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

THE OCCULT PHILOSOPHY.

HENRY CORNELIUS AGRIPPA,
OF NETTESHEIM.

COUNSELLOR TO CHARLES THE 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.

BOOK I. CHAP. I.

How Magicians collect Virtue from the three-fold world as declared in these three Books.

SEEING THERE is a three-fold world, elementary, celestial and intellectual; and every inferior is governed by its superior and receiveth the influence of the virtues thereof, so that the very Original and Chief Worker of all doth by angels, the heavens, stars, elements, animals, plants, metals and stones, convey from Himself the virtues of his omnipotence upon us for whose service he made and created all these things; wise men conceive it no way irrational that it should be possible for us to ascend by the same degrees through each world, to the very same original world itself, the Maker of all things and first cause, from whence all things are and proceed; and also to enjoy not only these virtues, which are already in the more excellent kind of things, but also besides these to draw new virtues from above. Hence it is that they seek after the virtues of the elementary world, through the help of physic and natural philosophy in the various classifications of natural things; then in the celestial world in the rays and influences thereof, according to the rules of the Astrologers, and the doctrines of mathematicians, joining the celestial virtues to the former. Moreover, they ratify and confirm all these with the powers of divers intelligences, through the sacred ceremonies of religions.

The order and process of all these, I shall endeavor to

deliver in these three books. The first, contains natural magic; the second, celestial; and the third, ceremonial. But I know not whether it be not an unpardonable presumption in me, that I, a man of so little judgment and learning, should in my very youth, so confidently set upon a business so difficult, hard and intricate as this is. Wherefore, whatsoever things have here, already and shall be, said by me, I would not have any one assent to them, nor shall I myself, any further than they shall be approved of by the unusual church and the Congregation of the faithful.

CHAP. II.

What Magic is, what are the parts thereof, and how the Professors thereof must be qualified.

MAGIC IS A science of wonderful virtue, full of the highest mysteries, embracing the most profound contemplation of the most secret things, together with the knowledge of the constitution, power, quality, essence and virtues of these things and all Nature; it interests us concerning the disagreement and agreement of things amongst themselves, by which wonderful effects are produced, uniting the virtues of things by the application of one to the other, to their corresponding inferiors, and all thoroughly united and knitted together by the powers and virtues of the superiors. It is the highest and most perfect science, the most sacred and sublime philosophy, the absolute ultimate of all most excellent philosophy.

All regulative philosophy is divided into natural, mathematical and theological divisions. Natural philosophy teaches the properties of terrestrial things, searches and inquires into their causes, effects, times, places, fashions, events, whole and in part, also the nature and the number of the elements, and the combinations of earth, water, air and fire. The origin of things celestial and terrestrial; of tides, rainbows and their colors, rain, thunder and lightnings, meteors, comets and earthquakes; of the treasure of earth, the origin of metals, and their production. As Virgil sings:—

"What ancient Atlas taught
The various labors of the wandering moon,
And whence proceed eclipses of the sun,
The original of man and beasts; and whence
The rains arise and fires their warmth dispense;
And fixed and erring stars dispose their influence;
What shakes the solid earth; what cause, delays
The summer nights, and shortens winter days."

Mathematical philosophy teaches the threefold quantity of natural bodies, and the motion and course of celestial bodies. As Virgil again sings how

"Through twelve bright signs Apollo guides
The year, and earth in several climes divides.
Five girdles bind the skies: the torrid zone
Grows with the passing and repassing sun;
Far on the right and left the extremes of heaven
To frosts, and snows, and bitter blasts are given;
Betwixt the midst and these, the gods assigned
Two habitable seats for human kind,
And 'cross their limits, cut a sloping way,
Which the twelve signs in beauteous order sway."

All of which are understood by Mathematical philosophy.

Theological philosophy or divinity teaches the nature of God, the mind, intelligence, angels, devils, the soul, religion, sacred institutions, rites, temples, observations, and sacred mysteries: Also concerning faith, miracles, the virtues of words, figures, and the secret operations and mysteries of seals; as Apuleius saith, it teaches how to rightly understand and be skilled in ceremonial laws, the equity of holy things, and rule of religions.

These three principal divisions of science are comprehended, united, and put in force by magic, and was therefore deservedly esteemed as the highest and most sacred philosophy by the ancients.

The wisest authors and most famous writers illustrated it, and among which Zoroaster and Zoroaster were so famous that by many they have the credit of being its inventors. Abbaris the Hyperborean, Charmondas, Damigeron, Eudoxus and Hermippus followed in their track.

There were also other eminent choice men, as Mercurius Trismegistus, Porphyrius, Iamblicus, Plotinus, Proclus, Dardanus, Orpheus the Thracian, Gog the Grecian, Germa the Babylonian, Appollonius of Tyana, and Osthames also wrote excellently in this art, whose books being lost were recovered by Democutus of Abdera, and set forth with his own commentaries.

Besides, Pythagoras, Empedocles, Democritus, Plato, and many other renowned philosophers traveled far, by sea and land, to learn this art, and on their return published it with wonderful devotedness, esteeming it a great secret. It is well known that Pythagoras and Plato went to the prophets of Memphis to learn it, and traveled through most of Syria, Egypt, Judea, and the schools of the Chaldeans, that they might not be ignorant of the most sacred memorials and records of Magic, and be furnished with divine things.

The student of magic, who is not skilled in natural philosophy, which treats of the qualities of things, and occult property of every being; in mathematics, and in the aspects and figures of the stars, upon which depends the chief virtue and property of everything; and in theology, which treats of those immaterial substances which permeates and governs all things—it is impossible for him to understand the rationale of magic. For there is no work that is done by mere magic nor any work that is merely magical that does not comprehend these three faculties.

CHAP. III.

Of the four elements, their qualities and mutual combinations.

THERE are four elements, the basis of all corporeal things, Earth, water, air, and fire, of which all elementary inferior bodies are compounded; not by heaping them together, but by transmutation and union, and when they are destroyed they are resolved into elements. None of the sensible elements are pure, but are more or less mixed and apt to be changed one into the other: even as the earth becoming muddy and being dissolved becomes water, and the same being condensed becomes earth again, but being evaporated through heat passes into air, and that being kindled passes into fire, and this being extinguished, returns back into air, but being cooled again, after its burning, becomes earth, or stone, or sulphur, as is manifested by lightning. Plato was also of the opinion that the earth was wholly changeable, and that the rest of the elements are changed, as into this so into one another successively. But it is the opinion of the more subtle class of philosophers, that earth is not changed but relented and mixed with other elements which dissolves it and that it returns back into itself again.

Now every one of the elements has two specified qualities, one which it retains as proper to itself, the other as a medium by which it agrees with that which comes next after it. For fire is hot and dry, earth dry and cold, water cold and moist, and air moist and hot. So the elements on that account are opposite one to the other. Earth and water are heavy, and air and fire are light; wherefore the stoics called the former passives and the latter actives. Plato distinguisheth them yet after another manner, and assigns to each one three qualities: to fire, brightness, rarity, and motion; to earth, darkness, density, and inertia; and according to these qualities the elements of fire and earth are contrary. But the other elements borrow their qualities from these so that the

air receives two qualities of the fire, rarity and motion, and one of the earth, darkness. In like manner, water receives two qualities of the earth, darkness and density, and one of fire, motion. But fire is twice more rare than air, thrice more movable, and four times more bright; and the air is twice more bright, thrice more thin, and four times more movable than water; and water is twice more bright than earth, thrice more rare, and four times more movable. Therefore as the fire is to the air, so is air to water, and water to earth and *vice versa*.

And this is the root and foundation of all bodies, natures, virtues, and wonderful works, and he who knows these qualities of the elements and their combinations shall easily bring to pass wonderful and astonishing things, and be perfect in natural magic.

NOTE. The modern reader, in the full blaze of the light of the nineteenth century, will excuse Agrippa, if his natural philosophy be somewhat antiquated and obsolete. BUDDHA.

BUDDHISM AND SPIRITUALISM.

IN A lecture on Buddhism by the Rev. S. Beal, delivered before the Plymouth, (Eng.) Athenaeum in September, 1874, and reprinted in the Oriental newspaper, that accomplished scholar thus describes the relation that the Buddhist religion has to what we call "Spiritualism,"

In its development as a system Buddhism is divided into three distinct periods. First, the little or imperfect vehicle, or mode of deliverance. This is generally called the Hinayana. It concerns itself more with practical rules of morality than with technical definitions. The aim, however, is the same, namely, by the persistent use of rules adapted for the purpose, to reach a condition of Bodhi, that is, spiritual freedom of deliverance from the bonds of the flesh. In explanation of this condition of Bodhi, we remark that Buddhism taught the instability and unreality of the objects of sense, and opposed to this the existence, the everlasting existence of a force—the only real existence in the world. This is psychic force. It is in the possession of this, or rather, by being possessed by this, that true deliverance is found. The method by which this is gained, or obtained, is one of bodily asceticism. By reducing, so to speak, the expenditure of vital or frictional force to a minimum, a man may bring himself into the sphere of this all-pervading energy and become more or less one with it. The effects of this new relationship are, first, in reference to the body a remarkable power of levitation, being able to sit in the air without support, or even pass unaided from one spot to another. Second, a self-luminous appearance, especially from the head and the fingers. Third, a mental condition approaching more or less nearly to omniscience. In the case of Buddha all these effects followed in the highest degree, because he had obtained complete deliverance. He put himself perfectly "*en rapport*" with this force, and was one with it. Hence he taught that it was not by instruction, or even inspiration, that he had gained his condition of perfection, but by intuition, that is, that he had passed into the sphere of knowledge, and was now one with it.

Mr. Beal then cites from Mr. Elphinstone's "History of India," how the Yogis or Ascetics there, still claim this power of levitation, and proceeds, in a subsequent number of the Oriental, that of 1st January, 1876, to give a brief history of the eighteen "schools," on which the Buddhist tenets are based.

RELIGIOUS SPIRITUALISM.

DR WILLIAM HITCHMAN concluded his recent course of lectures at the Islington Assembly Rooms, Liverpool, as follows:—

Avaunt, O blasphemous mythology of ancient Judaism and modern Christianity! It fabricates the sword which stabs the peace of each understanding, and cherishes that venom of dire superstition, which poisons the aspirations of each catholic soul; yes, through all the ages and stages of life, from the cradle to the grave. Whereas the only true religion that is born of pure Spiritualism, in my views of the past and present condition of our race, is to speak the truth of God, without the fear of man, morally, mentally, or materially. Let us be good and do good everywhere; uphold justice to all men and avoid evil, not one day in seven only, but all the year round, ever remembering that "belief" is not a matter of stereotype opinion, but the natural outcome of education of conscience, by virtue of reason, science, philosophy, judgment experience, and observation. Atheism or materialism, as I have shown you, like the secularism of Mr. Holyoake, is capable of the greatest and best deeds which dignify or adorn the life of the flesh, however much it may ignore the

coming existence of the spirit, and is in no wise an ignorant denial of God's divine government or being—as became the moral idiocy of David's fool—but implies, rather, a total absence of definite, conclusive knowledge of deity. Fetichism, nature-worship, shamanism, and all the idolatries of anthropomorphism to which I have adverted in the natural history of man, including the various mythologies of India, Persia, Egypt, Greece, and Rome, as well as the legends or allegories of Judaism, ancient pagan and modern Christian symbolism; what *are* they? whence did they come? and whither is their tendency? They are neither more nor less, depend upon it, philosophically or truly, than special indications of that world of spirit, which is not something above or beside the material universe, but contained within the soul of man from generation to generation. Withal, it is the vocation of each modern Spiritualist, I submit, to elevate the moral sense of all people into those brighter and more beautiful realities of heart and mind, which are blessed of God, in the life and love of angels from time to eternity. Such is the education of the conscience in true spirituality—cosmopolitan and everlasting, without sect, schism, dogma, or partisanship, that shall enable each, one and all—of every clime and color, throughout the ages, when duly acquainted with the facts and phenomena of recent spiritual science—to become the pioneers of human progress in the sincerity and truth of thoughts, words, and deeds, religiously and wisely.

Though light be feeble as a glow-worm's lamp,
Yet fed by noble thoughts and valiant deeds,
Fanned by the aspirations of the wise,
Tended by virtuous hearts with patient care,
Mid cold, and darkness, and tempestuous wrong,
Higher still 'twill rise, and clearer, until soon—
E'en as a beacon on the mountain-top,
Seen of the nations, it illumines the world.

QUALITY is more important than quantity. A small paper filled with good reading matter is one hundred per cent. better than a large one filled with weak matter.—So says one of our subscribers.

WHAT COL. OLCOTT BELIEVES.

COL. H. S. OLCOTT has put his personal belief into a few simple paragraphs which are easily comprehended. He says:—

First: I believe in the existence of a First Cause, the source of all things visible and invisible.

Second: I believe in the doctrine of Evolution, and believe that it applies to *both sides of the Universe*—spirit and matter. It has produced man upon this sphere, and it follows him beyond the death of the body.

Third: I believe that in the course of this Evolution of man, successive forms of spiritual entities were brought into existence, just as there have been a countless succession of physical forms of plant and animal.

Fourth: I believe that, after the death of the physical body, man's spirit survives; and that, under favoring conditions, he can communicate with those whom he has left behind. This manifestation may be made either through mediums or in other ways.

Fifth: I believe, as the result of study and of personal observation of practical experiments, that the human mind can control the occult forces of Nature, and subjugate all spiritual beings lower than himself in the scale of Evolution, just as he has natural dominion over all the lower animals.

Sixth: I regard Modern Spiritualism, in its present form, as only a record of sporadic phenomena; which do not occur except under conditions not of our choosing; which cannot be controlled; and which are accompanied with so much that is contradictory and untruthful, that more investigation is necessary before we can be said to know anything definite about the laws of spiritual intercourse. But, still I believe that, even under such unfavorable conditions as are now furnished us by our untrained mediums, disembodied spirits are often drawn into communication with us by the attraction of our intense love for them.

Seventh: I regard Mesmerism and Spiritualism as portions of a broader and a demonstrable science—that of MAGIC. This science was known to the ancients, has been practiced for countless ages, and is now practiced in the Orient.

Eighth: I believe that the forces known as Animal Magnetism, Odyle, the magnet, psychic force, and the spiritual force, are all various manifestations of the same force—the Astral Light. This is the medium of which our spiritual bodies, the astral bodies of animals, and the vital force of plants, are portions; and the varying vibrations of which (under the name of "Ether,") are severally designated as light, heat, electricity, and chemical action.

Ninth: While I believe that, often, human spirits have appeared to us in materialized form, more frequently a lower order of beings have appeared in the forms of persons who are called dead. Spiritualists have no means of distinguishing between these spiritual beings; Cabalists have, and need never make mistakes.

PARAFFINE IN LONDON.

SPIRITS MATERIALIZE THE NECESSARY PLASTER OF PARIS.

IN THE London Medium R. D. Linton, an investigator whose contributions give evidence of his reliability, tells of a seance for materialization at which remarkable results were obtained. Direct spirit voices asked for paraffine and the apparatus for taking moulds of spirit-hands.

"At length into the paraffine went a spirit-hand, and a voice exclaimed, 'I say, Mr. Linton, this is stinging hot!' I had kept the temperature rather high, perhaps 140° Fahr., to prevent the solidification of the paraffine in the vessel. That the materialized spirit-hand was thus possessed of nerves and sensation, or whatever it be that gives the impression of heat, may be inferred from this exclamation. After this process had been gone through, splash, splash, went the hand into the cold water, and I was saluted with being sprinkled on the face. In a few minutes we were ordered to light up, and the mould of a hand was lying on the floor. All the members of the circle carefully inspected the mould. It was peculiar, evidently that of a thin, small hand, with the second and third fingers more widely separated than the others, and with a circular elevation around the little finger."

The report here relates that there being no plaster of Paris in the house, and the lateness of the hour rendering it impracticable to obtain any, a quantity was brought by the spirits. He then continues:—

"I placed a jug of cold water on the floor, and a vessel to mix the plaster of Paris in, and poured the boiling water into a large basin. In a few minutes something hard was struck against the basin, producing a muffled sound. 'What's that?' I said. 'We've cast the hand, and it's in the mould,' was the reply. 'Now we are going to melt the paraffine off.' In a short time a clear, sharp tap was heard against the basin. 'Well,' I said, 'have you got the cast all right?' 'Do you think it's likely not to be all right?' was the sardonic answer. Then added the voice, 'I have placed the cast on the mantelpiece, but no one must touch it for a quarter of an hour, until it is sufficiently hard.' Before relighting, a voice said audibly, 'The large hand is mine, and my relative is in the circle. The small hand is that of an Indian spirit, now about Mrs. Burns, and who is one of a band of twelve engaged in producing these moulds of spirit-hands. Please observe the ring on the little finger.' 'Good night' from our several spirit friends closed this unexpected seance. As soon as the gas was relighted, the eager eyes of the circle were turned to the mantelpiece, and thereon rested an exquisite cast of a small, thin hand, with the second and third fingers widely divided, and a chased ring on the little finger, and it was unmistakably a beautiful cast of the mould that was placed by the spirits on the floor. The excitement of the observers was intense, and natural enough. I remarked that the spirit-hand 'must have been partially, if not wholly, dematerialized in the mould, for, with the paraffine concreted around the ring, the little finger could not have been withdrawn without breaking it.' The mould had all the usual marks of a natural hand upon it; the veins, the curved corrugations of the under side of the thumb and fingers, the papillæ of the dermis, and characteristic lines on the palmar surface. The hand was compared with those of all in the circle, and there was not one so small or in any way like it. Bursts of surprise came from the lips of all. Said Mr. Cotterell, 'I can scarcely believe it. Where did the stuff come from?' Where? There was no plaster of Paris in the house and none was brought in by mortal hand. I expressed my conviction that the plaster of Paris had been materialized by the spirits on the spot. I was so mentally impressed; and for persisting in that belief was somewhat sharply rebuked; but I was right, for at the Saturday evening seance the question was asked whether 'the plaster of Paris was brought in by the spirits or materialized?' and the answer of the operating spirit was, 'We could not find any, and we materialized it.' This is not the least interesting fact connected with this matter, for, in addition to the operation of casting, the spirits provided their own material out of the elements of the air and the circle."

Mr. Linton also relates an interesting story in regard to the identification of the hand and the verification of a spirit message. He closes with the following remarkable information concerning the nature of the material from which the mould was made.

"When I took the hand, above referred to, the cast of which was made by the spirits from materialized plaster of Paris to a modeller, he inquired, 'Where did you get such stuff from?' He knew not what to make of it. He said, 'It was all rotten, and if not protected by a varnish, would certainly crumble to powder.' If it was plaster of Paris, he 'had never seen the like.' Now, it is curious that the cast obtained with another medium has the same character, and both differ materially in color and texture from casts made by ourselves.

CORRESPONDENTS.

PARAFFINE MOLDS.

AN INVESTIGATOR WHO WANTED MRS. HARDY UNDER "TEST-CONDITIONS"—HER REASONS FOR NOT ACCEPTING.
—THE CORRESPONDENCE.

THE FOLLOWING correspondence is furnished us, and we give it space. It shows what can be said on both sides of a vexed question.

Worcester, Dec. 27, 1875.

Mrs. Mary M. Hardy:—

MADAM:—I am very anxious to have produced at my house, under test conditions, the "molds" which Prof. Denton has so successfully secured through your mediumship.

I am informed that you will give me your services for two evening seances for forty dollars and expenses. If I make arrangements with you, it will be for seances before such ladies and gentlemen as I may invite to my house, or some other suitable place for that purpose. I trust you will not think me unreasonable in asking, that the payment of the forty dollars, be contingent upon there being produced, upon one, at least, of the two evenings, a "mold;" and that I be allowed to inclose the space under the table in such manner as I may choose, so that it shall be dark and perfectly test conditions secured.

I know that it is not claimed by you that the phenomena will occur at your will, and therefore, if no mold is produced during the two evenings, I am desirous that you continue the experiment for as many evenings as you are willing, and when successful, and a mold is produced, I will pay you the \$40 and your expenses. Your expenses, of course, I will pay whether successful or not. My offer, in brief, is this:—

I will pay you forty dollars and expenses for two evening's services, provided, that you will allow me to secure the inclosure under the table, in such manner as I choose, having the required darkness, and therein the proper material from which a "mold" can be made; and, that under such test conditions, a "mold" is produced upon one, at least, of the two evenings. Also, if not successful upon either of those evenings; the experiment may be continued, at your convenience, in this city; and when successful the above amount to be paid you. Also, whether successful or not, I will pay your expenses during the trial. I understand, also, that the room is to be darkened, but not so dark but that all persons can be distinctly seen.

Prof. Denton, I know, will assure you that I will spare no pains to make your visit here agreeable to you. I hope I may complete the arrangement with you so that you can make the visit at your convenience after the 5th of Jan. next.

Sincerely yours, T. M. LAMB.

Concord Square, Dec. 31, 1875.

Mr. T. M. Lamb:—

DEAR SIR:—Your letter to Mrs. Hardy was received yesterday. Mrs. Hardy, could not, in justice to herself, as a medium before the public, accept your proposal. Your proposition is, that she sit night after night, *under your conditions*, till she gets a "mold." Should she fail, she loses her time! In the first place, no genuine medium, dependent on invisible forces for a result, can or will guarantee certain manifestations even when sitting under their own conditions, much more in sitting under conditions proposed by another. Who would one naturally suppose to be the best judge as to the necessary conditions in the matter, you or the medium?

Mrs. Hardy will come to your city and hold one or two seances (one for \$25.00 and both of our expenses, or two for \$40.00 and expenses), either under your conditions or her own conditions, just as you say. Should you propose conditions that might prevent success, the loss must be yours not hers. Her conditions are precisely similar to those seances you have seen spoken of in the Banner, and under which Prof. Denton sat and declared himself perfectly satisfied. The room in which the seance is held, is not darkened at all, but may be as light as you would ordinarily have your parlor; and the weighing process I suppose you know all about, which ought itself to satisfy any candid person, as to the genuineness of the phenomena. If it would be of any benefit to you, I would say to you as a "man," that I know these manifestations are true and genuine, just what we claim, that I stand ready to stake my reputation and what little I possess as to the results. Mrs. Hardy has now been before the public, as a medium, continually for ten years, has given seances all over the country, and in England, and I submit it to yourself, whether it is not about time the question was settled as to whether she is a genuine medium or a fraud and trickster. Is a medium to be *for life* subject to suspicion of being a criminal? Is there no end to it? And more than all to receive this from Spiritualists! What a

pleasant life to lead, always and ever suspected as a cheat and impostor. God deliver me from ever becoming a medium. Mrs. Hardy is now in Providence, R. I. She holds a seance in Rochester Hall, in this city, Sunday evening, and we expect to be in Baltimore and Washington between the 10th and 15th of January next. She has *two more* nights in Providence, and one in Newport. Shall be pleased to hear from you.
Yours truly, JOHN HARDY.

Worcester, Jan. 1, 1876.

Mr. John Hardy:—

DEAR SIR:—Your reply to my letter addressed to Mrs. Hardy is at hand. You have not offered a satisfactory excuse for her rejection of my proposition.

I have not proposed "conditions" which will in the least degree interfere with the success of any genuine medium. Mrs. Hardy requires, as an essential "condition," that the space under the table be enclosed and darkened. I accept this "condition," and only insist that I be permitted to inclose that space in any manner I choose, so that it shall be securely inclosed and no mistake. If the transaction is the honest work of invisible forms, it is impossible to conceive of a single objection to my having such permission.

Her objection to allowing that the payment of the forty dollars be contingent upon her success is unreasonable. It is the general rule, having but few exceptions, in other departments of labor, that payment shall depend upon successful service. There is certainly no good reason why mediums should be included among the few exceptions. Certainly, in Mrs. Hardy's case, if reports are true, she would be no loser by accepting so just a method of compensation; because she is rarely if ever unsuccessful. You say Mrs. Hardy has been before the public as a medium continually for ten years, and you ask, "Is it not about time for the question to be settled, as to whether she is a genuine medium, or a fraud and trickster?" I answer, Yes. And it is just that question which I desire to settle, and which she refuses to have settled. You ask "Is a medium to be for life subject to suspicion of being a criminal?" Again I answer, Yes. If she "for life" persists in appearing before the public under conditions which do not preclude the possibility of deception. If Mrs. Hardy is as sensitive to the imputation of fraud as your letter would indicate, she of all others, should positively refuse to appear before the public under any other than such conditions as will preclude the possibility of deception. It is in vain to allege that such test conditions cannot be devised without destroying the necessary "conditions" for success. This would be true against dishonest mediums, but can never be true if the alleged transactions are honest phenomena. No intelligent Spiritualist will claim that there is any difficulty in arranging perfectly test conditions, without impairing the requisite "conditions" under which the phenomena, if genuine, can appear. So far as mold-taking is concerned, the *essential* "condition" is that the space under the table be inclosed and darkened, and that the proper material from which a mold can be made, be within the inclosure. Can it be a violation of any requisite condition for genuine phenomena for me to make that inclosure secure from possible entrance by the medium? Can there possibly be any objection to inclosing table and pail together in a bag made of mosquito netting, the entrance to which shall be securely tied and sealed?

Dishonest mediums would certainly object, but no intelligent Spiritualist will claim that such an arrangement would interfere with any genuine phenomenon. The particular method I designed for my use, in case Mrs. Hardy accepted my proposition, would be more expensive, but in some respects better for public use. I will give you a description of it hoping that you will adopt this, or some other equally effective method of table inclosure.

I should purchase three and one-half yards of wire cloth, about two and one-half feet wide, and having about one-fourth inch meshes. One side of this cloth I should nail securely around the outside edge of a bottom board three feet long and two feet wide. The wire cloth would inclose the bottom board and come together at one of the corners. Inside of each corner of this wire box, place an upright post, reaching to the top of the wire cloth. These posts may be of wood one and one-half inches square, and securely nailed to the corners. Along the upper edge of this wire box, on the inside and reaching from post to post, place a wooden bar, say one and one-half inches square, for each side and end of the box. To these horizontal bars the upper side of the wire cloth will be securely nailed. I should then have a securely-made box, with wooden bottom and wire screen sides, which any one should have permission to examine. I would there make a wooden table top, say four feet by three feet, or large enough so that when placed upon the box, persons can sit around this table with ease. After placing within the box, or this table inclosure, the pail of water and paraffine, put on the wooden table top, and with four screws fasten securely to the four horizontal bars forming the upper edge of the box. These screws I would sink below the top surface, and with sealing-wax seal the heads of the screws.

The space under the table is now *securely inclosed* and the committee, or others, can see through the wire sides that there is nothing inside but the pail and contents. Darkening cloths can now be placed around the inclosure and the medium commence the experiment. After the spirits have announced the completion of their work, the darkening cloths may be removed, and without opening the inclosure, we can see through the wire sides what has been done. If there should be found within the inclosure a mold, an examination of the table and box, before opening, will positively determine whether or not an entrance has been fraudulently effected.

If it is urged that the use of wire is objectionable, musquito netting may be used instead. This box, of course, can be made any other desirable size. When once provided this arrangement can be used with the least possible waste of time, and the conditions be such as to preclude the possibility of deception.

When it is so easy to provide this, or some other equally effective arrangement, such as musquito-netting bag, as "test conditions," without in the least degree impairing the "conditions" requisite for genuine phenomena, no medium should allow herself to appear before the public excepting when thus protected against all reasonable suspicion of fraud.

You say Prof. Denton "declared himself perfectly satisfied" with the conditions under which the molds were produced. I have full confidence in Prof. Denton's integrity and believe him honest above suspicion. But if Prof. Denton can be satisfied of the genuineness of the phenomenon except it shall occur under the most positive test conditions, or if he will allow without protest its appearance in public in his presence under any other than such test condition his course is an impeachment of his judgment which he will, sooner or later, acknowledge and deeply regret.

You speak of "genuine medium," thereby implying that there are counterfeit or dishonest mediums. But what advantage have the genuine over the counterfeit, if the former can have no distinguishing marks which the latter cannot successfully imitate? So long as the genuine mediums allow themselves to appear under the same loose conditions the dishonest ones are obliged to have, there can be no choice between them, and both alike should be repudiated.

For the truth's sake, and the protection of honest mediums, forsake the loose conditions under which dishonesty thrives and refuse to appear in public except under the most positive test conditions. All honest and intelligent mediums will gladly comply with this demand. They have nothing to lose, but everything to gain thereby; while the dishonest ones would lose all, and gain nothing by compliance.

I do not say that Mrs. Hardy is a dishonest medium; but I can have no assurance of her exemption from dishonest tricks so long as she insists upon the loose conditions which dishonest mediums must and do require.

Sincerely seeking for the truth, T. M. LAMB.

Boston, Jan. 6, 1876.

Mr. Lamb:—

DEAR SIR: In reply to yours of Jan. 1st, I have only a word to say. We should be pleased to visit your city and give our spiritual friends there an opportunity to witness the new and marvelous phenomena of obtaining molds of invisible forms, and no doubt we shall do so at some future time. But allow me to say that the terms you offer, and the spirit pervading your letter preclude the possibility of our doing so under your supervision.

You, by your offer, are unwilling to trust us, while at the same time you offer conditions in which you demand that we shall trust you. Now bear in mind that there are really THREE parties interested in this matter, and only two of them (you and the medium) that can agree upon anything, and that no genuine medium dependent as they must be upon the assistance of the invisibles, will or can guarantee any results.

As I said before, we will come to Worcester at your cost, but not at the cost of the medium. Hence, there is no further need of our bandying words upon the subject.

Yours as ever, JOHN HARDY.

Worcester, Jan. 7, 1876.

Mr. John Hardy:

DEAR SIR: Your reply to my letter of the 1st inst. is at hand. Wherein I demand that you trust me more than I am willing to trust you—as you allege—does not appear. If you mean pecuniary, I will deposit the money with Prof. Denton, or any other person in whom we both have confidence, and whenever that person is satisfied that you have complied with the provisions of my proposition, and are therefore entitled to the money, or any portion thereof, he shall pay you the amount.

You say no genuine medium "can or will guarantee any results." I do not ask you to guarantee any results only in a

business way, namely, if no results appear you receive only your expenses in payment.

In your former letter you say, "I know that these manifestations are true and genuine, just what we claim, and I stand ready to stake my reputation and what little I possess as to the results." Now I do not ask you to "stake" so much as that—only that you stake a little time, and that at your convenience, for the purpose of establishing your claim. If the phenomena is as genuine as you claim, it is in your power to establish it beyond peradventure.

I suggested that you inclose table and pail together in a bag made of musquito netting, and have the entrance to the bag tied and sealed. Your refusal to appear under any other than the loose conditions which render fraud possible, is, to say the least, suspicious. That you will not appear in Worcester under my "supervision" is very evident.

Seeking knowledge under difficulties, T. M. LAMB.

EXPOSURE OF SPIRITUALISM.

To the Editor of the *Spiritual Scientist*:

I see you have published in your columns a pretended acceptance of my challenge to Dr. Beard by a W. Irving Bishop, which was originally published in the *New York Herald*. Had you read my challenge carefully, and then noticed this pretended acceptance, you would have seen that it is not in any sense an acceptance. His pretence is so worded that whether we win or lose we are obliged to give the money to St. John Guild. Such an arrangement is no part of my original offer. This individual is seeking notoriety. He had no thought of accepting the challenge as it was made. If you would like to know how he conducted himself while at Mrs. Huntoon's she will inform you. The *Herald* announced that he had prepared an article for their columns showing how the whole Eddy fraud was perpetrated; giving cuts, plans of the rooms, etc. About this time the *Sun* exposure came out, which I presume gave an entirely different explanation from that of this sagacious individual, and for some reason his article has not appeared. I was very anxious to see his exposure of the matter, for then we should have had three, each of which would have contradicted the other, and neither of which would have contained a shadow of truth as to the genuine character of the phenomena.

Dr. George M. Beard exposed the Eddys in the *Graphic*, by asserting that all the manifestations took place by William Eddy's personations by means of masks and secreted wardrobe. The *Sun* correspondent exposed them by asserting that the whole thing was done by confederates coming up a passage-way in the chimney and through traps in the floor. Bishop's explanation will doubtless depend entirely upon the acuteness of his imagination. It seems that they have all drawn upon their imaginations for an exposition, for none of them took the precaution to ascertain the truth in regard to their theory of exposure. I should be reluctant to endorse or condemn any medium unless I had learned the facts or the points upon which I either endorsed or condemned them. This young prodigy who is going to do so much, has told three persons very different stories in regard to his method for exposure. He was there only one day, and he must be remarkably sharp to learn more in that time than I could by a careful investigation of thirty days. I begun the investigation an inveterate skeptic. I had been there five days and exhausted every method of exposure that I have yet seen or heard of and many others also, before I would even admit that there could be a particle of truth in the spiritual part of the phenomena, but at last every other means of explanation was taken away and I was fairly compelled to believe the truth. I have not changed my opinions since, and do not see that I am likely to from any exposures that have yet been made. When I get hold of a truth I will stick to it, as I can see no advantage in exchanging it for falsehood.

E. P. MILLER.

39 & 41 West 26th Street, New York.

PHOTOGRAPHING THE INVISIBLE.

THE Italian scientific Review, *Il Progresso*, published at Turin, contains, in the December number, a short passage which will be of interest to those who are giving attention to spirit-photography. Under the title of "Photography applied to Medicine," it says:—

Dr. Altzman, a professor at the University of Vienna, recently read a paper before the Medical Society on the uses of photography in medical studies. Among other observations, he mentions one which rests on the authority of Dr. Vogel, to the effect that an eruption of *variole* (small pox) can be detected by photography twenty-four hours before its appearance. Although at this stage of the malady nothing is visible on the skin, the negative plate shows spots on the face of the patient exactly similar to those of *variole*, and twenty four hours later the eruption becomes apparent.

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TEST CONDITIONS AGAIN.

In another column we present the correspondence between an investigator, who sought the proof-palpable of spirit-existence, and a medium who could not see the necessity of "test-conditions." The tone of the letters, from either party, is suggestive. We find in the first instance a courteous note to a medium, requesting that she give a seance under test-conditions, to responsible parties, for a fair price. The medium's secretary, with a mixture of argument and laudation, answers and attempts to overshadow the very reasonable claims that are presented in the letter. The investigator's reply is what might be expected from an intelligent person, who knew his rights, and knowing them dared maintain. He reviews the situation in an able manner, and shows conclusively why genuine mediums should earnestly seek to place themselves under test-conditions. To this the medium returns an answer that was undoubtedly accepted by the investigator, as an offensive insinuation, and he administers a sarcastic, stinging rebuke, which, however, does not transgress the bounds of etiquette or decency.

The correspondence is instructive; for it gives us a glance at the strength of the medium's position in refusing to appear under test-conditions that will remove all suspicion, that any other than an unseen force is concerned in the manifestations. For a medium to say what the spirits can do and what they cannot do, is assuming too much. It is the "cowardice, inertness or insensibility of the medium which makes him reluctant to yield to tests demanded by honest investigators." The dwellers-in-the-spirit are ever ready, even anxious, to manifest their presence, and this, too, under test-conditions that are convincing. For what other purpose do they come? Evidently some mediums regard their powers as a lucky gift that shall help them in their ambition to gather together much of this world's goods, without giving therefor an adequate return.

Our secular exchanges are constantly bringing us accounts of "seances" (?) where "mediums" (?) have been exposed by discriminative audiences. What raises the question? TEST CONDITIONS. The Livingstone's Warren's and a host of other impostors traveling under taking names, with flaming handbills, covered with "ghostly" pictures, and filled with promises of "we'll do, we'll do, we'll do," meet their just deserts, only when an intelligent, determined man comes upon the scene and proposes conditions that effectually secures the "medium." They pretend to be tied, but when the tricksters are bound, then is the deception apparent. If the

effect of the exposure was confined to the impostor alone, there would be no necessity for Spiritualists to concern themselves. But the obloquy is heaped upon Spiritualism; and many who are slightly interested, are for a time turned from investigation, and others who could do much to advance the cause, withhold their influence.

It is true Spiritualism cannot be crushed. The TRUTH will always live. But are not we, who are Spiritualists, representatives of these grand truths? Have we not a duty to perform in connection therewith? Can we hold ourselves guiltless, if, in our selfishness, we neglect to afford others every facility to find the light as we have done?

Of trance or test mediums we have little to say. Each investigator must satisfy himself as to the identity of a communicating spirit, and the genuineness of a spirit-message. Questioning and cross-questioning, yield rich results, and we believe this phase of mediumship should be put to the front as the stepping-stone for an investigator.

Physical manifestations, materializations, spirit-hands and paraffine molds, we hold to be of no value, as establishing the truth of spirit-existence or the claims of Spiritualism unless they occur under conditions that will not admit of the possibility of trickery. It cannot be said of these manifestations, as it can of trance mediumship—"each investigator can determine for himself; that which will convince one, will not satisfy another." It does not require a very intellectual mind to conceive it possible than an unbound medium, behind a curtain, in a dark room, might come forward and personate the spirit, especially if conditions were such that it was impossible for any of the audience to see clearly or touch the "Spirit." The person who accepts such manifestations, without reserve, as the "genuine article," must in addition to a very acute, intellectual perception (?) possess also a large amount of credulous faith that would make him a willing captive to all the cheap shows in Boston; and there must be many of this latter class, for "materializations," under these conditions, are rapidly increasing in this puritan city, which, but a few hundred years ago, hung genuine mediums.

How shall Spiritualism protect itself against these frauds. Simply by demanding "test conditions." We do not mean by this, that a medium shall be bound with sealing wax, strung up by the thumbs, stood on his head, or subjected to any other irrational or inhuman process. Let the medium adopt some plan that shall remove the objections that are apparent to every impartial judge, and it will be warmly appreciated by a host of honest investigators.

THE RESULT OF MEDIUMSHIP RIGHTLY DEVELOPED.

J. Frank Baxter, in Paine Hall, Sunday, delivered a lecture of which a report will be found on another page. At its close, he was, as usual, quite successful in giving tests of spirit-presence, all of which were promptly recognized. Mr. Baxter's form of mediumship is that peculiar kind that does not ask "Is this so?" but authoritatively states as a fact the manner, time and place of death, age, full name, and oftentimes personates some remarkable event in the earth-life of the manifesting spirit. Such an exhibition of mediumistic power cannot fail of commanding attention, and powerful skeptics will rise under the influence to acknowledge the correctness of his spiritual vision. Had we a few dozen mediums like Mr. Baxter, Spiritualism could create a revival in any city or town that would include all the inhabitants who could come within reach of the voice that would

give indubitable proof of a future existence and spirit-communion. Hasten the day when mediums shall be rightly developed, for we believe that herein lies the whole secret of success. Our experience in developing trance mediums has led us to this conclusion, and the story of Mr. Baxter's development is calculated to strengthen our opinion in this respect.

THE OCCULT SCIENCES.

This week carries the Scientist fairly into the commencement of Cornelius Agrippa, and soon we may expect ridicule from those who have not the wit to perceive the principles underlying the apparent absurdities and superstitious extravagancies. Perhaps it might have been better had Agrippa eliminated all that his good sense and later experience had shown him to be false, but as he has not done so, we must take it as it is. The principles he undertook to illustrate are invaluable in spite of their absurd coverings.

We have in hand and shall soon issue in the columns of the Scientist, a highly interesting and instructive series of articles on "CARALISM" by our English correspondent "Lex et Lux." The language chosen is that which will be intelligible to the average comprehension. It is the desire of the author to give to the reader a little inner light to the old writers. Many reading and reflecting on these writings will be able to grasp the spirit that actuated these old philosophers, and thus comprehend how they manage to work up "elementary" ideas into an infinity of shades and colors of thought.

In this connection we would offer an apology to "Leus" of "Orient." Your letter to "Lex et Lux," being mislaid, was not forwarded until this week.

THE GLAD NEW YEAR.

AT THIS joyful season is there any cause for congratulation among Spiritualists? We think there is. The year opens with the Cause in a position which it has not occupied at any time in the past. The phenomena which are the basis, in a physical direction, of the superstructure, have been determined to be scientific facts, and mediumship an integral function of humanity.

All well-informed persons, the respectable portion of the public press included, now accept the manifestations as realities, whatever may be the respective theories offered to account for them.

Spiritualism has not only gained a place in the Circle of the Sciences, but its light is seen in the Temple of Religion shedding a brilliant effulgence over the almost extinct embers which flicker there. It reverently opens the sacred books of the past, spiritualizes the letter, explains the symbols, and elevates what have been assumed to be chronological facts into a spiritual alphabet, by means of which man may read his soul's career and development. Spiritualism proves itself to be a continuation of the ever-flowing Waters of Life which have fed the stream of time in all ages, and related harmoniously all times, countries, and peoples to the one universal source. It discards not sacred books, but explains them, and exhorts man to worship God and not, as idols, these records. It abolishes not religious observances, but leads the soul through those hard and stony gateways into the spiritual arcana beyond. It dishonors not the messengers of God, who have labored and suffered for mankind, but refuses to worship them as deity, and places them in their subordinate position to the divine spirit which manifested through them. It is not the "Antichrist," but a renewed outpouring of that celestial baptism which is the "light of the world," the redeemer of man, and the salvation of the soul from all its troubles.

This, truly spiritual minds in all the religious communities begin to perceive, and they forget their creedal differences. They observe no longer the dim landmarks which have hedged them into those cold and stagnant trenches, but their eyes are uplifted towards the universal light which diffuses itself over all, and before they know it they have raised

themselves out of the mire of traditions and definitions, and are winging their way to a higher sphere of thought, and a wider expanse of spiritual observation.

And shall we again look for the antithesis? We may soon find it in the thought of those who regard this Spiritualism with its many signs, and wonders, and agitation of thought, as a diabolical agency, leading many away from conventional traditions—which are falsely regarded as the everlasting light by those who have sufficient eyesight to read printer's type, but have no perception of the work of the spirit, and no ears to hear the voice that would charm them away from their man-imposed tasks.

Thus we open the year, with one foot firmly placed upon the pedestal of Science, and the other as positively established on the rock of Religious Truth; and though the mistaken friends of these two great guides of mankind, but who are their real enemies, may fume and fret all the more, their writhings and anger are our triumph, their impotence is our strength, and the heat of the conflict will the sooner lead to the obliteration of all opposition.

Withdrawing our observation from this brief view of the Cause, the external movement presents an appearance not less encouraging. The field is white with ripeness, and cheerful, sturdy laborers in all departments of it find their hands full with the overflowing fruitfulness. Our speakers are more eloquent than ever, and imbued with a wisdom and power to interest which they never before possessed. New methods of teaching and bringing the facts before the people usher themselves in. The manifestations gradually present a higher order, and results are being obtained in the light which a few months ago could only be achieved in darkness. Promiscuous seances and wondermonging exhibitions and speculations are no longer found to be the best means of bringing the phenomena before the public, and hence the attempts are less successful, sometimes resulting in unpleasant altercations. Real investigators who desire to know the truth, take another course, and in special seances are now beginning to learn the methods of spiritual manifestation. Local conferences are acquiring genuine power in their districts. Whole communities are being plied with oral and printed information. The newspapers cordially review the works of scientific men on the subject, and report the proceedings of the movement. The literature is increasing in importance and a greater amount of attention is being bestowed upon it by the public, as well as by Spiritualists.—*Medium and Daybreak.*

COL. OLCOTT IN BOSTON.

On Sunday afternoon and evening, those of our readers who desire to see and hear Col. Olcott, will have an opportunity to do so, as he will speak on this day at Paine Hall, on Appleton Street, Boston. The subjects are interesting and instructive, dealing as they do with the topics that have lately agitated the thinkers in Spiritualism and are still calling out from them their best thoughts on the possibility of the truth of the new theories that are advanced. Col. Olcott's subject in the afternoon will be, "Human Spirits and Elementaries." In the evening, "Eastern Magic and Western Spiritualism." Present indications are that Col. Olcott will not speak again in this vicinity for many months at least. A word to the wise is sufficient.

EDITORIAL PARAGRAPHS.

THE first library formed by the Egyptian king Osymandyas bore the inscription, "*Psychés Iatreion*"—the medicine-house for the mind.

DR. JOSEPH BEALS, of Greenfield, Mass., president of the Lake Pleasant Camp-meeting Association, is writing some interesting letters to the Franklin County Times, giving the results of his experience. The articles carry the unmistakable impress of truth, and will have great weight even with skeptics.

J. M. PEBLES, Esq., is lecturing at present in the neighborhood of New Orleans, La., and Galveston, Texas. He has elicited many handsome compliments from the secular press, one of which says:—"His extensive travels around the world and his descriptions of countries and people of which we have no knowledge but that of reading, eminently fits him for an instructive lecturer, and claims the knowledge-loving mind of those who would know more and more as the world turns on and new developments present themselves for examination. We cannot endorse the spiritualistic views enunciated by the honorable gentleman, but are at all times willing to be instructed in the path of progressive ideas, and listen to an orator who can deal with his subject in a manner to challenge competition."

PHENOMENAL

From the London Spiritualist.
MANIFESTATIONS WITH THE FAKIRS IN INDIA.

NO. V.—(CONCLUSION.)

BY DR. MAXIMILIAN PERTY.

Professor of Physical Science at Berne. Translated from "Psychic Studies."

JACOLLIOT had often seen the fakirs exercise their peculiar influence on the growth of plants, so that, according to their account, results could be attained in a few hours which naturally require months, and even years, to arrive at; the missionary Huc had also reported similar accounts from Thibet. Jacolliot had always regarded this as a very clever juggling trick, and had given it no further consideration; but now he desired to see Covindasamy perform it, as he considered his power really wonderful, and worthy of his best attention. When the fakir appeared at three o'clock in the afternoon he thought the suggestion would be a surprise to him, but Covindasamy said, with his usual calmness, "I am at your orders." "Wilt thou let me choose the seed, the earth, and the flower-pot, with which thou art to perform?" "The seed and the flower-pot, certainly, but the earth must be brought from the *carias*' (termites) nest." The attendant was ordered to bring a potful of the earth and various seeds, and to bruise the earth well between two stones, for the insect-slime renders it as hard as the mortar in a wall. In less than a quarter of an hour the materials were ready, and Jacolliot dismissed the attendant, for he would not allow him the chance of any complicity with the fakir. He then gave the earth to the fakir, who stirred some water into it, at the same time murmuring his *mentrams*. Then he asked for the seed, and a few yards of some kind of white cotton material. Jacolliot took up at haphazard a melon-seed, and asked whether he might mark it. Being permitted to do so he cut a small slit in the outer rind, and handed it to the fakir with several yards of musquito netting. "I shall presently sleep the sleep of the spirits," said he; "swear that thou wilt touch neither myself nor the flower-pot." Jacolliot having promised, the fakir planted the seed in the earth, which was now of the consistency of fluid mud, placed his seven-jointed stick, the attribute of the initiated, from which he never parted, in a corner of the pot, and spread the muslin over all. He then crouched down, stretched out both hands horizontally, over the apparatus, and fell into complete catalepsy. When he had remained half an hour with his arms extended, which no waking person could do, and when a whole hour elapsed and not the slightest twitching of the muscles was apparent, and the almost naked body, bronzed and shining with the heat, looked like a polished statue, with the eyes fixed and staring, Jacolliot, who was seated opposite to him, could bear the sight no longer; the whole scene swam around him, doubtless in consequence of his long-strained attitude of attention, and he was obliged to remove to the end of the terrace, where he could look alternately at Covindasamy and at the river. At the end of two hours a gentle sigh caused him to start; the fakir had become conscious again; he made a sign for him to approach, raised the muslin cover, and showed him a fresh young shoot of the melon-tree about twenty centimetres high. Guessing Jacolliot's thought, he dug into the earth, drew out the young plant carefully, and showed him the slit he had made two hours before in the outer skin, which was still hanging to the root. Jacolliot remarks that the fakir did not know before he came what was expected of him; he could conceal nothing beneath his clothes, since he wore scarcely any; neither could he know that Jacolliot, out of whose sight he had not been during the whole time, would choose from among the rest a melon-seed. It was just one of those cases where the senses fail to discover deception, and yet reason will not be led captive. After the fakir had enjoyed his astonishment for a few minutes, he said, not without a touch of pride, "If I had continued the invocations, the melon-tree would have blossomed in eight days, and borne fruit in fourteen." Remembering the stories of Huc, and certain phenomena which he had himself witnessed in the Carnatic, Jacolliot said that there were magicians who could perform as much in two hours. "Thou errest," replied Covindasamy, "that of which thou

art thinking was the *transporting* of fruit-bearing trees by spirits; what I showed thee is *growth*; never has the pure fluid which is under the guidance of the *Pitris* germinated, blossomed, and ripened into fruit in a single day." Jacolliot further informs us that if, under an Indian sky, the seed of certain vegetables is sown in damp earth, and well exposed to the sun in the early morning, the young plant will shoot above the earth at noon, and at six in the evening will be nearly one centimetre high, but that a melon-seed requires at least fourteen days to germinate.

At ten o'clock on the evening of this day, Covindasamy came silently, as usual, into Jacolliot's room, having left behind him on the flight of steps his *languty* or small garment which was his only clothing, and having fastened his seven-jointed bamboo-stick to one of his long plaits of hair, "Nothing impure," said he, "must touch the body of the invoker, when he wishes to come effectually and powerfully into communion with the spirits." The thought struck Jacolliot at this moment whether the Gymnosophists formed by the Greeks on the Indus, were not similar to Covindasamy.

The experiments were conducted that evening on the terrace and in Jacolliot's bedroom, both of which, communicating together, were effectually closed from without; in each was a hanging lamp of cocoa-nut oil, enclosed in a glass globe. All Indian houses are provided with little copper vessels, always filled with glowing coal, in which at intervals it is customary to throw a fragrant powder of sandal-wood, orris-root, myrrh, and incense. The fakir placed a similar vessel in the centre of the terrace, and beside it a copper plate covered with the powder; he then cowered down in his usual manner with crossed arms, and began a long incantation in an unknown language, repeated his *mentrams*, and remained immovable, with his left hand upon his heart, and the right leaning on his staff; from time to time he raised his hand to his forehead, as if to clear his brain by passes. Suddenly Jacolliot trembled, for a faintly luminous cloud began to form in his chamber, from which hands rapidly came out in all directions, and returned to it again; presently some of the hands lost their shadowy look, and appeared more human and material; others became more luminous; the first were opaque and cast shadows, the others so transparent that objects could be seen through them; altogether Jacolliot counted sixteen. Jacolliot asked whether it would be possible to touch one of the hands; scarcely had he done so, when one left the group, floated towards him, and pressed his offered hand; it was small, moist and supple, and like the hand of a young woman. "The spirit is there, although only one of its hands is visible," said Covindasamy; thou canst converse with it if thou wilt." Jacolliot asked playfully if the spirit, to whom this charming hand belonged, would leave him a *souvenir*; thereupon he felt the hand melt away from his, saw it float to a bouquet of flowers and break off a rosebud, which it threw at his feet; it then vanished. For two whole hours things occurred enough to bewilder the strongest mind; hands stroked Jacolliot's face, or fanned him with a fan, showered flowers all over the room, or wrote fiery letters in the air, which disappeared as soon as the last was made; and flashes as of lightning passed along the terrace and through the chamber. Two of the Sanscrit phrases, which Jacolliot had written first with a pencil, had this meaning—*I have taken on a fluidic body*; and thereupon the hand wrote—*thou wilt attain happiness, when thou art freed from this perishable body*. By degrees the hands vanished, the mass of cloud in which they seemed to have been materialized was partially dissipated; and in the place where the last hand had faded away, they found a wreath of those strongly scented yellow *immortelles*, which the Hindoos use in all their ceremonies.

A moment afterwards, while the fakir was still earnestly engaged in invocation, a darker and thicker cloud formed near the pan of coals, which Jacolliot, at the fakir's wish, had kept replenished with coal; gradually this cloud took a human form, and appeared as the phantom of an old Brahmin, kneeling and offering sacrifice. He had the sacred sign of Vishnu on his forehead and the threefold cord of the priestly caste round his body; his hands were joined above his head, and his lips moved as if in prayer. At a particular moment

he took a pinch of the sweet-smelling powder and threw it into the glowing coal, at which a thick smoke filled the air; when it had dispersed, Jaccoliot saw the phantom at two steps from him, holding out its withered hand; Jaccoliot took it in his own, and found it warm and living, though hard and bony. "Art thou also," he said aloud, "a former inhabitant of this earth?" The question was scarcely put when he saw in phosphoric light on the phantom's breast the word *Am* (Yes) come and go. And when Jaccoliot asked him, "Wilt thou give me a token of thy passing visit?" the spirit tore off his girdle, made of a triple woolen twist, and vanished where he stood.

Jaccoliot thought the sitting was ended, but the fakir appeared to have no thought of leaving his place. Suddenly a strange melody was heard, which seemed to proceed from the harmonica previously used, but which the Peshwa had had taken away the evening before, and which was no longer in Jaccoliot's apartments. The tones at first sounded as if at a distance, afterwards nearer, and lastly, as if in the bedroom; but presently Jaccoliot perceived the shadow of a pagoda player glide along the wall, holding a harmonica, from which were proceeding the monotonous, plaintive tones peculiar to the religious music of the Hindoos.

The phantom glided through the room and along the terrace, and vanished, leaving behind him the instrument, which was in fact the harmonica belonging to the rajah, and yet the doors were effectually closed. Covindasamy now stood up, bathed in perspiration, exhausted to the last degree. In a few hours he was to begin his journey. "I thank thee, Malabarer," said Jaccoliot, addressing him in the name of his beloved country, "and may He who unites the three mysterious powers in his own person (the Brahminical Trinity) protect thee in thy journey to the lovely southern land, and mayst thou find that peace and happiness have dwelt in thy home during thine absence!" The fakir replied with still more emphatic words, took the offered present without looking at it, or returning thanks, paid his last melancholy greeting, and disappeared as silently as was his wont. When Jaccoliot looked out on the river in the early morning he saw a black spot, and by means of the telescope discovered it to be the fakir who was crossing the Ganges on his way to Trivanderam, to the blue sea, the cocoa palms, and his own hut, of which he had so often spoken. After a few hour's sleep in his hammock, the past night appeared to him as a dream and a hallucination, but the harmonica was still there, the flowers still strewed the terrace, the wreath of *immortelles* lay upon the divan, and the words he had seen in the writing of flame were written, as at first, upon the slate. Jaccoliot could discover as little deception as the Abbe Huc had been able to do in Tibet.

About four years afterwards Jaccoliot was traveling through Madras, Bellary, and Bedjapoor to the province of Aurungabad, to visit the underground temple of Karli, whose celebrated crypts, like those of Ellora, Elephanta, and Rosach lie in the mountain ranges of the Mahratta country, which, being well provided with forts, for centuries resisted the invasion of the Moslems. The entrance to the rock-hewn crypts of Karli is about three hundred feet above the foot of the mountain; the road to it is very like the bed of a torrent, and leads to a terrace, which is a worthy forecourt of the magnificent interior. To the left of the portico stands a massive pillar, covered with unintelligible characters, and bearing on its capital three scarcely distinguishable lions; passing the threshold, one enters an enormous chamber, ornamented throughout its whole length of six hundred feet with arabesques and sculptured figures of men and animals; and on each side of the entrance are three huge elephants covered with trappings; the vaulted roof is supported by two rows of pillars, with an elephant above each, bearing on his back a male and female form. This dark and imposing interior is a celebrated pilgrimage for fakirs from all parts of India; many of them put up a dwelling near the temple, castigate their bodies, and live in solitary contemplation. Cowering day and night over perpetual flames, which are fed by the faithful, with a bandage over their mouths so that they may breathe nothing impure, eating nothing but a few grains of rice moistened with water and strained through a cloth, they waste away by degrees to skeletons; their spirit power

declines rapidly, and before their last hour comes they have passed through a long stage of physical and intellectual weakness which can no longer be called life. Every fakir who would reach the highest transformation in the upper world must subject his body to these terrible castigations. Jaccoliot saw one fakir who had come a few months before from Cape Comorin. He was lying between two pans of glowing coal, in order to produce a more rapid decay of the physical organs, and was then nearly unconscious. How astonished was Jaccoliot to recognize, by a broad scar on the side of the head, the fakir of Trivanderam. He asked him in his beloved southern language, whether he remembered the *Franguy* of Benares. A light shot for a moment into his fast-sinking eye, and he murmured the two Sanscrit words which came in fiery letters at their last sitting: "*Dipya vapur gatwa*" (I have taken on the fluidic body). This was the last sign of intelligence given by him who was called the Karli Sava, or the corpse, the phantom of Karli. So ends, says Jaccoliot, in languishing infirmity and imbecility, the mediums of India.

From Human Nature.

THE DOUBLE.

MANIFESTATION FROM AN INCARNATED SPIRIT AT THE
CIRCLE OF MR. STRATIL'S
BY G. DAMIANI.

IT WAS THE spirit of an Austrian actor, who, after a night's orgie, during his sleep wandered and came to our seance, keeping up an hour's conversation with the circle. Requested to give his name, he signed it in full—G——.

Being asked what his calling on earth was, he answered,—

'I was not; I am.'

'Who are you, then?'

'One of those who move on the stage, representing the world.'

'We suppose you to be the famous actor, G——?'

'Even my adversaries must say so.'

'By what reason are you here?'

'You were speaking of Wurzburg this afternoon. Well, I like that place very much, for it reminds me of my dear Z——. The very mentioning of it attracted me. My body is slumbering now; but the name of Wurzburg awakened all my energies, and made me come here. It is not Dr. N——'s personality which attracted me; nothing of the sort.* I was dreaming of a railroad, and hearing you talk of Wurzburg, I came here.'

'Can we do anything for you?'

'I do not want anything.'

'Can you materialize yourself?'

'By no means.'

'Will you, then, kindly retire, that we may have more profitable intercourse with other spirits?'

'Wait till I am awakened.'

"After this, the medium was made to write for a quarter of an hour; and, on evoking the spirit of a diseased friend, the medium wrote—'G—— is still in Morpheus's arms.' All attempts of conjuring this spirit away proving unavailable, we continued the seance some time longer, during which he advised the circle to make a great noise, to hiss him, and to make mesmeric passes in order to arouse him. All in vain. He went on discoursing of his adventures of that night, to the moment when his wife, Z——, brought some medicine to soothe him. He gave her family name, and how their acquaintance was made up, etc., etc. Inquiries having been made about the statements of G——'s spirit, it was found that they were all perfectly true."

"G. Conrad Horst, in his 'Deuteroscopy,' vol. ii. p. 147, mentions a case of a young lady named Seraphina, daughter of a German statesman. She was subject to fits of the momentary loss of her senses from the age of fifteen years. In her childhood she used to tell her sisters of her having been called up to heaven, and that she had played with angels. Nobody could say whether she was relating a dream or a vision. For her it was a reality, for she often refused playing with earthly children. Her eldest sister, aware of Seraphina's peculiarities, returning one day from a visit, found her standing like a statue in her father's study, before the window which faced the garden. Fearing to startle her, she approached very gently, and embraced her without uttering a word. But on looking into the garden, she saw the double of Seraphina walking at the side of her father. A

* Dr. N——, came from Wurzburg to be present at the seance.

sudden exclamation caused the double to disappear from the garden, and the rigid frame of her sister began to move in her arms, until she came to full consciousness. It was afterwards ascertained that their father thought he had been walking for some time in Seraphina's company, who suddenly disappeared from his sight. Some years after this event, Seraphina, one day looking in her mirror, was addressed by her own image.

Be not afraid of thy own double, which is speaking to thee to inform thee of thy approaching death.'

A prediction which was verified, for she died soon after this event.

"At vol. ii., p. 133, we find in the same author:—

'Mrs. St. —, a relation of mine, whilst residing in the town of D —, and in perfect health, appeared at my house, sitting and reading the Bible. My wife and the servant saw her as well as myself. Having mastered the first impression, which was a sort of awe, I resolutely approached the phantom, and looked in the open book. Whilst I did so, the apparition disappeared. Immediately after, we resolved to visit Mrs. St. — in her own house, at an hour's distance from ours, notwithstanding the lateness of the hour, and the inclemency of the weather. She was in bed, suffering from a slight hysteric attack. We never told her the cause of our unexpected visit, and she lived many years after this strange event. The impending death of her husband was predicted by her; but how this was revealed to her she never would tell.'

"The narrative of these events is accompanied by the following remarks:—

'There are many instances of a sudden and temporary separation of the spirit (or the ethereal form, or whatever you may choose to call it), from the body, and of its manifestation in the outer or physical world during real animal life. But this sort of Deuteroscopy has hitherto remained unexplained, and therefore every well authenticated additional fact bearing upon it is of the greatest importance.'

'The natives of Lapland are well known for possessing the gift of a second sight. A Lubeck merchant came to Bergen, Norway, where he met a Laplander, who told him he could give him news of his family at Lubeck. A wager was proposed and accepted. The Lapland man, in presence of the merchant and others, threw himself on the floor, and remained senseless for a time. Having recovered his senses, he rose and began to give particulars, referring to his wife, her personal appearance, her occupations at that moment in preparing for the wedding of a relation, and concluded with producing a large bread-knife, used shortly before, which was acknowledged by the astonished Lubecker to belong to himself, and to have been left at Lubeck, and he paid the wager to the Laplander.'

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

A FEW OF THE PRESS NOTICES OF THE SECOND VOLUME.

"Dr. Eugene Crowell has made an important contribution to the literature of Spiritualism in 'The Identity of Primitive Christianity and Modern Spiritualism.' . . . It is written in a temperate style and with evident fairness and is especially remarkable for the amount and aptness of the evidence adduced. Readers who desire to know just what intelligent Spiritualists believe, will find this work well worth their attention."—*Literary World*.—*Boston*.

"The book is intensely interesting and read by persons of whatever faith or opinion, it will prove a volume of more than considerable interest. . . . For those who will see all things, prove all things, this latest addition to our spiritualistic lore will be welcomed with gladness."—*Brooklyn Daily Eagle*.

"The two volumes of the work show deep research, a faithful presentation of the views of all parties, *pro* and *con*, and a determination on the part of the author to be thorough and systematic in his work."—*Brooklyn Union*.

"The contents of this work cover the whole vast field of Spiritualism, ancient and modern. No class of manifestations are omitted, but all are examined and copiously represented by facts. Spiritualism is presented as a whole, with a thoroughness and completeness which leaves little more to be said. It is a library within itself. . . . In treating all these great subjects the author begins by tracing out illustrative phenomena in the Bible, and having laid his foundation there works his way up to the modern of similar character, with research that seems exhaustless. He binds the old and the new together with chains of adamant, and makes it impossi-

ble to reject one without rejecting both. . . . To every Spiritualist the work has inestimable value as a storehouse of facts and theories and a complete presentation of the claims and teachings of his system of philosophy."—*Religio Philosophical Journal*.

OUR "SPIRIT-PHOTOGRAPH."

A n esteemed correspondent, writing from Washington, says:—

"I am glad that you gave us that spirit-photograph. I am as sure of its reality as if I had taken it myself; it is just as I have seen spirits. I have a friend who possesses a peculiar kind of mediumship. Knowing not a word of any language but English, the spirits control her vocal organs and talk Italian, French, any language they choose. One evening her daughter and I were with her having a little, quiet seance, when she passed under a new control; the language I at once recognized as Sioux, and the sweet musical tones and laughter of the young girls of that tribe. I said, 'Oh, Dakota!' she answered, 'Yes, me Sioux.' My friend did not even know that Dakota and Sioux were the same. I said *mentally*, 'talk English,' the answer at once, 'me no talk Inglis, me come see you, me Owassa.' (I have lived a great deal among the Indians, particularly the Sioux, during my husband's life and always on most friendly intimate terms with them.) All the time she was talking I saw the face of an Indian girl, distinctly, and exactly in front of my friend's face, but so transparent that she was distinctly visible through the spirit-face. It was a most peculiar manifestation, and the moment her daughter saw the photograph she exclaimed, 'Oh, that's just the way you said you saw Owassa.' So you see that I can realize from my own experience that the photograph is a true one."

PAINÉ HALL MEETINGS.—The concluding debate on "Materialization" took place in the morning, the result being, in reply to Dr. Gardner's query as to what conditions would be deemed satisfactory to prove the genuineness of Mrs. Hardy's moulding manifestations, a resolution, unanimously passed, that that lady should be placed in a muslin bag and the bucket and paraffine enclosed in a wire cage.

In the afternoon Mr. J. Frank Baxter read an essay on the "Probability and possibility of spirit intercourse," and in the evening another on "The duties of the hour," in which he pointed out in a forcible manner the duties and responsibilities of Spiritualists. To be worthy the name they must practically exemplify in their lives and by their actions the principles of the new, redemptive philosophy. Spiritualism was destined to supersede the various church systems, which were fast dying out. The lecturer alluded to the various reform movements, which he considered the need of the hour, and which all who had the welfare of humanity at heart should assist in promoting. Foremost amongst these was the woman's rights question, and the relation of labor to capital.

Mr. Baxter sang several songs, accompanying himself on the organ. The compositions were not of a very high order, but were pleasingly rendered. At the conclusion of the lectures Mr. Baxter exercised his mediumistic powers. He professed to see the names of spirits written at the further end of the room, and to hear words spoken at his ear. In this way various striking tests were afforded, which were deemed satisfactory by the audience. This form of mediumship may be accepted by believers, but with skeptics, who do not admit of honesty existing outside themselves, especially in mediums, it would not carry much weight.

Dr. Gardner announced that Col. Olcott's subjects next Sunday would be "Human and Elementary Spirits" in the afternoon, and in the evening "Ancient Magic and Modern Spiritualism." The following Sunday the platform will probably be occupied by Andrew Jackson Davis and Mary F. Davis.

ART MAGIC, MUNDANE, SUB-MUNDANE AND SUPER MUNDANE SPIRITISM.—The subscribers to this splendid work are informed that it is now first sent to press, and will, it is hoped, be ready for delivery in some three or four weeks from this time. All the subscribers will receive, individually, notices of the despatch of their volumes, but this general notice is given to apprise numerous applicants that their letters have all been answered as far as the secretary could find addresses recorded. Many of the applications have been destitute of county and State, and some five sent with no names signed.

Many of the secretary's answers have been returned marked "not called for," &c., &c. All who have changed their addresses since they first applied, or who have failed to receive answers, are hereby respectfully requested to notify the secretary to the publication immediately,—that is, if they desire to secure their copies.

EMMA HARDINGE BRITTEN, *Sec. pro Tem.*,

206 West 38th Street, New York.

How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

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

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