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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. XIII.

From Whence the Occult Virtues of Things Proceed.

IT IS well known to all that there is a peculiar virtue in the loadstone which attracts iron, and that the presence of the diamond annuls this virtue of the loadstone; that amber and jet, being warmed by rubbing, draw straws to them; that the stone asbestos, when once set on fire, is hardly or ever extinguished; that a carbuncle shines in the dark; the stone aetites placed above the fruit of females or plants strengthens, but if put under causeth abortion; the jasper stays blood; the little fish echeneis stops ships; rhubarb expels cholera; the liver of the chamelion burnt raiseth showers and thunders.

The stone heliotropeum dazzles the sight, making the wearer invisible; the stone lycurious removes ocular delusions; the perfume of the stone lypparis has an attraction for all animals; the stone synochitis brings up spirits from beneath; the stone anachitis reveals the images of the gods. The eunectis under a dreamer causeth oracles. It is reported that in Ethiopia there is an herb which dries up ponds and lakes and openeth whatever is shut; and we read of an herb called latace given by the Persian kings to their ambassadors for good luck. It is also reported that there is a Scythian herb, the simple taste of which enables the Scythians to endure hunger or thirst twelve days; and Apuleius

says that he was informed by an oracle that there were many kinds of herbs and stones with which men might prolong their lives for ever, but which was not lawful for men to know, seeing that in the short time they do live they study mischief with all their might and attempt all manner of wickedness; if they were assured of a very long life the very gods themselves would not be spared.

But not one of the voluminous writers who have written on the properties of things have shown from whence these virtues are; neither Hermes, Boethus, Aaron, Orpheus, Theophrastus, Thebith, Zenothemis, Zoroaster, Evax, Deoscorides, Isaack the Jew, Zacharias the Babylonian, Albertus, nor Arnoldus, and yet all these agree with Zacharias, who writes Mitlridites that great power and human destinies are concealed in the virtues of stones and herbs; but to know from whence they come requires a higher speculation. Alexander the Peripatetic, not going further than his ordinary senses, is of the opinion that they proceed from the elements and their qualities, which might be were they of the same species, but many of the operations of the stones agree neither in genus nor species. Therefore Plato and his followers attribute them to ideas, the formers of things. Avicenna attributes these operations to intelligencies, Hermes to the stars, and Albertus to their special forms. Though those authors appear to contradict each other, yet if rightly understood they all speak the truth, and their sayings agree in effect in most things.

God, in the first place, is the end and beginning of all virtues, who gives the seal of the Ideas to his servants, the intelligencies, who, as faithful officers, sign all things entrusted to them with an ideal virtue, the signs and stars being instruments for the proper disposition of matter for the reception of those forms which reside in divine majesty; as Plato in Timeus says, the Giver of these forms distributes them by the ministry of his Intelligencies, whom he hath as rulers and governors over his works; to whom also he hath given power over things entrusted to them, so that all virtues of stones, herbs, metals and all other things come from the Intelligencies—the governors. Therefore, the form and virtue of all things come first from the Ideas, then from the ruling and governing Intelligencies, then from the aspects of the heavens disposing, and lastly from the tempers of the elements disposed in their agreement with the influences of the heavens by which the elements themselves are ordered or disposed. These kinds of operations are therefore performed in inferior things by express forms, in the heavens by disposing virtues, in Intelligencies by mediating rules, in the Original Cause by Ideas and exemplary forms, all which must of necessity agree in the execution of the effect and virtue of everything.

There is, therefore, a wonderful virtue and operation in every herb and stone, but greater in a star, beyond which,

even from the governing Intelligencies, everything receiveth and obtains many things for itself, especially from the Supreme Cause, with whom all things mutually and exactly correspond and agree in harmonious consent, as it were in hymns, always praising the Highest Maker of all, as all things were called upon to praise God in songs by the children in the fiery furnace. Bless ye the Lord all things that grow upon the earth, and all things that move upon the waters, all fowls of the sky, beasts and cattle, together with the sons of men.

There is, therefore, no other cause for the necessity of effects than the connection of all things with the First Great Cause, and their correspondency with those divine patterns and eternal ideas from which everything hath its determinate and particular place in the exemplary world from whence it receives its life and organized being.

And every virtue of herbs, stones, metals, animals, words and languages, and all things that are of God, are placed there. But the First Cause, which is God, though he by Intelligencies and the heavens operates on inferior things, does sometimes work immediately independently of mediums, their officiating character being suspended, which works are then called Miracles. But, whereas secondary causes, which Plato and others call handmaids, by the command and appointment of the First Cause, act necessarily, and of necessity produce their effects; yet if God shall, according to his pleasure, so discharge and suspend them, then they shall wholly desist from the necessity of that command and appointment; then they are called the greatest miracles of God. So the fire in the Chaldean furnace did not burn the children; the sun at the command of Joshua went back from its course the space of one whole day; so also, at the prayer of Hezekiah, it went back ten degrees; so when Christ was crucified the sun was darkened, though at full morn. The reasons for these operations can by no rational discourse, no magic, occult or profound science whatever, be found out or understood, but are to be learned or inquired into by divine oracles only.

PHILOSOPHY AND SCIENCE.

BY GEORGE STEARNS.

To the Editor of the *Spiritual Scientist*:

DEAR SIR:—Permit me to efface an undersirable impression which my article on "The Atheism of Science" has unaccountably made upon the mind of Prof. J. R. Buchanan, and may have obtained with other readers of the *Spiritual Scientist*,—that I regard the scope of Science as covering only the physical part of existence. Neither the opinion nor its imputation can be cherished by other than materialistic thinkers, whose principles my pen has never before been suspected of affiliating with my own. How or whence the impression arose which my partial reviewer has transformed into an assertion of fact he does not say and I cannot conceive. It is not congruous with anything I ever wrote, and though somehow occasioned by his perusal of the said essay, is contradicted by its whole drift.

My definition of the word science—"the comprehension of perceptible truths"—admits of no exclusiveness of construction and inference, and is meant to embrace all natural phenomena. Spiritual phenomena are as truly natural as those of materiality, and are not to be excluded from the order of perceptible truths, however the means by which they are rendered so may differ from those whereby we perceive material things. Perception never obtains without the exercise of some one or more of the external organs of sense; nor does it ever obtain upon this condition alone. A group of intellective faculties must in every instance conspire as the agents of perception. Then the comprehension of any object perceived, if it have complexity, which is predicable of most existing things, requires a coalition of conceptions or remembered perceptions, as constituents of the reasoning processes effected in the name of comparison, judgment and inference. The organs of sensation are aided to these ends by various means of intellective invention, as is exemplified by the optical uses of the mirror, lens, and prism, whereby the visual perceptions of mankind are notably multiplied and diversified; though not without the co-operation of the rational faculties, which are apt to serve themselves in like

manner with mechanical devices for enlarging the scope of observation in favor of every department of physical science. Is it impossible to turn mediumship, clairvoyance, and psychometry to a similar practical account in behalf of spiritual science? Who knows to what extent these agencies are improvable by culture, or whether seership will not some day become general? But at present this order of sciences is humanly prospective, being mostly pertinent to those who through bodily dissolution have exchanged the conditions of physical for those of spiritual experience, the perceptible elements of which are the sole constituents of science. What then? Can we know nothing of the spirit-world except through mediumship, seership, &c., till we rend the veil of corporeity and enter that world as disembodied spirits? Scientifically, No; philosophically, Yes—much that is of great consequence and even more available to terrestrial lovers than the fore-knowledge in detail of all that awaits our future susceptibilities and aptitudes to realize as pure spirits. A scientific penetration of the world to come is as yet hardly desirable. Its infeasibility makes it of doubtful utility. A full knowledge of spirit-life in our present state and stage of development might disqualify us for the employments of physical life, which are needful for our education as worthy and happy initiates of a higher sphere, whose superior prerogatives are doubtless balanced by weightier responsibilities. But a general outline of "the Beautiful Hereafter," including all that is wholesome to the pupils of sublunary experience, is knowable by rational processes of investigation such as the love of spiritual truth is apt to suggest. Here is a field of research demanding for its improvement quite another method and none of the prime agencies of Science. Philosophy makes no experiments and resorts to no external observations for a test of insight or a pivot of conviction. Disusing eyes, ears, and all the outer organs of sense, it seeks not phenomena, but principles. It does not ignore existing things, but ponders them with reference to their origin and end. These can only be conceived; hence my definition: "Philosophy is the comprehension of non-perceptible, yet conceptive, truths."

But Prof. Buchanan questions the justness of my discrimination. He thinks it represents a demarcation too strict, if not too definite; that it makes "philosophy a jealous and exclusive word, tolerating no other word in its presence": which, I concur with him in saying, "cannot be conceded." It would be mischievous in literature by setting a bad example for other words, as well as dangerous to itself, since it might provoke them to cast it out of their society. He says "Philosophy interpenetrates the realm of Science, and Science extends into the realm of Philosophy. Science which is not philosophic is unsound, and philosophy which is unscientific is too vague and vapory to be a guide for humanity;" and I will add, too vague and vapory to merit the appellation. This two-fold statement, though expressly true, is inexpressly untrue. The former part of it represents what is desirable rather than what is real, as indicated by the initial clause of its latter part, which implies the reality of a science without philosophy. The equal implication of an unscientific philosophy is but nominally true. Philosophy, when the term is not misapplied, cannot be opposed to science, though it may be independent of it. Science, however, may ignore Philosophy, yet in itself be sound. Does anybody doubt the genuineness of physical science because some of its expounders deny the reality of spiritual truths?

The essential difference between Science and Philosophy is found by analysis. As superior departments of knowledge, the two words symbolize distinct aggregations of intelligence, which are not to be confounded or conceptively intermixed. The term *Knowledge* is as broadly significant as the word *Truth*, of which it purports the intellectual grasp. In this sense it comprises both Science and Philosophy. It is also employed in a narrower sense as representing a grade of intelligence inferior to both, in respect of its heterogeneous constituents, whereas those of Science and Philosophy are classified. But this classic conformity of the superior departments of knowledge is overshadowed by the essential unlikeness of their objective counterparts, that of Science being concrete and that of Philosophy discrete. Concrete

ruths are cognizable only by the perceptive mode of intellection, and discrete truths only by the conceptive mode thereof. This occasions the method of Science to be exoteric and experimental, and that of Philosophy to be exoteric and introspective. The field of Science is the whole world of Nature, including the mundane and supermundane spheres of concrete existence, the generic scope of its optional range in either comprising numerous species. The subject matter of Philosophy is the purport of Science—the comprehensible part of the preter-existent world of discrete reality, whereof there are also two departments, as indicated by the two grand corollaries of existence, its Cause and use. It is not to be denied that the ideal here espoused is *transcendental* to a lower grade of philosophy which is hardly distinguishable from Science, yet so commonly entertained as to be properly styled *the vulgar*.

GEORGE STEARNS.

THE QUESTION.

Boston, the putative headquarters of Spiritualism in America, with a population including a large proportion of the 11,000,000 claimed to belong to the faith in the United States, has neither a temple or a regular minister. In respect to the former, even the Materialists have the advantage, owning, as they do, a fine building. Those orthodox Spiritualists known as Swedenborgians have two churches in Boston, and having achieved, by lapse of time, a reputation for denominational respectability, are able to support regular meetings. Is not Spiritualism old enough, and its adherents rich enough, to provide a local habitation in Boston? It is not wanting in men of means among its pronounced believers, and there are scores of furtive disciples equally well endowed with this world's goods. Then what stands in the way of the erection of a hall, and the engagement of Mrs. Tappan, or some other eloquent expounder of the new philosophy, as a regular minister to the spiritual needs of Boston Spiritualists?

The above question is propounded by the Boston Herald. It can be answered by one word—**SELFISHNESS**. Less than a year ago an attempt was made. Wealthy Spiritualists had expressed a willingness to donate to the building fund of a spiritual temple. When approached however it was quite evident they wished the credit of being ready to give; not the honor of having given. One, who was said to be ready with \$25,000, prescribed certain conditions which practically could never be complied with; another would give if it was located on a certain street; a third wouldn't give if it *was* in that location. In the meantime what little money had been donated—the widow's mites—was wasted in an attempt to harmonize elements, some of which personified the word **SELFISHNESS**. When Spiritualism shall have developed some of its adherents into Spiritualists, they will think and feel alike, animated by a desire to do good. Said one of the wealthiest men in this section of the country, who is counted as a Spiritualist, "Oh, let people get their Spiritualism as I got mine; I had to pay for it." The future will bring forth better fruits. In the past the spiritual has been neglected, the phenomenal sought after.

To illustrate: we have had a course of spiritual lectures in Boston the past winter; able speakers have been engaged; was there a large attendance? Hardly enough to pay the speaker's fee; but announce some wonder, announce some manifestation, and large numbers respond.

The spirit in the body, the man, should receive more cultivation; in this way only can one develop himself spiritually; he will become sensible of his failings only by self-examination. A spiritual lecturer sometimes awakens this self-censure; perhaps this accounts for his small audience. If the adherents of Spiritualism would only yield to its influences, if they would only think, speak and walk by the higher teachings, they would become perfectly united. The time will surely come when Spiritualism will have its organized societies and settled speakers; but selfishness and phenomenalism will not be as prominent as at present.

THE GREAT STREAMS OF RELIGIOUS THOUGHT.

BY HUDSON TUTTLE.

HUDSON TUTTLE at the conclusion of his lecture on "Con-fucius," at Fiske's Opera House, Valparaiso, which the Messenger characterizes as "of great beauty and eloquence, enchaining the audience with enraptured attention, in a manner we have not witnessed these many years," is reported to have said:—

Tracing the streams of religious thought to their sources in the earliest times, they present a striking parallel to vast rivers, flowing down from remote highlands where their springs are lost in the mists and clouds, brooding over them in mystery and darkness. They flow downward in a parallel course to the plain, each stained with traces of the peculiar soil over which it has flowed, and bearing on its flood the drift and debris of mountain side and forest.

Standing on some highland we observe Christianity, Brahminism, Buddhism, Confucianism, Judaism, Mohammedanism. The attenuated stream of Parsee-faith, flows onward before us. Toward the misty part they converge and are lost to view; as they again roll onward toward the future they again converge. The fundamental principles of each are identical, the same crystal waters swell their tides.

They differ not in the character of their tide but in the excrescences which have forced themselves on the streams or the accidents of their banks. From their sources in trickling rills, and tiny water falls, until they roll onward in majestic floods, they have slaked the thirst of innumerable generations of worshippers.

By the side of one we see the gloomy temple and adamantine pyramid, by another the exquisitely sculptured oracle and shrine, by another the graceful minarets of the mosque, by another the many storied pagoda.

On the banks of one, innumerable pilgrims wash away their sins calling on Eternal Brahm, in another they are baptized in the name of the Father, Son, and Holy Spirit.

The waves of one, as they dash rhythmically against the shore, utter the name of Orzmond, another of Osiris, another of Tien the all father, another of Jupiter the great and good, another of Allah—yet all are freighted with the same thought, which was felt and expressed by the old Aryan race on the Highlands of Asia ere Greece was born, before the foundations of the pyramids or the civilization of the Ganges existed. That word was the old Sanskrit *Zeus*, or *Our Father in Heaven*, an expression which runs through all religions, and is uttered by all Christians as a model prayer.

We are not to expect any one of these streams to absorb the others. As long as the races encamped on the banks of each require a religion, the stream which nourished their infancy will supply their manliest age.

Not to supplant each other, not to coalesce; but standing here, we can watch their separate floods like vast Mississippi or Amazons, rolling onward into the future—into the same infinite sea.

Over that sea brood no clouds of doubt. *There*, faith will become knowledge. *There*, religion will become Science. Conflicting dogmas will dissolve like will-o-wisps in the light of the sun. In its crystal waves, Osiris, and Iris, Orzmond and Brahm, Allah and Jehovah will meet and blend in the attributes of Infinite Spirit. And it will be found that religion, the duty of man to God, means allegiance to himself, and allegiance to himself the understanding of the laws of the universe, physical and spiritual—knowing which, he will have plucked the fruit from the tree of knowledge and realized the Ideal of the ages past.

SOUL NOT SPIRIT.

SAYS a correspondent of the London Spiritualist, "In my view, the use of the word 'spirit' to designate the spirit-body is erroneous. In scriptural psychology, and in that of the Greek fathers, the spirit-body is termed the *soul* (*psyche anima*, and perhaps *nephesh*). Justin Martyr says: 'The body is the house of the soul, and the soul is the house of the spirit.' St. Paul says: 'I pray God your whole spirit, and soul, and body may be preserved blameless.' That 'by virtue of the possession of which man is immortal' should properly, I think, be termed *spirit* (*pneuma, spiritus*, and perhaps, *ruach*). The question may be merely one of the correct, or conventional, use of terms. In the dichotomy of the Latin fathers, which, until comparatively recently, prevailed in the modern churches, the word soul seems to include both the *pneuma* and the *psyche*; and the proper distinction between spirit and soul has been very generally lost sight of. We talk of seeing 'spirits' in the same way as we speak of so many 'souls' perishing at sea, or elsewhere. What the clairvoyant medium sees are spirit-bodies, or *souls*; and what perish at sea are bodies."

HISTORICAL AND PHILOSOPHICAL

For the Spiritual Scientist.

THE PHILOSOPHY OF REVIVALS

AND

THE POWER OF MIND OVER MIND.

AN EXTRACT FROM THE UNPUBLISHED WRITINGS OF
A PHYSICIAN.

IT IS NEITHER to censure or praise religious "revivals" that these ideas are advanced, but with the hope that a more correct view may be obtained of the influences, which have produced results at different periods, much sought after by many good people, and which, at the present time and for many months, have been exercising the public mind of portions of America and England.

Those who have carefully studied the phenomena of Animal Magnetism from a scientific standpoint will easily comprehend these views; those, however, who have, through lack of investigation or otherwise, believed that the teachings of Mesmer and hundreds of others are idle fancies, with no truthful foundation, will not as readily comprehend the theories here advanced, and which are intended to demonstrate, beyond a doubt, the true philosophy of so-called "revivals," and to give plain, practical directions to all persons desiring said revivals—how, from a purely scientific and natural standpoint, they may be produced.

Nothing ever has or ever can transpire except in accordance with the laws of nature, which are the laws of God, and it is our duty to learn as much of said laws as possible that we may be made wiser, and therefore happier thereby; and before the close of this article the writer expects, among other things, to show that it is possible to prescribe rules which, if strictly followed, will enable all who honestly and heartily wish it, to develop and carry on to any extent desired "revivals of religion"; and the reader is kindly requested to examine without prejudice all the positions taken by the author from the commencement to the close of the article, through all its chapters, before deciding upon their merits.

The general mind, very properly, is apt to feel that all actions, movements, or impressions are the result of either tangible or intangible causes; the wise natural philosopher explains with wonderful precision the producing causes of storms, winds, earthquakes, heat, cold, frost, snow, rain, and sunshine. With mathematical exactness, he predicts the future movements of the heavenly bodies, even for hundreds and thousands of years. Wonderful as this may appear, it is all true; all arguing in favor of the harmony and fixedness with which nature performs her movements and obeys the immutable laws governing the same. What is true of the physical is also true of the mental world in this regard—the laws governing mind make no mistakes; whatever has transpired, under like circumstances must again transpire. All that is necessary is to produce again the exact conditions which a former age or period experienced. A "woman of Endor" could to-day as easily call up the spirit of Samuel, to disturb an uneasy soul, as when the same was done ages ago; an Elisha could as easily bring to the surface of the water a lost axe; an Elijah or his pupil, Elisha, could as readily bring to life the dead sons of lone widows; modern apostles as certainly perform all sorts of miraculous wonders for the comfort or cure of the people, as was done in ancient times, could like circumstances again occur. To deny this, is to deny the perpetuity of the laws with which a supreme being has governed the universe from a period far back beyond the power of the mightiest imagination to reach.

Matter operates upon matter; each atom thereof, by its attraction, helps to keep its neighboring atom in place; molecules influence their surrounding molecules, as well as planets and vaster heavenly bodies operate sensibly upon their near or remote family connections; and thus the universe moves on in its endless march, ever silently treading its eternal round, with no discordant note from atom or world. Thus it is in the mental universe; mind acts upon mind; thought upon thought; will upon will; tears bring tears; sighs are the parents of sighs; joys father joys;

mirth begets mirth; ringing laughter creates a like sensation; vigorous, sparkling life infuses new life by the presence of its very shadow. A healthy, smiling face often carries with it more healing balm to the bedside of the feeble, sorrowing invalid

Than all the bitter potions
From pharmaceutical oceans.

As an immense mass of matter attracts or repels, as the case may be, more than an atom of the same, so a mass of mind is similarly operative. A united mind is stronger than one distracted and divided, with no fixed and determined purpose of will. A union of minds with full will power concentrated upon any one object, becomes strong in proportion to the mass of mind power thus concentrated, and the effect produced by the influence of the same, will be in proportion to the effort made and the opposition encountered. For instance:—two minds, with equal power and with antipodal desires, endeavoring to influence a third mind, equally favorable to each of the opposing minds, will have no effect, no matter what the subject may be—other things being equal; the third mind will be left unmoved. Let one of the two minds however be aided by a second one and the day will be won.

It does not follow from this that two individuals or even more may be able to convince a person who is only supported on the opposite side by one party. A thousand and one things may be actively engaged in opposition to the desires of even a multitude, and the party sought to be changed in his views may remain, for this reason, unmoved. Previous experience, early education, prejudice, &c., may prove stronger than present active effort; the action of opposing mind in previous years even may remain a lasting preventive to change; also parties may be ostensibly endeavoring to influence a person, while really the silent action of their own minds may be in an opposite direction.

As matter operates upon matter at long distances, so may mind upon mind. Exactly how far and in what proportion distance weakens or destroys the action of mind upon mind, it is impossible now to determine; some minds are vastly more susceptible to surrounding influences than others. I have often tested the influence of my own mind upon persons at a distance, even of several miles from me. So much experience have I had in this direction that I speak with as much freedom and certainty concerning it as of any subject of which I am positively certain. Multitudes have had a similar experience and any who desire may be convinced of this truth. I have not time now however to go into details, my object lying mainly in another direction.

From the above, carefully examined, my theory may be understood by what will follow.

An active mind, full of tone and vigor, operating through a physical body also possessed of active, vigorous capacities, and surrounded by favorable circumstances, has a power of wonderful ability; but cripple a powerful mind by placing it in a sickly constitution, or prevent the power of a well-balanced body and mind from the possibility of action, by outward surroundings, and little or nothing will be accomplished. For instance, during the spring of the year 1875, a Rev. Mr. Burnham commenced a series of revival meetings in the E Street Baptist Church in Washington, D. C. Now this Mr. Burnham, physically and mentally, was well adapted to revival work; few more so. He was a man of commanding presence, hale and hearty, with fine intellectual and magnetic power. I heard his opening discourse, and told my friends he would prove a failure in his effort. The atmosphere was too warm; revivals never succeed well when the people and the speaker are depressed by that relaxation of physical strength usually experienced in warm weather; magnetic currents do not flow readily. It is hard for the preacher to preserve the tone, either of his body or mind, so that there is no outflow from his mind to his auditors, and their condition prevents any impression being received. As well might an attempt be made to infuse moving life into the carcasses of a lot of dead porkers in a Cincinnati packing-house, as to send a thrill of fine magnetic currents into the hearts of an audience, sweltering with approaching summer heat, when the only life apparent in the listless congregation is observed in the moving fans, wooing cooling breezes, or handkerchiefs wiping away the fast gathering perspiration. As predicted, after a week

of hard work, Mr. Burnham closed his labors, bidding Washington a final farewell, stating, with apparent feeling, that not a soul in that city wanted to be saved. If I could have half an hour with "Brother Burnham" I could tell him how to go back to Washington during cold weather, and inaugurate a revival, which, if properly conducted, might sweep the entire city. God works through agents, and without agents he does nothing. It is probably true, that the little jealousies existing in Washington among the different denominations may have had something to do with the small attendance, at Mr. Burnham's efforts, from sister churches. Such a state of affairs must always be guarded against by previous manipulation, so that the religious mass of mind may be on the right rather than on the wrong side. The somewhat noted Hammond, in his revival work, practically understands this, and usually has some one or more "John the Baptist prepare the way" for him before his personal advent; so that, upon his arrival in a place, there is a singleness of sentiment felt instead of opposing or cross purposes to contend against. Whether Mr. Hammond realizes or not the agencies through which he stirs most wondrously his audiences, I am not certain; but the fact nevertheless is apparent to an observing mind. Mr. Hammond in his services works with a determined will, and, through his physical exertions, often becomes exhausted to that extent, that he insists afterwards upon being rubbed by strong, healthy assistants—and sometimes unwisely using an alcoholic stimulant on the surface of his body.—I hope none ever gets inside,—water would be infinitely better for either side. The friction of the hands of others imparts to him magnetic power and strength, to take the place of that he has thrown upon his audience, and he has learned, that by this process his vital force is renewed. Others might do the same with benefit, except the liquor, which only builds to destroy, the spirit of wine is not one of the Lord's pet spirits, it is the most powerful agent of the enemy.

TO BE CONTINUED.

For the Spiritual Scientist.
SOME STRAY THOUGHTS.

BY A FORMER CHURCHMAN.

SAY WHAT we choose of the unreasonableness of what are called orthodox doctrines, we nevertheless leave the church with many a pang and sad regret. There are no friends like the old friends, and as we grow older we live much in the past, and sweet memories live in our hearts. Then too, one gradually comes to forget doctrines that are repulsive, and to treat them as unworthy of thought, like an old, inoperative blue law that has been long in the statute book.

Christians, whose souls are drawn by the almighty force of love, to whom God is love and nothing else, who read him in flowers and trees, in sun and rain, in orchard and harvest, are not apt to trouble themselves much about the doctrine of endless punishment.

The church is largely made up of souls who thus see God. There are patient women, and humble, unambitious men, and youth buoyant with hope, all possessed of natures easily controlled, who have little disposition towards violating the higher law written in their hearts. Seldom, I think, does one of these break away from churchly rule and strike out on the march toward perfect soul freedom. They are content to remain as they are.

But your robust and unquiet man, who fights against inward principalities and powers, whose warfare is one against inherited evils, for which he is in nowise responsible, who finds it impossible to accept anything by faith, and whose body, in the language of St. Paul, is continually bringing him into subjection, he it is that readily, and often rudely, snaps asunder the cords that have long bound him to the church organization. He seeks Spiritualism and finds its larger liberty a joy to his soul, albeit he may often look tenderly back toward the communion and fellowship to which he is to return no more.

But by far the larger number of people who are converted in the church to a belief in the ministrations of spirits do not leave the church. They remain where they are and silently cherish the newly found treasure of truth, not wishing to brave the trouble which their departure would bring to them.

And it is interesting to note how the kingdom of God in our day cometh not with observation. Signs and miracles are well enough in their place, but they suggest the possibility of deception, and challenge investigation, and oftentimes the

seeker after truth, acting on the defensive, becomes wearied in his search and gives up in despair. In the meantime heaven drops down silently and its softening light steals into hearts that are not seeking new and peculiar manifestations from the spiritual world. A mother sees her child passing from her, taking his long journey to that far off land of life and light, and theoretically believes that he goes to a place at an infinite distance from her. But her night of mourning is made strangely luminous by a sudden revelation. She can't tell you why it is—she offers no explanation whatever—but she feels that her boy is by her side, she seems to hear his footfall on the stairs, and his merry laugh, and he is with her in the darkness. To some intimate friend she tells all this, and it comes to the ears of the minister—who has had a like experience—and he talks the matter over with her, never seeking to dissuade her from her sweet belief. And so the work goes on in that church until the entire mass is leavened with the belief in spirit return. The minister preaches it, the members believe the doctrine. Beautiful souls, who live near to the summer land, hear strange voices from the other side, and see faces they have loved, and hold sweet fellowship with the companions of other years, and all this goes on in the church. And no fault is found with the belief or the communion until unwelcome publicity is caused by extraordinary phenomena. When such a crisis arises the doctrines of the church are in peril, and the minister denounces publicly that which he has privately confessed to believe.

The belief in spirit return is old and new. In every age men have been born with the strange gift of spirit sight and have communicated the knowledge of the life to come to others. As our world grows older the spiritual world comes nearer. The summer of God, that long bright era of blessedness, that hope of prophet and saint, the day millennial comes slowly forward. We know when our earthly summer is coming, although there may be patches of snow on the hillsides, and occasionally a cold breeze from the north. The buds have started, the crocus blooms, and birds are singing around us: as the season advances nature steadily revives.

So, gradually, comes in the day of God. And, remember, it comes in all around the world. He who is no respecter of persons—who sends his rain upon the just and the unjust—ordains that this millennium shall be for all kindreds, tongues and peoples. The phenomena which demonstrate man's continued existence are not confined to America. You shall find them in Germany, in Russia, in Spain, in Africa, and in the far away islands of the sea. And you shall find the belief in immortality spreading outside the creeds, and where these phenomena of which we speak are scarcely as yet heard of.

Nature abhors a vacuum, and hitherto there has been in human souls the vacuum of doubt. The spiritual world now presses down upon all hearts, and forces the conviction inward that we are to live again. Signs and wonders follow. What has been theory and belief has now become a matter of demonstration. We hunger for that knowledge of the life beyond, and now it comes to us. Knowledge positive, absolute. We sigh for "the touch of the vanished hand and the sound of a voice that is still," and believe that somewhere our beloved live. We believe, but do not know, and we long for the palpable, positive evidence. At length it comes to us. We sit by the side of a soul so sensitive to spiritual things that it hears and sees, and the one long lost comes back and talks to us of old, and she revives old memories and scenes half forgotten. The experience is repeated again and again, until we no longer doubt.

But I sat down with the purpose of writing something about the importance of cultivating friendly relations with the unrecognized members of the great spiritual family, and my pencil has wandered. I may take up the subject again. Thousands, like myself, have broken away from the fetters of orthodoxy, and retain still the old feelings of love and fellowship for those kingly souls who walk apart from those who seek only material things, who are spiritually minded, and who are yet in the church. To them, as to me, come sweet and tender memories from out the past. We are separated from the church in form, yet is it dear to us. We know that there are thousands who believe substantially as we believe. They live on the verge of the spiritual world. We would be glad to see an effort made on the part of the writers for the spiritual press to reach these kindred natures, and interest them in the great movement now going on.

J. W.

SUBSCRIPTIONS AND ADVERTISING RATES.

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TESTING MEDIUMS.

Spiritualism has developed a few individuals whose credulity is truly remarkable. To their minds a Spiritualist should accept as genuine every communication and all phenomena labelled spiritual. If an investigator doubts or questions, in an attempt to study the causes of the manifestations, it is the signal for these croakers to raise the vigorous cry of defend your mediums, interlarded with warm denunciations of skeptics. It is a policy that endeavors to check progress by imposing as barriers prejudices that may result either from dogmatic opinions or a process of reasoning from wrong premises. Either the one or the other leads these ultra phenomenologists to discountenance rigid examination which seeks to dissipate doubt by discovering some reasonable explanation of the many mysterious incongruities that are within the experience of every candid investigator into the phenomena of modern Spiritualism.

These phenomenologists boast of the wonders they have seen, and challenge scientific investigation; but the moment that anyone, though it may be one who calls himself a Spiritualist, proposes some arrangement that will eliminate all possibility of trickery, the cry of "skeptic," "charity," and "defend your mediums" is immediately raised and re-echoed by all the credulous medium worshippers. Talk of test conditions and they tell you of what they have seen and declare most solemnly that the "spirits can't do it only under their own conditions"—which generally are identical with the medium's views on the subject.

To all true Spiritualists and lovers of truth the recent developments in this direction are indeed gratifying. Slowly but surely these phenomenologists are awakening and becoming sensible of their ignorance. For many years they have enlarged upon the impossibility of applying tests to mediums. "It interfered with the manifestations," they said. As a consequence the country is flooded with shrewd imposters. A Spiritualist may be aware that the one is genuine and the other an imitation; but it is a matter of faith for he cannot prove his position to an impartial person unless the medium will consent to those conditions that will effectually silence the trickster.

The more intelligent of the vast numbers who are satisfied of the truth of the fundamental principles of Spiritualism have seen the importance of separating the true from the false; within the past two years the feeling has culminated in a demand, urged amid the strongest opposition on the part of some of the mediums and their friends. One by one they commenced to yield to the pressure and submit to the simple tests

that were proposed. Only genuine mediums, sensible of the power that sustained them, would attempt to pass the ordeal. In England, as well as in this country, the result has been the same; in every case genuine mediums have triumphantly demonstrated the presence of an invisible, intelligent force and its ability to make itself manifest.

Test conditions are still deprecated by some few individuals. Thomas Hazard, a veteran Spiritualist, comes before us at the present moment as a prominent example. He champions Mrs. Seaver and his opinion of her powers has been published in this paper. It is said that both medium and materialization can be seen at one and the same time; to a certain extent this might be accepted as equivalent to test conditions. It certainly is regarded by many as the conclusive test. But Mr. Hazard, forgetting this, delivers himself in a letter as follows:

I hope that the day is not far distant when mediums, as a general rule, will acquire strength and independence sufficient to enable them to deny having their divine powers tested in any way whatever. Then, and not before, may we expect to receive, as a general rule, certain evidence of angelic control such as is now made manifest in the presence of the *untrammelled, untested* Mrs. Seaver, and then may it be discovered that, viewed from a spiritual standpoint, nine-tenths or more of the test conditions that have been instituted, so far from having resulted in the conviction of mediums of fraud, as is alleged by both friends and foes, have really only exposed the gross ignorance of the working of spiritual law on the part of their self-constituted judges.

"Divine powers" is his language; if so will they not satisfy him who seeks for wisdom? The greatest of mediums in an earlier age who is accredited with divine powers did not hesitate to satisfy the demands of eager multitudes and even the doubts of one of his disciples to whom he said:

Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless but believing.

This was the test which Thomas had demanded, and the "divine powers" accorded it to him. But Mr. Hazard would have mediums refuse to have their "divine powers tested in any way whatever." Probably he prefers to have them sit for fifty cents a head, under conditions that will enable a common trickster to imitate any manifestations that may be obtained. The "evidence of angelic control" that might be received, as a general rule, in the presence of those "*untrammelled, untested*" mediums would we fear be quite as doubtful as it has been in the past.

The closing portion of the last sentence of Mr. Hazard's letter is quite vague compared with the first: the matter is viewed from a "spiritual standpoint," and only "nine-tenths or more of the test conditions that have been instituted" meet with his disapproval.

With all due respect to Mr. Hazard, and his visionary hopes for the future concerning the testing of "divine powers," we endorse the policy advocated by George Sexton, L.L.D., Editor of the London Spiritual Magazine. He says, truly:

The detection of mediums playing tricks is becoming so common that unless Spiritualists as a body take some steps to prevent it the movement will be simply ruined. It is no wonder that the public is skeptical of the whole thing when one after another of the recognized mediums are caught cheating. We shall never be free from this kind of thing until the most energetic measures are taken at every seance to prevent trickery, and to unmask those who are detected practising the deception. When once a medium has been caught cheating, or has confessed to playing tricks, justice to the cause demands that he should never again be allowed the opportunity of imposing upon the credulous. Nor does it avail to say, as I have been so frequently told recently, that the medium was entranced, and that the imposition is practiced without his knowledge by the spirits who control him. For in that case the spirits are as bad as he, and the one

should no more be tolerated than the other; to say nothing of the fact that this sort of theory might be urged in defence of any crime possible to human nature. Spirits who will influence mediums to play tricks, to lie and cheat, had better be left in their own domain. We certainly do not want them here, and any kind of communication with them is to be avoided. True Spiritualists must guard equally against lying spirits and dishonest mediums.

DEPARTED SPIRITS.

There is no doubt a lurking belief in very many minds, that there may be some truth in the idea of departed spirits revisiting the friends and the places which were familiar to them in life. We are not able to offer any argument in behalf of this singular belief, and yet we cannot deny, as we look over past history, that the belief has a number of great names in its support. For upwards of five thousand years the majority of the human family have given it credence. It was a part of the wild faith of the Scandinavian worshippers of Odin. It gave quite a mournful beauty to the battle-songs of the old Erse and Gaelic bards. It shook the stout heart of the ancient Roman. It blended with all the wild and extravagant religions of the East. How touching is that death-scene of Cyrus, as told by Xenophon, when the dying monarch summoned his children about him, entreated them to love one another, and always to remember that their father's ghost would be ever at their side, to rejoice with their rejoicing, and sorrow with their sorrow! In all nations and in all ages there have been many people who have given full credit to this ghost doctrine; and this fact alone, Dr. Johnson argues, fully confirms it. This is a very slim argument, however; but then the Doctor himself believed in the ghost of Cock-lane.

Martin Luther, also, according to the accounts of him, saw, talked, and even had a fight with spirits. Swedenborg made them his familiar acquaintances, it is said; and Coleridge, and his friends, the "Apostles of the Unknown Tongues," are reported to have been spectre-seers. Now, against so much evidence shall we urge the apparently common-sense view of the subject, that the apparition of a disembodied spirit to the sensual organs of sight, hearing, and touch, is a solecism in philosophy—a subversion of all known laws of nature? But that would hardly have any more effect upon Spiritualists than to reason with the wind.—*Investigator*.

We copy the above article from the editorial columns of the *Investigator*. The facts are well arrayed, and but a small fraction of what might have been adduced under the same head. We certainly agree with the editor in his conclusions, and submit for his information that "the apparitions of disembodied spirits" are NOT seen with the "sensual organs of sight," heard with the sensual ear, or felt with the sensual touch. The "apparently common-sense view of the subject" is that such a combination of spirit and matter would be a "solecism" in any philosophy, and "a subversion of all known laws of nature." Spiritualists, however are not guilty of any such absurdity in their philosophy. They claim that man is a spirit, and that his spirit is THE MAN. It sees, hears, feels, smells and tastes. Without the spirit there is no sensation. When THE MAN has gone out, his servants—eyes, ears, nose, mouth, and limbs—perform no service; they cannot even use the telegraph wire—the nerves—which once responded to their call. THE MAN has no further use for them. The body served as the chrysalis, to prepare him for a more perfect state. The chrysalis of some is not only quite thick, but closely covered with a heavy fur of sensuality or gross matter. With others the chrysalis is smooth and glossy; the inner man, instead of yielding to temptations which would harden its case, has battled with them often; he sees beyond the narrow limitations of his shell and attempts to conceive of the vastness of his possibilities; his aspirations tend to pierce the narrow cell called the body, and draw to him those who have already cast the body aside as an encumbrance. Both are then in a spiritual state, and both are there by a process of growth; the one, who still wears the body, attained it by spiritual growth; the other had ripened into it,—by natural law,—as the *Investigator* would say, just as the butterfly is evolved from the caterpillar. Both spirits being in a spiritual state, they have a spiritual perception of things around them. The one in the body is the medium for us; its mouth makes the sounds which we understand and tells us of things to us invisible. This body, controlled by its owner, THE MAN, says "I see"; according to the *Investigator* philosophy this is a "solecism"; and a more apparent absurdity than any in the spiritual

philosophy, for the "sensual" eye cannot see if the lid is closed over it. But the fact stands; IT CAN SEE. A good clairvoyant can read a book which even a materialist would admit that its eye couldn't see. They tell of things unseen; they see "apparitions"—but not with sensual organs of sight, if so the listener could see also. The *Investigator* will pin itself to its materialistic philosophy, declare that the body is THE MAN, and that matter does it all. It will hold to this declaration in the face of all the evidence that has accumulated in past ages, and reject the "apparently common-sense view of the subject," that it is the spirit that perceives—not the body.

The belief that the spirit is THE MAN, also the basis of every organic form, is the stepping-stone that leads up to the highest incarnation, TRUTH itself; it is the key which unlocks all the mysteries of the past, and unites us with the world of causes; it manifests in the material world by actuating every atom of matter, a fact virtually admitted by the eminent professor who declares that "matter contains within itself the promise and potency of all terrestrial life." The "apparently common-sense view" of this subject will hardly have any more effect upon the materialists or with the editor of their organ, the *Investigator*, "than to reason with the wind."

ANNOUNCEMENT.

We have in hand for publication in the columns of the *Scientist* the following articles, interesting and valuable, as may be seen by glancing at the names of the authors:—"*The Koran*," by Hudson Tuttle; "*Ontology*," by George W. Lewis; "*No Vulgar Philosophy*," by George Stearns; "*Superstition*," by Buddha; "*The Power of Mind over Mind*" a series of articles from the unpublished writings of a physician; "*Take the World Sweetly*," (poetry) by Emma Tuttle; "*What is Astrology?*" by E. Casael, a new (English) contributor; "*Cabalism*," by Zeus; "*Concerning Mediumship*," by Prof. J. R. Buchanan. We are negotiating at the present time to add another new feature to the *Spiritual Scientist*.

EDITORIAL PARAGRAPHS.

THE EDITOR of the *London Spiritualist* has been presented with the sum of £700, or about \$3,500, as a testimonial from Spiritualists; the donations were mostly from residents of England, but there were a few in America, Germany, Italy and Russia.

MRS. L. M. BLAIR, the spirit artist, has located in Boston at 40 Dover Street for a few weeks. Mrs. Blair gives tests and paints flowers emblematical of spirit-friends. Her painting is a wonderful exhibition, one of the most positive evidences of the ability of the spirit to perceive without the sensual sight. She works while completely blindfolded.

AT THE age of 75 years, one must think sometimes of death. But this thought never gives me the least uneasiness, for I am convinced that our spirit is a being of a nature quite indestructible, and that its activity continues from eternity to eternity. It is like the sun which seems to set only to our earthly eyes, but which in reality never sets, but shines on unceasingly.—*This opinion was expressed by Goethe, A. D. 1824.*

BOOKS RECEIVED.—"Thirty Discussions," by D. M. Bennett & Co., New York, N. Y.; "Lakey's Village and Country Houses," American Builder Publishing Co., 176 Broadway, N. Y.; "The Conquest of Europe," a poem of the future, by Confucius; "A Plea for the Doctrines of New Jerusalem," by Rev. Geo. Bush, published by E. Hazzard Swinney, New York, N. Y.; "The Divine Afflatus," published by the United Society, Shirley, Mass.

CONDEMNATION OF LEYMARIE, THE FRENCH EDITOR.

THE latest news in the case of Leymarie, the editor of the *Revue Spirite* in Paris, is printed in the *London Spiritualist*. The correspondent says, "Sorrow is rarely much mitigated by having been anticipated as inevitably approaching. Leymarie's *pourvoi en cassation* was rejected yesterday, on the grounds which I have already indicated to you in advance. It is a hard and cruel case, to which it is not easy to resign oneself with any patience. In his note to me, informing me of it, poor Leymarie says that he will live through his year of imprisonment with firmness and cheerfulness; that his person is nothing, the cause everything. But will his delicate health survive the hardships and exposures of St. Pelagie?"

PHENOMENAL

Translated from the January number of *Psychic Studies* (Leipsic) in the *London Spiritualist*.

A SEANCE WITH MRS. KATE FOX JENCKEN.

BY PROFESSOR BUTLEROF, OF ST. PETERSBURG UNIVERSITY.

IN LONDON I had a sitting with Mrs. Jencken, formerly Miss Kate Fox, in whose presence the well-known rapping phenomena took place at Rochester, in the United States. Mrs. Jencken is not a professional medium; her time is now entirely devoted to domestic life, and the care of her two little sons. She remains almost always at home, and those interested in Spiritualism are heartily welcomed by her and her husband, the barrister-at-law, Mr. H. D. Jencken. Their private life is pervaded by medial phenomena, and while one is sitting in ordinary conversation, by daylight, the most decisive raps come quite spontaneously, and enter into the discourse. These raps are extremely loud and clear, and have a peculiar character; they come in pairs. M. Aksakof and myself heard them for the first time when we were making a morning call. The sounds came upon the floor; but when Mrs. Jencken laid her hand upon the half-opened door of the room, and expressed a wish for the raps, they resounded on the door, and even close to my ear, which I held close against the wood. A few days later we spent an evening at the house, in company with one or two gentlemen already known to us. During tea the raps were numerous; but when we afterwards sat at the table we were directed to turn out the gas and form a chain by holding hands all round. Almost immediately I felt a pull at my left coat pocket. Presently Mrs. Jencken invited me to leave the circle, and to go with her near the door, while the rest of the company remained at the table, from five to seven feet distant, holding each other's hands. I now took both Mrs. Jencken's hands in mine, and was again pulled by the coat, and distinctly touched on the left knee with fingers.

After this little seance, Mr. and Mrs. Jencken were so kind as to invite myself and M. Aksakof to spend another evening with them, which we were very glad to do. On that occasion we four sat at a square table, on which a lamp was burning. A newspaper happened to be lying on the ground under the table. While Mrs. Jencken was engaged pouring out the tea, and we were not sitting formally, the raps were again audible; they came from the table and from the floor, and were sometimes so strong that the table trembled, and they continued to be felt even when they were no longer heard. During tea, I felt gentle fingers touching my leg, Mrs. Jencken being at the time quite passive. Shortly afterwards we heard the newspaper being torn up, and I could feel my hand, which was below the table, touched with a folded piece of the same paper. By means of the raps and the alphabet, partly also by the help of Mrs. Jencken's medial writing, we were directed to lay a sheet of paper and a pencil under the table.

It is well to explain that Mrs. Jencken's medial writing is of a peculiar kind; she writes with the left hand, and generally backwards, so that the writing could only be read before a mirror, or through the paper when held up before a light. Everything followed according to promise. The pencil under the table was red at one end and blue at the other. Although I had not expressed any doubts, Mrs. Jencken showed me her feet, which she divested of her slippers for a moment. She wore white stockings, and sat quietly near the table, and remained the whole time so passive that one could have no suspicion that she was taking any direct part in the manifestations. The lamp was burning all the time upon the table. For a few minutes, after the paper had been laid under the table, we heard the sound of writing; on one piece of paper was written in blue, on the other in red, quite distinctly, the words, "God bless you!"

One more opportunity was granted me of hearing the extraordinary sounds which take place in the presence of Mrs. Jencken. It was on the occasion of the *soiree* of the National Association of Spiritualists. In a brightly-lighted and well-filled room loud raps were produced at the simple wish of Mrs. Jencken. These raps were also heard on the thin partition doors of the so-called cabinet, which is nothing

but a large cupboard, in which the mediums are seated when seances are held for what are called *materializations*. From all that I was able to observe in the presence of Mrs. Jencken, I am forced to come to the conclusion that the phenomena peculiar to that medium are of a strongly objective and convincing nature, and they would, I think, be sufficient to the most pronounced but *honest* skeptic to cause him to reject ventriloquism, muscular action, and every such artificial explanation of the phenomena.

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

OCCULT PSYCHOLOGICAL PHENOMENA.

BY GEORGE SEXTON, LL.D.

PREVISION.

OF THIS faculty there are innumerable cases on record. Wordsworth seems to have referred to this power in his preface to "The Excursion," where he thus invokes the presence of the spirit:—

"Descend, prophetic spirit! that inspirest
The human soul of universal earth,
Dreaming of things to come; and dost possess
A metropolitan temple in the bell-tower
Of mighty poets; upon me bestow
A gift of genuine insight."

The same power is also referred to by Campbell, in which he makes the seer exclaim, in defence of the prediction he has just uttered:—

"For dark and despairing my sight I may seal,
But man cannot cover what God would reveal.
'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before."

The whole scene of the Pretender and his legions flying from the bloody fields of Culloden are present to the mind of the seer.

Among the German peasantry the power of prescience seems to have been very common. A collection of prophecies obtained from this source was published in Blackwood's Magazine for 1850, from which I select the following:—

"A Westphalian shepherd, by the name of Jaspers, a sincere and devout man, predicted in 1830, before the construction of the first English railway, that just before his death a great road would be carried through the country from west to east, which will be passed through the forest of Bodelschwing. On this road carriages will run without horses, and cause a dreadful noise. At the commencement of this work great scarcity will prevail. . . . Before this road is quite completed, a frightful war will break out, in which a small northern power will be conqueror."

Almost all great events in history, and frequently small ones, have been predicted by some gifted seer. The whole future life of Joan of Arc lay clear before her in vision in her early years—a fact which is paralleled hundreds of times in history. There is a marvellous prophecy on record by Friar Bacon, six hundred years old, which I will read to you.

"Bridges unsupported by arches will be made to span the foaming current. Man shall descend to the bottom of the ocean, safely breathing and treading with firm step on the golden sands, never brightened by the light of day. Call but the sacred powers of Sol and Luna into action, and behold a single steersman sitting at the helm guiding the vessel, which divides the waves with greater rapidity than if she had been fitted with a crew of mariners toiling at the oars; and the loaded chariot, no longer encumbered by the panting steeds, shall dart on its course with resistless force and rapidity. Let the simple elements do the labor, bind the eternal forces, and yoke them to the plough."

Here you perceive we have a clear prophecy of the future discovery of the suspension bridge, the diving bell, steam navigation, the railroad, and the steam plow.

Classical scholars will recollect the dream of Hecuba, in the first month of her pregnancy with Paris, that she had brought into the world a burning torch, which had destroyed her husband's palace and reduced the city of Troy to ashes; how the soothsayers explained the dream as applying to the child not yet born; how to avert the calamity this infant was ordered to be destroyed as soon as it came into the world, but was afterwards exposed on Mount Ida, suckled by a she-bear, found by shepherds, and brought up amongst peasants, and how, after all, the prophetic dream was fulfilled literally, according to the interpretation of the soothsayers. Not less to the point is the dream of Calphurnia, the wife of Julius Cæsar, who, the night before her husband's murder, dreamed that the roof of the house had fallen in, and that he

had been stabbed in her arms; in consequence of which dream she vainly endeavored to detain him at home. The literature of all times and of every country, abounds with cases of this kind. Hence the great truth expressed by Cicero—"Multa oraculis declarantur, multa vaticinationibus, multa somniis."

Such is the country over whose existence
The brooding shades of mortal doubt are cast;
Such is the realm, that, dim with night and distance,
Lies unexplored and vast.

But, when the morning comes, the spell is broken,
And like a dream the wondrous record seems;
And memory holds the solitary token
Of the dim land of dreams.

PRAYER.

IN THE second volume of Primitive Christianity and Modern Spiritualism, Dr. Eugene Crowell its author, records some most marvellous instances of remarkable answers to prayer, among which the well-known case of George Muller of Bristol and his Orphan Asylum is conspicuous. The following case of Dr. Jung Stilling, author of "The Theory of Pneumatology," may not be altogether new to some of our readers but it is nevertheless worth quoting:—

Samuel Jackson, in his biographical sketch of Jung Stilling, prefacing "Stilling's Theory of Pneumatology," says of him when a poor student, animated by an earnest desire to prepare himself for usefulness by becoming a preacher:—

"He was indeed led in a most signal manner by the Divine Providence, but not to the attainment of this particular object of his desire. He was destined to become in outward vocation a physician of the body, and not of the soul, and even this goal was reached only through a series of the most wonderful trials of his faith and patience for a long course of years, which, however, were invariably succeeded by some interposition of the Divine hand, put forth in his extremity, and having the most signal token of being vouchsafed in answer to prayer. This feature of his history gives it almost the air of a succession of miracles. Of this the reader can judge from the following account, given mostly in his own language, of his entrance into the University of Strasburg, whither he went to gain an education, without a dollar in his pocket, and trusting with childlike simplicity in the providing care of his Heavenly Father.

"A friend, he represents, says to him, 'My dear Stilling, I am heartily concerned for you, and most gladly would I provide you with money if I were able, but it is impossible.'

"Hear me, my dear friend," answered Stilling, with a cheerful courage and a joyful mein, 'I do not wish a single farthing from you; believe assuredly that He who was able to feed five thousand people with a little bread still lives, and to Him I commit myself. He will certainly find out means. Do not, therefore, be anxious; the Lord will provide.'

"Two days before his departure for the University he had in the world but a single rix-dollar remaining. He said nothing of it to any one, but waited for the assistance of his Heavenly Father. However, notwithstanding his courage, he was still uneasy, and walked about and prayed inwardly to God. Meanwhile he happened to reach the Romesburg, and there met with a merchant from Schouenthal, who was a friend of his, by the name of Liebmann, who invited Stilling to sup with him at his lodgings.

"After supper Mr. Liebmann began as follows: 'Tell me, my friend, who furnishes you with the money to enable you to study?' Stilling smiled and answered, 'I have a rich Father in Heaven; he will provide for me.' Mr. Liebmann looked at him and continued, 'How much have you at present?' Stilling answered, 'One rix-dollar, and that is all.' 'So,' rejoined Liebmann, 'I am one of your Father's stewards, and will therefore now act the paymaster.' So saying, he handed over thirty-three rix-dollars to Stilling, and said, 'I cannot at present spare any more; if you are subsequently able to return me the money, well; if not it is no matter.'

"Thus provided for, Stilling made his arrangements at the University, and entered with eagerness upon his studies. When his thirty-three rix-dollars had melted down to a single one, he began again, as he relates, to pray fervently to God. God heard and answered him, for just in the time of need an able and experienced surgeon of his acquaintance said to him, one morning, 'You have brought, I believe, no

money with you. I will lend you six Carolines (about five pounds sterling) until you receive a remittance.' Although Stilling knew not from what quarter a remittance was to come yet he gratefully accepted the kindness.

"A very important course of medical lectures was now announced, and those desirous of attending them were invited. This being the principal thing with Stilling, he presented himself with others to subscribe on Monday evening. He had no idea but that these lectures would be paid for like the others, after they were ended; but how was he dismayed when the doctor announced that the gentlemen would please to pay six louis-d'ors each on the following Thursday evening. Now if Stilling did not pay on the day fixed his name would be struck out. This would have been disgraceful, and would have weakened the credit which he absolutely required. As soon, therefore, as he had entered his room he shut the door threw himself upon his knees, and wrestled earnestly with God for aid and compassion. The Thursday evening, however arrived without anything of a consoling nature manifesting itself. It was already five o'clock, and six was the hour when he ought to have the money. Stilling's faith began to fail, he broke out into a perspiration with anxiety, and his face was wet with tears. While he was pacing the floor in his distress someone knocked at the door. He called out, 'Come in.' It was his landlord, Mr. R. He entered the room, and after the customary salutations, began, 'I am come to see how you are, and whether you are satisfied with your lodging.' Stilling professed himself perfectly satisfied with his accommodations, and Mr. R. rejoined, 'But one thing I am desirous of inquiring of you; have you brought money with you, or do you expect bills?' Stilling replied, 'No, I have brought no money.'

Mr. R. stood and looked at him fixedly, and said, 'For God's sake how will you be able to proceed?' Stilling answered, 'My dear friend Mr. T. has lent me something.' But he requires his money himself,' said Mr. R., 'I will advance you money as much as you need, and when you receive your remittance you need only give the bill to me that you may have no trouble in disposing of it. Are you in want of any money at present?' Stilling could hardly refrain from crying out, however he restrained himself so as not to show his feelings.

"Yes," said he, 'I have need of six louis-d'ors this evening, and I was at a loss—'

"Mr. R. was shocked, and replied, 'Yes, I dare say you are. I now see that God has sent me to your assistance,' and went out of the room. The good man brought eight louis-d'ors and handed them to him, and then went away.

"A fortnight after he received, quite unexpectedly, a letter containing a bill for three hundred rix-dollars, a joint present from two friends. Stilling laughed aloud, placed himself against the window, cast a joyful look towards heaven, and said, 'This is only possible with Thee, thou Almighty Father! may my whole life be devoted to thy praise.' He now paid the various friends who assisted him, and had enough left him to get through the winter at Strasburg. These anecdotes are related as nearly as possible in the words of the autobiography, and are a fair specimen of the whole spirit of the book."

CURIOUS PROPHECY RESPECTING THE FATE OF TURKEY.—

The condition of Turkey will remind the curious of the old rhymed prophecy which has dropped out of common recollection. It is said to have been made in 1453:—

In twice two hundred years the Bear	But lo! in twice ten years again,
The Crescent shall assail,	Let Islam know and fear,
But if the Cock and Bull unite,	The Cross shall wax—the Crescent wane,
The Bear shall not prevail.	Grow pale and disappear.

It will be "twice ten years" next spring from the conclusion of the Crimean War.

IT IS KNOWN that Queen Victoria has been laboring for some years past under at least one phase of mental infirmity. She has a firm conviction that Prince Albert is always present with her, and that she can hold communion with him.

In some of her moods she will converse with him for an hour together, conducting her own share of the conversation aloud and with the vigor and interest of old times.

Whatever may be thought of it as a theory of philosophical or religious belief by sober, common-sense people, it is to Victoria a great source of consolation, and she often talks with the Prince concerning the state of the soul after death.—*N. Y. Post.*

PAINE HALL MEETINGS.

In the morning a discourse by Mr. Sumner was delivered on "Idealism," which, as far as we could understand it, appears to be a sort of hybrid Spiritualism. A discussion followed, in the course of which the chairman, Mr. Seaver, said he considered there was more sense and reason in the Spiritualistic doctrine than in either "Idealism" or the Christian doctrine, and if he could only see a spirit of whose identity he was perfectly assured he would "own up" (ap-
plause).

In the afternoon Mr. Loring Moody gave his lecture, entitled "Mind Evolution—the Triumph of Science." After referring to Huxley and other authors in justification of some statements in the previous lecture which had been called in question, the lecturer proceeded to say that nothing existed without a cause equivalent to its production. Materialists had expressed a desire to live again, but the desire did not give the fulfilment. They favored the idea of a universal law but not of a God, but there was practically no difference. Nature included everything; all creation was organized and was one organic whole. All force came from mind and was directed by intelligence, and just in the same way as steam-engines, sewing machines, &c., were the product of the mind of man, so were animals and plants, &c., the product of the mind of nature, the former working with instruments but the latter having no need of them. There was no such thing as blind force. The gradation that was observable throughout animated nature, on which the materialistic theory of "evolution" was based, was merely the adaptation of these creations to their respective circumstances, the original force being imparted to the germ. Such are a few of the leading ideas in the lecture, which was listened to with considerable interest, and evidently gave much satisfaction.

In the evening, in consequence of the indisposition of Mrs. Hardy, a discussion on "Materialization" took place, Dr. Gardner, Miss Lizzie Doten, Dr. Dillingham, and a Mr. Davis being the speakers. No new light was thrown on the subject, and the meeting was dismissed with the assurance that Mrs. Hardy, if sufficiently convalescent, would next Sunday give a crucial test of the reality of spirit molds.

A CURE BY MESMERIC POWER.

THE British National Association of Spiritualists invites "facts" and the following was furnished by a correspondent who wrote:—

We were staying at the country house of my friend Mr. H. S. T., where my child was suffering fearfully from carbuncle on the wrist. After a large dinner party, at which I thought she was on the point of fainting every moment, we adjourned, at Mr. H. S. T.'s request, to his little study, accompanied by his daughter. A few waves from his hand produced in the sufferer a calm mesmeric sleep, during which a sweet smile remained fixed upon the lips. I was then directed to hold the arm, whilst he made a deep gash into the tumor, which was to be removed. A quantity of dark blood followed the operation, and the arm was laid passively in my hands, although a few minutes previously it had been in a sling, and the slightest touch produced the greatest agony. We bound up the arm with a bread and water poultice, and after a few minutes the patient was awakened. Her first look was one of surprise at seeing us all gazing at her, but no thought of the arm seemed to occur to her until we asked the question, "Is the arm better?" "Oh, yes, better, I don't feel any pain at all." The cure was complete, and the arm healed in a very short time.

A NEW PHASE OF HEALING MEDIUMSHIP.

THERE is in Paris, France, a healing medium, of remarkable power, who has just been acquitted of the charge of unlawfully curing people at Bordeaux. Mr. Edard, as he calls himself, in addition to his own mesmeric influence makes use of electro-magnetic apparatus, of which he is the inventor. He has also made a belt against sea-sickness, the efficacy of which has been acknowledged by all who have tried it, and the Academy of Science has accorded it its approval. He has had extraordinary success in revivifying sick and decaying trees and plants. The following is one case vouched for and signed by Sir Richard Wallace's head gardener, at his *Chateau de Bagatelle* in Paris:—An orange tree, 200 years old, two yards high, entirely leafless, branches dried up, and considered dead. After Mr. Edard's treatment

with an "electro-magnetic manure" and his own mesmerism, buds came out on the old wood, its original vitality was renewed, and it is now a flourishing tree.—As Mr. Edard refuses to take any money for service rendered to the many sufferers whom he has restored to health, he is obliged to work for a living as a clerk in an office.

MRS. MAUD E. LORD.

The Herald is disposed to give both sides of the question in spiritual matters, but it occasionally does an injustice. Last week it gave its extensive circulation to a rumor concerning Mrs. Maud E. Lord. Any candid person who has ever sat in Mrs. Lord's circles will require direct and unequivocal evidence from reliable individuals before they listen, with a believing ear, to a story of an expose. The little village weeklies, with 200 circulation, who cater to a bigoted, religious community, are in the habit of coining these sensations occasionally.

Mrs. Lord is now in Boston. We regret that she will not remain in the city for any length of time.

NOTES AND NOTICES.

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THAT a beloved friend, in the moment of dissolution, may gain power over the elements, and in defiance of the laws of nature be able to appear to us, would be incomprehensible, if it were not for the half-defined feeling in our hearts that it may be so. It is quite probable that a very earnest desire might give strength sufficient to break through the laws of nature. But there may be needed a peculiar disposition for the perception of a spirit, and we may be often unconsciously in the presence of disembodied souls.—"Letter to a Lady," by W. Von Humboldt, 1823.

DOUBT in respect to some things is but another name for misery; and to destroy some hopes is to exile the loser from a heaven begun on earth. Hence, the restless agitator who pulls down with no purpose of building better; who wrecks hope by false lights; who uproots faith without planting a new germ in the nature for growth heavenward; who gives for trust, doubting, and for love, despair; assumes a responsibility the results of which reach onward to eternity. "Take heed, least by any means this liberty of yours become a stumbling block to them that are weak."—Golden Rule.

THE BOSTON HERALD very appropriately places in its columns on Spiritualism short passages from lectures or sermons by prominent men. Some of them are remarkable; they are not only spiritual in thought, but the language itself seems borrowed from the literature of Spiritualism. Notice the following by W. H. Murray:—"Deliver yourselves from the delusion that help is to come to you from any other source than self-devoting effort. You will be morally what you make yourselves, and you will never be anything but what you make yourselves. Death will produce no revelation in your faculties; the grave will purge you of no wickedness. As the tree falleth so will it lie. As you are at the close of this life so you will be at the beginning of the next."

"THE MAN who is a slave to his passions or of the prejudices of this world, can never be initiated. He will never arrive at this state (*Sanctum Regnum*) till he has reformed himself. The word Adept signifies one who has arrived at a certain state by his will and his works. The man who loves his own ideas and who is afraid of losing them, he who doubts new truths and is not disposed to doubt everything rather than admit anything by chance, to him the study of magic would be useless and dangerous. . . . If you hold to anything in the world more than reason, truth and justice, if your will is uncertain and changing either in the good or bad, if logic disconcerts you, if the naked truth makes you blush, if you feel hurt at any one trying to wean you from received errors—condemn Magic at once and go your way as if no such thing existed for you, but do not decry it as dangerous; the secrets which it reveals will be understood by a small number, and those who understand them will not reveal them."—*Eliphaz Levi*.

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 mental powers without knowing it are to be found in nearly every household.

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

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

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

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

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

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

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

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

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

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

If the circle is composed of persons with suitable temperaments, manifestations will take place readily if the contrary be the case, much perseverance will be necessary.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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