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For the Spiritual Scientist.

Cabalism.

PREPARATORY

BY "ZEUS."

HENRY KUNRATH, in his *Amphitheatrum Sapientie Aeternae*, gives a physiognomical description of the forms elementary spirits present to the Magus when he approaches the threshold. Their forms are gossamer-like, and therefore cannot be seen by the physical eye unless aided by Magic Science. Some of them are horribly malignant, some as hostile as fiends, others more gentle and penitent. The latter soon pass from the abode of darkness, or the earth's atmosphere, to that of light, or the celestial spheres. Before the change of location can take place, the subjective faculties must be unfolded, which, we stated in a previous article, should occur before the spirit passes from the mundane to the spiritual life. The malignancy of elementary spirits has been a terror to Cabalistic Neophytes in their initiation, or when they have attempted to approach the threshold in search of knowledge from the causal world. There is no danger, however, attending the ceremonies providing the will is properly schooled and talismanic power is at hand in case of emergency.

A well-known mystic writer states: "He who would establish intercourse with these varying beings resembles a traveler who would penetrate unknown lands. He is exposed to strange dangers and inconjectural terrors. Let those remember that when this intercourse is once gained, there is no security from the chances to which this journey is exposed. No one, unless he is properly educated in mystic philosophy, can traverse paths free from wanderings of the deadliest foes. If he attempts it he must face and hazard all. Amidst the dwellers of this threshold is one, too, surpassing in malignity and hatred of tribes; one whose eyes have paralyzed the bravest, whose power increases over the Neophyte in proportion to his fear and his deficiency of wisdom."

What is this ruling spirit of darkness, called in common parlance the Devil, when viewed through Cabalistic glasses? It is a blind force guided by misdirected wills; a force placed for a time at the service of error; a force guided by legions of impure spirits; a force that must be combated and conquered before spirits can free themselves from the chains of the earth. The Devil is not a being—

a personality; but a symbol personifying evil or error. Therefore the monster of the threshold is a blind force guided by a chain of wills, which must be controlled by the Magus when he raises the veil of Isis. It was a deficiency of wisdom, ignorance of will power, and fear of the result, that caused Glyndon's failure, which is so forcibly described by Bulwer in *Zanoni*.

It is a fearless task for any one to attempt to approach the threshold without the knowledge to conquer the monster of darkness. If he attempts it, his fate will invariably be that of Glyndon. The two-edged sword (truth and error, or light and darkness) guarding the entrance to Paradise, is a beautiful Cabalistic symbol, which the Magus must know how to harmonize before he can enter the world of celestial light or the world of causes, and obtain therefrom supreme wisdom, such as Solomon is said to have possessed and which he describes in one of his *clavicles*, a part of which we give:

"I, Solomon, King of Israel and Palmyra, have sought and obtained in part the Holy Chocmah, which is the wisdom of Adonia. I have become King of the spirits of heaven and of earth. Master of the inhabitants of the air and the souls of the sea, because I procured the ray of the occult gate of light. I have accomplished great things by the virtue of *Schema Hamphorasch* and the thirty-two paths of *Sepher Jezirah*;—Number, Weight and Measure determine the form of things: Substance is one and God created it eternally. Happy is he who knows the letters and numbers; numbers are ideas, and ideas forces, and forces Elohim. The Synthesis of Elohim is Schema;—Schema is one and its pillars are two. Its power is three, its form four. Its reflection gives eight, and eight multiplied by three gives the twenty-four thrones of Wisdom. On each throne rests a crown of three jewels, each jewel bears a name, each name an absolute idea. There are seventy-two names on the twenty-four crowns of Schema. Thou shalt write these names on thirty-six talismans, two on each talisman, one on each side. Thou shalt divide these talismans into four series of nine each, according to the number of the letters of the Schema. On the first series engrave the *Yod* (י), figure of the blooming rod of Aaron. On the second series the letter *He* (ה), figure of the cup of Joseph. On the third series the letter *Lau* (ל), figure of the sword of David, my Father, and on the fourth series the letter *He* (ה), figure of the Jewish Shekel. The thirty-six talismans will be a book which will contain all the secrets of wisdom, and by their divers combinations thou wilt move the genii and make angels speak."

He who can interpret this *clavicle* of Solomon has the key that will unlock all the sanctums of the east, and enable him to pass the threshold guarded by the two-edged sword, the symbol of the duality of nature and represented by the two pillars of the temple (*Jachin* and *Boaz*) the interlaced triangle, the cross, the caducean of *Hermes*, and many other symbols of the ancient schools of Occultism.

Cabalism is not Sophism, as many believe, but a science based upon the immutable laws of the universe, and can be as clearly and as practically demonstrated as any problem in

Euclid. The unbeliever will naturally say, give us the proof. We answer by saying that it cannot be imparted—it must be acquired. How is it, then, that the Neophite obtains the knowledge? It is by developing his subjective faculties. As he advances, wisdom flows in as atmospheric air flows into a vacuum chamber when the cork closing the orifice is withdrawn. The Neophite is only shown how the vacuum of his own mind may become filled with wisdom; it is for him to widen the orifice, that it may flow in. Just in proportion as the harmony between the objective and subjective faculties of the mind are established, will the truth of the Cabala be obtained. Straight is the path, narrow is the way, few there are that find it. Why? Because they do not seek for it.

ZEUS.

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

THE
OCULT PHILOSOPHY.

OF
HENRY CORNELIUS AGRIPPA,

OF NETTESHHEIM.

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. XV.

How the Virtues of Things are Examined and Discovered by Similitudes.

IT is now manifest that the occult properties in things are not derived from the nature of the elements, but infused from above, unperceived by our senses and hardly known by our reason. Indeed, they proceed from the Life and Spirit of the World through the rays of the stars, and we can only enquire into their nature by experience and conjecture. Wherefore, he who contemplates the study of these things must consider that everything which moves is attracted to its like and in turn attracts it to itself with all its might, and transfers its occult virtues and elementary qualities. Sometimes, even, substance is transferred, as in salt, in which whatsoever remains long becomes salt; for every agent in its operations does not incline to make a thing inferior to itself, but as much as possible similar to and suitable to itself. This is plainly manifested in animal life, in which nutritive virtue does not change the food into an herb or a plant, but into sensible flesh.

Therefore those things in which any special virtue predominates, such as heat, cold, boldness, fear, grief, anger, love, hatred, or any other passion or virtue, whether possessed naturally or by acquisition or accident, as boldness in a harlot, so do these things operate to provoke their respective qualities, passions or virtues. So fire moves to fire, water to water, and he that is bold to boldness. And it is well known among physicians that brain assists the brain, and lungs the lungs. So, it is also said, that if the right eye of a frog or a crab be hung around the neck in a cloth of natural color it will cure the diseases of the right eye and *vice versa*; so also the gout is cured by the foot of a tortoise applied foot to foot, hand to hand, right to right and left to left.

If, therefore, we would obtain any property or virtue, let us seek for such animals, or whatever else possesses such properties in an eminent degree, and those parts in which those properties or virtues are the most vigorous. As, if we seek to promote mildness, we must choose such animals as are most loving, as pigeons, turtles, sparrows, swallows and wag-tails, and when these animals are the most intense in their affections. In like manner, for boldness, take the heart, eyes, or forehead of a lion or cock. And so we understand Psellus the Platonist to say that dogs, crows and cocks conduce much to watchfulness, as well as the nightingale, bat and horned owl, and in these the heart, head and eyes especially. Therefore, it is said if any carry the heart of a crow or a bat about he shall not sleep till he cast it away from him; so, also, one will not awake if the dried head of a bat be bound to his

right arm when asleep, or if awake will not sleep till it be taken from him. So, also, a frog or an owl makes one talkative, especially their tongue or heart; and if the tongue of a water frog be laid under the head it makes a man talk in his sleep; and if, when a woman is asleep, the heart of a screech owl be laid on her left breast she will reveal all her secrets. The same also is reported of the head of the horned owl and the suet of a hare if laid on the breast of one who is asleep. Thus animals which are long lived are conducive to longevity, and whatever have the inherent power to renew themselves, as vipers and snakes, are conducive to physical renovation and the restoration of youth; this physicians have often reported to be experimentally true. And it is known that hearts renew their old age by eating snakes. In like manner the Phoenix is renewed by a fire of her own making; and by a like virtue if the right foot of a pelican be under warm dung there will be generated a pelican in three months. Therefore some physicians, by peculiar confections made of vipers and hellebore and the flesh of such animals as restore youth, do sometimes restore youth, as Medea restored old Pileas.

It is also believed that the blood of a bear, sucked out of her wound increases the strength of the body, because that animal is the strongest creature.

NOTE.—The reader will bear in mind that Agrippa endorses none of these examples, but only cites them to illustrate an idea, and which carried weight in the beginning of the sixteenth century, whatever may be thought of them now.

BUDDHA.

CHAP. XVI.

How the Operations of Several Virtues are Transmuted from One Thing to Another.

THOU must know that the natural power of things is so great that they operate not only upon things near them, but they also transfuse their power into them so that by the same nature they also operate on other things; as in the lodestone, which not only attracts iron rings, but infuses its virtues into the rings themselves, so that they can do the same, which Austin and Albertus say they saw.

In like manner, it is said that a common harlot, hardened in boldness and impudence, infects all that are near her with like qualities, so that they are made like herself. Therefore it is said that whoever shall put on the under garment of a harlot, or shall use the looking-glass into which she daily looks, shall also become bold, confident, impudent, and wanton. So, also, a cloth that has been about a corpse has from it received the property of sadness and melancholy; also the halter with which a man has been hanged possesses certain curious properties. A similar story is told by Pliny, that if a green lizard is made blind and put into a glass vessel with iron or gold rings with some earth underneath, and then shutting the vessel till the lizard is observed to receive his sight, and then put out of the glass, these rings will cure sore eyes. The same may be done with rings and a weazel, whose eyes after they have been pricked out are certain to be restored to sight again. For the same reason rings are put for a certain time in the nests of sparrows or swallows, to be afterwards used to procure love and favor.

SPIRITS SEEN IN A CHEMICAL VAPOR.

To the Editor of The Spiritual Scientist:

DEAR SIR:—I have been told by an old Spiritualist of Boston, that his brother-in-law was a chemist, and forty or fifty years ago produced a vapor in which spirits were seen, which so frightened his family that they fled in terror from the room. This gentleman has no sympathy with "Occultism" or Olcottism.

Spiritualists should not allow themselves to fret and fume at the advent of new ideas, if they have no solid foundation; in fact they cannot do us any great damage. The truth with a fair field has nothing to fear. When we have learned all there is to know on earth or in heaven, it will be soon enough to cry "All hands steady! An eye on the compass and a close watch fore and aft," as one did recently in the Banner of Light; but if we think there is anything yet to learn let us keep our eyes open ready to receive the light from whatever source. I for one feel the need of more light than I have been able to find after many years of investigation.

C. M.

FRIENDS who desire extra copies of the Spiritual Scientist sent to acquaintances who are interested in the cause of labor, will please send names to this office, and sample copies will be sent free of postage.

THE GIFT OF HEALING.

THE London Medium and Daybreak reports the remarks of Mr. Linton of whose ability we have before had occasion to speak, and we transfer from its columns the following ideas which will be recognized as truths by Spiritualists generally. Referring to spiritual healing he said:—

No doubt the spiritual condition and the special physical organization of individuals, determined the extent to which this power could flow into them from the spirit-world, and through them for the benefit of mankind. Yet he believed the power itself was an essential function, as it were, of spirit and the more exalted people became, the nearer they approached the highest ideal of life, and the closer their *rapprochement* with the angel-world, the more decisively and the more universally would the healing power declare itself. Every father, every mother, every loving friend may become a healer, and every home where spirits are wooed to dwell would have its invisible physicians to soothe the suffering and chase away disease. This subject of spiritual healing had a special charm for him, for he saw in it a return to the Divine method of things; it was, in fact, the rehabilitating of life powers by divine force in obedience to divine laws.

He believed that the origin of disease was derangement of life-power, and that the only rational and radical remedy lay in the recuperation thereof. But what is life in the estimation of ordinary medical science? Let books on medical science answer. The subject of vitality is still, with all the experiments and observations that had been made on the human being and on animals, an impenetrable mystery; neither health nor disease had solved it, nor was it revealed by the scalpel; and, as a rule, the scenes of the dissecting room in anatomical schools sent the medical students away with notions of life that drove them into rank materialism; hence the diseased tissues received supreme, if not exclusive attention, while the source of the evil was ignored. The whole science of pathological anatomy, and the establishment of pathological chairs in our universities were evidence of his.

He did not deprecate pathological science—it was, in fact, fascinating and most useful—nor did he deny that it formed the basis of enlightened treatment, but nothing more was gained from it than a knowledge of those physical changes which attend or constitute what is ordinarily called disease. Those physical changes, he thought, were the consequences of derangement in the higher and all-controlling life-forces. Rectify and balance these, and the remedial power is grasped at its source. Confine attention only to the diseased tissues, and there arises the science of therapeutics, embodied in ponderous tomes, which, while it is a marvel of research, is for the most part but the science of creating disease. This is a recognized fact in medical science. The operation of medicine and drugs is to derange. May not, he would ask, nine-tenths of every voluminous pharmacopœia be cast into the waste paper basket, and the world be the better for it? What faith had the advanced medical men of the day in medicines and drugs as absolute specifics? It was happily a declining one. Calomel, opium, and two or three others stood their ground in medical opinion as specifics. These, poisons though they may be, were the only boasted sheet-anchors of the vast majority of physicians. And he held this to be equivalent to an abnegation of therapeutic science, which by common consent is but a mass of empiricism. Is this the way the temple of the God-given soul should be kept in its integrity? Without disparaging the achievements of medical science, he thought not.

The healing art would never be perfect till man was dealt with as he is in his true being, a spirit. Pathological healing, if he might so call it, treated man as so much organized matter. Spiritual healing recognized him also as a spirit. The spiritual healer went to his patient backed by the power of the spirit-world—the pathological healer by the botanical productions of the soil, or the mineral ingredients of the earth, useful it may possibly be as adjuncts, but when made exclusive, shut the door to the influx of those forces which judiciously accepted and employed, never fail, for divine power has in itself the element of perfection.

To his mind, there was a great truth underlying the words and acts of the great Master, when he sent forth his disciples with the words, "preach the gospel" and "heal the sick." It was his belief that the primary source of disease was in the soul, and that in many cases, when fatal bodily consequences were the result, the spirit-body could not throw it off, even in the spirit-world, till those spiritual conditions of the individual which had produced it had been remedied. But on earth, hereditary tendencies of mind and body, and an individual's surroundings, had much to do in provoking diseased action. Therefore he thought the true healer should, to be successful, concentrate his efforts on all three points. He believed that what success he had met with arose from such a combination of efforts. The surroundings of patients

while under treatment, and subsequent to cure, were too little heeded. Hence, diseases recurred, and the healer was said to have failed.

He gave instances from his own experience, and referred to various sanitary reforms he had been the means of effecting. He had, in truth, worked on the material plane as well as exercised his gift of healing, and the results were to render the effects of the healing permanent. Above all, the spiritual healer must be permeated in his whole nature by pure beneficence and a holy love, and must hold himself in intimate *rapprochement* with the divine. This was the true source of the power of such marvellous healers as Dr. Main and others. Unless men become embodiments of those higher spiritual forces, the spirit-world could not effect its great work; but with such elevated human co-operation, an entire revolution might take place that would chase away the dire sufferings which now afflict humanity.

REMARKABLE CLAIRVOYANCE.

AT A RECENT meeting of the Psychological Society of Great Britain, Captain Parker Snow said that he wished to show that impressions could be conveyed to the mind of man by a method quite out of the ordinary course of things, yet not supernatural, but possibly in consequence of the concentration of the mind upon a particular subject. For many years he had been connected with that extraordinary mystery the loss of the Arctic expedition under the command of Sir John Franklin. He volunteered to go out with the search expedition of 1845, but did not get an appointment; the Government informed him that the applications were so numerous, that the ships could have been manned entirely by officers. In 1849 he was in New York, and one day he read a report of the return of the search expedition under Sir John Ross, after which he went to bed with thoughts about it in his mind. It was then not known what part of the Arctic regions they had gone to. That night he saw the whole of the expedition before him. He did not know how or why, but there he saw the ships in one particular locality. He also saw the men wandering about. Without delay, he next day wrote out an account of what he had seen, told where the ships were, and their relative positions; also how the survivors of the expedition might be saved. This was between 1849 and 1850, and on the 7th of January, 1850, he despatched from New York a full account of all that he had seen in his vision. The narrative was given to Lady Franklin, who sent it to the House of Commons, and the whole story was published shortly afterwards in a Parliamentary Blue Book. Nobody then knew even where the ships were to be found. In 1859, Sir Leopold McClintock went to the locality which he had seen in his vision, and found everything almost exactly as he had stated; he had also exactly described the relative position of the ships. The late Lady Franklin had had several curious circumstances of this kind passing under her notice. In 1850 he went out in command of her little vessel. The night before the ship sailed Lady Franklin told him certain facts, which he entered in his note-book. She told him to go to the locality she had mentioned, and said that the daughter of a clergyman in Ireland had pointed out to her that there they would be found. If any expedition had gone there promptly, in consequence of these visions, the sufferers might have been saved. He had nothing to guide him in coming to his conclusions in any such way as that which had been suggested by the president in the case of Alfred Stokes, in which instance he thought the president's explanation to be the right one. What he had seen in the beginning of 1850 was proved to be true at the end of the year 1859. He believed the study of psychology to be very useful. Once he had to discover a semi-civilized savage in southern regions. His ship met with rough gales, and he woke up one morning and suggested a round-about course, like going round the four sides of a quadrangle; he further told his officers that by acting in this manner they would succeed, and have favorable winds all the way, and so they did. He found the very man he wanted. Imagination had nothing to do with such facts as these. Captain Snow was asked how he was able to denote the latitude and longitude of the place at which he saw the ships in his vision, and replied that he had explained that in the Parliamentary papers. He told them that it was close to the magnetic pole.

For the Spiritual Scientist.

THE KORAN.

BY HUDSON TUTTLE.

GOD'S revelation is in the unwritten laws of the world. He speaks in the zephyrs and the storm, the dew-drop and the revolving world, the crystal force which fashions the gem, the living force which rounds the cheek of beauty. His thoughts cannot be written on parchment in language living or dead. Their spirit escapes the garb of words and ever remains incomprehensible. Man may become dimly conscious of the overshadowing divine presence, and attempt to express in words the inchoate thoughts which stand half revealed from the clouds of the abyss, but the result bears the impress of its human cause.

Nor are we to expect a prophet in an age of savage ignorance, although inspired by bygone sages, to reveal truth greatly in advance of his time and place. The source of inspiration is from an age still more rude, and although we admit progress in spirit-life, there could be no broad gulf between the recipients and the revelation.

It would be useless for a revelation to so far transcend the attainments of those to whom it is given, as to become incomprehensible to them, and its value must be estimated not by an ideal standard but by the advance it makes on the age in which it is given. The Koran was not designed for the nations of the West. It is the fruit of the East, and how well it feeds the hungering spirit is shown by the eagerness with which it has been received by countless generations, and peoples it has elevated from the depths of barbarism. Mohammed found his people worshipping idols, practicing infanticide and human sacrifice. With their condition must we compare the pure precepts of the Koran. We must measure the distance between them and its ethical system in order to judge of the wonderful advancement inaugurated by the apostle of Islam.

By those to whom its language is their mother tongue, it is pronounced inapproachable. It expresses the thoughts and emotions of untutored man, his aspirations, his desires, and yields a solace to his spiritual wants. Its language, like all kindred writings, is simple, direct, gleaming with the bold imagery of oriental fancy.

Human it is, and not notably intellectual; its science is defective, its cosmogony as grotesque as that of the other sacred books, yet throughout is mingled excellent moral precepts, suggestions, proverbs and maxims, which gleam sword-like, distinct, and caught at a glance. This is in harmony with the eastern mind. The Arab wandering over the solitude, or with his clan reposing by the well, pursued or pursuing, in hours of joy or grief, in prosperity or adversity, can always find a text of consolation. He can easily commit these short sayings to memory. They are current coin, beautiful as pearls, by which he is encouraged, consoled, instructed, admonished. The necessity of prayer, and the practice of charity, justice, and fasting, well accord with the wandering life, where in the vast wilderness swept by the storm, or parched by the sun, man sinks into insignificance, and prayer is his nocturnal voice to the elements, and charity is ever taught by the necessities even of the most prosperous.

Never was the spiritual wants of humble life better supplied, nor code of laws better framed for the government of a nomadic people emerging into the atmosphere of civilization. The test of its adoptive merits is the result it achieved. At the birth of Mahomed, Christianity had firmly seated itself in Asia, northern Africa and Europe. Africa had given form to Latin Christianity, and the tendency it has ever maintained. The churches of Asia were the wealthiest and most powerful. In a few brief years Islamism overran Asia, Africa, and a large region of Europe, and was staid only by the chance of a single battle from obliterating Christianity from the face of the earth. The latter preserved itself in the more inaccessible portions of Europe, and extended its influence by means of a new civilization that then sprang into existence.

The Moslems seized the shrine of Christianity, the birth-place of the Redeemer, and against the fearful inundations of the Crusades, except for a brief interval, maintained the right of conquest, and still hold the country, which of all others should remain in Christian hands.

The Moslem can say with triumph, while Christianity has

lost two great continents, and barely maintains its own, the religion of the crescent is vigorous and extending itself along its borders. It is at present a living, growing faith, and pushes its way into northeastern Asia, Africa and the Islands of the Indian Sea. In the east, when Oriental civilization blends with the west, its influence is weaker, its precepts are less rigidly held, and its austere primitive virtues are lost.

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"The author is an earnest believer in Spiritualism, and effectively disposes of some of the most serious objections to it. To the charge that it is not a system, he answers that there was no system in Jesus' teaching, and in this absence lies a strong and significant likeness between Spiritualism and primitive Christianity. He advances the proposition that is well worth considering, that of Bible doctrines, Spiritualism especially reaffirms those of the New Testament. But he does not neglect the Old, drawing from it liberally in the early chapters of his book.

"The chapter on Somnambulism is very interesting, being full of illustrative anecdotes, and that on Clairaudience is entitled to like praise. . . . The author draws an ingenious and, we think, just distinction, between dreams and visions.

The author believes that 'Holy Ghost' and 'Holy Spirit' do not convey the idea of personality, and makes the point that if the Holy Ghost were equal with the Father, it would not be proper to say that the Father would send it. For the dissensions among Spiritualists he finds a precedent in the bickerings of primitive Christians. He believes in the efficacy of prayer only when it is employed for a worthy purpose, and his remarks upon this subject are devout and truly spiritual.

"The author concludes that true Christianity and Spiritualism are identical in essence, and reviews the present condition of the latter hopefully. He writes in terms of warm eulogy of the Bible, though he deplors the errors in the Old Testament. While we cannot admit all his arguments, or accept all his conclusions, we must admire the spirit of his book—calm, tolerant, and courteous,—the evident sincerity of his opinions, and the industry which he has displayed in the preparation of this work. It is surely one of the clearest and most judicious expositions of Spiritualism that we have ever seen.—*The Literary World of March 1, 1876.*

PRAYER.

IN THE SECOND volume of Primitive Christianity and Modern Spiritualism, Dr. Crowell remarks, in reference to the distinction of the prayer of the lips and that which comes from the heart:—

No man ever truly prayed with the lips alone, not even when the heart gave a formal assent to the words uttered. True prayer does not primarily proceed from the natural mind, it is the pure aroma of the immortal soul arising through the rank soil of sin and materiality that overlays it, and in its upward course, to meet and mingle with the inspiration of Deity, it pervades every avenue of sense, and bathes the mind in its own glory. Formal lip service would here be so misapplied, such a mockery, that it would be impossible for the soul thus illumined to conceive of its being an adequate means of giving expression to its own inspired feelings.

The closing remarks of this chapter on Prayer are so exceedingly good, that they deserve to be written in letters of gold:—

I pity the man whose childhood has never been blessed with the purifying influence of a mother's love, whose soul has never responded to this sacred feeling; and equally pity that man whose spiritual nature is never elevated by thankfulness to that Being whose love enriches his pathway in life, and is guiding him to that glorious destiny which a greater than a mother's love has provided for him. I pity him who has never learned that prayer rifts the clouds of hopelessness and doubt, and that a way is thus prepared through which the rich treasures of this love are showered upon the suppliant's head. Every sincere Christian prays for the influx of the Holy Spirit. We also pray for it, and we know that true prayer elevates and purifies the soul, and fits it for the reception of the Divine love. In accomplishing this it also renders us accessible to elevated spirits or angels, and they shed their sweet and refining influence over us, so that prayer, in our belief, effects directly what every sincere Christian believes it does; and, in addition, it enables us to obtain spiritual blessings through the agency of ministering spirits.

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.

IN THE city of Washington, soon after the departure of Mr. Burnham, in the Spring of 1875, some Methodist revivalists arrived with their large tent, and a very great effort was made. Quite a number of the Methodist ministers, class-leaders, and laymen of the city and neighborhood united; and a really great show of work was made. Even after an accident to the tent, rendering it useless, when the commodious Metropolitan Methodist Church was thrown open, night after night "prayer without ceasing" was made, but only a handful were claimed to have been converted; and the revival seemed to be only among those who had been chronic subjects of conversion on similar previous occasions. The weather was too warm, though somewhat fortunately, during the last week's work the atmosphere became suddenly much cooler, the effects of which upon preachers and audience, to a close observer, were quite apparent. In this instance there were ministers and assistants enough, had their minds been as the mind of one man, all using in strong, perfect harmony their full will powers, to have, on either night of the last week, melted into sobbing tenderness each heart in the congregation; but such was not the case. The more than twenty leaders around the altar were not acting together; one hoped, another believed, a third was disbelieving, many were dead weights. Some, while externally they prayed and apparently assisted, inwardly were disgusted with the whole performance. Thus was this apparently powerful force a mass of weakness.

One "brother minister" desired his son prayed for, and when, immediately following, from different parts of the house various parties asked that their sons, brothers, wives, husbands, &c., might likewise be made subjects of prayer, he was so well pleased with the ball he had started, that he turned, in a boasting manner, to a brother minister, and so near me I heard every word, and said, "I started all this." His self-important sanctimoniousness was equally apparent immediately thereafter; as prayers were being said around the altar in all directions, by parties and for parties kneeling in that vicinity, he sprawled himself (and he was not a small man) on his hands and knees, and with his face on the carpet, made his immediate neighborhood hideous with his hoarse, howling ejaculations; at the same time he drove all quiet, to say nothing of solemn or reflective thought, from those who were distressed with his grotesque appearance. Had these preachers by pre-arrangement or otherwise, been united and harmonious, and exerted together in one direction their full will powers, they might have sent any kind of a conviction they had chosen into the minds of their listening auditors. And had this unison of will power in the same direction, continued through the waking hours following, and the next day, not only those present would have returned with minds still strengthened in the direction indicated, but they would have brought their friends, and thus the work might have continued until a most wonderful revival had taken place—even though the enervating summer heat was so close upon them.

Could Dr. Inskip & Co., with or without Mr. Burnham, return during the bracing, tonic cold weather of winter, and could Dr. Newman, Dr. Rankin, Dr. Mitchell, Dr. Gray, and all the other Drs. of Divinity and ministers, with others, professing strong desires for revivals in Washington, work in advance, and as I have indicated, afterwards, it would not be a difficult thing to convert just as many of the people of the city of Washington, as they might desire, and to just such beliefs as they work for. But this effort requires firmness of purpose, and a patient, unyielding perseverance; no listless looking on and faithless mock praying will accomplish this. A similar effort will prove equally effective in any hamlet, village, town or city of the land or world. Nature's laws are universal; God's gifts are intended for all his creatures.

Some years ago, I found on making a visit to Washington, in December, a great movement organized for a revival, very many of the ministers had chosen to lay aside for the time being, their little denominational jealousies, and unitedly do some hard work. For this purpose union evening meetings were held in several of the churches, alternating, one night here, the next there, and so on. To an observer it seemed as though all were drawing in one direction. And what was the result? Just what might have been expected, it appeared as though revival influences were raining down in all directions. I well remember one night in Dr. Newman's church a large number of hardened sinners spoke of their determination to lead different lives. One man said he had quit selling liquor, another had done swearing, and so on (in fact similar things were heard every night in the various meetings). On this evening, when asked to come around the altar to be prayed for, those who had never knelt there before came and knelt, females and males, and as the praying was going on, I noticed that those who were manipulated by the most ardent and strongest men were the first to cry out, and shout that they were happy. In fact, I observed that the most successful ministers were those who, while ejaculating their short petitions to God, were at the same time making magnetic passes with their hands over the heads and down the shoulders of the "inquirers," much as one often sees magnetizers operate upon their subjects, and really, with similar results; that is, the object sought for was accomplished. And thus it always will transpire, whether it be to make a physical or mental impression. The strong, fixed, active, positive mind of the operator, overcomes the passive, negative mind of the subject, and the impression sought, is implanted in his mental and physical organism, with effects corresponding to all the attendant circumstances, and the will power used.

TO BE CONTINUED.

ORGANIZATION.

H. S. WILLIAMS reviews Allen Putnam's article on the "Remissness of Spiritualists" in the Banner. He says:

"Personally, I consider Col. Olcott's criticism on the remissness of Spiritualists, for the last twenty years, eminently just, and his emphatic endorsement of the need of organization credible to his good judgment. Why these senseless diatribes against organization? Has there ever been a valid reason (save the abuses of associations) given, or a logical argument advanced, why Spiritualists should not associate themselves together like other people, for their own improvement and the advancement of their cause and the cause of humanity? Why should they not use their means for building halls for social enjoyment, temples for religious worship, and institutions of learning for the promulgation of their faith?"

He agrees with Mr. Putnam that the supernals "have done well," and thinks they are doing well now in spite of "the remissness of Spiritualists," but asks if much more might not have been accomplished if "we should heed the suggestions of the spirits, and render such aid and assistance as they always insist must necessarily come from the material plane of life? Do not the spirits themselves urge us to contribute of our wealth and material means, and to concentrate our efforts for the more rapid spread of our faith and philosophy among the people? Are they really willing to become our "financiers," and successfully manage our material affairs on earth? Possibly, in some cases. But have we really nothing to do except to sit passively at the feet of a medium and enjoy the sweet assurance that our friends who have left the form *still live* and are interested in our welfare? Shall we fold our hands in idleness, and leave the management of our affairs entirely to the spirits?"

Mr. Williams considers that the work of Spiritualism can be done more effectually through the union of individuals in associations, and advances some strong arguments in favor of organization. He says:—

"Its mission is not merely to cater to our curiosity, or our happiness even, and it needs not only passive but *active mediums*, without which its divine mission on earth will be greatly retarded. Certainly there is no occasion for applying brakes or "checks" to our people for fear they, in a fit of generosity, may waste their "accumulated funds" in building temples, or losing their individuality in noble endeavors for the good of others in organization. . . . It is not sufficient for us to feel that everything is "all right" as it is, that "we are doing very well" now, and that the spirits will manage us and their cause, and console ourselves with the false idea that no hard work is required of us."

SUBSCRIPTIONS AND ADVERTISING RATES.

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

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"MATERIALIZATION."

It would be interesting information if any one could tell us of the number of darkened parlors on back streets that are the scenes of frequent seances for spirit-materializations. A description of the "wonders" that are here witnessed would be highly interesting to credulous people, but a careful investigator would ask more particularly concerning the conditions under which these manifestations are obtained. A few words tell the story. They are patterned one after the other—the original being the one that has been the longest in the business. The individual who would attend these shows is obliged to make a personal application; he is met at the door by a strong specimen of the *genus homo* who informs the humble applicant that his petition will be referred to John King. (John King is the familiar name for the manager on the spiritual(?) side of the show). The answer of John King will be given to the applicant if he will call at some future day; and, it may be said, the success or failure of his attempt to enter the charmed circle will depend greatly on his personal appearance, and the number of ladies that are to be present on any evening that he may wish to gain admittance. These shrewd managers have found that the best conditions are obtained when the ladies are in a large majority and the number of men present does not exceed one to every two friends of the operator or medium. If an applicant should gain admittance he is assigned to a seat in the back part of the room; the front seats are reserved for the tried friends of the spirits. The sitters in the front row hold in their hands, and are held by, a stout wire bent in the form of a horseshoe; at either end sits a friend of the medium. The medium enters; she may be a small, slender, middle-aged lady or one that is fat, fair, and forty. She takes her seat in one corner of the room or behind a pair of folding doors in a dark ante-room, or in an alcove furnished with doors opening into closets. Any of these are favorite conditions and a correct type of several of the apartments of "materializing mediums" in this city. A curtain now conceals the medium from view. Someone starts a discordant noise which is called singing; and the manifestations commence. The standard stock in trade is the materialized form of an old woman and a sailor; these you will find at nearly all the seances. In addition each medium has an attendant "materialization" whose office corresponds to that of the *genus homo* in the circle—he keeps things in order.

The above is no exaggeration; it is a faithful representation of the majority of the so-called materializing

seances in Boston. Woe to the man or woman who ventures to suggest other conditions; he or she is sent to Coventry immediately and is ever afterwards looked upon as a suspected person whose presence endangers the success of the enterprise. There are enough patrons from among the weak and credulous phenomenalists—people who will recognize in the materialized old lady the shade of their grandmother. Better make a few dollars and be safe, than endeavor to make a few more by admitting sensible people who will readily discover the imposture.

The investigator who seeks for a demonstration of future existence should shun these shows, even though he may, through the reference of some friend be able to obtain admittance. In the end he will be disgusted. The exhibition at the best is doubtful and there will arise no opportunity of testing the doubt. Shun them we say; their influence is demoralizing. Seek the test mediums who are ever ready either for skeptics or Spiritualist; seek them with the same amount of time and money and in the end the result will be far more beneficial.

But if he does go to these "materializations" he should endeavor to place the medium in such a position that it will be impossible either for her to personate the materializations or exhibit masks and inflated forms. They will tell him "that test conditions interfere with the manifestations." Nonsense. They will interfere with these brazen humbugs, but genuine mediums have nothing to fear. Our best mediums throughout the country—Mrs. Markee-Compton and Mrs. Smith for instance—are ready at all times to submit to any conditions that may be imposed; and they obtain the manifestations.

It is a disgrace to Spiritualism and Spiritualists that so many of these should exist in Boston. It is a reflection upon Spiritualists that test mediums who are always able to give some message, token of love or valuable information from the dwellers-in-the-spirit should be neglected for a darkened room where forms that may be inflated masks, or may be something else, flit in an uncertain light at intervals for about an hour and then vanish, leaving the minds of the audience in a state of unpleasant uncertainty. It is no wonder that Spiritualism languishes and that its adherents are unable to support a single course of lectures in Boston. The causes are apparent.

A PUBLIC LOSS.

It is to be regretted that the two columns in the Boston Herald which for some months past have been devoted to Spiritualism, should now be filled with the bickerings and quarrelings of private individuals, even though they may be prominent Spiritualists. Home, who is the instigator of certain reports, has certainly not the pure record he arrogates to himself. A man who claims to be an instrument of the Divine Spirit, for the purpose of regenerating the world, has very little faith in the power that supports him when he hastens to save his paltry life by swearing allegiance to an earth monarch. He says in his book, "Incidents in my life:" page 12:—

After two or three weeks of serious deliberations on the part of the authorities, it was decided that I should be received as a member of the church, and I was confirmed. The Princess O— was my godmother, and the Count B— my godfather on the occasion. I was most kindly received by the Pope, who questioned me much regarding my past life. He pointed to a crucifix which stood near to us, and said, "My child, it is upon what is on that table that we place our faith." He also gave me a large silver medal, which it has been my misfortune to lose.

This man hastens to attack those who are the avowed

enemies of the Roman Catholic Church. He slurs Leymarie, the editor of the French spiritual paper who would not renounce his faith and swear allegiance to the Catholic Church, and is now suffering a year's imprisonment within the walls of Mazas; Eliphaz Levi, who has passed from the material world, is another of his victims; Mme. Blavatsky, who probably knows his history better than any person this side of the Atlantic, Col. Olcott and others come in for a fair share of abuse. What there is spiritual in this crimination and recrimination we fail to see. We wonder that Dr. Bloede has so soon lost his fear of the Roman Catholic Church; a few weeks ago he denounced Mme. Blavatsky as an emissary of the papal power, and now he is in close communication with one who renounced Spiritualism and the spirit-power to kiss the Pope's toe and receive a blessed medal which he says, "it has been my misfortune to lose."

AGRIPPA'S PHILOSOPHY.

We are informed by "Buddha" that he has taken considerable liberty with the text in some of the chapters, not only to please the prudery of the age, but also because the matter expunged does not lend any material force to Agrippa's arguments or illustrations. This may displease book-worms and antiquaries, and those who have an inordinate and superstitious mania for charms. Human nature was the same in Agrippa's time as now, with those who looked upon the lust of the flesh, and the lust of the eyes, and worldly pride as the great, if not the only, desideratum in life. By these, nothing is valuable only so far as it panders to their greed of gain and the gratification of their passions and morbid appetites, whether it be science, philosophy, or religion; whether it be magic or Spiritualism.

ORGANIZATION.

The Secretary of a large society in one of the prominent cities of the United States, writing us a private letter, and alluding to organization says, "To prosper as Spiritualists we must have organization founded upon acknowledged principles of belief and rules of moral order for individual and society protection. It is time that the friends of Spiritualism took a decided stand on this subject. To do without them and expect prosperity would be as absurd as for the farmer to plant his corn and expect a crop without cultivating it and throwing a fence around it to protect it from animals that would be likely to destroy it. Our society here in — furnishes an exemplification."

EDITORIAL PARAGRAPHS.

IN THE NAME of all reason, let it be asked, is so grand a development as Spiritualism never to present any other than the crude and disorganizing characteristics which it has borne up to this time.—*William Fishbough.*

THE ABSENCE of a perfect blending of the spirit with the medium, is assigned as a reason for the convulsive movements of a medium when passing under control. Some are entirely free from it, and the guide can pass in and out without any indication of its coming or going.

INSTANCES abound of material objects being given to, and carried off by spirits at seances. There are several reports, that appear to be well-authenticated of letters having been carried to a designated person and answers returned by spirit agency.

THE LONDON Spiritualist announces its intention, when reporting seances, to separate as much as possible those manifestations which occur under test-conditions, from those which do not do so. It says,—"Consequently, however well-known and truthful a medium may be, we intend very often to mention in reports that there were no test-conditions, when such was the case, thus throwing all the onus of what takes place upon the spirits. What will be meant by 'test-conditions' will be, that they ought to have been entirely satisfactory to the greatest disbelievers present at the seance."

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DOES MATTER DO IT ALL?

Mark Taylor, a young negro at Sedalia, Mo., has gone mad and believes himself to be the Saviour. In his paroxysms he recites whole chapters, and even books of the Bible without missing a word, a feat all the more remarkable because he cannot read and was always a vicious boy.

The Boston Investigator, whose success depends on its ability to see in matter all possibilities, prints the above paragraph, but omits to give any explanation of the phenomenon. We wonder if the editor of the Investigator has ever witnessed the remarkable eccentricities of a sensitive under control of a mesmeric operator? Spiritualists can demonstrate the possibility of one mind in the body influencing another, producing, almost, any given result. When they witness an exhibition like the above, which resembles such a manifestation, save the operator is not present in the body, or in other words, where persons like the editor of the Investigator can see him, they assume that an unseen influencing mind is at work; or in language familiar to the Investigator, a spirit out of the body. Perhaps however the Investigator can show how "matter does it all."

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:—

- "Take the World Sweetly," (poetry) by Emma Tuttle;
- "What is Astrology?" by E. Casael, a new (English) contributor;
- "Concerning Mediumship," by Prof. J. R. Buchanan;
- "The Power of Mind over Mind," a series of articles from the unpublished writings of a physician;
- "Evenings With the Greek Poets," by J. M. Peebles, Esq.
- "Dr. R. Sylvan's Pamphlets," by Hudson Tuttle;
- "Metaphysics, Philosophy and Spiritualism," by Prof. J. R. Buchanan.

Also several communications from correspondents.

FRIENDS who desire extra copies of the Spiritual Scientist sent to acquaintances who are interested in the cause of abor, will please send names to this office, and sample copies will be sent free of postage.

WHEN MEN are blinded by the love of self, and trust to their own intelligence, the slightest objection prevails over a thousand truths, as a minute particle of dust applied to the eye in the axis of vision interrupts the view of the universe and everything it contains.—*Swedenborg.*

WE HAVE for sale copies of the Spirit Photograph taken under test conditions, a fac-simile of which was recently reproduced in the Spiritual Scientist; a short description is printed on the back of the card. Sent on receipt of thirty cents.

WRITING to subscribe for the Spiritual Scientist, a correspondent says, "I have purchased, at various times and places, some twenty-five numbers of your journal; have read some with careful—I might truthfully say studious—attention; and noting the philosophic tone of your editorials, and of the subject matter admitted to your columns, have formed a very high opinion of the merit and value of your journal."

AS WE ARE about to go to press our New York Exchanges bring accounts of Mrs. Hardy's seance, on Sunday, in that city. She sat under test conditions, a committee of ladies and gentlemen enveloping her in a muslin bag. The explanations that are usually advanced by skeptics on these occasions were valueless. It is gratifying to know that Mrs. Hardy has adopted these conditions for her manifestations. The audience is in a more harmonious state and the conviction comes to them with resistless force when they see a disposition of fairness on the part of the medium and committee.

CORRESPONDENTS.

For the Spiritual Scientist.

SPIRITUALISM IN CINCINNATI.

BY OUR SPECIAL CORRESPONDENT.

SINCE the great test trial of Spirit Photography last Christmas morning, friend Hartman has been resting under a heavy cloud of depression and despondency, which has seriously interfered with his power to obtain results—in fact, for two or three weeks it seemed to have left him entirely, so that only the earnest persuasion of his friends, and the timely advice and aid of Mr. Charles Foster, the celebrated medium, who has been with us, alone prevented him from deserting the cause.

"COMING EVENTS CAST THEIR SHADOWS BEFORE."

But again his power is returning, and he is now obtaining some excellent results, even better than heretofore, although none worthy of particular mention, unless it be one of myself, where my face was hideously marred with blotches, while lying by my side, with his head resting upon my right shoulder, was a sick man robed in white. As there was no sickness in our family at the time, I did not see the application of the symbol, and felt rather disgusted at the ugly picture. But the following week two of our children were taken down with the varioloid, other members of the family followed—while I have been confined to the house from nervous prostration and excitement, still quite unwell—and temporarily our house has been converted into a hospital.

This brought to my mind the statement of a physician, published in the Scientist, that the lens of the camera often photographed things imperceptible to the eye, and, I may add—the invisibles give us symbols of occurrences yet to be.

A THEORY.

From my somewhat limited investigations, I am reaching the conclusion, that many of the "Spirit Photographs" are projections, so to speak, from the minds of the invisible operators, and not actual entities. In other words, that these "spirit" artists, like artists on this side, can and do produce ideal pictures and forms at their pleasure, in proportion to their knowledge, power, and control of the forces of nature.

MR. HARTMAN AVERSE TO EXPERIMENT.

Mr. Hartman, unfortunately, like a great many other mediums, is very diffident and reserved in his manners, and loth to experiment as freely and fully as I should like, not seeming to fully realize the importance of the wonderful gift bestowed upon him—the most important and positive proof of all the varied phenomena of immortality and spirit return.

ANOTHER TEST.

He has just issued a card, which I enclose, [the challenge published last week.—ED.], for another and final public test trial, the conditions being such, that if accepted, it will make the evidence absolutely convincing and positive even to the most skeptical, although the former trial was so considered; yet as the photographers are accusing each other of "selling out" to Hartman, which I know to be false, still to remove even this last vestige of doubt, he honorably comes forward to again triumph over all opposition.

WHO WAS THE SPIRIT IN OUR PRINTED PHOTOGRAPH?

The week after the former test trial, the spirit-form of the young lady on the test picture came to our circle in the West End, and stated she was a French girl, shipwrecked at sea on her way to this country. She then took control of our clairvoyant and rehearsed the storm at sea, and the burning of the ship with the loss of all on board.

Unaccountably to us (our private circle) the lady under control commenced weeping, and suddenly cried out, "Oh, my God! The fire! The fire! The boats! The boats! Oh God, is there no one to save me! Help! Help! Help! Oh save me from this cruel death!"

STARTLING MENTAL PHENOMENON.

Throwing up her arms hysterically, as though battling with the flames and waves, she gave one heartrending shriek and threw herself prostrate over the table. In breathless, agonizing silence we awaited her revival, but as she still continued to lie senseless we became alarmed. Dr. Ganette sitting next to her, tried to arouse her, but in vain. Feeling her pulse, he excitedly exclaimed "My God! it has ceased to pulsate!" placing his hand to her heart, he exclaimed "Heavens! her heart has ceased to beat—she is dead." He began to vigorously rub her hands and forehead to resuscitate her, while the ladies of the circle began sobbing and weeping and lamenting the day in which they began these investigations, and all thought that for once, at least, we had pushed our experiments too far. However, to our great joy she finally began to revive, and then began a triumphal chant, as glorious as the other was fearful.

A SPIRIT LAMENT.

She exclaimed "Oh! that cruel, cruel death! Far, far from home, from friends; from relatives; oh, my friends, pray, pray to God that you may be spared from passing through such a fearful scene. And thank, humbly thank heaven that you are permitted to pass peacefully away in your beds at home, surrounded by loving friends and relations to soothe your dying hours. Yet, thank God, it is past and I am happy. Oh, could you but realize the beauties of my spirit home, you would brave even a more cruel death than mine to reach that glorious sphere! Thank God, I suffer no more and am happy, most happy. Good night."

THE MEDIUM.

Questioning the clairvoyant lady, she stated that she felt no fear, but on the contrary, when we thought her dead, she was most happy, and although partially conscious of our alarm, yet she was powerless to rise until the control lifted her up. I hope never again to witness such a terrible scene.

THE CALIFORNIA SEANCE ENDORSED.

Reading in a late number of the Scientist of a wonderful seance with Mrs. Mary Smith, formerly of Cincinnati, now in California, I wish to add my testimony to her genuineness and wonderful power—for without a doubt she is the finest trumpet medium in America, her principal control being Peter Mitchell, brother of Prof. O. M. Mitchel, the astronomer. Mr. Mitchell has a deep, base voice, and speaks with a scholarly precision and profundity of thought far beyond Mrs. Smith's capacity. I say this without any disrespect to her, for she is an honest, noble lady, bearing the impress of truth, and true womanhood stamped on her countenance, yet having a comparatively limited education. She has probably done more to advance the cause of Spiritualism in Cincinnati than any one or a dozen other mediums that have visited us, as she cheerfully submits—nay, demands—that such tests shall be applied as to satisfy the most skeptical.

PASSED TO THE SPIRIT.

Dr. R. J. Ganette, one of our ablest scientists, and for twenty years a strong materialist, fought bitterly this "miserable delusion," offering large rewards to any medium that could convince him of a life beyond the grave; and at last received that proof positive through Mrs. Smith, being, as he declared, born again into a new world of beauty and harmony reaching on and on through all eternity. He became a member of our private circle (who were all converted through Mrs. Smith) and last Tuesday, Feb. 29th, passed over to that spirit life, to realize the beauty and truth of his new philosophy.

A TEST SEANCE.

Some three years since, in company with our late friend, Dr. Ganette, some radical ministers of this city, and an associate editor of one of your Boston radical papers, we visited Mrs. Smith at her residence, and received such tests as to convince us there was something in it. We proposed that she should give a series of sittings at my house, where we were sure of our surroundings. She readily and cheerfully assented, and the investigations began, extending through the winter of 1874. Discarding ropes and tying, we took long muslin bands and sewed her fast in the chair and nailed the fastenings and her dress to the floor. Still the manifestations went on. New visitors, uninvited to her, were brought in each evening, only to be astounded and then convinced. Messages in the English, German, and French language respectively, according to the nationality of the visitors. Independent spirit-writing was given, the music box was wound up without any human aid, and many other physical phenomena too numerous to mention. As many investigators often fail to get satisfactory manifestations, probably the following occurrence may throw some light on the subject, and assist others to avoid our errors.

CONDITIONS AFFECTED.

One evening in particular, before the medium came, we had been indulging in a heavy supper, and as some of our friends were bibulously inclined, we added some good stout ale to the bill of fare. When the seance began, we all wondered at the weak manifestations. Finally we asked one of her controls, Wilbur Thompson, a jolly spirit, what was the matter. He replied, "The reason is, because you stuff yourselves like pigs, and add to your gluttony the evil of liquor drinking, and then come here expecting good manifestations. It can't be done; if you want to converse with your friends and the higher grade of spirits, you must purify yourselves, body and soul; then come, and you will be amply rewarded for your abstinence and purification. Jokingly, we replied, "Why, Wilbur, you are the last person to upbraid others for taking a horn, for you are in a horn (trumpet) yourself. Quick as thought, he replied, "Yes, but it is better to be in a horn than to have a horn in you." We gave up the argument, reformed our manners, and have indeed been amply rewarded for our more temperate lives—financially, physically and spiritually. Reader, go thou and do likewise; then wilt thou be prepared to communicate with the angels. B. E. H.

MRS. DENTON'S TACTICS.

To the Editor of the *Spiritual Scientist*:

DEAR SIR: As a humble admirer of feminine skill in controversy, allow me to express my appreciation of Mrs. Denton's tactics in discussing the question of spirit materialization. Like a prudent general, before making her assault on the belief of Spiritualists and charging them with an "unreasonable fanaticism," she reserves for herself an inimitable line of retreat. She says to us, "I deny your facts. You can't prove the spirit-hand or any phenomenon of materialization."

So far, so good. She takes her stand on this position, and braces herself like a very Joan of Arc, as if she was not to be driven from it. But then, in the same breath, as if she had a secret misgiving that she might be forced by the stress of remorseless facts to beat a retreat, she says to us, "And even if you do prove your facts, I deny that they amount to anything. You will find it more difficult to prove that the facts are the result of spirit-power than that the facts occur."

Why she should be so strenuous in her efforts to demolish the facts if they are so very unmeaning and trivial is, however, a little puzzling to me, disposed as I am to admire her courageous and defiant attitude. If a materialized human form comes to me and says, "I am a spirit, and as one proof of it, I will vanish and then reappear here in broad daylight before your sight," I am not disposed to haggle about names. The fact itself is enough for me. Whether I call it spirit-power or no-power, phenomenon or noumenon, something or nothing, makes no sort of difference to me.

If in addition to this manifestation the form brings the semblance, the voice, and the idiosyncracies of a deceased friend, I am still less disposed to split hairs—to "measure sense and logic"—with the apparition, and say, "After all you don't prove anything." It is evident from her arguments what Mrs. Denton would say. Some such conversation as the following, we may suppose, would occur between the apparition and a lady of Mrs. Denton's way of thinking,—whom I will here suppose, for my purpose, to be Mrs. Doubtful by name.

APPARITION. Here I am. Don't you know me?

MRS. DOUBTFUL. You look very much like the late Mrs. John Smith. You have her voice, manner and expression. But all that is no proof to my mind that you are not a sham.

What sort of a sham, objective or subjective?

Subjective? do you suppose I—I am to be duped, biologized, psychologized? Am I the victim of an unreasoning fanaticism? You are not the creation of my imagination; you are decidedly an *objective* sham.

Do not get excited. Let us sit down and discuss this matter calmly. (*disappears.*)

Where are you? I don't see her now! Have I—have I, then, been—

APPARITION. (*Reappearing and sitting down.*) Here I am. Take my hand. Examine it. Press it. In what does it differ from a human hand?

Oh, I know all you would say. Yes, it is a tangible, solid, life-like, I have no doubt. But your appearance here affords no sort of proof that you are what you seem to be. You look and talk like a human being—precisely like the late Mrs. Smith—but that is no sort of evidence to my trained and powerful intellect, that you are not a chimera, a knot of twisted air, a something that is the equivalent of nothing at all.

But, my dear Mrs. Doubtful, am I stupid? If I prove to you I have mind, memory, feeling, imagination,—

Ah, that is it—imagination—you are all imagination.

Your, imagination, or somebody else's, Madame?

My imagination? Do you suppose I—I madame—am so feeble-minded as to allow my imagination to get the better of my reason, my logical understanding?

You call me madame. What do you mean exactly by that?

I called you so in the heat of argument. I take back the expression.

Names are but smoke, a great poet says. We will not trouble ourselves about names. Am I not here in a body visible and tangible to your senses?

I am not so sure of that.

You see me, do you not?

I think I see you.

Well, you only *think* you see anything. You feel my hand, do you not, when I take hold of you, thus?

I do not choose to be catechized in this way.

Then I am a catechizer, am I?

I don't know what you are. I shan't admit anything.

If you don't know what I am, how can you know what I am not? Yet you say I am not a spirit. Don't you admit your own existence?

Do you suppose I am going to permit a mere bit of moonshine, a nothing at all, to corner me in this way? Vanish! Go back to your shades, you insolent thing!

So, after all, you admit that I am a thing, do you?

Oh, I am out of all patience with you. I'll have nothing more to do with you.

Exit Mrs. Doubtful! The woman convinced against her will is of the same opinion still.

So, we may be well assured, the dispute would end. Even prove your facts (*i. e.* the fact of a something giving all the signs of human personality, and having power to pass through matter), and you give us no proof of spirit action, according to Mrs. Denton's philosophy!

I beg her pardon. We have the same proofs, and more, of the spirits-existence than we have of Mrs. Denton's; a visible body, life, activity, mind, speech. And to all these, we have *superadded*, that amazing power over matter which enables a spirit to materialize and de-materialize the form in which it chooses to manifest itself. All the reasons for Mrs. Denton's assertion that all these manifestations are no proofs of spirit existence, would apply, with even more force, to our denial of her own existence.

BERKLEY.

ONTOLOGY.

BY GEORGE W. LEWIS.

III.

HAVING intimated my reasons for rejecting the hypothesis of special creations, we are naturally led to examine the *claims* and *merits* of Evolution and Development.

Evolution is neither Substance nor Force, and cannot be consistently regarded as an efficient cause.

It is simply the *mode* in which ultimate Forces proceed in the fulfillment of their destiny.

Evolution presupposes the existence, not only of material substances, but also of potential and dynamic energies, competent to mold matter into its multiplied and diverse forms.

It is evidently absurd to postulate the existence of Evolution without assuming, as conditions precedent, the existence both of a substance susceptible of mutations and metamorphoses, and also the existence of forces capable of subjecting such substance to the infinite metamorphoses which constitute Evolution.

Such are the inevitable conditions of each and all processes of Evolution—of each and all motions thereof.

Says Herbert Spencer:—

"Before taking a first step in the rational interpretation of Evolution, it is needful to recognize, not only the fact that matter is indestructible and motion continuous, but also the fact that force persists.

An attempt to assign the causes of Evolution would manifestly be absurd, if that agency to which the metamorphosis in general and in detail is due, could either come into existence or cease to exist."

Whatever be our philosophies or theories upon this subject, we are driven to the conclusion that the uncreated, persistent forces of the universe are the legitimate and the only causes, not only of Evolution, but also of Nature's multiplied forms, inorganic and organized.

And these forces proceed in a constant and uniform *mode* in molding matter into its infinite forms of living beauty. And it is this *quality* of action, this *uniform mode* which is called Evolution. For in the language of Herbert Spencer:—

"The class of phenomena to be considered under the title of Evolution is, in a great measure, co-extensive with the class commonly indicated by the word Progress. But the word Progress is here inappropriate for several reasons. . . Hence the need for another word.

"Our purpose here is to analyse the various classes of changes usually considered as Progress, together with others like them which are not so considered, and to see what is their intrinsic peculiarities—what is their essential nature apart from their bearing on our welfare. And, that we may avoid the confusion of thought likely to result from pre-established associations, it will be best to substitute for the term Progress the term Evolution."

So much for the claims of Evolution, in the language of its most ardent supporter, its ablest defender.

And from this showing alone, independent of the logical inference to which we may otherwise yield our assent it seems to me that Evolution *does not*, and indeed *cannot*, account for anything.

It needs itself to be accounted for. And we can only reconcile its existence, by postulating the eternal existence of Matter, Force and Motion. Says Herbert Spencer:—

"It is settled beyond dispute that organic Evolution con-

sists in a change from the homogeneous to the heterogeneous from the simple to the complex.

And it is further maintained that the development of the embryo within the egg is the type of the process. But if this "type" is a correct illustration of the process, the story is but half told. For, while there is a progress or evolution, upward and onward from egg to embryo, from embryo to phœtus, from phœtus to child, from child to youth, and from youth to manhood and maturity, the upbuilding or developmental process is not continuous. It can never transcend the superior limit of maturity. At this point there is a change in the aggregate expression of the forces which underlie these wonderful metamorphoses.

These uncreated, persistent forces—which by their auto-dynamic action, lifted the ultimate atoms and the homogeneous protoplasm into the heterogeneous organism—seem to move, so to speak, with a retroaction. Growth and maturity are supplemented by decline and decay.

Aggregation is supplemented by Degregation, and Evolution by Dissolution.

The organism which through the process of Evolution and growth, arose to magnificence and glory, passes away, through the process of degregation and dissolution, atom by atom, until it disappears forever. Transient and ephemeral, it returns to the elements from which it arose, and ends where it began. It disappears forever and nothing has been permanently gained.

All that was apparently gained on the one hand is ultimately lost on the other.

All that was evolved out of protoplasm into organism on the one hand is ultimately dissolved from organism to protoplasm on the other.

From protoplasm the organism arose, and to protoplasm it must ultimately return. For

"Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade."

But what is true of Evolution in respect to the organism is equally true in all other departments of nature. All derivative forms, inorganic and organized, are but ephemeral bubbles upon the surging waves of eternity.

And each of these is built upon the ruins, and at the expense of preceeding forms.

Evolution is everywhere supplemented by Dissolution.

In view of these facts we must either change the definition of Evolution or we must admit that there is another law indissolubly connected with it.

Either we must admit that Evolution is a *change from the homogeneous through the heterogeneous back to the homogeneous*, or we must hold that the process of Evolution is eternally supplemented by the process of Dissolution. In either case the process ends where it began, with no ultimate gain, and no enduring progress.

Ultimate atoms, and ultimate forces are alone perennial and constant. They alone are without creation, without beginning, eternal and immortal.

These alone are enduring, while every derivative form in nature—while every phase of growth and development—every link in the chain of progress, all, all are transient and ephemeral.

These, like the organism in its wondrous metamorphic changes, must return to the elements and conditions from which they arose.

But underlying all these wonderful metamorphoses, deep as the foundations of the universe, old as the æons of eternity, are the uncreated causes, the persistent forces that produce these ever-shifting and wondrous changes.

The soul or spirit of each individual, called by whatever name, is ultimate, without creation, without beginning, eternal, immortal.

And being thus ultimate, eternal, and immortal, it must be without growth, development or progression.

"WAS IT A DOUBLE?"

To the Editor of the *Spiritual Scientist*:

DEAR SIR:—Some circumstances that appear to be an exact counterpart of others narrated by some of your correspondents in the *Spiritual Scientist*, may prove interesting, perhaps instructive or suggestive to your readers. They are the experience of an intelligent lady of my acquaintance, who narrated them to me on the day of their occurrence.

That morning she went down town to do some shopping.

Among other things she bought a table at a furniture store, ordering it sent home. After completing errands at other places, she proceeded home, and found the table she had purchased standing in the hall. She expressed to herself surprise that it had been delivered so soon, and passing into the parlor, took off her bonnet and shawl. In a few moments, going back to the hall, she found the table gone, and saw nothing of it again until the afternoon when it was delivered by the porter of the furniture store. She says if she had gone directly from the parlor, before any court (without passing through the hall) she should have unhesitatingly testified that the table was in her hall; but not finding it there as she supposed it to be, she is puzzled to know how she should testify. Was it a double? F. D. W.

Parkman, Ohio.

KATY KING APPEARS IN PARIS.

A WELL-KNOWN correspondent of the London Spiritualist whose investigations and opinions are entitled to consideration, writes from Paris, concerning seances that he has held with the medium Firman. He says:—

Katy King has now come to us twice, brought by her father, and shown, well materialized, both in the cabinet and outside, by John's light, held up by him close to her face. She has also spoken, low, but quite distinctly. She several times called me "stupid," but explained that it was only a way of hers, as a little affectionate pleasantry. "Ask Willie," she said, "he'll tell you," meaning Harrison. John afterwards said the same. She sent her "love to Willy," and to Mr. Crookes, of which commissions I hereby discharge myself. Her head-gear and face were those of Mr. Crookes' photograph, as given in Epes Sargent's Proof Positive. Katey's hand, also wrote her name on a blank sheet of paper lying on the table, her father's light being held over it so as to make the operation perfectly visible. Firman has now been levitated three times at M. de Veh's, each time in the presence of about a dozen persons, all highly respectable, and some of distinguished position. On two of the occasions he was entranced, on the other he was not so, and was very much frightened. His feet and legs were felt by the company dangling above their heads in the air. He was each time let down upon the table, once with something of a fall, owing to the chain of hands having been broken, in the excitement of the company. He remained up three minutes by the watch. J. L. O'S.

PAINE HALL MEETINGS.

Mr. J. Frank Baxter gave two very good lectures on Sunday last. That in the afternoon was entitled "Spiritualism versus Theology;" and the evening one went to show the good Spiritualism had done. The lectures, though comprehensive and well put together, contained no very original ideas. Mr. Baxter's estimate of the number of Spiritualists in this country, is six millions, and eight and a half nominal ones; while there are but six millions church members. He estimates the number in Europe to be four millions, and in the whole world twenty-five millions. Statistics proved that in the Insane Asylums the rate was 26 per cent of church members, and only one per cent of Spiritualists.

In the course of the proceedings Mr. Baxter read two very interesting poems, and sang several songs, and at the conclusion of the evening lecture gave tests, some of which were recognized, but others did not appear to be. Mr. Baxter is announced to lecture again next Sunday.

LAKE PLEASANT CAMP-MEETING ASSOCIATION.

The Spiritualists' and Liberalists' will hold a three-days' Convention at Liberty Hall, Springfield, Mass; commencing Friday, March 31st, 1876, to celebrate the Twenty-eighth Anniversary of Spiritualism. At 10 o'clock, volunteer speakers; at 2 o'clock addresses by the ablest speakers; from 8 to 12 o'clock, sociable, music and dancing.

April 1st. The Lake Pleasant Camp-meeting Association, at 10 o'clock, will hear reports of their committee and make arrangements for camp-meeting next August; afternoon, speeches; evening, dramatic entertainment.

Sunday, April 2d, at 10 o'clock A. M., and 2 and 7 P. M., speaking, singing etc.

Those who come over the Boston & Albany Railroad, will pay two-thirds fare and get return tickets. Those coming over other roads will get return tickets at the Convention. Speakers, mediums and the public, are respectfully invited to be present.

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 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.

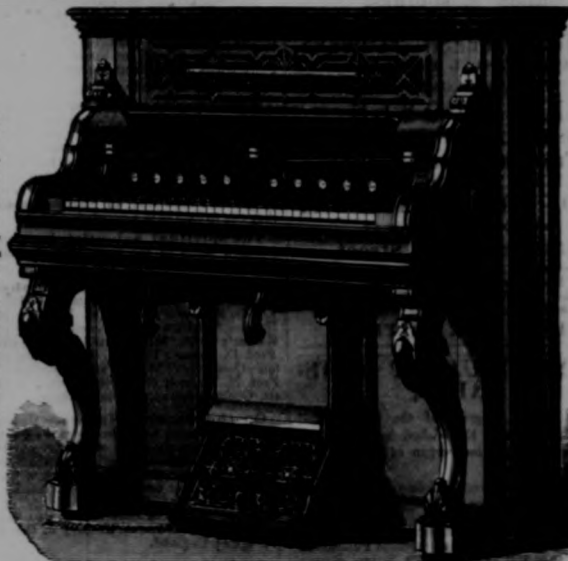
If the circle is composed of persons with suitable temperaments, manifestations will take place readily if the contrary be the case, much perseverance will be necessary.

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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