do not always and sufficiently respect each others' differences of opinion, and it is high time it should be clearly understood, that while we are all of us Spiritualists, some of us are Christians and some are not, and that each party should be just to the other, and not expect co-operation where co-operation is plainly impossible without the sacrifice of personal fidelity. Let us as much as possible lay aside the things in which we differ, and band together to promote the interests in which we are agreed; let us give each other credit for sincerity, and be tolerant of everything but falsehood, baseness, and cowardice. Against these latter things let us fight, by day and by night, with every honest weapon at our command, and let us never cease our efforts until our movement is as pure and worthy of support as it may be and ought to be. I know, of course, that this, like every other "treasure" committed to human hands, is in "earthen vessels;" but we may nevertheless keep our vessels bright and sweet and clean, and thus humbly invoke upon ourselves and our cause the blessing of Almighty God, without whose favor, however learned, or rich, or prosperous we may be, we are ignorant, and poor, and failing, and miserable.

From the Harbinger of Light (Australia).

A STRANGE APPARITION.

THE Maryborough correspondent of the Brisbane "Telegraph," writing on the 24th ult., says:—

"The night after the enquiry as to the sudden death here of a woman named Rixon (when a verdict of death from natural causes was returned), a man named Adamson going home across the reserve, saw a ghost. If you consider this a laughing matter, I assure you the man does not. He becomes fightable if you but smile when he relates his experience. This is what he saw—First, what appeared like a heap of black earth. As he approached, he saw it move, and concluded it was a large black dog. But still it kept growing larger, and Adamson concluded it was a drunken nigger. Mustering all his courage, he walked towards the object. As he drew near, he was seized with a violent shaking; cold perspiration burst out all over his body, a bundle which he was carrying on his shoulder fell to the ground, and his hat rose from his head. In the features of the apparition he recognized those of Mrs. Rixon. Then came a voice, 'I am the murdered wife of Rixon!' The apparition then placed one of its hands over its mouth, and the other on its throat, and disappeared. Adamson does not know how long he remained on the Reserve, or how he found his way home. Next morning he took his wife's advice, and told his extraordinary experience to the police, and they, growing suspicious, arrested Rixon and Lydia Quipps. The woman was no

sooner in the police office than she made a statement, which she has since repeated in the Police Court. She is not in custody. It appears that immediately after his marriage, Rixon took a 'down' on his wretched wife. He cohabited with her but one night. The remainder of the week of his wedded life he slept at the woman Quipp's lodgings. He frequently swore that he would have the life of his wife. On Tuesday morning, March 15th, he left Lydia at six o'clock, and went to his garden to dig her some sweet potatoes. In about half an hour he returned, and while delivering the potatoes said, 'I have been and done for my wife.' The woman answered, 'Good God, I will never speak to you again as long as my name is Lydia Quipps.' Then he held her by the windpipe, saying, 'This is the way I did it.' Afterwards Rixon said to her, 'so help my God I have not done it;' and left her. In consequence of the additional evidence, the body was exhumed, a second post mortem examination held, and Dr. Little, on being re-called, gave it as his opinion, gathered from the re-examination and from the evidence, that the woman had come to her death by strangulation. That is the case. Rixon seemed utterly astonished at the evidence the police had gathered, and it is believed that the remorse—if he is capable of it—which visited Eugene Aram will induce him to make a full confession of his guilt.

GOD IS LIGHT.

BY MRS. SERENA MILNER.

LIGHT to be tangible must be solidified. Therefore how glorious is that being whose prime essence is enveloped in solid light, brighter than the sun, yea than countless suns. "God is light, and in Him is no darkness at all." From the beams of His radiance man shrinks abashed. *Solidified Light!* Think of it. Conceive of a being so grand and glorious, if thought can reach so far. Tangible indeed He is, but who can touch Him? Who so bright, so pure amongst all of the angelic hosts? Rays of light from the sun, without an intervening space, would consume; then think of approaching the centre of all light. But how wise and beneficent is God? The sun's rays are diffused; and fall gently and sweetly upon the sensorium, opening the vision to the over-arching heavens and all of Nature's wondrous works; so in spirit life, light does not scorch and burn, but exhilarates, and elevates both mind and body to a degree little dreamed of on earth. Each person in spirit life throws out light from his own being in proportion as he has absorbed the life principle of God, thus making a too near approach by low and undeveloped forms an impossibility. This life essence of God is their armor and their shield; and those on earth who are surrounded by such guardian spirits are protected from all evils by the light which they throw out around them, and become impervious to the darts of evil in proportion as they absorb this light and throw it out themselves. And this is the cause of the repulsion of the evil by the good. Pure spirits act upon the evil as does the scorching rays of the sun upon man, and the evil naturally shrink from them and avoid their light. Heaven is bathed in the light, and those who have absorbed it into their beings naturally irradiate it, so that every one is known by the light which surrounds his body whether his works be good or evil, and those who have most of it are attracted to each other, and also nearer to God. Therefore, the lower the plane of spirit life, the darker it is; and as light produces its consequent changes in vegetation, etc., so in spirit life, as we advance higher, we see a corresponding change in the face of nature until the grandeur and richness are beyond the conception of the lower orders of beings.

How beautiful are all of the works of God, and how good is our Father, who, in every round of progression, shows one higher to tempt our gaze, and animates our longing hearts to struggle up into the higher and more beautiful regions of light and love, more tangible as we approach the Sun and centre of all light.

Going from one sphere of light to a higher is like emerging from the dim light of a prison cell into the glad light of a bright spring morning, exhilarating every fibre of our being.

Nothing in nature can grow to perfection without light; and no more can we grow to perfect manhood without spiritual light. Light and love are the beautiful symbols of God. Where light enters, love will also, and they dwell in unity to bless and cheer the individual.

Light will come to all who earnestly long for it, and open the windows of the soul to let it in, and thither love, emblem

bird of heaven, will fly on purest wings and nestle in that heart to bless and cheer it always.

Light is the ensign of God engraven upon every angel in heaven to prove his loyalty to the "King of Kings." Let us strive to reach its higher and more condensed forms, and then shall we draw up those below us by shedding some beams upon their pathway.

New Orleans, La.

SPIRITUALISM IN RUSSIA.

PROTEST ON THE PART OF THE RUSSIAN PUBLIC AGAINST THE REPORT ON SPIRITUALISM OF THE ST. PETERSBURG COMMITTEE.

THE following protest against the report of the St. Petersburg University was published in the *Journal de St. Petersburg* of May 18:

The Scientific Committee formed for the examination of medial phenomena had for its object, if we may judge by a communication from M. Mendeleef, published in *La Voix*, No. 137, "to study with precision" these phenomena, and to "render also important public service." M. Mendeleef informs us that at the sittings the following phenomena were to be the immediate objects for study on the part of the Commission:—"The movement of inanimate objects produced without contact with human hands; the floating of these objects in the air; variations in the weight of objects; movements or noises produced in the said objects, and having the character of being governed by intelligence, as exemplified by the giving of messages or the answering of questions; writing by inanimate objects, or psychographic phenomena; lastly, the complete or partial presentation of human bodies, or, in other words, materialization phenomena."

The committee promised to hold at least forty seances to study these various phenomena. To-day the committee declares that its investigations are at an end, that "its object has been attained," and that it has arrived unanimously at the following conclusions: "That Spiritualistic phenomena are the result of unconscious movements or of conscious imposture, and that the doctrine of Spiritualism is a superstition."

This decision of the committee is based—as stated in its report—upon eight seances, in the four first of which no medial phenomena were obtained, and in the last four of which the committee saw several movements of the table and heard several raps. But where are the observations of the committee upon the movement of objects without contact with the hands; on the change of the weight of bodies; on conversational phenomena; and on psychographic and materialization manifestations.

The committee has not carried out, it will be seen, a quarter of the programme which it had laid down for itself, but it has decided, without any evidence in that direction, against the spiritual "doctrine," a question which had never been placed in its programme for consideration. The undersigned think it their duty to declare that, by an examination so superficial and so rapid, the object of the researches of the committee has not been attained, and that the committee has not fulfilled its task. It is evident that it has not collected enough information either to affirm or to deny the existence of the medial phenomena. After it had sat out eight seances, the committee did not hesitate to declare that its observations were at an end, although it had no right, upon the evidence collected during those eight seances, to come to any absolute decision. The committee undertook its examination in the name of the interests of a portion of the public, and it has failed to guard those interests. It has left the public in the same doubt as before in relation to these medial phenomena, which are so well attested by people of influence and of good faith.

The undersigned, consequently, think that they have a right to express the hope that the examination of medial phenomena, which has been begun in the name of science, will be continued in harmony with the usual methods of science, and not by persons who have even given a verdict against that which they have not seen—against phenomena which have been verified by others after long and minute study. It is not by a partial examination like this that an "important public service" can be rendered.

This protest is signed by 130 influential persons.

NOTHING can be fairer than Mr. Daniel F. Beatty's mode of doing business, and which evinces his confidence in the superiority of his instruments over all others. He warrants his pianos and organs for six years, gives a five days' test trial, and refunds money if purchaser is not satisfied. By this means his instruments are brought into competition with others, and invariably come out victorious. Address all communications to Daniel F. Beatty, Warren County, N. J. See his advertisement.

Adv.

HIGHLAND LAKE GROVE.

By invitation of the managers of the Highland Lake Camp-Meeting, we visited the grove one sunny day last week, and were much surprised as well as gratified to find here one of the most attractive places in the vicinity of Boston. The Lake, a pretty, romantic sheet of water, fed by deep brooks, and flowing by the Neponset River to the ocean, is crossed by a bridge sixty feet long, which leads the visitor directly upon the picnic ground. The facilities for enjoyment here are all that could be desired. The dancing pavilion, built with special reference to the purpose for which it is intended, is a well-ventilated structure. The restaurant building, bowling alley, swings, &c., are all new. The grove for Camp-meeting purposes is separated from the picnic ground by brooks, over which rustic bridges have been thrown, serving at once the convenience of campers, as well as gates by means of which stragglers can be kept off in the night or day time. A high fence serves as a wall on other sides. The camp-meeting entrance is a broad avenue from the railroad station. The speaker's stand is a model one, and affords ample accommodations for all who may attend. On a large rock an observatory is building, from which fine views can be obtained.

Altogether the camping-ground is well located. The section of the country is a new one for Spiritual gatherings, and we have faith in the managers that Spiritualism will be fairly represented to the large crowds of people that will be attracted to the meetings by the low rates of fare on the many lines of railroad that have connections with this New York and New England R. R. With Lake Pleasant in the North, and Highland Lake in the South, the Spiritualists of New England ought to permeate all New England with the undying truths of Spiritualism, and we hope that both managements will have unbounded success in this direction.

Drs. Gardner and Richardson, managers of the Camp Meeting, announce a picnic at Highland Lake Grove, Thursday, June 26, one week from to-day. Full particulars, time of trains, &c., will be found in our advertising columns. The depot of the N. Y. & N. E. R. R. is at foot of Summer Street.

A SOMNAMBULIST TRIED AND ACQUITTED IN PARIS.

The Revue Spirite, of Paris, states that on the 18th May last, Madame Roger, a somnambulist, was brought before the Tribunal Correctionnel of the Seine, charged with an attempt to swindle, in company with her mesmerist, M. Fortier. A number of witnesses testified to the honesty and respectability of the prisoners. Baron du Potet, who has represented the French school of mesmerism for more than fifty years, was also heard with deep attention, as he expounded some of the facts of the science of which he is so great a master. M. Jules Favre, the most celebrated advocate in France, and who formerly held a distinguished place in the ministry, appeared for the defence. His speech was of an hour and a half's duration, and is reported to have held the judges and a crowded audience spell-bound by its eloquence. He concluded by saying: "We are in the presence of a phenomenon which science admits without attempting to explain. The public may smile at it, but our most illustrious physicians regard it with gravity. Justice can no longer ignore what science has acknowledged."

The trial lasted three hours. The result is, that the practice of mesmeric clairvoyance will no longer be considered a crime in France. One step further, and Spiritualism itself will be a *fait accompli* in the eye of the law.

LET SEVEN HARMONIOUS MINDS form a circle in their desire to obtain the higher knowledge of spirit-life; when this is determined, appoint a Secretary to record the communications given, and it will be found that there are seven attendant spirits whose names will be given; these names will reveal the character and quality of the controlling spirits who are representatives of some human quality of intelligence and affection. If those who are seeking interior truths relating to the human spirit will adopt this course, they will be richly rewarded—so says an English writer.

THE SPANISH SOCIETY of Spiritualists at Madrid has entered into official alliance with the British National Association of Spiritualists.

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

THE
OCCULT PHILOSOPHY.

OF
HENRY CORNELIUS AGRIPPA,

OF NETTESHEIM.

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

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

CHAP. XLII.

Of the Wonderful Virtues of some kinds of Sorceries.

IN order that an insight be given to the general *modus operandi* of sorceries, I will now give you a few examples, the first of which is *catamenia*, the sorcerous power of which we will now consider: It sours new wine, and its touch will forever spoil the vine, renders barren all plants and trees, and kills all things newly planted. It scorches garden vegetables, makes fruit fall from the trees, dims the brilliancy of the mirror, dulls the edge of knives and razors, dims the beauty of ivory, makes iron to rust, and brass to rust and strongly smell. If dogs but taste it they run mad, and their bite is incurable. It drives bees from their hive or kills them, it blackens linen when boiled, its touch causes mares to cast their foals, and women smeared with it miscarry. If asses eat corn touched by it they will be barren. The ashes of catamenial clothes cast upon a purple garment change its color, and also take away the color from flowers. It is reported to drive away tertian and quartan agues, if put into the wool of a black ram, and tied up in a silver bracelet, and the soles of the feet of the patient be anointed with it, and especially if the woman herself be the nurse, if the patient do not know of it; it also cures the fits of the falling sickness. Especially it cures those who are afraid of water, or fear to drink after having been bit by a mad dog, providing a catamenial cloth be put under the cup.

It is reported that if the woman walk uncovered among the standing corn, all hurtful insects will fall from the corn, but this must be done before sunrise, else the corn will wither. Pliny says it will even expel hail tempests and lightning. Understand, also, that it is a greater poison when it takes place during the decrease of the moon, and greater still when it happens between the decrease and change of the moon, and if during an eclipse, it is an incurable poison. In virgin years it is of greatest efficiency, and mischief is kept away from the house whose door-posts are touched with it; and prevents garments from being burned. It is also said that if the root of peony be given with castor oil, previously smeared over with the cloth, it will cure the falling sickness. It is so poisonous that it kills poisonous creatures.

Hippomanes takes no mean rank in sorcery. It is a little, venomous piece of flesh, about the size of a fig, and black, found in the forehead of a colt newly foaled, which, if not immediately eaten by the mare, she will never after love her foals or permit them to suck. Thus they say it possesses a wonderful power to procure love, if as a powder it be drank in a cup with the blood of him who is in love. [See Bailey's Dictionary.]

There is another sorcery of the same name, mentioned by Virgil:

"With which, impregnate, from their groins they shed
A slimy juice by false conception bred.
The shepherd knows it well, and calls by name
Hippomanes, to note the mother's flame.
This gathered in the planetary hour,
With noxious weeds, and spelled with words of power,
Dire step-dames in the magic bowl infuse,
And mix for deadly draughts, the poisonous juice."

Of this Juvenal, the satirist, speaks:

"Hippomanes, with poisonous broth and charms,
To sons-in-law are given, with other harms."

Appollonius, also, in his Argonautics, mentions the herb of Prometheus, which was said to have grown from the corrupt blood which dropped upon the earth while the vulture was gnawing upon the liver of Prometheus upon Mount Caucasus.

He says the flower of this herb is like saffron, from which protrudes a double stalk, one outgrowing the other nearly a cubit. If the root under the earth be cut, like a flesh cut, it sends forth a juice, and blackish, like a beech; with which, he continues, after one has performed his devotions to Proserpine, if he smears his body all over, he cannot be hurt with sword or fire.

Also Saxo Grammaticus writes, that there was a man named Froton who had a garment which, when put on, he could not be hurt with the point or edge of any weapon. The civet cat abounds with sorceries, as Pliny reports that if the posts of a door be touched with her blood, the arts of jugglers and sorcerers are rendered invalid, the gods cannot be called up, and will by no means be persuaded to talk with them. They who are anointed with the ashes of the eye or ankle bone of her left foot, decocted with the blood of a weazel, shall become odious to all. It is also said that the rectune is administered against injustice and corruption of princes, and other great men in power, success for petitions, the termination of suits and controversies. It is further said, that if any one has the least bit of it about him, and bound to the left arm, the charm is so powerful, that if the man but look upon a woman, she will immediately follow him; but the skin of her forehead withstands all fascinations.

The blood of a basilisk, called the blood of Saturn, is reported as of such force in sorcery that it procures for him who carries it, success in petitions to great men in power, even prayers to God, the curing of any disease, or the granting of any privilege. If a tick be pulled out of the left ear of a dog, and it be altogether black, it possesses great virtue in the augury of life, for if a person bringing it with him shall, standing on his feet, ask the patient concerning his disease, and he make answer, then he shall live; but if he make no answer, then he shall die. Also, if a stone is bitten by a mad dog, it has power to raise discords when placed in drink; and no one can have a dog to bark at him, who carries the tongue of a dog in his shoe, under his great toe, especially if the herb houndstongue go with it. A certain membrane of the secundines of a dog, dogs will shun. Pliny reports that there is a red toad which lives in briars and brambles, which is full of sorcery, and does wonderful things; for there is a little bone in its left side, which, if put in cold water, it immediately becomes hot, and if given to dogs to drink it restrains their rage and procures their love; and if bound to one induces lust. On the contrary, the little bone on the right side makes hot water cold, and the water cannot be heated till it be taken out; it cures quartanes and all other fevers, if bound to the sick in a snake's skin, and restrains love and lust. And that the spleen and heart is an effectual remedy against the poisons of the said toad. So far Pliny.

It is also said that the sword by which a man is slain is of wonderful power in sorcery. For if the snaffle of the bridle, or spurs be made of it, 'tis said that, with these, any horse, however wild, may be subdued and trained; and if shod with shoes made from it, he will be very swift and enduring, never becoming tired, though ridden ever so hard. But it is insisted on, that certain names and characters be engraved on it. Also that if a sword by which men have been beheaded be, dipped in wine, and the wine given to the sick to drink, they will be cured of their fever. Also that if a cup of liquor be made with the brain of a bear, and drank out of the skull, it shall make him who drinks it fierce and raging as a bear, and he will imagine himself and everything else to be bears, and this hallucination will continue till the power of the draught be dissipated; and all the while being sane on every point but this.

FRIENDS IN THE various parts of the country will oblige the editor by forwarding to him newspapers issued in their respective localities that may happen to contain any matter likely to prove interesting to Spiritualists, or in which statements may have appeared of an incorrect character—a very common occurrence—regarding Spiritualism. The paragraphs to which attention is called should be marked to save trouble.

A COPY OF THE SPIRITUAL SCIENTIST will be sent to any address in the United States for twelve months, on pre-payment of two dollars and a half. As it is highly desirable that copies should be distributed gratuitously in quarters where they are likely to have a beneficial effect, donations to that purpose will be thankfully accepted.

From the Scientific American.

DARWIN'S THEORY OF PANGENESIS.

SEVEN years ago, Mr. Charles Darwin first presented the theory of pangenesis. After continued study during the interval, he now reaffirms the hypothesis, and once more submits it, remodelled and fortified by a host of new facts and observations, in the recently issued second edition of "Animals and Plants under Domestication." The doctrine of natural selection presupposes variability as a necessary characteristic of every organism, and this theory has been substantiated by a vast aggregation of observed facts. Of this accumulation, the work above referred to forms no inconsiderable part, since it deals with observations showing the amount and nature of the changes which animals and plants have undergone while under man's dominion, or which bear on the general principle of variation. It is in order to bring all the phenomena of diversity in growth under one law that Mr. Darwin enunciates a supposition which implies that every separate part of the whole organization reproduces itself. So that ovules, spermatozoa, and pollen grains, the fertilized egg or seed, as well as buds, include and consist of a multitude of germs thrown off from each separate part or unit. This connects and serves to explain a series of phenomena otherwise isolated and inexplicable; and of these a brief analysis is necessary to the proper comprehension of this very important and far-reaching theory.

Reproduction may be divided into two classes, namely, sexual and asexual. The latter is effected in many ways, by the formation of buds of various kinds, and by fissiparous generation, that is, by spontaneous or artificial division. Between the production by fissiparous generation of two or more complete individuals and the repair of even a very slight injury, there is so perfect a gradation that it is impossible to doubt that the two processes are connected; and thus the several forms of budding, fissiparous generation, the repair of injuries, and development are all essentially the results of one and the same power. From well understood cases of parthenogenesis and a variety of other instances, the distinction between sexual and non-sexual generation is proved to be not nearly so great as hitherto supposed, and in fact they do not essentially differ; and therefore Mr. Darwin concludes that, with the power of re-growth and development, they are parts of the same law.

A few of the more striking phenomena, co-ordinated under this law, may first be examined. A multitude of the lower animals and vertebrates possess the wonderful power of reproduction of amputated parts. Spallanzani cut off the legs and tail of the same salamander six times successively. Tadpoles are capable of reproducing lost members, though full grown frogs are not. A crab regains lost legs; and gasteropod mollusks, whose heads are likely to be bitten off by fishes, have the power of reproducing those important members. In the case of those animals which may be bisected and chopped to pieces, and of which every fragment will reproduce the whole, power of regrowth must be diffused throughout the whole body.

It is well known that buds may be inserted into a stock, and that plants thus raised are not affected in a greater degree than can be accounted for by changed nutrition. From this every-day, though little understood, operation of grafting is deduced the very important fact that formative elements capable of blending with those of a distinct individual (and this is the chief characteristic of sexual generation) are not confined to the reproductive organs, but are present in the buds and cellular tissues of plants.

A marvellous series of phenomena grow out of the circumstance that in the case of plants the male element may affect in a direct manner the tissues of the mother, and with animals may lead to a modification of her future progeny. Galesio fertilized an orange flower with pollen from the lemon, and the fruit bore stripes of perfectly characterized lemon peel. Not merely is the ovule affected, but the partially developed tissues of a distinct species, as is exemplified in a case where an Arabian mare bore a hybrid to a quagga. Subsequent colts by an Arabian horse were more striped even than the quagga itself, and presented other marked characteristics of that animal. Another well known instance is that of a fine bred slut, which, when once crossed by a mongrel, frequently thereafter bears none but tainted off-

spring, and is thus ruined for breeding purposes. Among human beings, the children of a woman by her second marriage often exhibit traits peculiar to her first husband.

We next reach the question of development, which is either slight and slowly effected, as in human beings, or great and sudden, like the metamorphoses of insects. By several distinct groups of facts, Mr. Darwin is led to the belief in the independence of parts successively developed. Again, physiologists agree that the whole organism consists of a multitude of elemental parts, which are to a great extent independent of each other; and a most curious array of facts may be adduced to support this view. The spur of a cock, after being inserted into the ear of an ox, lived for eight years, became nine inches long, and acquired a weight of nearly fourteen ounces. The tail of a pig has been grafted into the middle of its back, and reacquired sensibility. Ollier inserted a piece of periosteum from the bone of a young dog under the skin of a rabbit, and true bone was developed. A French Zouave once drove a thriving trade in Paris by selling marvellous rhinoceros rats. He imitated the horn of the rhinoceros by grafting a freshly removed rat's tail to the forehead of a second rat.

Lastly, we meet the phenomena of variability and inheritance. Variability is not a principle co-ordinate with life or reproduction, but results generally from changed conditions acting during successive generations. By inheritance a multitude of newly acquired characters are acquired by offspring. A horse becomes trained to certain paces, and the colt inherits similar consensual movements. A retriever taught to fetch and carry will transmit its endowments to its descendants. On the whole, it may be concluded that inheritance is the rule and non-inheritance the anomaly. Reversion is not a rare event, but occurs so regularly that it is evidently an essential part of the principle of inheritance. In fine, in every living creature we may feel assured that a host of long-lost characters lie, ready to be evolved under proper conditions.

It is clear that, through all this phenomena, there may be traced a possible action of the innumerable elements composing every organism, each possessing its own attributes and to a certain extent independent of all the others. Now it remains to connect all under the law. It is universally admitted that the units of the body increase by self-division or proliferation, retaining the same nature, and that they may ultimately become converted into the various tissues and substances of the body. But besides this means of increase, Mr. Darwin assumes that the units throw off minute granules which are dispersed throughout the whole system; that these, when supplied with proper nutriment, multiply by self-division, and are ultimately developed into units like those from which they were originally derived. These granules may be called gemmules. They are collected from all parts of the system, to constitute the sexual elements, and their development in the next generation forms a new being; but they are likewise capable of transmission in a dormant state to future generations, and may there be developed. Their development depends on their union with other partially developed cells, which precede them in the regular course of growth. Gemmules are supposed to be thrown off by every unit, not only during the adult state, but during each stage of development of every organism; but not necessarily during the continued existence of the same unit. Lastly, it is assumed that the gemmules in their dormant state have a mutual affinity for each other, leading to their aggregation into buds or into sexual elements. Hence it is not the reproductive organs or buds which generate new organisms, but the units of which each individual is composed. These assumptions constitute the provisional hypothesis to which Mr. Darwin has given the name pangenesis.

THE SPIRITUAL SCIENTIST wants a good active agent in every county in the United States. Persons wanting such an agency will please address this office. Such inducements will be held out to those who have the time and inclination to attend to it, as will make it an object for them to investigate.

SEVERAL communications from correspondents are laid over until next week.

SUBSCRIPTIONS AND ADVERTISING RATES.

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

Single Copy, One Year, \$2.50; Six Months, \$1.50; Three Months, \$1.00.

Advertisements.—The *SCIENTIST* is a very good medium for Advertisements. It has a large circulation; it is preserved for binding, and the advertisement is not lost to view amid a mass of others. Advertisements will be inserted at the following rates:—

Inside Page, One Square, \$1.00 first insertion, and 80 cts. each subsequent insertion. Outside page, 20 cts. per line each insertion.

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

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

SPIRITUAL SCIENTIST.

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"FOR MONEY; NOT FOR SPIRITUALISM."

The decision in the case of Anna Eva Fay, who was recently indicted in New York City for giving public seances without a license, involves a principle, or distinction, that should be more generally recognized in Spiritualism than it is at present. "If," says Judge Donohue, "these persons were practising a religion, no matter how absurd it was, I should not interfere; but whether the spirits do these things or not, these people went into it to make money, and they should pay the license."

Sound reasoning this, and worthy of a student of the spiritual philosophy. It is not the material fact of taking money from persons who attend spiritual circles, but the motive which governs the act that is condemned in this judgment. "These people went into it to make money," says Judge Donohue. The distinction is an important one. The medium who is prevented from attending to other duties and is obliged to devote his time and strength to his mediumship, should receive proper compensation; but one who has no other motive than a desire of wealth, is a speculator in whom no confidence can or should be placed.

The turning of mediumship into a trade cannot be too strongly denounced. It has introduced many inharmonious elements into Spiritualism. Consider the fact that the higher spirits interest themselves in our affairs only for our spiritual welfare—not to aid us attain our worldly desires—and the truth of the proposition is evident. It is obvious to the most casual observer that many mediums do not give their services to the public for the good of Spiritualism. Their thoughts are directed to the making of money. If their spirit guides, in an endeavor to dissuade them from this course, withdraw their influence, they resort to the most outrageous fraud to accomplish their purpose. We need not enlarge upon the result, but point to the developments of the past few months.

It may be urged that the law will not recognize the services of a medium in connection with the cause of Spiritualism. Perhaps not; but Spiritualists will. An honest medium, actuated by the proper motives, will never want for friends either in this world or the next; and the unseen influences whose power is unlimited will guard them as the prophets and apostles of old were guarded. If our media would be true to themselves and listen to the higher guides, rather than be governed by the lower influences, they would not continually be charged with fraud, creating evidence that reacts upon Spiritualism. Then amateur charlatans could not imi-

tate spirit manifestations, and police judges would not rule that mediums "went into it for money."

Of the motives that may govern Anna Eva Fay, or of her mediumship, we have nothing to say. Our remarks are general in their nature, not special.

"COMING EVENTS CAST THEIR SHADOWS."

That many Spiritualists are anxious for a reform in Spiritualism is evident, and it is safe to predict that the movement will soon take some definite shape. The agitations of the past two years has had its legitimate effect in bringing to the front many staunch advocates and friends of true Spiritualism, who retired from the field when fraud and corruption seemed to hold undisputed sway. They recognize the influence and power of the dwellers in the Spirit in producing the present discussions concerning the phenomena, and these true Spiritualists will rally around the intelligences who are daily evidencing their determination to raise the cause above the lower influences that now surround it to the high plane it should occupy. Gradually these earth instruments are making themselves heard, and we are glad to see some of the subscribers to the *Scientist* sowing the good seed in other spiritual journals. It is indeed gratifying to find there advanced, the principles that have been so strongly advocated by the *Spiritual Scientist* and its correspondents during the past two years. We have not room for all of these able articles, but a short extract from several of those that appeared in last week's *Banner and Religio Philosophical* may prove interesting as an indication of the growing sentiment.

In the *Religio Philosophical Journal* is an article on "Fraudulent Mediumship," by A. J. Fishback, who says:

The truth may be odious, nevertheless facts warrant us in saying that in physical mediumship, particularly, it is not unfrequently the case that the best mediums are the most ingenious deceivers. Why? Because ignorant, low spirits are no better than ignorant, low men. They are liars and deceivers, just as men are liars and deceivers.

"Spiritualism is the worst and the best thing that I know anything about." It is both God and Devil. It is life unto life, and death unto death. It saves and it destroys. It breaks up families and it unites families. It holds in its strong embrace all the elements and conditions of Heaven and Hell. And every man is attracted to that kind of Spiritualism—high, or low—good, bad, or indifferent—by the ruling desire of his heart and the life he lives.

What shall we do to be saved? Simply move up higher. Have we not had experience enough in our intercourse with undeveloped spirits? I do not mean that we should forsake them—that we should turn our backs upon them and hate them, but we should love them as we love imperfect humanity, treat them kindly, and do them all the good we can. What I mean, therefore, is this: we should not suffer them to control us, but positively control them. Wisdom should guide us. Pupils should not control the teacher, but the teacher must direct and govern the pupils. Ignorant, perverted spirits, who gain control of low, unscrupulous men and women as media, are the bane of organic, progressive Spiritualism. Wise angels or spirits are our best spiritual teachers, but they never exercise an arbitrary control over media; nor do they ever associate themselves permanently with dishonest media. See the difference between good and bad men. A bad man, just as a bad spirit, always seeks to control you for some selfish purpose, but wise men and spirits are not selfish and despotic, and hence through divine love seek to teach, guard, and guide us for our own highest good.

In the same *Journal*, H. A. Moore, of Bryan, Texas, says:

Weary and heartsick, these saddened souls turn away; despair and gloom is settling upon them thick and fast; but a ray of hope dawns upon them! Looking up they see in large letters, *Banner of Light*. "Let us enter here," they shout with joy. "Now we are at the fountain head." For twenty years has this beautiful doctrine been advocated by the occupants of this building. Surely we will receive encouragement here." They enter; they ask earnestly if Spiritualism is true, and can they investigate it with mediums under test conditions. They are assured that what they have

heard is true. It is not faith, it is knowledge. We can demonstrate it to you through our materializing mediums, where you can talk with loved ones face to face, and you shall have test conditions. Radiant with hope, the necessary arrangements are made, and in a dim light these honest investigators see forms and faces which they recognize. "Eureka!" they exclaim in ecstasy. After the seance, thoroughly convinced, simply as a matter of form they search the medium, when behold they find upon her person a number of masks. "Why, what is this? Spirits certainly do not need masks of a material nature to identify themselves. Is this all a delusion that we have witnessed?" In a dignified manner some one replies: (See Banner, March 25th, 1876) "To those who know something of the amazing power of spirits, it is credible that they may have power even to conceal masks and other properties about the person of a medium, and to biologize her so as to make her confess to frauds of which she is really innocent. Confessions under these agitating circumstances amount to nothing. Sceptics will hoot at this notion, but our most persistent investigators have begun seriously to entertain it. Certain it is, that if spirit-faces, which we know and prove to be not mask, appear in a medium's presence, and the same medium is afterwards found to have masks concealed on her person, we may infer that there may be some unexplained cause for it besides that which would involve the medium's guilt."

In view of the replies of Prof. Buchanan, Mr. Hazard and others, who blames these honest investigators if they do "hoot at this notion." I don't; and I believe I have the reputation where I am known of being a true Spiritualist. Whither are we drifting? Shall we let loose our hold on reason, and simply take faith as our guide, in matters of such extreme doubt? In all candor, upon due reflection, no one can ask this. If this is to be the ultimate of Spiritualism, surely our past efforts have been barren and fruitless. You cannot produce any logic that will sustain such ideas. This theory opens the door wide to imposters in the materializing phase, and the sooner we close it the better.

J. Hamlin Dewey, M.D., in the Banner of Light, says:

"The majority of the spirits who communicate through our mediums to-day are as Godless as are people in the form."

MATERIALIZATION IN THE LIGHT—OF KNOWLEDGE.

Last week we had occasion to refer to a person who was advertising as a medium, "controlled by Charlotte Cushman." The name and residence is now printed below. We were at a loss to determine whether it was a case of deception on the part of "Mrs. Dr. Walker" or the "spirits." Perhaps the present advertisement, with our accompanying explanation, may help the readers of the Spiritual Scientist to solve the problem.

SPIRIT TEST!

The most wonderful demonstration of spirit power will be given in the parlors of Mrs. Dr. Walker, 75 Dover St., through the materialization medium, Mr. T. Warren, THIS (Monday) EVENING at 8 o'clock. Repeated by request for the benefit of sceptics.

Now this "materialization medium," under the *alias* of T. Warren, is the same individual who, several years ago, took the field with the notorious Carbonell to expose Spiritualism. It didn't pay, and lately he has been a medium. He is one of the party of frauds who figured at the Boston Theater one Sunday evening, a little less than a year ago, making the false representation to the public that they had been selected to appear before the scientific committee at St. Petersburg. He is a clever trickster, and people who know nothing about Spiritualism may be made to believe by him that the phosphorous on his guitar is the face of some departed relative. These mushroom "mediums" are the bane of Spiritualism. It makes little difference whether an individual is the instrument of unseen forces or is conscious of the fraud committed and nonsense uttered. The remedy in the beginning is the same in both cases: they should be suppressed. After that is accomplished the diseased person should be cured and criminals punished. Spiritualism needs a vigilance committee who will take the responsibility and act when these imposters show their heads.

Since writing the above the following paragraph appeared in the Boston Herald of Tuesday evening.

The Sunday Herald contained an advertisement announcing a Spiritual seance at the South End by "the medium that has created so much excitement at the West End." People who were attracted to the place soon discovered that the West End medium had nothing to do with it, but that the exhibition was engineered by a person who was first notorious

as a pretended medium, then as an exposé of Spiritualism, and lastly as a medium again. This was clearly an attempt to obtain money under false pretences, and was probably successful. But it is to be hoped that swindlers of this sort have got nearly to the end of their rope.

This performance is a fair sample of what we may expect from these unprincipled tricksters. It would be a welcome service if the Boston Herald would occasionally publish the names of these imposters in connection with a paragraph of this nature. The country would then be warned against these frauds.

The San Jose (Cal.) Mercury has an article on materialization; judging from the published account, that community also is infested with an imposter. It says:

Unheralded and comparatively unknown, Charles Jacobs, a professional "materializing medium," arrived in this city Monday, and in the evening, at Room 44, Hensley House, held a seance for the bewilderment and delectation of a small circle of seven persons. Professor Jacobs is a stout-built, medium-sized man, of about 26 or 28 years—plain, unpretentious and pleasant-featured. Jacobs is one of the media that Prof. Crookes experimented with in London. The manifestations in his presence are simply marvelous.

Mr. Crookes never experimented with such an individual, either under the present *alias* or any other. It is noticeable that these fellows always overdo their part. Their gift of misrepresentation is so largely developed that it overbalances their discretion, and they make statements that serve to convict them at the outset. San Jose will have a Scientist within twelve days, and "Prof. Jacobs" will consult his own safety by seeking a more lucrative field for his operations.

BAPTISM OF THE TWO CHILDREN OF MRS KATE FOX JENCKEN.

On Sunday, the 3rd of June, at six o'clock in the afternoon, the two medial children of the well-known Kate Fox, (now Mrs. Jencken) were christened at St. Mary Woolnoth, in the City of London, by the Rev. Dr. Irons. In spite of every effort on the part of Mrs. Jencken to keep her unseen friends quiet, she having promised Dr. Irons, if possible, not to allow obtrusion, they came, and in a subdued manner, rapped in response to the intoning and reading of the service, signifying their acceptance of some parts and their objections to others.

LAKE PLEASANT CAMP-MEETING.

It is expected that the owners of the grove will put up a fine bowling alley, and have it in readiness for the camp-meeting. This will be a pleasant addition to the many attractions of the camping ground.

The arrangements for the coming meeting to commence August 9th are nearly perfected. Many of the tents will be nearly new, and all that are furnished will be water-proof, with entrances at both ends, thereby affording a free circulation of air. For a small additional cost "flaps" can be obtained for the 10x12 tents. Persons who have engaged ground are requested to notify the committee in advance of their intention to be present; also the size of tent required. The regular size will be let during the meeting, a period of nearly four weeks, for \$3.00.

EDITORIAL PARAGRAPHS.

THE SPIRITUALISTS of Santa Barbara met in Crane's Hall last Sunday afternoon at half-past two o'clock, and perfected a permanent organization by electing Mr. Daniel Lunt, President, and Mr. J. L. Barker, Secretary and ex-officio Treasurer.

The Sepher Jetzera, or Book of Creation, is the title of an interesting and instructive article by "Zeus," which we shall publish in our next issue.

NATIONAL LIBERAL LEAGUE.—A "Centennial Congress of Liberals" is to be convened at Concert Hall, Philadelphia, July 1st, 2nd, 3rd and 4th, for the purpose of organizing a National Liberal League. The general object of this League is to accomplish the total separation of Church and State, by repealing all laws which exempt church property from taxation, permit Bible-reading and worship in the public schools, enforce a Sabbatarian observance of Sunday, and so forth. A large attendance is expected, and a vigorous agitation in favor of strictly secular government, State and National, will be undoubtedly initiated.

From the Harbinger of Light, Australia.

A PLAN FOR ORGANIZATION.

ORGANIZATION is the great sign of progress, not its law; a necessity of growth, not its ruler, it is the material expression of ideas through which the fulfillment of function is attained. It is developed, as Herbert Spencer and A. J. Davis show us, from surrounding needs, the demands of external activities upon us—up to a certain point the indispensable engine of advance, beyond that a hindrance. From this reason organizations arise, perform their duty, and, that done, should and must sooner or later fade away. Their death, as much as their birth, is a festival, and again a new revival is the token of unceasing ascension.

Some little time back, at a Melbourne circle, advanced spirits interested in the mundane progress of Spiritualism, stated, that the time was approaching when a new effort, by means of a new organization, would be required to supply the demand for Spiritual truth, which they described as already urgent among Australian thinkers. They advised watchfulness and thoughtfulness, though not immediate action, prudent preparation for the coming struggle, energetic and unanimous action at the approved hour, and promised to all such projects powerful and earnest assistance, and, if wisely commenced and conducted, predicted both material and spiritual success.

The present needs of Spiritualism will be universally admitted to be great; on every side, inquirers, eager and honest, believers, divided, but anxious for further information and instruction, are moving restless and unsatisfied. Organization we have none, except the brave little Lyceum, still faithful to its task; nor is an official structure required at the present moment. The want is capable of being completely met by other and less cumbrous means, which at the same time would, if healthy and harmonious, become gradually a power in the field.

The private circle is the soul of Spiritualism, or rather the brain cells, through which all the higher life is manifested. Public circles are extraneous, missionary, and generally of a less elevated character, by reason of the more popular and sceptical minds at these gatherings. Of associated public effort, we are at present destitute, and indeed such a body must always be dependent upon the members of private circles for its support. The circle is not only the strength and safety of Spiritualism, but at present our only one. Scattered plentifully throughout the city, the suburbs, the country, and even adjacent colonies, they are as yet in a state of disintegration, cut off from intercommunication and too often from centrifugal influence, while numbers languish from want of knowledge or members, or both. Inquirers from all sides lament the selfishness, or secrecy, of those who, professing to possess the light they so much desire, deny it, and deride them because they are perforce condemned to ignorance and its mental sloths. To supply these wants, to create a union between these scattered nerve cells of the body politic, that the electric rays of thought may flash along these lines, to every portion of its being, we propose to all friends and sympathizers the following plan:—

1. That every Spiritualist furnish at his earliest convenience particulars of his name and address, his mediumship (if any), the circle he attends (if any), or if he is desirous of joining or forming one, when and where meetings are held—the members, the mediums, and nature of the phenomena, and spirits controlling them; together with information as to whether they are desirous of receiving new members, of either or both sexes, or are willing to admit visitors, approved by themselves.

2. That such particulars be enrolled in the hands of some trustworthy person at a central situation in Melbourne, and there preserved in the strictest privacy.

3. That all inquirers, investigators, or unattached Spiritualists, on forwarding their names, addresses, and particulars of the phase of the phenomena they desire to witness, or of the kind of circle they may wish to join, shall have their names forwarded to suitable circles for their consideration of the request. In the same manner, inquirers in any district may be brought together to inaugurate seances, and generally to investigate the subject.

4. That in any case of misdemeanor, reported by any circle, an account of such complaint be attached to the name of the person complained of, if forwarded to another circle.

5. That circles, through these means, may, when desirable,

become connected, and intercommunication be encouraged on all subjects of general interest or importance, such as impositions, obsessions, and communications from departed friends, despatched to those for whom they may be intended.

6. That all such matters be under the control of the circles themselves, the central roll being merely for their service and use, subject to the demands of privacy.

7. In brief, that the roll be as an agency to which all inquirers may be directed, through which circles may become united, and which, finally, may be used for any other purposes suggested by circles for the advancement of spiritual truth.

There are many more advantages which cannot be here enumerated, but which may be readily perceived to follow from such a union, possessing all the advantages without the dangers of an organization that we do not yet require, but which may be reared upon a sound basis from the whole mass of Spiritualists so connected, when it shall have become necessary. Meanwhile, it is the duty of all who have the maintenance and welfare of our glorious belief at heart, to bestir themselves at once, and with the determination to persevere. The labor required of them is small indeed, the petty expenses will not need subscriptions, and we confidently appeal to our brethren of the colonies to lend us their fullest aid in sowing this little seed, which depends on them for its sustenance and the fruit it promises to bear. It may be mighty—it must be, if all lend their aid.

SWEDENBORG ON THE LANGUAGE OF SPIRITS.

SPIRITS converse with each other in the other life, just as men do on earth; and they that are good, with all familiarity of friendship and love,—of which I have frequently been a witness; and this they do in their own language, by which they express more in a minute than man can do in an hour. For their speech is the universal of all languages, by means of ideas, the primitive of words. They converse on subjects so acutely and clearly, through so many series of well-connected and persuasive reasons, that if a man perceived he would be astonished. They join persuasion with affection, and so give life to their reasoning. At the same time they also enliven it sometimes by representations to the sight, and thus to the life. For example, if the conversation be about shame, whether it can exist without reverence. This cannot be discussed among men except by much reasoning, with arguments and examples; and will yet remain in doubt. But with spirits it is done in a moment, by states of the affection of shame and of reverence, varied in regular order; and thus by perceptible agreements and disagreements,—and perceptible at the same time in the representatives connected with the conversation,—from which they instantly perceive the conclusion, flowing of itself from the discords thus brought into harmony. So in all other matters. Souls come into this faculty immediately after death; and then good spirits like nothing better than to instruct the novitiate and ignorant. Spirits are themselves not aware that they talk with each other in language so surpassing, and are furnished with so excellent a gift, unless it is granted them by the Lord to reflect upon it; for the language is natural to them, and then inherent. It is with them as with a man; when his mind is intent on the sense of the subject, not upon the words and language, he sometimes does not know without reflection what language he is using.

This, then, is the language of spirits. But the language of angelic spirits is yet more universal and more perfect; and the language of angels is more universal and more perfect still. For there are three heavens; the first is the abode of good spirits; the second of angelic spirits; and the third of angels. Perfections, therefore, ascend in a relation like that of things exterior to things interior; to make it known by comparison, almost as the hearing is to the sight, and as sight is to the thought. For what the hearing would derive from speech in an hour, could be presented to the sight in a moment; for example, a prospect of plains, palaces, and cities. And what the eye can see in many hours can be comprehended in a moment by the thought. Such is the ratio of the speech of spirits to that of angelic spirits; and of the speech of angelic spirits to that of angels. For angelic spirits distinctly comprehend more in one idea of speech and of thought, than spirits by a thousand; and so with the angels in respect to angelic spirits. How, then, must it be with the Lord, from whom is all the life of affection, of thought, and of language, and who alone is speech, and is the Word! (A. C. n. 1641, 1642.)

SEVERE TREATMENT OF MEDIAL SCANDAL-MONGERS BY SPIRITS.

[From Miss Blackwell's Translation of Allan Kardec's "Book of Mediums."]

THE moral imperfections of the obsessed are often an obstacle to their deliverance, as seen in the following remarkable example, which we here bring forward as being of general application:—

Several sisters had been subject, for many years, to deprecations of a very unpleasant nature. Their clothes were constantly scattered about in every corner of the house, and sometimes even upon the roof; they were cut and torn, and holes were made in them, no matter how carefully they had been locked up. These ladies, living in a little provincial town, had never heard of Spiritism, and their first idea was, naturally enough, that they were the victims of some malicious practical joke; but the persistency of the annoyance, notwithstanding the precautions they adopted in the hope of putting a stop to it, soon showed them that this could not be the case. It was not until the annoyance had gone on for some years, that, having heard of Spiritism and spirits, they addressed us on the subject, in the hope of learning the cause of the damage thus inflicted on them, and the means of preventing its recurrence, if possible. There could be, to our mind, no doubt about the cause of the annoyance, but to suggest a remedy was a more difficult matter. The spirit who manifested his presence by such acts, was evidently animated by a sentiment of hostility; and, in fact, such was found to be the case when we evoked him. He showed himself, moreover, to be exceedingly perverse, and inaccessible alike to persuasion and counsel. Prayer, however, appeared to exercise a salutary influence over him; but after a short respite, the deprecations complained of began again. We subjoin the communication of a superior spirit consulted by us in regard to these persecutions:—

"The ladies thus tormented must entreat their protecting spirit not to abandon them; but they must also examine their consciences, and ask themselves whether they have always practiced *neighborly charity*; I do not mean the charity which gives alms, but *the charity of the tongue*. Unfortunately for them, they have not yet learned to restrain that member, and therefore do not deserve the deliverance which they desire from the spirit who torments them; for they are much too fond of slandering their neighbors. The spirit who obsesses them does so out of revenge; for, while living, he was their drudge, and suffered much through their hardness and their exactions. They have only to consult their memory to see who it is that they have to do with.

"Nevertheless, if they set themselves resolutely to amend what is amiss in their daily life, their guardian angels will come back to them, and their presence will suffice to drive away the revengeful spirit, whose power is principally in connection with one of them; her guardian angel having been forced to leave her by her indulgence in reprehensible acts and thoughts. Let these ladies pray fervently for all who suffer; let them practise the virtues required by God from every one according to his condition, and they will be delivered from the obsession that has so long tormented them."

On our remarking that these strictures appeared to us to be rather severe, and that it might perhaps be well to soften them before transmitting them to the ladies, the spirit added:—

"It was my duty to say what I have said, and in the way in which I have said it, because the persons in question do not perceive that they make an evil use of their tongues, although they do so habitually, and to a deplorable degree. It is therefore necessary to give them a warning that may strike home to them."

[When this message was given neither Allan Kardec nor the medium by whom it was written had any knowledge whatever of the ladies to whom it referred, and who lived in a remote country town, but subsequent inquiries showed that its allegations were true, and that its severity was fully deserved. Happily for the parties to whom it was addressed, the lesson it conveyed proved effectual; they renounced the uncharitable habits which had brought them under the power of the obsessor, and were consequently freed from his influence. TRANSLATOR.]

From the foregoing we learn a very important lesson, viz., that our moral imperfections bring us under the power of obsessing spirits, and that the surest method of getting rid of these is to attract good spirits to us by the practice of virtue. Good spirits are more powerful than bad ones, and

their will suffices to keep off the latter, but they only assist those who second the action of their will by the efforts they themselves make for their own amendment; when no such efforts are made, good spirits retire, and their withdrawal leaves the field free to the evil ones, who thus become, in certain cases, instruments of punishment, the higher spirits allowing the lower ones to act for the accomplishment of this end.

Correspondence of the Spiritual Scientist.

THE FULL BENCH PARAFFINE MOLD COURT; ITS OPINION AND DECISION.

The *Full Bench* is composed of that open-mouth race of Spiritualists, gathered from every nation under the sun, who are qualified, by nature or experience, to swallow every indigestible tale concocted by frauds, cheats, and pretenders, as well as the real marvels of spirit communion—all without gulping or straining; men and women who could swallow not only Jonah, but his whale with him.

The *Chief Justice* of the body is an exaggerated type of the whole. He is entirely superior to the question of probabilities or possibilities. His conviction of the certainty of the supermundane in all things would suit the mind of the most exacting enthusiast. But his "opinion" will demonstrate his quality, as the Decision will the nature of the full Bench.

The *Opinion*. This court has taken into consideration all that has been urged by the great lawyer, the attorney for Paraffine Mold. It has listened with attention to the truthful statements of Wire Box. It has received with great pleasure the verdict rendered by that great Spiritual Institution, the Harmonious P. M. Jury, and it has allowed the New York Seven witness to tell one-third of what it had to say—which was more than enough; since of what use can be such so-called testimony when that great paper, the *Luminous Banner*, that eminent authority, has pronounced against them, and shut them out of its columns. It were wiser we had not allowed them to state what part they did.

The *Paraffine Mold*, the defendant, is a very wise institution. It has "acquired strength and independence sufficient to enable it to deny altogether having its divine powers tested in any way whatever." "Any such testing only exposes the ignorance of the self-constituted testers." I wrote a great deal on this subject. Consult my able articles on "Brandreth's Pills, or Through by Daylight," published quite recently in the *Luminous Banner*. You will find it there laid down that the true and genuine Brandreth's Pills will perform their work according to quantity. Such pills as do not are not genuine, and there is no use testing. *That's* my great idea, "Divine powers ought not to be tested;" and if the Brandreth Pills cure the patient, then you know them genuine. All others are counterfeit. But they must not be tested. This is a great Spiritual subject—this Brandreth Pill matter,—and it has given me much insight into, and great weight in all Spiritual questions; and I tell you, P. M. ought to have excluded at the beginning from its circles "all individuals its guide disapproved of." P. M. ought not to have "toadied" to knowledge, nor to people who try to know. I am glad to see the *Luminous Banner* takes the same ground. The scorn of all *thinking* men is of no consequence. Give me the men who don't think. Men who take what is told them and swallow it are the men for me. If P. M. expects to remain unexposed, let none of these mischievous persons enter its circles. Keep them out. This is the opinion of the Honorable Chief Justice of this Honorable Court, that is, myself, All Chance Risky, and I will now read the Decision of the Court.

DECISION.

Imprimis. That hereafter shall no man (nor woman either) presume to doubt one of "Boston's trusted mediums" nor go into a dark or other seance with his (or her) eyes open. No, not even if such persons be "undoubtedly sincere and some of them good Spiritualists."

Secundum. The New York Seven shall stand adjudged guilty of *Rushing into print*, and shall no more print in the *Luminous Banner*. *Rushing*, being a literary and not a Spiritual performance, must be confined to strictly *classic grounds*. For this reason,

Tertium. They are condemned to suffer "the fate of our friend, R. Dale Owen," and of "so many would-be-exposers of the spirit-phenomena of the past," and of all others who have dared to be "willing to warn the public against imposters" before they were convicted. They shall hereafter be called "worthy disciples of the gospel of denunciation," and shall be held to have been, in this case, not the witnesses but the true defendants and accused, and to have been themselves on trial, and the true criminals convicted. For all which we find full warrant of propriety in the celebrated case of *Teacher vs. Tiltum*, 19th Brooklyn, every page.

Quartum. It being now conclusively established that twenty ounces of paraffine has been, can be, and will be converted

into twenty-two and one-half ounces, on the testimony of that eminent witness and triumphant vindicator, Wire Box, and by the "frank explanations," "simple explanations" of Mr. John P. Mold, it is hereby ordered that no person shall hereafter doubt the fact. And Doctor Gardner, for not having yet removed his request for a suspension of judgment by the public, shall stick to his garden for twenty-one days from the 19th of July next. And Miss Lizzie Doten shall give no inspirational essays until she shall tell the truth and acknowledge that Wire Box is as truthful as Chinese Jeemes. And moreover that, hereafter, when Wire Box goes by, all people shall remove their hats, and ask no questions about the details of its performances, nor about P. M's. "divinity."

(Signed) ALLCHANCE RISKEY,
Chief-Justice and Chancellor for the full bench, Mem. Con.
Now, Mr. Editor, that we have furnished a full report of this interesting case, let us close by saying that the conclusions of the court are neither worthy of nor accepted by
"A CITY LIKE BOSTON."

From the Santa Barbara Index.

SPIRITUALISM IN SANTA BARBARA.

MORE STRANGE MANIFESTATIONS.

MR. PECK departed this morning on the stage, accompanied by his sister, Mrs. Farrell, to fulfil his obligations to the Spiritualists at San Buenaventura, Los Angeles and San Bernardino. He will, at the solicitation of many of our citizens, return here as soon as he can make it convenient, and give several more *seances*.

During the three weeks that Mr. Peck has been here, the marvelous things that have taken place in his presence have been witnessed by nearly three hundred of our best citizens, and we have yet to hear of a single instance where any of them had advanced even a probable manner in which any one of the many strange things that have transpired at his *seances* might have been performed except by the agency to which they are referred. By all intelligent, close-observing persons, well acquainted with sleight-of-hand performances, the astounding things that have taken place here in Mr. Peck's presence are declared to be beyond the domain of legerdemain. It is an impossibility for an intelligent person to have a settled conviction that these startling manifestations do take place unless he goes and sees for himself. And until he does he has no foundation for a sensible argument against the statements made by those who have seen and heard them. For the evidence of one who did see and hear certain occurrences is worth more than the evidence of ten thousand who did not see or hear them.

The ninth *seance* was held at the residence of Mr. John Walcott on last Sunday evening, under the same conditions as those of the previous *seance* held there, which were described in last week's *Index*, viz: A company of thirty ladies and gentlemen, the sexes about equal in number, sitting in two half circles, one behind the other, facing a door that opened into a small bed room. The medium was left alone in the bed-room, sitting in a rocking chair. Two blankets curtained out the light from the parlor, each one doubled and covering half the doorway, right and left. A plain, thin, extra door, with an opening, swung into the parlor. The hands came out as usual, and wrote many messages interesting to those present. Three musical instruments were played at once—the guitar, flageolet and the harmonica, with an occasional rap-a-tap on the drum, while at the same time hands appeared at the opening in the door. A larger number of faces were materialized than usual, and so distinctly that the most of them were recognized by their friends present. But the most remarkable of this evening's *seance* was the distinctiveness of the materialization of whole forms. The ghost, or spirit forms of the dead, came out, one after another, and were plainly seen by all present, and exhibited themselves, repeatedly, to their living friends or relations, in some cases speaking a few words in a low whisper, and in others nodding the head in token of recognition, or accent to some remark made by their friends. One, of a little boy, claiming to be the spirit of the son of one of our well-known citizens, who had died two or three years ago, was most wonderful. Its little foot stepped out from the doorway upon the parlor carpet. It nodded its head anxiously in answer to questions from his father, who sat about four feet off, gazing at the strange and seemingly living form of his child. It raised its hand as though it would run to its father's arms, and then

vanished through the drooping blankets; then it came again, again and again.

A well-known lady who formerly lived at Santa Barbara, now deceased, and who was a good trance medium, was so plainly materialized that she was at once recognized, by her husband. Friends, and school and college mates were recognized by others. The form of what claimed to be the spirit of William C. Ralston appeared, and whispered to one of our citizens: "I am glad you did not think I drowned myself, my old friend."

A peculiar feature about the appearing of the ghosts with their clothes on, is that though they come forward and go away again, move to the right and left, draw—the blankets aside, nod their heads, etc., there is not the slightest noise of rustling clothes, while the silence among those present is so perfect as to hear the lowest possible whisper.

SPIRITUALISM IN SOUTH AFRICA.

A JURYMAN INSTRUCTED BY SPIRITS.

THE *Cape Town Times* of May 4th, received by last mail says: The proceedings of the Supreme Court yesterday were enlivened by a scene manifesting almost painfully a modern phase of human credulity and human imposture. When the jury were about delivering their verdict in a certain case, the foreman having actually declared that they were agreed in a verdict of guilty, a juror of solemn mien and with solemn voice protested that he was conscientiously debarred from giving such a verdict on oath; that he was a Spiritualist; and that, while he was sitting in the box, he had received a message from Heaven in declaration of the prisoner's innocence. The Chief Justice, taken aback by this novel method of assisting in the administration of the law, reminded the inspired person (or *energumen*, as some will think) that in trying a prisoner, the duty of a juror is to weigh the sworn evidence, disregarding any testimony from a spiritual world which does not admit of being given on oath. It was vain, however, to remonstrate. The man asserted that he was deaf while the "power" was upon him, so that, even if he could stoop to compare the word of living man with the word of disembodied spirit, it was impossible to do so, the spirits taking effectual precautions against any such profane confusion. The result was that another jury had to be empanelled, and the evidence was all taken afresh. It is an ill wind that blows nobody good, and, although all the non-Spiritualist members of the first jury had agreed in a verdict of guilty against the prisoner, the second jury, either influenced by some spiritual influence hanging about the box, or, which is, perhaps, more likely, being more exigent in the matter of evidence, acquitted him with but little hesitation. We do not object to this acquittal. The man has escaped by the skin of his teeth, and if he does not believe in Spiritualism henceforth, he must be a very infidel; but there is always a feeling of satisfaction in the human breast when a man gets out of a scrape, and we sympathize accordingly with the second verdict. But the question arises, is this kind of thing to be repeated, and must we hereafter witness in our courts of justice more grotesque instances of this muddling up of earth and Heaven? We are all aware that Spiritualism has for some time past been practised in Cape Town on a small scale. We have not heard of any of the more startling manifestations; there has not yet been reported any materialization of a Katie King, nor have we heard of a medium floating out of a window to the melody of sackbut and psaltery, or, it may be, only of the humble banjo. But it would appear from the incident above mentioned, that the Spiritualist doctrines are being propagated in this city, and in such a form that it concerns the public interest to keep an eye on their practical developments. Up to a certain point there can be little doubt that the phenomena included in the lower range of so-called Spiritualism are facts which have to be explained, although we have little doubt that the utmost involved in their explanation would be an extension of a natural law whose operation is already recognized."

The following are the details of the case itself: "Thomas Hawberry pleaded not guilty to assaulting James Davidson, laborer, at Cape Town, on 25th March, and taking from him a snuff-box, a purse, a knife, and 17s. 8d. in money."

How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

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

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

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of this 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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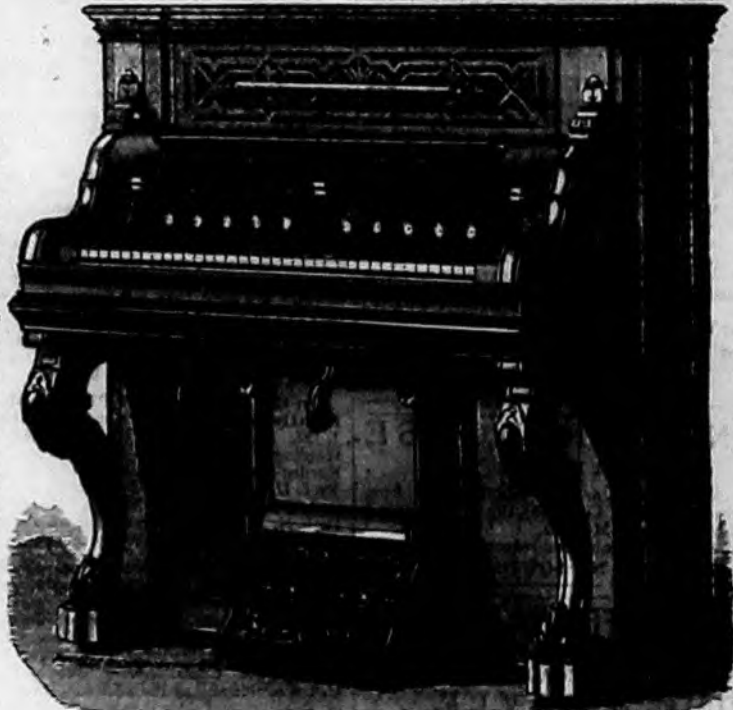
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