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For the Spiritual Scientist.

SUPERSTITION.

BY BUDDHA.

NEARLY ALL rationalists and scientists have a very decided superstitious dread of superstition. It is the talismanic word which protects the secrets of the spiritual or psychic world, from the pompous dogmatism of the apostles of knowledge. A devotee of science would no more dream of crossing the line where the word, superstition is written, than would an impure spirit into the sacred circle of the magician.

In either case the venture would only be to destroy. Superstition is usually understood to be an over confidence in, or fear of, an unknown power, a spirit, demon, god or other occult force; thus the child who is afraid to be in the dark; the man who whistles to keep his courage up, when passing through a graveyard at midnight; the little girl who was lost on the Wyoming prairie at night and was not afraid when the wolves snapped at her heels, because she believed God would not let them hurt her, are examples of superstition; the priest who would not look in Galileo's glass fearing it would affect his belief, was superstitious; so also are those pseudo-scientists who shun investigation of alleged spiritual phenomena, lest their pre-conceived opinions be exploded and their vision extended beyond the limits of a scientific faith. All faith and practice which fear exposition, or are afraid to investigate, are, to that extent, superstitions.

Astrology, Magic, and Witchcraft have been with universal consent considered the peculiar province of superstition, and few have the hardihood to profess a belief in either of these "exploded superstitions" to face the laugh of a sneering world, too ignorant to know at what it is sneering, yet under the cover of darkness will creep to the fortune teller, the medium or the astrologer, only for the fun of the thing, and not on account of any faith they have in it, while all the time there is an undercurrent belief which sends them there, but is afraid of being considered superstitious.

Is it possible in these enlightened times to find a man of science, who even pretends to explain the facts which so long sustained the faith in these superstitions? It is more in

accordance with the spirit of the times to libel our ancestors as liars or fools or both.

When the Copernican system of astrology supplanted the Ptolemaic system, it became fashionable to denounce everything which had been connected with it, more particularly Astrology; not because stellar influence was disproved, but because Astrology had been based on the Ptolemaic system; and now, while it is superstition to believe that the constitution, disposition, or action of planets, animals or men are in any degree affected by the influence of stellar rays, it is science—advanced science—to believe that certain meteorological changes are due to the periodical action of the spots on the face of the sun, which are also perceptibly affected by certain positions of Mercury and Venus; or that deviations and perturbations in the orbits of the planets are caused by their relative positions to each other.

When the era of witch-burning passed away, and with it the burning of witches, the fashion of extreme credulity gave place to extreme skepticism, at least as far as any species of spiritual manifestation was concerned. Fairies were no more; ghosts were airy nothings, available only as the central attraction of a tale of a winter night; even the devil became a pleasant fiction, only in a kind of rarified sense, by which he could still sustain his position in church creeds. It was now the fashion to laugh at anything relating to the old fashioned notions of omens and warnings, and though people dreamed as much as ever, the dreams had lost their significance, and yet they hoped to go to heaven by a plan of salvation based entirely on a dream.

Right here, perhaps it would not be impertinent to ask the Spiritualist if he can explain the decline of witchcraft, or mediumship, on the cessation of persecution and burning, only in localities where witchcraft had never been sustained by auxiliary burnings.

However, the age of sorcery passed away, and Science was jubilant. But the laugh came all too soon. Mesmer, the fit successor of Nostradamus, Paracelsus, and Cagliostro, came as the apostle of an old faith in a new dress. Mesmerism was laughed at as a revival of superstition, but it was proof against sneers; phrenology held out its hand as a helper, and was accepted, and the ground-work of Metaphysics was entirely changed. Clairvoyance, spirit-rapping, and the entire range of spiritual phenomena followed close on the heels of Mesmerism and its associative ideas; and now Science is not jubilant. It is content to be conservative regarding things spiritual; where it was aggressive, it is now content to be passive or defensive. In place of explanation, we have simply an attitude of lofty dignity, or worn-out platitudes which had done service a century ago; a look-poo, a stare and a warning from their shaking heads as wise, is deemed by them an all-sufficient reply to the ever increasing demands which are daily made upon them to

elucidate the mystic phenomena, on which is based the faith of Spiritualists, and puzzle equally the fool and the philosopher. Yet, unconsciously perhaps, Science is gradually moving on to the ground, into the provinces by it allotted to superstition; just as the Church is forced to occupy a scientific position in spite of itself; and also, like the Church, will have the impudence to claim the credit of discovery and development. For the attitude of the Church to Science is precisely the attitude of Science to Spiritualism. Martin Luther tells us that "experience has proved the toad to be endowed with valuable qualities. If you run a stick through three toads, and, after drying them in the sun, apply them to any pestilential humor, they will draw out all the poison and the malady will disappear." This, I presume, is superstition, but the following, on the authority of Prof. Huxley, is Science:—

"Suppose that we take away from the brain of a frog all that portion called the hemisphere, the anterior part of the brain. . . . It sees nothing, it hears nothing. It will sooner starve than feed itself, although if food is put into its mouth it will swallow it. . . . And what is still more remarkable is this, that if you put him on a table, and put a book between him and the light, and give him a little jog behind, he will jump—take a long jump, possibly—but he won't jump against the book; he will jump to the right or left but he will get out of the way, showing that, although he is absolutely insensible to light, there is still a something which passes through the sensory nerve, acts upon the machinery of his nervous system, and causes it to adapt itself to the proper action."

Long before Daguerre was born, certain occultists believed that by reason of certain effluences and influences, impressions were reciprocally received upon all things, even on the soft and yielding air, but, then, it was superstition; in these latter days, some believe that from a lock of hair certain sensitives can read the disposition, diseases, and other peculiarities of its original owner; or the history of a fossil can be traced by simply holding it in their hand, but that is superstition; yet we can read the following, in Draper's Conflict, with the comforting assurance that it is Science!

"A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes. Photographic operations are cases in point. The portraits of our friends, or landscape views, may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as the proper developers are resorted to. A spectre is concealed on a silver or glossy surface until by our necromancy we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exists the vestiges of all our acts, silhouettes of what we have done."

Thus Science is encroaching upon Superstition, whose domain will grow less and less, and all that was once Superstition will yet be Science, so far as Superstition is based upon fact, and nearly all superstition has within it the germ of truth, a truth enunciated by the soul and perceived by the spirit through the obscurations of the flesh.

I am not defending Superstition—Superstition, as such, is indefensible; that is, every man and woman should so possess their souls that excessive fear or faith would be perfect strangers to them. Superstition is in itself a confession of ignorance or weakness or both. The mother who pales at the thought of her little darling looking in a mirror before it is a year old, feels her fears and superstitions on her maternal affection. She will run no risks—there might be "something in it," and death as a consequence claims a victim. The sailor who will not go to sea on Friday is afraid of an unknown something; its very vagueness renders it the more fearful, but he is not more superstitious than was the Jew who, after eating pork, was caught in a violent thunder-storm, which he understood to be the direct consequence of his so eating; dropping on his knees, he promised that the offence would never be repeated; yet still it thundered, till his native manhood got the better of his superstition and he exclaimed, "What a fuss over a little piece of pork." But the Jew was no more superstitious than is the Christian who expects dire calamities to follow Sabbath breaking, or that national calamities are Divine judgments for national sins.

But is he the less superstitious who is unwilling to examine the merits of superstitious notions? How is Supersti-

tion to be eliminated if not by practical experiments? If any vessel which sailed on Friday met with misfortune, would not Jack be justified? Now if this, and everything else known by the name of Superstition, were put to the crucial test of experiment, all that is really superstitious or false would be eliminated and only truth remain. It is not beneath the dignity of a true man to step into the arena of Superstition, and submitting to its conditions, explode its pretensions, by proving them false.

This is applicable to whatever is superstitious in Spiritualism, and there is much superstition in it, much that is claimed as the work of spirits, which have their cause and origin nearer home, and would be infinitely preferable to calling Spiritualists names, ignoring them by the cheap and ever-ready sneer, and assuming a dignity which will not see these apparently inexplicable mysticisms and superstitions.

From the attitude of scientists, I am almost lead to believe that they suspect Spiritualism to be true; but if it were confessed to be a reality Science would be at its mercy; and nothing would hinder a speedy relapse into the errors and superstitions of the Dark Ages. This is paying Spiritualism a too high and costly compliment. It has not the power, if it had the will, which it has not, to so turn the tide of events upon us. If there were more of Science in Spiritualism, and more of Spiritualism in Science, both would be the gainer, and there would be less superstition to complain of.

Facts, indubitable facts, are what is needed, whether they be of a physical or psychical character, whether they be found in the weird records of magic and sorcery, the traditions of the illiterate and superstitious, or the records of Science; and if the same patience and untiring industry and method were applied to phenomenal Spiritualism, as exists in regard to the differences in the species of insects, etc., the facts of paleontology and the other departments of Modern Science, scientists and Spiritualists would both know more and be more worthy of the name they each assume.

Selections from a Paper read before the Dalston Association of Inquirers into Spiritualism.

OCCULT PSYCHOLOGICAL PHENOMENA.

BY DR. GEO. SEXTON.

PSYCHOMETRY.

THIS is a power of which I have had no experience myself, and which is based upon far weaker evidence, perhaps, than the facts which I have related respecting trance, but yet which unquestionably does exist. It is extremely probable that every block of stone or petrified fossil may contain within it, written in spiritual characters, which persons endowed with a certain kind of seership can read, tolerably accurate history both of itself and of its surroundings, during the long ages of the past. You will find an account of the display of this marvellous phenomenon in a work with which you are most of you probably familiar, entitled *Nature's Secrets*, by Professor Denton. Many other cases, however, are on record of a similar kind.

As far back as 1842, Dr. Joseph R. Buchanan, one of the most eminent philosophical writers in America, gave a course of public lectures on Anthropology, in which this subject was taken up at some length. The power is, perhaps, after all, not very common, but still it does exist, and there are persons living who can read you through and through,—nay, more, tell all your past history by looking into your face, or, perhaps, even by having placed in their hands any article with which you may have been much in contact.

Professor Brittan, in his magnificent work, *Man and His Relations*, remarks, "With the aid of a single autograph, the soul-measurer lifts the moral visor, strikes down the glittering shield and reveals the naked falsehood that lurked behind. As the subject does not appear to call for a statement of illustrative facts and experiments recorded at length, the circumstantial details may be omitted. A brief reference to the following examples will suffice to show that not only the general character and habits of thought are revealed by the psychometrical process, but the temporary moods of the mind, the existing thoughts, and the present action are liable to cast their shadows over the sensitive soul. While Mrs. Mettler was holding a sealed letter from Dr. Buchanan, who was at that time editing the *Journal of Man*, she declared that the chief study of the writer was 'Man in his whole nature.' When an envelope enclosing some stanzas

written by a convict, was placed in her hands, she observed that the author had a double character; the sphere was unpleasant, but that the person could write poetry tolerably well. A letter written by Kossuth immediately after the delivery of a powerful speech in St. Louis, caused her to gesticulate as if she were addressing a multitude, and this was followed by a feeling of extreme exhaustion. The letter of an insane man who had killed his own child occasioned sympathetic delirium and convulsions. Some irregular pencil lines and scratches traced by the hand of an infant child gave no impression. A very delicate picture on silk, painted by Mrs. Thomas, of Edwardsburg, Mich., and presented to the writer, was handed to Mrs. M. under the cover of a sealed envelope, whereupon she affirmed that the author of the contents of the envelope had painted her idea instead of expressing it in words."

A number of similar cases of this kind are given in Dr. Brittan's admirable work, and probably the power described would be more common than it is did we live higher and more spiritual lives. The following case will show that Zschokke possessed some such power:—

"In company with two young student foresters, I entered the Vine-Inn at Waldshut. We supped with a numerous company at the *table d'hôte*, where the guests were making merry with the peculiarities of the Swiss, with Mesmer's "Magnetism," Lavater's "Physiognomy," etc. One of my companions, whose national pride was wounded, begged me to make some reply particularly to a handsome young man opposite to me, and who allowed himself extraordinary license. This man's life was at that moment presented to my mind. I asked him if he would answer me candidly if I related to him some of the most secret passages of his life, I knowing as little of him personally as he did of me. That would be going a little further than Lavater did with his physiognomy. He promised, if I were correct, to admit it frankly. I then related what my vision had shown, and the whole company were made acquainted with the private history of the young merchant, his school years, his youthful errors, and, lastly, with a fault committed in reference to the strong box of his principal. I described to him the uninhabited room with whitened walls, where, to the right of the brown door, on a table, stood a black money-box, etc. A dead silence prevailed during the narrative, which I alone occasionally interrupted by inquiring whether I spoke the truth. The young man confirmed every particular. Touched by his candor, I shook hands with him, and said no more."

From the London Spiritualist.

THE DOPPELGÄNGER OR DOUBLE.

A SPIRITUAL COMMUNICATION GIVEN THROUGH THE MEDIUMSHIP OF THE BARONESS ADELMA VON VAY, OF GONOBITZ, AUSTRIA.

THE question of the appearance of doubles being at present frequently discussed in spiritual circles, we should like to give you our views on the subject. When a spirit becomes incarnated, and lives on the earth as man, a so-called guardian spirit accompanies him, who becomes likewise, to a certain extent, incarnated with him. The child is born into the flesh, the guardian spirit dwells in the perisprit or nerve-aura, and takes a form exactly similar to that of its medium or foster child. This guardian is the double or twin-spirit of the incarnated spirit of the man. In this way every man has with him a living, ever-abiding *facsimile*, a protecting spirit who is inseparable from him. This double stands on a higher spiritual grade than the man himself—he accompanies him, guides him, warns him; both are united by a psychic band. In the legends of the saints you may have read how such doubles have performed their earthly duties, while the said saints were rapt in the ecstasy of prayer. It is said that St. Isidore, a husbandman, was praying in the field, and when after three hours' devotion, he was about to renew his work, he found an angel guiding the oxen in the plough. His double had accomplished the labor for him. There are many such accounts. Some persons see themselves, that is their own double, or accompanying spirit, and even converse with it. Cagliostro, some mediums, and even those without any special medial gifts, have been seen to appear in distant places, while they were quietly at home; this happens by the attraction of certain spirits, who are able to take on the form of the person in question.

Persons of strong mesmeric power, who understand the art of magic, can draw numbers of doubles around them, and can send them out on various missions; but a deep knowledge of magical power is necessary for this. It is by means

of the double that photographs of living persons are obtained at a distance. The higher spirits, in the spirit-world, even, have their protecting guides, or doubles, who can take on their form, language and character; and this explains why one and the same spirit can be in a hundred places at the same time, with a hundred different mediums. If, in the same teaching, varieties of style and expression are apparent, it is because these doubles, or representatives of the actual spirit, give it the impress of their own minds. It is possible in this way to cause a double to appear before you, and to take plaster casts of that form. Adelma, my medium, was photographed by Schofft (at Buda-Pest) with her own double. If this subject was more studied, it would be possible to make appointments with your friends' doubles on certain days. It often happens now that the spirit of a man himself will wander forth from his body, and then his double takes his place in his body, while the man wanders about in the perisprit of the double. You live a two-fold life, and there is a two-fold working of life. Two spirits appear as one, though to the clairvoyant eye both are seen separately. The protecting spirit comes with its charge to earth, and they are inseparably united during life. In some instances they are not divided in the life beyond.

A SPIRIT MESSAGE.

THE following message was given to a lady through writing mediumship:—

How little do you, shut in by the walls of flesh, understand the momentous values of your earthly relations! You rejoice over the things that constitute your greatest dangers; you weep over those which bring you the greatest blessings; you neglect—in the stranger, the importunate or troublesome claimant of a kindness which, in your shortsightedness, you are often unwilling to bestow—the opportunity accorded to you by the over-rulers of carrying on, or perhaps of commencing, the transmutation of hostility into kindness, which each of you must fully effect before you can quit your present material sojourn for a higher planet.

Remember this great truth; one of the many truths wrapped up in the all-embracing assertion of the Great Teacher that the love of God and of the neighbor is the fulfilling of the law and of the prophets, of duty and of aspiration. Failure to follow the Divine law of love has brought you all into the sorrows of humanization; the gradual acquisition of the power of loving will take you all back to the radiant existence from which you have lapsed.

Do not lose sight of the fact that the earthly life is, above all things, an occasion for the exercise of kindness. All its other conditions are only valuable as they furnish occasions for the acquisition of this quality, the golden key that opens, for ever, higher and higher habitations for each ascending soul. No other result weighs in the eternal scales; no other test is applied by the guardians of those habitations.

In the lower phases of your reformatory career, it is to the soul that has loved much that much is forgiven; in the higher realms of existence to which you will progressively attain, it is always the degree of unselfish devotion arrived at by each spirit that correspondentially produces the degree of splendor and happiness to which it is admitted. All spirits, incarnate and disincarnate, are equally the handiwork of the Highest; let the aim of your life therefore be to spread light and sunshine wherever your radiation can penetrate. Remember that there is more joy in heaven over one repenting and returning prodigal than over the ninety-nine that need no repentance, and try to illuminate your earthly path with the reflex of that purest of celestial joys.—URIEL.

LEYMARIE'S IMPRISONMENT.

THE HIGH COURT, in Paris, France, Feb. 7, confirmed the sentence of the two former tribunals and Leymarie writes to the London Spiritualist saying:

"I am, therefore, about to face a terrible trial, and to revisit the sad walls of Mazas. But I look forward to it with a brave heart, knowing that truth has need of sacrifices, even in the person of her humblest votaries. I shall remain there almost cheerfully, in spite of the extreme wretchedness of these modern bastilles, since the Spiritualists have grasped hands with Spiritists in true brotherly union, a very significant fact in these troubled times. We are now awaiting your lists of signature, pleading in terms of wise discretion for liberty for the prisoner. Please convey my thanks to all who have taken part in the good cause in Great Britain. This step will bring its own reward."

In England, the list of signatures to the French Memorial in favor of Leymarie's innocence, numbered over eight hundred names, forming a long scroll attached to the petition. It has been given into the charge of Mr. J. H. Gledstanes who left for Paris, Feb. 20.

SCIENTIFIC.

NO VULGAR PHILOSOPHY.

BY GEORGE STEARNS.

To the Editor of The Spiritual Scientist :

DEAR SIR:—As intimated at the close of my former letter, Prof. Buchanan's affirmation that Science and Philosophy are so inseparably blended as to admit of no completely distinctive conception, is justified by the common use of these terms. Yet, if this notion were well-founded, one of them ought to be discarded, in deference to the maxim of rhetoric, that a distinction without a difference is discreditable in literature. It is certain, however, that nobody regards them as synonymous. Their symbolism contains too little in common for their interchangeable application by clear thinkers, to whatever extent this is lost sight of by good speakers and writers, whose example in this respect is open to criticism. Webster, in defining the word Science as distinct from Art, says, "Authors have not always been careful to use the terms Art and Science with due discrimination and precision." This touches their commonest failing; a sort of intellectual weakness and lingual inexactness which—tend to confound the meaning of words in general, and so to frustrate the utility of language. It is a vice of literature which ought to be checked, as being the pivot of dissension and the lurking girt of controversy among candid authors; and may be overcome in time if duly exposed. Though tolerable in the young who are merely learning to think and write, it becomes intolerable in those who are accustomed to wield the pen and are able to originate examples of perspicuity.

Had Webster followed the lead of suggestion in the single case of verbal obfuscation to which he adverts, making a full exposure of its similitudes, the size of "the best" would have been nearly doubled. It is for no better reason than this that Prof. Buchanan's position is in keeping with all the books, scientifically philosophical and philosophically scientific, which agree in recognizing a speculative region of thought invaded by metaphysics in both departments of classified knowledge, wherein and whereby the verdicts of judgment and conjecture are liable and likely to be jumbled to no rational account. It is worth inquiry, whether these semi-expletives are, or are not, susceptible of a respectively intelligible import.

The proper preamble to the explication here proposed, is the statement of Prof. Buchanan that "Philosophy interpenetrates the realm of Science, and Science extends into the realm of Philosophy;" which is acceptable only with the assumption that there are two grades of Philosophy as well as of Science, and that the superior grade of Science tallies completely with the inferior grade of Philosophy, they being one and the same.

That there are two grades of Science is certain, the line of their separation being that which distinguishes observation from reflection; that is upon the fruits of observation—a reflection sufficiently profound for the induction of principles or laws of existence, such as are confirmed by observation. The lower grade of Science is distinct from the higher by its exclusive reliance upon perception as its test of truth, and by being the fruit of reflection no further than is requisite for the classification of its constituents.

It is plain, however, that these grand divisions of Science, the one involving conceptions of existing things and the other, conceptive explications thereof, are not categorically distinct, since the higher is established upon the lower and cannot obtain without it. Their line of separation is vague and shadowy as compared with that which distinguishes the superior of the two from the assumed higher grade of Philosophy, with whose assumed lower grade it is identical. These hypothetic grades of Philosophy are completely distinct, as discrete and concrete, whereas those of Science are intimately connected as differential expressions of the concrete alone. This signifies that the supposed interpenetrating grades of Science and Philosophy are better conceived as one, and singly pertaining to Science. To this conclusion we are pushed when we further consider—that Science concerns only what *exists*, in the phenomenal sense of the word, that is concrete truth; that the sphere of con-

crete truth is substantially conjunct, all the essential attributes thereof being commutually dependent; that Science is correlatively subjective and objective, its subjective part being resolvable into two ranges of study: that of investigation and that of explication, whereas their objective counterpart is single—as the conception of an existing thing is but the memory of its perception; and that, since the abstract constituents of Science accruing in the processes of phenomenal explication are respectively either identical with, or deducible from, those accruing in the processes of phenomenal investigation, the two grades of Science, the higher of which depends upon both these ranges of study, are substantially homogeneous, differing mainly as large and small. The higher includes the lower, they being in relative magnitude subjectively two, but objectively one. If now we attempt the analysis of Philosophy as the exponent of discrete truth, to find its parallel with Science, we are confronted with—not two grades of thought, but two orders of truth; not a division of its subjective part, but of its objective counterpart. These are curly and sharply distinguished as *Cause* and *Use*. The conceptive phase of Philosophy, thus elaborated, unlike that of Science, is subjectively one, objectively two. According to this view they are unsusceptible of interpenetration. They do not extend into each other; but Philosophy comprehends Science, just as the higher grade of Science comprehends its lower grade. Yet, Philosophy's scope of existence is not identical with that of Science, the latter being overshadowed by an abysmal mystery which Philosophy appreciably dissipates; the comprehension of existence by Philosophy being integrally explicative, by favor of deduction from anterior principles; whereas Science ignores the explication of existence as a whole, and affords no radical explication of phenomena, its comprehension of which is merely descriptive. So it appears that the objective part of Philosophy embraces a third order of truths, as the logical intercedent of Cause and Use; that of their effective means. The conception of these prime categories of Truth as triune, is the beginning of wisdom; and their study is yet to be identified with Theism, Optimism and Spiritualism—these terms to be taken in the strictly literal sense of each—as the threefold substance of no vulgar Philosophy, but the Philosophy of a future age.

Now, aside from the foregoing exposition as well as consonant with it, it being duly certified that Science and Philosophy, however distinct from each other, occupy the whole area of classified knowledge, where is the place of *metaphysics*? This word was made by Aristotle, who undertook to compass the cyclopede of human intelligence. After treating of all the sciences pertaining to physical existence—which, according to the original meaning of the epithet, included *all* existence, potent and latent, its etymon *phusis* being the Greek for Nature—he began to set forth his views of things *other than physical* under the designation of *metaphysics*, or those which in the order of his studies and expositions came *after the physical*. In this sense the term has only a relative meaning as determined by the preposition *meta*. But being subsequently appropriated by scholastic writers who dealt largely in vain assumption and sophistical quibbles, it fell into disrepute among better thinkers of a later age, through whose exposure of its simulated significance it became at length suggestive only of muddling theories and intricate points of conceit; and this is its proper acceptance in the common literary mind of the living age. It is not fit, either philologically or conventionally, to verify the double import ascribed to it by Webster—"the science of the principles and causes of all existing things; hence, the science of mind or intelligence." It is this only with an unwarrantable deference to an obsolete and defunct style of supposititious philosophy, which, without a decadence of literature and declension of modern rationalism, cannot be resuscitated. The word itself is useless, even when endowed with a symbolism of truth, as it sometimes is by classic writers; in which case it always obscures some portion of either science or philosophy, by turning it into speculation. Of this latter renegade to logic I will only say that it is as illegitimate as its verbalistic accomplice, whether in the guise of study in pursuit of knowledge or in that of traffic seeking lucre. Its proceeds are too precarious to warrant the risk it imposes.

Thanks for your indulgence, Mr. Editor, granting me this

double hearing. When you hear the cry for "copy" may your drawer always yield a supply to your taste. I am grateful also to Prof. Buchanan for his gentle criticism, without which I might not have written what now appears to be a proper supplement of the article which won his attention, making it doubly significant henceforth as occasioning the inception of our mutual acquaintance.

I am his and yours forever,

GEORGE STEARNS.

From the New Jerusalem Messenger.

SALVATION BY FAITH ALONE.

AN attentive reader of Swedenborg's writings can hardly fail to be struck with his frequent reference to this doctrine, and to his severe condemnation of it. At first view it seems as though he magnified its importance, and attributed to it more harm than it has really accomplished. But a more careful consideration of the central position it has occupied in the theology of the world for many centuries, and the baleful influence it has exerted upon the thought and life of men, will lead us to the conclusion that it is more subtle and powerful in its influence than we had supposed.

The idea of God, and of our relations to him, are the most interior and potent in their effects upon our lives. They come down into ultimate forms, and give quality and method to the conduct of our business, and to all our social relations. The Church controls the methods and principles of business in a much greater degree than we generally suppose.

The doctrine of salvation by faith alone has become a powerful principle in the business of the world. The controlling principle of business is to get the most for the least equivalent; to get something for nothing. A good bargain is one in which we receive more than we give. A fortunate and prosperous man is one who succeeds in getting a large amount of vicarious work done for him; who profits by the sufferings of others; who gets a situation where he has large pay and little work.

The merchant will give his clerks as little salary as possible. He tries to get the most service for the least pay he can. The manufacturer will do the same thing with the men and women in his employment. And if he can produce his goods at a cheap cost, and sell them at a large price, he is regarded as a fortunate and prosperous man. Railroads are built and vast public improvements are made in the same spirit. They are built on faith alone, on promises to pay, and the hope of reward hereafter. The men who manage the work hope to make a handsome thing out of it as they go along—to get something for nothing.

The laborer acts from the same principle. He tries to get as large wages as possible for the least work. He will do his work in a shabby way, and put as little thought and effort into it as possible. The idea of useful service does not seem to enter into the thoughts and purposes of the majority of men. They are not influenced by a desire to do good to others, but by the purpose of getting as much as possible from them. They hope to be saved from labor and want, and to obtain the blessings of life by the vicarious labor and sufferings and benefactions of others.

This principle extends to the life beyond the grave. The prevalent idea of heaven is, that it consists in cessation from all useful work. It is a state of eternal idleness or psalm-singing. The highest idea of rest which has prevailed in the Church, is that of cessation from activity. We shall continue to receive without giving; we shall get something for nothing, is the fallacious idea which multitudes indulge.

The influence of this terrible error has reached every phase of human activity, and given character to it. The state of every people, in all their business, domestic, and social relations, is formed by their religion. The condition of the world to-day, is the result of its religion. The Church can see the fruits of its own doctrines in the character of the people, and in all the forms of their lives. The struggle for power and wealth, the wretchedness and servility of the masses, the ignorance, and error, and corruption, are the legitimate results of this doctrine of "faith alone," carried out to its legitimate results.

We know that this conclusion will be strenuously denied. And we gladly acknowledge that there have been many other influences at work which have tended to modify these results, and which in individual cases have been a saving power. There has been much truth taught. The Sacred Scriptures

have been put into the hands of men, and they have been a light in their minds and a power in their hearts to help them to overcome their evils and to live a heavenly life. Multitudes have practically understood them better than their theories.

But the idea that man can escape the consequences of his sins, and be saved by vicarious merits and sufferings; of another, has entered into all forms of thought and all the principles of business, and given color and direction to them. And it is not difficult to see that such would naturally be the influence of such a doctrine. If I can escape the consequences of error in spiritual life, by having them borne by another, why can I not do it in natural life? If I am to be enriched with eternal happiness as a free gift, without any effort of my own, if that is a law of the Divine order, why should I not enrich myself in this world, at the expense of others? If I can get heaven by an act of faith, why can I not get the world in the same way? If labor is a curse, and heaven, the highest state of happiness man can attain, is a state of eternal idleness, why should I not get a foretaste of it in this world, by doing as little as possible even at the expense of others?

The multitude may not reason this out in words. But they do it much more logically in their actions. We know that these are motives which operate powerfully among the masses of men. They are the controlling ends of business. The hope of getting as much as possible for as little labor, and as small an equivalent as possible, is the hope which animates the hearts of young men, and to a great extent determines their choice of employment when necessity does not.

The doctrine that it is possible to get something for nothing, and that the highest wisdom in spiritual things consists in getting rather than in doing useful service, leads directly to speculation and gambling. The idea of service, of use to others, or of doing to others as you would have them do to you, does not enter into the purposes of speculation and gambling in any form. The purpose is to get, at whatever expense to others. Men buy and sell on faith alone, the seller believes that the price will fall, the buyer, that it will rise. Millions of promises to pay are passed every day, based on this principle.

The present condition of the business world, the methods and the purposes of business men, are the legitimate results of faith alone. Men and women go to Church on Sunday, and they are instructed that the essential thing for them to do is to seek their salvation, and that this is done by an act of faith. When that act is put forth, their sins are forgiven; their spiritual bankruptcy is declared, and they have compounded with the Lord without paying even one per cent., and they are released from their indebtedness. By a simple act of faith, their title to heaven and to eternal life is secured. It is impossible, in the nature of the human mind, that men can hear this doctrine set forth in every conceivable form, and not influence men. The man of the world practices in his sphere of action what his spiritual guides declare is the truth and only way of obtaining heaven.

"STARTLING FACTS IN MODERN SPIRITUALISM," is the title of a book of 543 pages, handsomely bound, and containing an account of startling and significant phenomena which have occurred in the presence of the author, N. B. Wolfe, M. D. of Cincinnati. He deals with facts and arranges these facts for the critical inspection of the mind's eye. The author expresses freely his personal opinions, shows where fraud may be perpetrated, advances and discusses theories and in general it may be said that the subject is handled in so masterly a manner that the book will always remain as it is at present.—A STANDARD WORK on Modern Spiritualism. For sale at the office, 18 Exchange St., Boston, Mass. Price \$2.00.

WE HAVE FOR SALE copies of the London Spiritualist latest editions, price seven cents; we also will receive subscriptions from persons who are, or who may become subscribers to the Scientist, for the sum of 3.50 per annum, postage included. The price for both the London Spiritualist and the Spiritual Scientist, postage included, is \$6.00.

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SPIRITUAL SCIENTIST.

VOL. IV.

MARCH 9, 1876.

NO. 1.

TO OUR READERS.

With this issue, the Spiritual Scientist commences its fourth volume. The "growing baby," as it has been called, is developing rapidly; certainly we have no reason to complain of its progress since the publication of number one, volume one. The "hard times" have been anything but favorable for a new enterprise in journalism, especially one that had to make its field against the prejudice of a large portion of the people whom it should number among its patrons and supporters. But we have come to believe that with THE SPIRIT all things are possible, not forgetting, however, the motto "God helps those who help themselves." A deep love for the cause and its beautiful truths forced us to project the Spiritual Scientist. We were willing to give all that we had to the dissemination of the higher truths of Spiritualism. What the future of the Spiritual Scientist might be, we did not consider; we felt that if it was needed it would be sustained; if not, we should have the satisfaction of knowing we had done our duty by obeying the resistless voice,—the spirit within. Every Wednesday, at its appointed time, the paper has gone to press; every Thursday it has been issued to our readers. It has passed through many trying ordeals, but each one seemed to be sent as a lesson of faith. The time will come when we shall write the history of the Spiritual Scientist, and let the world judge of its curious coincidences.

At its inception, not more than half-a-dozen Spiritualists were numbered among our acquaintances. Perhaps not more than one of these had been prominently identified with the movement. We had never attended a spiritual convention—seldom a spiritual meeting. As a Spiritualist, we had visited all the public mediums, test and physical, observing the phenomena and studying the people. At the end of a quarter we had many friends, but none knew of the basis of the Spiritual Scientist, its amount of business, or means of support. We purchased an office, and from that time up to the present the paper has remained in its present location. As stated in the commencement, it has developed rapidly. The strenuous underhand opposition and misrepresentation we have seen overbalanced; and in the manner in which it has been accomplished in various instances we trace the agency of unseen friends, who have ever supported us. When the Scientist was weak we said little,—the failure, if it had come, would have been ours, and we should have accepted it as "for the best"; but now that it is strong, we render the most grateful homage to whom all devout reverence is due

for the support we have received when it was so much needed.

To our friends yet in the material frame, we extend our sincere thanks for their kind words and wishes. Many of our contributors are now known to us personally; others not. But to one and all we do not hesitate to express our gratitude.

It was indeed pleasant, in our earlier numbers, to receive cheering words from Andrew Jackson Davis; and then from many well-known Spiritualists in Boston; J. M. Peebles, Esq.; then Madame Blavatsky and Col. Olcott, the latter of whom came to Boston last Summer when we were physically nearly exhausted and assisted in the work until we became stronger and again ready to "go it alone"; then came the support of Prof. J. R. Buchanan; and George Stearns, Esq.; Prof. William Denton and the officers of Lake Pleasant Camp Meeting Association; Hudson Tuttle, Esq., and his gifted wife, of whose contributions our readers have so often testified their appreciation that we need not speak further; and last, but not least, those firm friends who will not permit the mention of their good deeds at present, but whom we hope to present in an appropriate frame at some future time. Our memory is good, and we cannot forget the least of favors that have ever been extended to us; our wishes go out that the happiness that has been conferred upon us may rebound and include in its sphere all of the friends and readers of the Spiritual Scientist.

Join with us, reader, in wishing that the Scientist may ever be a faithful exponent of the truths of Spiritualism, which are the eternal truths that brighten with age and can never decay.

THE MYSTERIES OF SPIRIT CONTROL.

English Spiritualists have a sensation which will attract the attention of all philosophical Spiritualists. A book having the title "Hafed, Prince of Persia," has recently been published in London and Glasgow. It contains messages and fac-similes of drawings given through the mediumship of Mr. Duguid, of Scotland; the latter were what is known as "direct spirit drawings," and were obtained under conditions rendering it impossible for him to have produced them by artificial means. But, singularly wonderful as it may seem, several of the pictures are more or less copies, *some of them line for line*, of illustrations by living artists, which appear in Cassell's Bible. The London Spiritualist is called upon for an explanation, and replies:—

"It belongs to the same class of cases as that in which Mrs. Everitt once obtained by direct spirit-writing, a communication about the habits of Chinamen, and which was afterwards proved to have been copied *verbatim* from one of the letters from China of a special correspondent of the Times. Many of the spirits who produce physical manifestations are tricky and untrustworthy, as we have often pointed out, and five-sixths of the scrapes into which human instruments fall are probably due to the deeds of the spirits themselves, and not to the mediums who have to bear the brunt thereof. As the physical power departs altogether from a medium, and as healing, trance, and clairvoyant powers gain the ascendant, so do the quality and purity of messages increase."

It further asks, "Who and what are the beings who do these things?"

We believe, in common with the Spiritualist and many others, that trickery and untrustworthy spirits often concern themselves in physical manifestations, and in mental phenomena also; but we doubt the wisdom of relegating all the mysteries to this source. We prefer to consider that other causes may produce the same results.

Prof. S. B. Brittan, editor of the late Brittan's Quarterly, whose experience extends over a period of twenty years or more, many of which were devoted to the editing of spiritual publications, testifies that, while much of the enormous mass of spirit-writing is utterly unworthy of publication, containing little or nothing of real interest, and often times

gross exaggerations, yet they have been otherwise useful as means of instruction and discipline. In one of the later issues of the Quarterly he tells of being flooded with communications from a medium; the correspondence covered a period of twenty years. While editing the Spiritual Telegraph, he would not publish a single article, owing chiefly to a general incoherency of thought and expression. And yet the medium developed so rapidly that the communications were finally deemed worthy of a place in Brittan's Quarterly.

It would seem, in some cases, as though the force controlling the medium was experimenting to discover the capacity of the brain. The painter prepares the canvass to receive the picture; yet there is no sign of a picture—nothing attractive. The same might be said of the various stages through which it passes before it receives the final touches which completes a work that receives the admiration of the world. It is true it looks like a picture long before it is finished, and the majority of eyes could see no necessity for further effort; but the artist, whose soul is in the work, whose conception is ever superior to the work he shall produce, is not satisfied.

And so the spirit-controls are seeking to draw their mediums upward to a higher plane; but the ground-work must be suitably prepared. If they have not the material at hand other influences must be brought to bear; if the mediums are self-satisfied they must be awakened. In physical manifestations, exposures; in mental phenomena, falsifications. It makes slight difference what is the direct force that accomplishes these results, although it would be useful information; the question is what is the remedy. We answer EXPERIMENT and TEST-CONDITIONS for physical manifestations, and the HIGHEST ASPIRATIONS on the part of mediums, who are the sensitive mirrors that reflect the bright and dark shades of the unseen world of causes.

In developing a trance medium, not many years ago, there came a new phase of development. While in a normal condition, the hand was controlled to write. The brain had no intimation of the purport of the communication. The hand moved from left to right on the page, not lifting the pencil except to commence another line; the words were joined to each other. On examination, in many instances, it proved to be a composition of lines from Martin F. Tupper's Proverbial Philosophy—not continuous, but made up of lines selected from various portions of any one subject. Where Tupper would make fifty, the control would make twelve. To us this was most singular. Nothing could be more certain than that the medium had never read a line of this author; and yet page after page would be given; each subject, as above stated, being composed of from twelve to forty lines, the sense being complete; there would be no indication that any lines were missing, and in Tupper the lines that did intervene seemed explanatory, or an enlargement upon the idea that preceded it, and was expressed in these subject lines. Naturally, we sought an explanation, and the control, who claimed to be Milton, declared that the ideas were his; that he had inspired Tupper, and that while much of it was Tupper, much of it, the principal ideas, were his (Milton's). Noticing by our English exchanges that Tupper was investigating Spiritualism, we wrote to a prominent gentleman in London to ascertain if Tupper had ever been told that he was attended by Milton, but received no answer, and in a multitude of other matters the incident was forgotten until we read of this case of "Hafed, Prince of Persia," wherein it seems the pencil drew pictures that are already in existence in published form.

Our experience as sketched above, and in another case somewhat similar, led us to believe that the unseen intelligences are experimenting; the actuating motive is the benefit of mankind. An inventor becomes discouraged because he has worried and puzzled his brain over an invention, which, when completed, he finds has already been patented; and yet he supposed it to be entirely new in its principles. Again, a patent is applied for, and individuals prove that they used the same contrivance years before the inventor made his application. Great inventions are sometimes given to the world in various quarters at about the same period. The eternal force seems to be ever at work to contrive ways and means for elevating man from the animal to the spiritual state. It

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is ever knocking at the door seeking admittance, and those who are the most ready to receive become the recipients. It even seeks to prepare us for the coming.

The mysteries of spirit control are valuable, for they force each one to reason for himself. One individual may place a different interpretation upon them than another, but all are agreed that the ultimate end is progression and development into harmony with the laws of the universe.

Some Spiritualists claim that the "Diakka," the "elementaries," or "earth-bound, impure spirits," are concerned in the trickery of mediums and in the various exposures and false communications. It may be so; but the "diakka" or other spirits cannot roam at will and satisfy their desires. There is order and government in the spiritual world. Whatever is done is accomplished for a purpose or in obedience to established law. Furnish conditions favorable for the manifestations of the lower order of spirits and the result is a manifestation of the lower order; but the same is true for the higher spirits or elevating forces. It only remains to discover what conditions are respectively favorable and the problem is solved. Each can take his choice. Does the experience of all ages teach us in these particulars?

EDITORIAL PARAGRAPHS.

THE BOSTON POST tells of a case of spirit photography, but gives no names or means of authentication. We do not doubt the truthfulness of the report, however.

THE BOSTON INVESTIGATOR demands that the paraffine shall set ten feet from the medium. Certainly, if a manifestation was then obtained, the editor of the Investigator could not claim it was two feet from the medium.

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.

THE PRESENT number of the Scientist is an interesting one; notice our Table of Contents. The article on the Double should receive close attention from the careful student. It speaks for itself, however, and the same may be said of the other articles in the Scientist.

THE RELIGIO PHILOSOPHICAL JOURNAL speaks of a "Mr. Frank Huntoon, late of Boston, a well-recommended medium for remarkable physical manifestations,—spirits walking out into the room in the presence of the audience,—&c." Quite a number of Boston Spiritualists who have read the article are wondering why they never heard of him. He certainly was not very prominent here.

THE BOSTON HERALD, in its columns on Spiritualism, last Sunday, copies the paragraph from the Scientist concerning Mrs. Maud E. Lord, and says concerning her mediumship:—"The editor of the Spiritual Department of the Herald cheerfully gives his personal testimony to the rare mediumistic powers of Mrs. Lord, and to her amiable personal traits, and shares in the regret of the Scientist that she is not to remain in Boston."

GEORGE STEARNS, Esq., in his article "No Vulgar Philosophy," expresses the wish "when you hear the cry for copy, may your drawer always yield a supply to your taste." We hope his familiar handwriting may meet our eye whenever we open it. An English subscriber says, "Please to give Mr. George Stearns the thanks of a warm, thobbing heart, actuated by intelligence to produce the magnetism of the higher spheres."

"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.

HISTORICAL AND PHILOSOPHICAL

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

THE OCCULT PHILOSOPHY.

OF HENRY CORNELIUS AGRIPPA,

OF NETTESHEIM.

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

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

BUDDHA.

CHAP. XIV.

What the Spirit of the World is, and How by Mediation it Transfers Occult Virtues to Their Subjects.

IT IS not without reason that Democretus and Orpheus and many Pythagoreans, having searched most diligently into the virtues of celestial things, have said, that all things are full of God; for nothing possesses such transcending virtue that it can by virtue of its own nature exist independently of divine assistance. Even those diffusions of divine power which are in all things were by them called Gods. Zoroaster called them divine allurements; Synesius, symbolical enticements; others call them lives, and some souls, and say that upon these the virtues of things depend, because it is the attribute of soul to extend its operations from one object to many. As the intellect of man is extended into intelligible things, and his imagination into imaginable things, so they meant when they said that the soul of one thing penetrating something else altered and obstructed its operations, as diamond hinders the operation of loadstone in its attraction of iron. Now, seeing that the soul is the first motion, and 'tis said is moved of itself, and that the material of the body is of itself incapable of motion, and being thus so far removed from the quality of the soul, therefore a more excellent medium is needed, partaking of the nature of both, and unlike either, and uniting the soul to the body.

Now, such a medium they conceive the spirit of the world to be, which we call a quintessence, because it is a primate and independent of the four elements. It is therefore requisite that there should be a spiritual medium by which celestial souls should be united to a gross body and transfer their wonderful qualities. This spirit bears the same relation to the body of the world which our spirit does to our body; for as the powers of our soul are communicated to the members of our body by the spirit, as also the virtues of the soul of the world is diffused through all things by the quintessence, for there is nothing found in the whole world that hath not a spark thereof. Yet it is more,—nay, most,—infused into those things which have received or imbibed this spirit. Now this spirit is received or imbibed by things so far as they have rendered themselves conformable to the rays of the stars.

By this spirit every occult virtue is conveyed into herbs, stones, metals and animals through the sun, moon, planets, and the stars higher than the planets. Now this spirit may be utilized if we know how to separate it from the elements; and next to it those things in which this spirit most predominates; for those things in which this spirit is the less absorbed, and free from material obstructions, act more energetically and perfectly, and generate their kind most readily; for it contains all generative and seminal virtues. And this is why Alchemists attempt to separate the spirit from gold and silver, which being properly separated and extracted and afterwards projected into any metal or matter of the same kind, it will immediately turn into gold and silver. And we know how to do it and have seen it done, but could make no more gold than the weight of that was from which the spirit was extracted. For, seeing that it is of an expansive form rather than contractive, it cannot, beyond its own limit, change an imperfect body into a perfect; but I do not deny its possibility by another method.

THE PHILOSOPHY OF REVIVALS

AND

THE POWER OF MIND OVER MIND.

AN EXTRACT FROM THE UNPUBLISHED WRITINGS OF
A PHYSICIAN.

IN THE latter part of the winter of 1875-6, Mr. Hammond and Mr. Bently, *a la* Moody and Sankey—Mr. Bentley being a smart singer—commenced revival efforts in Washington, and were quite successful, though their labors were much retarded by a more than lack of united effort on the part of the ministers and aristocratic church members; some through jealousy, others from various causes. In this instance Mr. Hammond found, as is usually the case, that his severest encounters, were those of an underhanded character from those professing to be friends of his cause. It was not found very difficult to convert "hardened sinners," but it was extremely hard work to convert old hardened Doctors of Divinity and case-hardened church members, who couldn't tolerate any religion which was not ground out at their mills. Mr. Hammond is an older man than Mr. Moody, and has a much better education, and, though possessed of more than ordinary magnetism, he aids this largely by physical exertion. His greatest success is with children, whose attention he easily fixes, and whose minds are easily swayed by his stories and personal attractions.

Unfortunately, many are apt to fear from his exceeding and peculiar earnestness of manner, oftentimes alluding to himself, that there is just a little egotism underlying all his efforts. A candid observer is apt to see more of this than in Mr. Moody; but despite all this, he is a very successful worker and in his efforts fully sustains the position taken in this article. It is a very difficult matter to fight the vast mind force of a powerful mental opposition; and this Hammond frequently finds the same trouble that Jesus encountered when he went into the neighborhood of his early life. "*He did not many mighty works there on account of their unbelief.*" Unbelief acts now as it did then; and whether in Bethany or Washington the same laws operate. Hammond works with systematic effort and only succeeds well when this machinery is in harmonious running order. He directs everything with an absolute command and without which he can do nothing; others should do the same. By studious effort (without this fact however being recognized) he organizes as vast a mind battery as is possible and, at a given time, brings said battery into active operation. If he can get all the ministers and church members into harmonious persistent action the work is sure to be a success; there must be no dead, listless talking or praying. Hammond's prayers are on an average of less than one minute duration. I remember in one of his meetings, after he had trained his assistants a few days, he congratulated the morning meeting that there had been *seven* prayers in *five* minutes. If one thing more than another makes Mr. Hammond writhe and twist in his seat in apparent distress, it is for an old divine to make a long prayer. With him it is business; lively, active, determined mind effort. Hundreds who follow his lead, and seem almost to worship him, are far his superiors in every regard, and by adopting his idea and improving on his practice, a thing not difficult to do, would produce far greater results than does Mr. Hammond. I have been deeply interested many times as I have closely watched the phenomena connected with his manifestations of meetings. All is arranged for effect, and in beautiful accord with mental philosophy. I apprehend however Mr. Hammond does not recognize this fact, but by long experience he has learned that practical results are best attained by the methods he has perfected; all of which verify the ideas put forth in this article. Most of his converts are children; many of them eight, nine and ten years of age, who would be effected equally well by any other story told in a sympathetic, magnetic manner, accompanied by sweet, sentimental songs as by the ones Mr. Hammond uses. It is idle to deny this statement. How long will it be before this great fact is recognized?

It will be found that nineteen-twentieths of all those professing to have been converted, during any of the revivals, under the care of any so-called "evangelists," have been made the subjects of personal anxious labor, through whose

magnetic power they have been wrought upon. Hammond understands this fact, though not its philosophy; and therefore he has usually the inquiry room divided up and various "brothers" and "sisters" are instructed how to proceed in speaking with and managing the individuals allotted to them. While these personal effects are being made, Mr. Bentley, with his choir, continually sing appropriate, affecting songs, whose harmonizing effect is as noticeable and important as is the harmony produced in a "spiritual circle" by soft, inspiring music; each is in accordance with the same law of Nature. When a meeting is organized, as above indicated, for the express purpose of producing an effect, and a number of individuals place themselves in a passive, negative condition, waiting, perhaps hoping, to realize some unusual sensation not before experienced, and are thus operated upon by a powerful mind battery, as indicated, the chances are strongly in favor of the production of just such sensations as are desired, expected or worked for. No matter what said sensations are. If these parties were all told that the spirit of John Milton would operate on them, and all those *working* and *willing*, had a lively, laboring, active faith in that direction, many would cry for joy, saying that "the spirit of the beloved Milton" had made them happy. They have been made the subjects of the mental power of those around them, and working with and for them. Every silent thought has an influence; and its effect is in proportion to its force and the resistance with which it is met. The power of the will may be as gentle as an evening zephyr and float as softly and tenderly around the object of its thought; or it may be as powerful in its effects, as the blow of a giant with a bar of steel. Yea, more, its force cannot be computed. Let all then be careful what they think and desire for it is not possible to foretell the results which may follow; even the earnest, unyielding, faithful desire of one mind, much less a combination of harmonious, active, persistent mentalities. Christ recognized this power when speaking of the united effort of two minds; and again, "if two or three gathered together" in his name—clearly showing his recognition of the philosophy herein set forth.

Mr. Hammond does not encourage methodistic responses, and sudden ejaculations, as "Amen," "Glory to God," &c., which experience has demonstrated jar, mar, and disturb the harmonious mind power, so necessary in producing a spiritual or magnetic influence upon those who are being operated upon. A pleasant, soothing, mellowing, absorbing cloud of spiritual magnetism, just settling down upon and enveloping a congregation might all be driven away by a few hoarse shouts or screams from some Methodist brother or sister accustomed to the noisy demonstration of the camp-meeting, where falling upon ears trained to them they are comparatively harmless; but in a miscellaneous gathering of all denominations their effect is decidedly disastrous. Fortunately such discordant, noisy shouts are becoming unpopular, save among the country Methodists and the ruder gatherings of colored religionists.

TO BE CONTINUED.

CORRESPONDENTS.

CONCERNING PARAFFINE MOLDS.

To the Editor of the *Spiritual Scientist*:

DEAR SIR: In the current issue of your paper I find a lengthy letter from Mrs. Eliza P. Morrill, professedly correcting a reference of mine in *The New Age* to the materialization of "cotton lace" as through the mediumship of Mrs. Collier of Springfield.

I have no desire to misrepresent any fact, nor the claims of any individuals; and with the single exception of the figure, "in the twinkling of an eye," as applied to the bringing of doves from Washington to Boston I believe I have been, as I have endeavored to be, literally exact in all my quotations and references. If I have failed in this instance, I must confess myself as incapable of comprehending the language employed by Mrs. Morrill herself, as I am claimed to be, by Mr. Hardy, of comprehending the facts of Spiritualism. Whether I am thus incapable, I shall not attempt to discuss, but will, with your permission, give your readers an opportunity of judging for themselves, by placing Mrs. Morrill's own statements before them. Of the following extracts, No. 1 is

from your paper, No. 2 is from a letter to Mr. Denton, dated Nov. 29, 1875, and both are signed Eliza P. Morrill, 82 Boylston Street, Springfield, Mass. I give the address thus in full because never having seen Mrs. M., I have only this means of knowing whether the two letters were indeed written by the same individual, unless it be the fact that she is referred to by other members of this "circle" in a manner that leaves little chance for doubt.

Extract No. 1 (Your paper).—"The spirits made no claim to having materialized the lace, but said emphatically, 'No, we *did not* make the lace, it was the spirit's before she left the form; it retained her magnetism, and she had power to bring it to you.' Again 'The spirits do not materialize cloth, lace, or hair, to leave 'for future human use' in Mrs. C.'s circles at present, what may be done in the future we cannot tell."

Extract No. 2. (Letter to Mr. Denton).—I think in about twenty minutes Mrs. Collier was entranced. The control said, 'The grand lady has given another hand with lace *materialized* expressly for Prof. Denton.' I asked, 'Did she use the lace I put upon the pillow?' 'No, she *materialized* it, and will *materialize* more at another time.' A little further on she wrote, "I must explain about the lace. After we got the first hand with lace I told Mrs. Coburn the next time I would take over some lace and see if they would use it. I did so, first telling the members of the circle. . . . So before the light was brought, I asked, 'Did you use my lace?' 'No, we *materialized* it for Prof. Denton. Can use yours sometime when we do not want to use the power to make it.'" In this extract the italics are my own; and it was from this letter that I drew my inferences as presented in *The New Age*.

Now, when Mrs. Morrill can successfully harmonize her statements as above quoted with her statements in your paper, I shall most cheerfully stand corrected. Until then, however, I must continue to regard this as but another of the oft-recurring instances of direct misrepresentation into which Spiritualists are especially liable to be betrayed by an over-excited imagination, and that unhealthy activity of marvellousness which the very thing upon which their religion is based is so well calculated to engender.

There is a reason for this withdrawal of Mrs. Morrill's first statement, which by no means appears upon the surface. But while I am not at liberty to lift the veil from the entire proceedings, I am but just to Mrs. Morrill when I testify that I have reason to believe the idea conveyed in her letter to Mr. D. was shared in by other members of that circle, not excepting the medium, Mrs. Collier, herself. With the two statements before us, it is a matter of charity to question Mrs. M.'s assertion that the members of that circle are "clear-headed, cool, calculating women," and we have a right to suspect that the whole account in your paper, so far as facts are concerned, is as muddled and mixed as an unreasoning fanaticism is capable of rendering it.

I should be glad if all personalities could be eliminated from any discussion of the claims in regard to the "phenomena of Spiritualism." But by challenging the evidence, the question of the moral and intellectual status of the mediums becomes, necessarily, more or less involved, as does, also, that of the integrity and capability of any individual who, having witnessed the phenomena, interprets it as incontrovertible evidence of a future existence, and, as such, asks for it the attention of the world.

Mr. Editor, if you will allow me space I shall be glad to consider your position in this issue under the heading "*Mrs. Denton Again*." It appears to me that no phenomena ever called for more careful exercise of "sense" in the methods of its investigation, or a more critical application of "logic" in the discussion of its significance, than does the very faintest form of "Materialization" if it be proven to occur as is claimed.

Truly yours, &c.,

ELIZABETH M. F. DENTON.

Wellesley, Mass., Feb. 24, 1876.

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.

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WHEN WILL Spiritualists give such a support to the news papers, devoted to their cause, that they will not be obliged to publish sensational novelettes in order to keep up a paying circulation? Such a state of things is simply discreditable. Pretty stewards and propagators are we of the great truth we are privileged to recognize.

SPIRITUALISM EXEMPLIFIED.

Messrs. Colby and Rich, of the Banner of Light, have asked us to republish from their journal of the 29th January a long description of Mr. Burns's business dealings with them. We do not desire to transfer such inharmonious matter to our pages.—*London Spiritualist.*

The London Spiritualist is to be congratulated on its independence and also for its fidelity to the teachings of Spiritualism, which it exemplified in this matter. To republish the Banner of Light's statement would have served no purpose other than to injure Mr. Burns in the eyes of a few persons easily prejudiced; his friends would have undoubtedly resented the charges. We gave our readers a short history of this little trouble some few weeks ago, under the title "The Spiritualism of the Present Exemplified;" but would not have done so had not the Banner openly challenged it when they said, "Let the publishers alike of the English and American spiritual magazines answer." We have answered, and so has the Spiritualist.

DR. BLOEDE, D. D. HOME, MADAME BLAVATSKY, AND COL. OLCOTT.

Dr. G. Bloede has found the columns of the Herald open to him and he takes occasion to continue his abuse of the subject of magic, of which he confessedly knows nothing. His forte is personalities; and as Mrs. Emma Hardinge Britten has threatened legal penalties against future offences of this nature in connection with her name, he transfers his attention to Mme. Blavatsky, and makes Home, the medium, the monkey to pull his chestnuts out of the fire. He says Home wrote to him, and thereupon he makes extracts from the letter; but singularly enough the London Spiritual Magazine prints almost the same ideas, and in many instances couched in the same language. Home, in his letter to the Spiritual Magazine, with a slight touch of egotism, occasionally refers to "my cousin M. Aksakoff." We believe Home does stand in this relation to this gentlemen, who, it will be remembered, is editor of *Psychic Studien*, and Russian Imperial Councillor. M. Aksakoff commissioned Mme. Blavatsky and Col. Olcott as representatives to select mediums to appear before the scientific committee of Russia; but Home, his American cousin, in a letter to Dr. Bloede, as alleged by Dr. Bloede, casts reflections upon Mme. Blavatsky. The public have their choice between the unequivocal endorsement of M. Aksakoff, Russian Imperial Councillor or the insinuations of Home,—his American Cousin by marriage.

Dr. Bloede doubts the mediumship of Mme. Blavatsky; but she does not claim to be a medium. Col. Olcott says she can control spirits to do her bidding: he probably has proof of it. The Baroness Adelpa Von Vay, an authority in Austria, says:—

"Persons of strong mesmeric power, who understand the art of magic, can draw numbers of doubles around them, and send them out on various missions; but a deep knowledge of magical power is necessary for this."

That Madame B. is a person of strong mesmeric power none of her acquaintances can doubt; of her knowledge of magic others testify forcibly. Apparently the problem is easily solved with the above simple explanation.

Col. Olcott relates in his book, that George Dix (a materialized spirit of the Eddys) gave her a medal, saying it had been brought from her father's grave; whereupon Madame B. announced that the medal had been worn by her father, "and according to universal custom must have been buried with her father's body." It is not stated that it was buried, but must have been—signifying doubt. But Dr. Bloede hastens to make a point here; he quotes from Home who is accredited with saying, "Never are the dead interred with the decorations." Perhaps not now, but Madame B. tells the time when her father was buried—years previous to Home's knowledge of the subject. Even his language implies that the customs of the country are constantly changing, for he says, "it is but a short time ago when the relatives were obliged to return them to the Government."

If Dr. Bloede has any more charges to make we hope he will not be permitted to usurp the greater portion of the

space which the Herald has devoted to Spiritualism; especially when the ideas he has to convey can be compressed into a few lines. The letter meant simply that Home, like many other mediums, did not believe in any medium but himself; and as he couldn't produce phenomena at will Mme. Blavatsky couldn't; the latter portion of which Dr. B. was quite ready to believe.

We have examined this matter without prejudice; and only on the evidence presented. Gen. F. J. Lippitt, Col. Olcott, G. L. Ditson, M. D., have previously testified concerning her wonderful powers; her *passports* show her to be the person she claims to be—not an adventuress. Her relation to prominent Russians is that of birth—not marriage.

Furthermore, we have heard of some good deeds done by Mme. Blavatsky in connection with Spiritualism while in this country; we have yet to hear of a well-sustained evil report. "A tree shall be known by its fruits."

SPIRIT-PHOTOGRAPHY—ANOTHER TEST PROPOSED.

10 Photographers especially and the public generally:—

I hereby propose to give another public investigation and test sitting for "spirit-photographs." Heretofore my investigations have been given without charge. I now propose to give one more public investigation, providing any person or a number of persons will deposit in the hands of Mr. Benjamin E. Hopkins, in the bank of Messrs. Gilmore & Dunlap, the sum of \$250, to be paid me for my time and expense, in case an extra face appears on the plate with the subject under the conditions. If no result is obtained, the money will be refunded to the parties making the deposit with Mr. Hopkins. I propose the following conditions, namely, When the money is all deposited, a public hall will be secured, and a dark room 4 by 6 feet in width and 6 and 1-2 feet high will be erected in the centre of the stage or platform, so that chairs may be placed all around it for the investigators. In this dark room a yellow pane of glass 4 by 6 inches will be inserted to give light to the operator.

All that this dark room is to contain is the necessary chemicals to make a picture, namely, collodion, silver bath, developing and cleaning solution, necessary water to wash the picture. This dark room to be thoroughly examined by a committee of practical photographers, until satisfied there can be no fraud practiced in said operation. I do not intend to enter it at any time during the test trial. I will submit to have my camera or instrument thoroughly examined by the investigating Committee. The chemicals and plates to be furnished by the photographers taking part in the investigation. Each photographer furnishing plates must have a private mark on the plate by which he can swear to its identity. Each person taking part in the test trial must submit to be thoroughly searched, so that there can be no possibility of any fraud or collusion on the part of any one. The only conditions exacted are that I shall stand at the camera during each exposure, and that during the whole time of the trial there shall be no arguments pro or con, no loud talking, and no unbecoming conduct, but perfect harmony and quiet must be maintained until the test trial is ended. I offer these perfect test conditions so that fraud or trickery will be impossible, the proof be positive, and this public test be final. As soon as the money is deposited due notice will be given in the daily papers of the time and place of the investigations.

Yours respectfully,

JAY J. HARTMAN.

ANNOUNCEMENT.

We have in hand for publication in the columns of the Scientist the following articles, interesting and valuable, as may be seen by glancing at the names of the authors:—"The Koran," by Hudson Tuttle; "Ontology," by George W. Lewis; "Take the World Sweetly," (poetry) by Emma Tuttle; "What is Astrology?" by E. Casael, a new (English) contributor; "Cabalism," by Zeus; "Concerning Mediumship," by Prof. J. R. Buchanan; "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.

THE LONDON SPIRITUALIST for sale at this office; price seven cents.

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

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 read 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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