

SPIRITUAL SCIENTIST

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THE RUSSIAN INVESTIGATION.

ANOTHER DISGRACE FOR SCIENCE.—THE ST. PETERSBURG PROFESSORS IMITATE THOSE OF HARVARD AND LONDON.

A. AKSAKOFF'S NOBLE PROTEST.

TO THE EDITOR OF THE SPIRITUAL SCIENTIST

DEAR SIR.—In advices just received from St. Petersburg, I am requested to translate and forward to the Scientist for publication, the protest of the Honorable Alexander Aksakoff, Imperial Counsellor of State, against the course of the professors of the university respecting the spiritualistic investigation. The document appears, in Russian, in the "Vedomosti," the official journal of St. Petersburg. This generous, high-minded, courageous gentleman has done the possible, and even the impossible, in order to open the spiritual eyes of those incurable moles who fear the daylight of truth as the burglar fears the policeman's "bull's eye."

The heart felt thanks and gratitude of every Spiritualist ought to be forwarded to this noble defender of the cause, who regretted neither his time, trouble or money to help the propagation of the truth.

H. P. BLAVATSKY.

New York, April 19, 1876.

TO THE COMMISSION APPOINTED BY THE SOCIETY OF PHYSICAL SCIENCES OF THE ST. PETERSBURG UNIVERSITY, FOR THE INVESTIGATION OF MEDIUMISTIC MANIFESTATIONS.

According to my promise to the Commission to help them in extending their invitations to mediums, I have neglected no effort to the accomplishment of the said purpose. Nevertheless but few mediums have shown any desire to come to Russia, and those who did were unsuitable for a preliminary examination, as their mediumistic powers were not of a nature to afford any chance to investigate physical phenomena. Finally, and for reasons previously detailed to the commission, I concluded to bring with me from England the two Petty boys. The mediumistic powers of these boys proved too weak, not only for them to be tested by a committee but even at private seances in my own house. Having obtained no manifestations worthy of any attention at all—as already published by me—at the committee's investigation, after four seances I declined to waste any more of its time in investigating the Petty boys.

Immediately after that, on the 15th of December last, Professor Mendeleeff delivered his lecture on Spiritism. The haste exhibited by him on this occasion, the precipitancy with which the failures of the four seances were reviewed, when the Scientific Commission had just adopted a resolution to make not less than forty experimental examinations, did not agree, in my opinion, with the impartial and serious character which we have the right to expect in a truly scientific investigation. This lecture did not appear in print, and it was therefore impossible to either reply to its errors or to point

out its one-sidedness. But in what was declared by M. Mendeleeff the attitude of the commission toward the object of their examination was very clearly defined. Prof. Mendeleeff—at whose suggestion the commission was organized, and under whose direction it acted—openly avowed himself an enemy of Spiritualism. The commission, acting in unity with M. Mendeleeff, was evidently anxious that the results of its further investigations should prove as fruitless as the results of the first four seances with the Petty boys. The difficulties in the way of obtaining an impartial examination multiplied ten-fold; and for my part I felt fully that it would be useless for me to attempt any further assistance to the commission. But as I had already taken steps to invite here other mediums, and had succeeded in inducing a lady to come—who is possessed of remarkable mediumistic powers, and perfectly answers the requirements of the commission's investigation—I decided upon proceeding further. I hoped that I might be mistaken as to the predispositions of the commission. Furthermore, I desired to ascertain how it would conduct its investigations when it had to do with a true medium in the full acceptance of this word, and one moreover who was not professional. This lady was totally independent as to her social and financial position, and had consented to take part in such an unpopular position merely for the sake of promoting the scientific object ostensibly in view.

I had the honor of introducing this medium to the commission in the person of Mrs. C. From the very beginning of the seances, the physical manifestations which characterize this lady's mediumship,—namely, loud raps, movements and levitations of the table,—occurred with great strength. Of the experimental seances, we had in this second series four—on the 11th, 25th, 27th and 29th of January. The seance at which the medium, by reason of sickness, could not attend was, although the commission had been notified twenty-four hours beforehand, counted by its members as one of the forty which it had bound itself to hold.

During the experiments of this second member series, we learned the following:—

1. The commission failed to act up to its resolution of May the 9th, 1875, that immediately after each seance a report should be written out and signed by the witnesses on both sides. Instead of that, the reports were filed several days later, and not in the presence of witnesses, but were presented to them for signature when already prepared by the commission, and when they could not be altered in any particular.

2. The plan itself of these reports underwent a thorough change. The commission saw fit to accept the private testimony of persons not belonging to the commission, but who may be said to have been present at the seances, since they had been eave-dropping and peeping through the key-holes. Such uncalled-for and personal testimony, based on subjective impressions, either amounts to nothing at a scientific investigation and therefore is inadmissible, or if the contrary then the commission itself was useless, for it was organized, we must suppose, for the very reason of replacing such personal and subjective evidence with unanimous and impersonal experiment.

3. Having found room for personal evidence of its own choosing, the commission nevertheless rejected my offer to select a lady of their acquaintance for the purpose of examin-

ing the feet of the lady medium, under the pretext that *personal* testimony was not convincing.

4. The reports of the experimental commission were drawn carelessly and inaccurately. It is impossible to gather any definite idea in these reports either of the manifestations which took place or of the condition under which they occurred. Some of the narrative does not coincide with what happened, while some manifestations that transpired are not even mentioned. All this is demonstrated in the individual reports made by myself and other witnesses.

5. As to the reports for publication, the commission resolved neither to allow them to be carried to the private domiciles of the witnesses for signature, nor to furnish copies, nor to allow such to be taken by the witnesses who were present. Such an order of procedure compelled the witnesses who were appointed to watch the interests of the medium to present their own private reports, and was as strange as it was embarrassing.

In view of such a state of affairs, in my report of February the 5th, I had the honor to explain to the commission that before we could proceed with the experiments at all the witnesses for the medium must be permitted to acquaint themselves previously with the general reports, which had not been as yet presented to us for signature, as well as with the private reports of the outside members of the commission.

After that on the 13th of February, I read in the rooms of the Physical Society the protocol (or report) of the third seance of January the 27th. As to the report of the fourth seance, I learned that it was not yet even filled up. Concerning the private reports, M. Mendeleeff informed me that the committee had neither assigned any particular time nor order for their presentation. Thus, it remained for us witnesses to advance without knowing what lay in wait behind us. At the same time the little of which we had assured ourselves was of a nature to make it very difficult for us to proceed. Of all the reports which had appeared, the most prominent were two extended ones by M. Mendeleeff. They embodied a long series of undemonstrated affirmations which tended to convey to every reader the impression that all the manifestations mentioned in the reports were simply tricks consciously performed by the hands and feet of the medium. And in the report of M. Bobileff, who, as well as M. Mendeleeff, attended but two seances, we see indicated a *full conviction* of the spuriousness of the phenomena, and that the medium produced them *herself* at will by muscular contraction. Moreover, the observations upon which both of these gentlemen try to base their conclusions as to what took place at the seances were not communicated by them to the other witnesses present, thus making it impossible for them to either verify or correct that which was suspicious. I am quite ready to admit that what took place was very far from being surrounded with such conditions as to warrant the commission after only *four* seances to come to a final conclusion favorable to the genuineness of mediumistic phenomena. If, after the forty seances agreed upon, an unfavorable report had been made upon the basis that the experiments had been unsatisfactory, then the decision might have been respected by every one. But in view of the methods to which the commission has now stooped, all further investigation, at least with the present medium, is impossible. I have no right to leave Mrs. C. in ignorance of what people write about her, and these writings consist of dishonorable attempts to prove that she is an impostor. Under the circumstances I do not feel myself warranted in any longer subjecting a private person, and especially a lady, to such uncalled-for accusations, which to anyone who feels himself to be innocent of intended fraud are highly insulting.

Thus, this series of investigations, with an undoubtedly good medium, has shown me very clearly that the conclusion to which I arrived after hearing M. Mendeleeff's lecture as to the *preconceived intentions* of our commission was correct.

But, apart from the above reason, there are two more which preclude the possibility of my having anything more to do with the Scientific Commission.

So far back as on the 10th of November last, I reported to the committee that the term fixed by them—namely, May, 1876—was too short to enable us to bring mediums to St. Petersburg; and therefore begged to be informed whether I ought to continue corresponding with foreign mediums who might consent to come here after this term. In consequence of this the committee discussed the matter in my presence, and decided to change the term of investigation into a definite number of seances. I was then notified that the commission had decided upon having not less than forty seances, *excluding* the months of vacations. Prof. Butleroff then left with me the commission, both of us believing that there had been established a clear understanding between the members and ourselves that these forty seances were exclusive of the May term.

Under this impression I proceeded with my arrangements with mediums, and succeeded in engaging the services of one

of the greatest and most famous American mediums, Dr. H. Slade, who agreed to reach here towards the Fall.

To my amazement I learned that on the 15th of January the commission had met again, to discuss the subject of the term, and had decided that the forty seances must be confined to the month of May, 1876.

Upon what grounds the committee came to such a conclusion, clearly contrary to the interest of the investigation itself, is more than I can tell; but the fact is that we have no mediums in readiness for them. Mrs. C. only promised to remain until the first of March. Moreover, neither myself nor any one else could have guaranteed to the commission for May, the forty seances to which they had consented to sacrifice themselves.

The second reason is, that after the seance with Mrs. C. the commission, at the meeting of January the 15th, had resolved that "with a view to save time with mediums, they would experiment only with apparatus prepared by themselves." And after seance No. 3, the commission categorically demanded that they should immediately proceed to crucial tests, with the appliance of their own various apparatuses. Such a resolution and demand on their part upset everything. Every investigation in the domain of Nature must be divided into two definite periods: the *preliminary* period of the *authentication* of every manifestation by means of observation, and the final period of investigation. It is an easy matter to note a fact; it is very difficult to investigate and verify it. Thousands of people testify that the mediumistic phenomena exist; it is the duty of the commission, if they once undertook such a social question to stoop to the level of the crowd, and first see that which the crowd sees, and in the same manner as it sees it; and only when familiar with the superficial aspect of the questions to apply the apparatus which the case seems to suggest. No one prevented the committee—even had they followed the method of the crowd—from arriving at an unfavorable conclusion. But the demand—after holding but three seances, and when the manifestations had hardly begun—for crucial tests with apparatuses, when the members of the commission themselves could not be aware what set of complete apparatus might be required—was something which it was impossible not to regard as diametrically opposed to the idea of a regular course of determined experiments.

In the present most deplorable state of affairs a negative result of the investigation obtained through the apparatus furnished by the commission would not stand as a proof of the uselessness of the said apparatus itself, but be taken as a demonstration of the non-existence of the mediumistic force. Therefore, every step which might be conceded by those who defend the reality of the mediumistic manifestations would only compromise our affair.

It is unwarranted on the part of Prof. Mendeleeff to reproach us, witnesses, that "in our writings we lay a great stress on the value of scientific experiments, and when they are offered to us, we obstinately refuse them and demand an adherence to the valueless testimony of the *school of the crowd*." To clear away, once for all, every misunderstanding I deem it a duty to say that we do not in the least reject the *scientific*, that is, experimental and instrumental methods of investigation for the manifestations. We only assert that such a method is liable to bring to no great result until after a sufficient acquaintance with the phenomena, by way of ordinary observation. I am fully authorized to believe, that if the committee had continued their ordinary seances with Mrs. C. accepting such conditions as are generally adopted by the "crowd" for the prevention of fraud, the several kinds of phenomena, such as raps, movements and levitation of the table, might have been displayed to such a satisfactory degree as to force the commission to see in them "manifestations worthy of investigation." The happiest issue of the promised forty seances could not have been greater than this; but this alone might have forced the commission to undertake further experiments.

In consideration of all the foregoing facts, any further interference on my part becomes, as I have said, impossible. But as it is more than evident that the investigation undertaken by the commission did not primarily depend on my personal help, therefore, I may be left to hope that it will find means to select the help of other persons in order to bring their experiments to a fuller and more satisfactory result. My personal trouble I certainly do not regret, for I considered it my duty to comply with the invitation of the Society of Physical Sciences. So far as I could, and my knowledge went, I have fulfilled my promise; and at the same time a very important object—at least for myself—has been obtained: *the attitude of our commission towards the subject, and the object of their investigation has been made clear.*

In conclusion I beg leave to add that so long as the commission hold to the policy of flatly denying the phenomena, and see in them only charlatanry they will neither attain to the object of their researches that which was sketched in the

first offer made by M. Mendeleeff, nor will they satisfy those who certify to the existence of such manifestations. The committee forgets that the mediumistic power has its origin, force and support in domestic circles and in their own experiments against which the policy of negation and fraud is powerless. Such questions which have attained a social importance, can not be solved by negation and an ignorance of them. Let Science and knowledge be on the side of the negators and skeptics, but upon the other side we have the conviction in the reality of facts; which conviction we have obtained by *the evidence of our senses and by reason.*

St. Petersburg, March 4, 1876.

A. AKSAKOFF.

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

THE
OCCULT PHILOSOPHY.
OF
HENRY CORNELIUS AGRIPPA,

CHAP. XXIV.

IF, IN any part of the world, thou desirest to receive the virtue of any particular star, use those things which pertain to that star, in order to receive its peculiar influence, as wood is made to receive flame through the media of sulphur, pitch and oil. Furthermore, when application of many things has been properly made to any particular species or individuals, though these similar things in themselves be diversified, if they be in conformity to the same Idea or star, there will by this complete adaptation be the direct infusion of a peculiar gift by the Idea, through the medium of the Soul of the World. I say complete adaptation, that is, to a harmony like the harmony which infused the peculiar virtue into the matter.

And although things have inherently some of these virtues of which we speak, yet those virtues are so deeply hidden that they seldom produce any effect. As the pungency of a grain of mustard seed remains inoperative till bruised and stirred up; or as letters are rendered visible, which before were invisible, by the heat of fire, such as are written with the juice of an onion or milk; or letters written upon a stone by the fat of a goat are invisible till the stone is immersed in vinegar, when they immediately appear.

A blow with a stick will revive the latent madness of a dog; so celestial harmony will reveal virtues latent in water, will revive, strengthen, and make them manifest, rendering that actual which only existed before in potentiality, if these things are only properly exposed to it in the celestial season. For example: if thou desirest to attract the virtue of the Sun, use things which are solary amongst vegetables, plants, metals, stones and animals, and amongst these, especially those which stand highest in the order of solary virtue, they being more effectual; so thou shalt attract a peculiar virtue from the Sun through its rays in the proper season, through the spirit of the world.

IF THE Banner of Light prints the Third Statement of Facts from New York, which appears on another page of this issue of the Scientist, we wonder if it will print the paragraph concerning *April Fool's Day* in the small type used in the deposition of Mrs. Austin or in the larger size that was used for Mr. and Mrs. Hardy's affidavit. We make the suggestion, as it will publish probably a week later. Perhaps the modest statement of Mrs. Austin may have appeared more graceful in a delicate type, while the bold oaths of Mr. and Mrs. Hardy may have required large type to hold them. Was this the reason?

CONTINUED FROM PAGE 94.

CITY AND COUNTY OF NEW YORK,
State of New York,

S. S.

BEFORE ME, a Commissioner of Deeds in and for said city personally came Elvina Ann Lane and Mallie A. Lane, both of said city, who being duly sworn do severally depose and say, that on the 16th or the 17th day of March, 1876, in Mrs. Austin's parlor, they both distinctly saw the fingers of a paraffine hand protruding from beneath the skirts of Mrs. Mary M. Hardy while she sat at needlework; that the said Mallie A. Lane, by pointing with her finger, called the attention of the said Elvina A. Lane, and that the said Elvina A. Lane then exclaimed, "Why, there's a hand under your dress"; to which, after some hesitation and with a guilty expression of countenance, the said Mary M. Hardy then replied—"Guess you see nothing there but what ought to be;" upon which the said Elvina A. Lane replied, with emphasis, "Well, I saw a paraffine hand there."

[Signed.]

ELVINA ANN LANE.
MALLIE A. LANE.

Sworn before me this 24th day of April, 1876.

[Signed.]

J. G. F. METCALF,
Commissioner of Deeds for City of New York.

For the Spiritual Scientist.

THE MISSION OF SPIRITUALISM.

MRS. AMANDA M. SPENCE, the old pioneer of Spiritualism in years gone by, electrified an audience at Harvard Rooms before the New York Association of Spiritualists, Sunday evening, 23d April:—

Since the birth of Christ, much life and blood has been spent to establish the truth of life beyond the grave; but the advent of Modern Spiritualism has demonstrated it practically. You have the same facts in phenomena to-day that are found in the Bible. Let us avoid creeds and sects, that we may not run into the hundreds of different beliefs that beset Christianity. Are you aware of the dignity and importance of your position, and what you may be called upon to defend? Be prudent and earnest and thorough, that you may not have to "take back" anything. We, as spirits, appeal to your deepest thought and your highest reason in reflecting upon this work.

How many millions of years have passed before man arrived at the civilization of the Caucasian? And now hundreds since the Caucasian came here, and found a strange people where he made his new home. He could not have predicted this present condition from his standpoint, neither can we predict the future from ours. The laws of nature do nothing miraculously; time and circumstances must bring us to the developed conditions. Thus with the independence of our country, brought about by the Fathers, whose centennial you will soon rejoice in. They could not know of our progress of to-day. Let us live so that a hundred years from to-day men shall celebrate our lives, which broke away from a different bondage from theirs and gave them an independence ecclesiastical and spiritual in matters of the soul.

Men have fought to maintain the supremacy of their creeds not because they were ignorant willfully, but they had no higher means of defending their convictions of future existence; but your position is different to-day, and you must use different weapons from them. You must be thinkers and workers, and fight in that way.

Our spirit friends work with us continually and patiently, as Dr. Howe did with Laura Bridgeman. We are in as blind a spiritual condition as she was physically, and they are our earnest and devoted tutors. Our "fathers eat sour grapes and the children's teeth are set on edge." We inherit from them much that must be outgrown. Begin a new method of reflection and gain *knowledge* with which to fight your battles and gain your victories. Our fathers took care to avoid a union of church and State. Beware that we have as glorious a record by overcoming all superstition and all dishonesty in individuals or legislatures, and making *truth* the grand sentiment by which you shall all be governed. Then men shall say, "Behold how mighty and noble and lovely is Truth!" You are but a little band compared to the world outside, but enough to turn every persecution to the right account, as did the little Qu-ker girl who walked 200 miles to save the Quakers from the persecutions of the Pilgrims in Boston.

Governments are necessary as the burrs to the chestnut. But when the nut is ripe it does not need the protection of the burr, and leaves it. It becomes a law unto itself, and so do we when we have reached a certain growth. We have bolts and bars to keep out tramps, but we have tramps in broadcloth who put their hands up to their shoulders in the public treasury, and you cannot help yourselves. You must educate your representatives and the people who send them. To be honest is heaven; to be dishonest is hell. Christianity is no longer of use. Such men don't scare worth a cent. They say "eat, drink, for to-morrow we die." Spiritualism is the only power on earth that will save your nation—save the world. Through intuition you shall receive all things; leave off the supernatural ideas of Spiritualism and mediums; leave the marvellous, and come down to the natural. Put aside superstition that belongs in the churches and holds its votaries there.

I remember Mr. Miner and Tyng the elder, with his white locks, in the convention several years ago held here, to advocate the God in the constitution movement. Dr. Tyng said "When we obtain this, which we shall, I shall treat all these free-thinking people as I used to an offensive animal sometimes met with in the country where I lived." How lamentable to see this exhibition of narrowness. Let not your hairs whiten till you shall be able to say "O Grave, where is thy victory!" Let them whiten with the auz of the truth which shall make you and all men free, giving hope to those who follow after you.

Her address was very telling and effective. Her guides were kind enough to make her promise she would speak on "obsession" next Sunday evening in the same rooms. Her experience has been very extended in this direction, and the lecture is very much to be desired.

VERITAS.

For the Spiritual Scientist.
**ANCIENT THEOSOPHY;
 OR SPIRITISM IN THE PAST.**

BY CHARLES SOTHERAN.

THE fact that the far East, the cradle of all civilization, derived from the Aryan race, has created the proverb "*ab oriente lux*," is not astonishing when we regard the architectural remains and religions of a people cœval with the Egyptians and the Hindoos. It has been established beyond question by Sir William Jones, Colebrooke, and other Orientalists, that in the twilight of history one of the most remarkable races which ever drew breath, but whose derivation is shrouded in myth, were seated in India, indulging in science and philosophy. At a time when the Teuton and Celt were in the flint age, the religious system inculcated in Hindostan, thousands of years before the advent of Judaism, possessed such elevation of thought and purity of teaching that our modern theologies compared therewith are effete superstitions; for, as Cousin says, "The history of Indian philosophy is the abridged history of the philosophy of the world."

In the pure religion of Brahm, as first enunciated, the idea of the Eternal Spirit is one of the sublimest conceivable by the human mind; it was considered as the Universal Spirit penetrating, vitalizing, and supporting all things, and of whom our own spirits are infinitesimal parts as are also the higher and lower grades of invisibles thronging around and maintaining us. In the Bhagavadgita, Christna, the eighth avatara of Vishnu, under the guise of an entity, to meet human comprehension, describes to Arjuna the Supreme as "the soul which standeth in the bodies of all beings: the beginning, the middle and the end of all things." Wherever is found a belief resting on bases like these is discovered conjointly a spiritual system of great pretensions; thus in—

"India thousands of years ago the real world rested as now in the higher (deemed) supernatural world of spirits, from which an unceasing influence was felt by this world, and which higher divine influence man may participate in, and thereby gain the highest initiation of his being."

In India Theosophy was admixed with the finest ideas of Spiritology, and the knowledge of the healing art and chemistry; and we trace in the ancient religious records those sublime states of spirit in communion with the Divine Essence which would give vent, for instance, in the following aspiration full of mystical imagery in the Gheeta:—

"To thee turn the inferior spirits for refuge. Some, affrighted murmur prayers with folded hands. The holy sages, seven in number, and all the saints praise thee in hymns of adoration. The genii of the winds, of the months and of fire, the sacred sons of Duty, the children of the sun, the blessed saints, the winds and the shades of the dead, the heavenly choirs, the demonic guardians of wealth, and the hostile giants behold thee and are all amazed."

The peculiar phase of aspiration towards the Supreme which the Indian mind turned was that of ecstasy similar to that of the magnetic clairvoyant of our days. An illuminated Fakir's contemplation would be under one of three conditions of waking, sleeping and trance, and under all of which he would obtain potency through his will power. Although Manon, thirteen hundred years before Christ, had enacted laws against the complete but misused system of sorcery common among many of the adepts, yet, according to the sacred Zenda, sickness could be driven away by the means of spirits or genii, evoked by the proper ceremonies, taught by the Gymnosophists in the last of the nine degrees ending in Nirwana, or absorption in the Supreme, a strong proof of advancement in theurgical and spiritistic power. The scientific knowledge of the Brahmans was great; not only have they ever been celebrated for their knowledge of the principles of civil polity, morality, and philosophy, but for what was rendered to them great praise—their care in the education of the young and inculcation of noble and virtuous feelings. So prominent was this fact that one of their enemies, the Christian Abbe Dubois, acknowledges:

"Justice, humanity, good faith, compassion, disinterestedness; in fact, all the virtues were familiar to them and taught by them to others, both by precept and example."

Brahminism has held for thousands of years complete sway of the mind of Hindostan, and the whole of the sacred

books are simply designed as a system of education or discipline for the purpose of fitting man to a proper relation with his fellows and future destiny. The whole of the philosophy of Hindoo theosophy may be summed up in one passage from the Bhagavadgita:—

"The man whose passions enter his heart as waters run into the unswelling, passive ocean obtaineth happiness; not he who lusteth in his lusts. The man who, having abandoned all lusts of the flesh, walketh without inordinate desires, unassuming and free from pride, obtaineth happiness. This is divine dependence. A man being possessed of this confidence in the Supreme goeth not astray; even at the hour of death, *should he attain it*, he shall mix with incorporeal nature of Brahm."

Notwithstanding the original purity of the Vedic theology, as time rolled on it became paganised, and Pantheons filled with deified mortals and strange gods, caste, suttee and other abominations opposed to the pure and simple principles were set in motion; but the religion was restored to its pristine character by Sakya-Muni, one of the most famed spiritistic reformers.

In the alluvial plain, at the head of the Persian Gulf, thousands of years before the Christian epoch, arose the earliest Asiatic monarchy known. It was the Chaldean, founded by Nimrod. As a proof of their extraordinary erudition Voltaire points out in one of his astronomical articles what modern discoverers are now beginning to comprehend, that the scientists of this nation

"Had as just ideas of what is called the heavens as ourselves. They placed the sun in the centre of our planetary world, and nearly at the same distance we have found it to be; and they held the revolution of the earth; and of all the planets around that body; this we are informed of by Aristarchus of Samos; and it is the true system of the world since resuscitated by Copernicus."

The evidence we have concerning the Chaldean theosophical knowledge is considerable. Plutarch tells us that the Sages taught the Dualistic principles of good and evil; Daniel extols the Magi or Wise, from whose name is derived the term "magic," of which the antithesis is sorcery or the black art; and Herodotus says that the Chaldean theurgists, also styled the "Interpretes of God," practiced materialization and the evoking of spirits as a portion of the celebrated Cabiric Mysteries of Samothrace.

In fact, when we analyze our information, we discover that divination, or penetration into the future, and the belief in a spirit world with which they had familiar intercourse, was a portion of their civilization. As with the Assyrians, Medes, and Babylonians, in after times, their philosophy of spirit intercourse belonged to dogmatic speculation; and it made later theosophists form theories from which was gained a knowledge of man himself and the occult secrets of nature.

The important discoveries recently made among the Assyrian collections show that 4000 years ago papyrus books, in imitation of the earlier Chaldean, filled the shelves of Assyrian libraries. Here also, by their side, were to be found the cylindrical records and curious, *lateres coctiles* or clay tablets, which were printed on both sides with characters so microscopic that magnifying lenses had to be used to decipher them. These libraries, in every large city, gotten together for the use "of the people," and freely used by them, were served by a staff of librarians or "men of the written tablets," who also catalogued the particulars of the different editions, texts of works on agriculture, collections of ancient proverbs, tables of laws and precedents, contracts and leases, public despatches and private correspondence, prayers and beast fables, diadactic treatises and hints on government, tables of cube root and other mathematical formulæ, lists of animals and stones, of countries and towns, of temples, of foreign products and classes of persons, and above all, annals and other historical documents. Among the most curious of these works, still preserved in the British Museum, London, is a long one, in seventy tablets or books, on astronomy and astrology, which was drawn up for a Babylonian monarch who reigned about 2000 B. C.; the catalogue of this work mentions separate treatises on the pole-star, on comets, on the movements of Venus, etc. Besides the astrological tablets, there is in the same collection a long work on omens, with formulæ for averting witchcraft or practising sorcery.

TO BE CONTINUED.

THE PHILOSOPHY OF REVIVALS
AND
THE POWER OF MIND OVER MIND.
AN EXTRACT FROM THE UNPUBLISHED WRITINGS OF
A PHYSICIAN.

THE protestant world seems much excited over the fact that in some countries, and especially in the United States, the Romish Church is on the increase. I am fully satisfied that without any proselyting whatever, within one hundred years—and probably in a much shorter time, other things being equal—simply by the greater number of births among Catholics than Protestants, the Church of Rome will have full and complete dominion of all the civilized nations of the earth. This statement is based upon facts indisputable, and within the easy comprehension of all who will not stupidly close their eyes to one of the most obvious and alarming truths of this generation.

The effect of great magnetic will power, has always been observed in the preaching and teaching of individuals; and when the power is used to disseminate truthful doctrines, whose philosophy is supported by sound sense, the converts made thereby will remain benefited. When however this is not the case, soon the apostles of the magnetic teacher, will fall back into their former beliefs and practices, only to be revived again by the presence of the same or some similar teacher with like powerful influence.

Miller, who preached the immediate destruction of the earth, about thirty years ago, by his magnetism drew after him many thousands, who sincerely believed that on a certain day, the earth would most assuredly be destroyed, and that they should "go up." Hundreds, perhaps thousands, actually prepared themselves in white "ascension robes" and putting them on patiently awaited the expected hour, when they should be seen going heavenward.

In more than one place, during a cold, New England, winter night, not far from my boyhood home, a large number of these magnetized people, with their white robes went out on the highest point of land near, and during a cold, bleak night in the open air, waited with singing and prayer, for the happy moment to arrive, when they should be called to their heavenly homes. In fact, so strong did this delusion run, that many gave all their property away, believing that they should never want it more, after a given date fixed by the sincere Miller. To such an extent did this transpire, that in many instances the public authorities were obliged to interfere to prevent what otherwise might have been the cause of serious suffering in families. Except for this timely interference some would have been left completely destitute. Had Miller been supported by sound theories and facts, beneficial for mankind to know, he might have been of lasting benefit to his race.

Hundreds and thousands of similar isms have been sprung upon the world from time immemorial. Some have lasted for a few brief months or years, and then forgotten. Others, with some mixture of truth, have been perpetuated from father to son, and so on through generations or even centuries. When checked it has been by some powerful counter-wave of will power, supported by an enlightened view of the vague theories which had been imposed for ages upon the unthinking masses who are universally taught to reverence the past, ask no questions, but swallow whatever is placed to their lips by their elders and teachers—whether they be parents or priests. The world runs in ruts, from out of which it requires most wonderful energy and unyielding will power to take the people. "My father was a good man, my mother was a good woman; they believed thus and thus, and taught me the same, they are now in heaven, and I must not, I dare not, think that they were wrong in their religious views, therefore I will not listen to your words, right or wrong I will not believe them." Thus speaks the Pagan, of whatever school, thus speaks the Brahmin, the Buddhist, the Confucian, the Mohammedan, the Inca, the Artic, the Romanist, the Jew, the Greek, the Methodist, the Baptist, the Anglican, the Lutheran, the Episcopalian, the Congregationalist, the Presbyterian, the Quaker, the Shaker, the Campbellite, the Unitarian, the Universalist, the Swedenborgian, the Spiritualist, and even the Rationalist of many grades, whose liberalism is often more arbitrary in its iron rules than all or any of the churches he so mercilessly attacks.

Every denomination, whether Jew or Gentile, Greeks or

Barbarians, wise or unwise, bond or free,—all are governed and kept in motion by the will power of their stronger minded leaders and members. When in any instance a powerful magnetic mind shoots forth in any one denomination, like Luther or Calvin among the Protestants; Loyola, as a Jesuit leader among the Romanists; or Wesley among the Methodists; their particular views grow, increase, and are perpetuated in proportion to the strength and activity of the will power expended therefor, rather than in accordance with the soundness of the theories advanced. This fact explains why it is that truth is so often trampled under foot, while error of the basest sort is actually worshipped. Oh, God, teach us the truth!

Many things have crept into this article not intended originally to meet the public through this channel, not being entirely germane to the principal topic under consideration. It is hoped however their inaptness of introduction here, may not destroy the effect of their appropriateness to the habits of the times we occupy; habits too, which can only be changed by the united efforts and firm will powers of all noble-minded, christian philanthropists. Men and women, who dare to act as well as think, never fearing consequences, only being determined with a fixed purpose of doing what their consciences—the God within them dictates, let them bravely do this and, like Daniel of old, their enemies can never triumph over them. Dens of lions and fiery furnaces seven times heated will be safely passed. Who of the race will assert their independence of fashion and folly and with their glorious God-given will powers unitedly stand firm, and thus dare to do right, and boldly defy fashion and bigotry, or if need be, for the benefit of humanity, like Jesus of Nazareth, suffer martyrdom and death? Who will

"Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known?"
THE END.

CREDULITY VS. INVESTIGATION.

"Open your mouth and shut your eyes,
Then see what God will send you."

To the Editor of the Spiritual Scientist:

DEAR SIR:—The above is a game which children play. Sir Oracle Gullible in the 1st Banner of Light, as well as its editor, wants Spiritualists to play it also. Complacently and amusingly Sir Oracle proposes to exclude from circles of false mediums and true ones the careful and watchful friends of true Spiritualism. Such a Sir Gullible had \$75,000 to invest at the same time as one Safety Common Sense, say five years ago. True to his nature Sir Gullible believed in a railroad company because it had some hundreds of thousands of acres land grant, and some disinterested medium advised it for investment. His money went into its bonds at 90, he holds them to day; when they won't fetch eight cents on a dollar with three years' coupons attached.

One Common-Sense, considered by Sir Oracle "cavilling scientific and would-be scientific," has his money safe to-day. He went out West; went over the lands, found nine-tenths broken and cut with chasms a hundred feet deep, and the town sites taken up by the officers. So he let the bonds severely alone, and put his cash into bond and mortgage with farmers whom he knew to be first-class men. Which of these two is the safe investigator of materialization—Sir Oracle Gullible or

COMMON SENSE.

THE NON-CONDUCTING PROPERTY OF SILK.

To the Editor of the Spiritual Scientist:

My attention has just been called to a communication in the last issue of your journal, in which Mr. F. Vogl, of Detroit, Mich., asserts that the non-conducting property of silk is no new discovery. I am not in the least surprised at this denial, and though the gentleman is to me a stranger even in name, I am not disposed to question his unsupported assertions. To me the subject is a new one, and the manner in which my attention was first attracted to it is related in my article in your journal of March 23. If others have been aware of silk possessing this remarkable property, the knowledge of it should have been given to the world, which no doubt would have awarded due credit to the promulgator. As it is, Mr. Vogl confesses to a sin of omission.

The gentleman appears to be somewhat in contradiction with himself in his communication, for while in the first part of it he claims that the non-conducting quality of silk is not a new discovery, in the last paragraph he is satisfied that enveloping a medium in it will not prevent "a fully organized band of spirits" from controlling. Perhaps not; my experience has been only with single spirits. Experiments with well-developed mediums will settle this question; opinions alone will not weigh in the least in its settlement.

EUGENE CROWELL, M. D.

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No. 8.

TO BE A SPIRITUALIST IS TO HOLD CONSCIOUS INTER-COURSE WITH THE WORLD OF SPIRITS AND TO LIVE A SPIRITUAL LIFE. SUCH WAS JESUS CHRIST.—*Peebles.*

HOW QUESTIONABLE MEDIUMSHIP IS SUPPORTED.

In a recent article relating to "Materialization" Thomas Hazard, a "veteran" Spiritualist, as none of our readers can doubt, embraces the opportunity to continue his practice of manufacturing sentiment in favor of "conditions" that will admit of trickery on the part of the medium, either in a normal state or as the unconscious instrument of spirit-power. He says that the "conductor of the circle on the spirit-side" (?)

"was willing that professional skeptics should examine all the surroundings of the circle-room and cabinet provided some truthful Spiritualist was with them at the time; and further, that he would permit them to be present at the seances if they would occupy positions outside of the circle, apart from the wire, and permit themselves, after being searched, to be securely tied hands and feet and placed in a strong wire cage with a rope or small chain put tightly about their neck, and fastened to an iron ring in the wall."

Mr. Hazard may have written the above in an attempt to be funny; if so, the old saying that "many a true word is spoken in jest" is quite applicable: for it certainly expresses the attitude of "questionable mediums" and their "veteran" supporters toward a class of Spiritualists, who, standing between the public and those who would be representative mediums, labor to separate the true from the false and endeavor to discover what portion of the manifestations can be accepted as having a spiritual origin. They would also experiment to know more of the laws governing the phenomena of Spiritualism. These are intelligent investigators; but Mr. Hazard and other "veteran" supporters of questionable mediumship, are pleased to term them "professional skeptics."

The individuals who possess this "questionable mediumship" are usually wanting in that mental development that will enable them to appreciate the vast importance of the principles of the spiritual philosophy. They cling to Spiritualism for the "loaves and fishes"—the dollars and cents that it contributes to their pockets—and they are shrewd enough to discern what conditions are conducive to best results in this direction. First, it is necessary to secure the attendance of a few "veteran" Spiritualists; credulous wonder-seekers, who can write a fair descriptive article of what they think they see. The more credulous these "veterans" are the more they are in demand and the more wonderful are the manifestations that they witness. They are given front seats in all circles, FREE, and from this time forth are the

particular favorites of the materialized spirits who greet them with fond caresses, permit them to cut locks of hair from their heads, examine drapery, and do other things to the end of the catalogue of wonders that have been chronicled in the columns of papers that are ever open to such trash. These "veterans" form a body guard around these mediums, and defend them from charges of fraud, and deny any person the right to test their "divine powers." They continue to worship at this shrine, never questioning if it might not be other than "materialized spirits;" to reason and use their senses in a thorough examination! oh horrors!! the harm that might befall the medium!!! Some day there is an awakening: Robert Dale Owen can attest to the truth of this picture, and other "veterans" should profit by his experience.

The arrogant assumptions of both mediums and "veterans" are supported by another class of "representative" Spiritualists who are in some way dependent upon Spiritualism and the favor of its adherents for an easy living. These are obliged to sail with the tide; if they would win popularity they must be in the advance when the public feeling is to be moulded in any particular case. The cheapest stock for an investment of ideas in case of an *extempore* speech is to give out a weak sentiment of charity for the "world's saviors," the "persecuted media," &c., *ad nauseam.*

The opinions of the "veterans" the speeches of the "representatives" find their way into print because they are best suited to the interests of those who might publish a journal "for money—not for Spiritualism." Should the people be taught to think for themselves the wonderful stories would lose their interest, and Spiritualists would donate their money to Spiritualism which is now given in support of shams.

See then what Spiritualism is struggling against. See then why many true Spiritualists are prevented from identifying themselves with a cause they truly love. They wish to serve the bread of life, to teach the truth of truths, to preach, that all may hear, the joyful tidings of a future existence and communion between the two states proven; but their efforts are impeded by those who would control Spiritualism for their own selfish advancement; opinions contrary to their expressed views are denounced; investigation is discountenanced. "Believe everything," they say, "and you are accepted as one of us. Reject anything, and we and the rest of the 'veterans' will class you as a 'professional skeptic.'"

There is corruption in Spiritualism as well as in the national government; and the former like the latter has its "rings" whose interests are identical, and there are many innocent tools of the head-centres; the incentive and motive in both cases is worldly wealth. For this, Spiritualists will descend to hypocrisy, by denouncing sensuality, while they live a most sensual life; for this, mediums will deceive if "conditions" favor; for this, "representative" Spiritualists will divide with mediums the profits of a business largely sustained by trickery—as seems to have been the case in Philadelphia. Money rules almost as despotically in Spiritualism as it does in secular affairs; honest merit languishes while shams flourish.

But the day of better things is dawning. The sentiment in favor of spirituality in Spiritualism is gaining ground. Already mediums feel that it is difficult to escape detection if they resort to trickery, and exposure is sure to follow detection. The "veterans" who have perhaps unwittingly, sustained and encouraged fraud, will soon be called to other spheres and there have an opportunity to learn how much their misdirected energies

have damaged the cause they sought to benefit. One by one those whose interest in the cause has been dormant for years are reviving their faith in the triumph of the spiritual. Steadily the good work progresses. It needs but a few more on the earth plane to join their influence with that from the spiritual side and the victory will be a glorious one.

WAS IT THE WORK OF SPIRIT-POWER?

Every unprejudiced mind, fairly weighing the testimony on both sides cannot fail to arrive at a conclusion favorable to the honesty of the New York Spiritualists, or the "New York Seven," as they are now termed, and the truthfulness of its charges. Whatever power Mrs. Hardy may possess as a medium, and whatever may have been the cause or the influences that made her the centre of such damaging circumstances, it certainly must be admitted that this committee did nothing but their duty in making these facts known through the columns of the spiritual press.

Let Spiritualists remember there was no charge of fraud in their first statement of facts. "Each can draw his own inference from the facts we state," they said. Mrs. Hardy and her friends saw fit to infer that a "series of small, contemptible frauds were alleged," and the Banner, as an organ for the Hardy side, has permitted its columns to be used in an endeavor to impugn the motives of those who narrated facts and awaited an explanation. The first week the "facts" were not alluded to by Mr. and Mrs. Hardy in their reply. Subsequently the "mold in the gutter" was declared to be "pieces," the paraffine hands under the dress to be "materialized fingers," the weighing to be faulty because "wax had an affinity for water," and the dry cotton wool, cut-stocking, displacing board in the table, &c., to be too insignificant to claim their notice." If this "New York Seven" misinterpreted a series of suspicious circumstances, how simple a matter for Mr. and Mrs. Hardy to make an explanation that should deal with each clause of the New York statement? Why not the explanation and then the denunciations?

Whatever is worth doing at all is worth doing well, and it is an encouraging sign to see the N. Y. Seven stand firm and determined that the truth shall be known. They have now substantiated their statements by depositions. Mr. and Mrs. Hardy's affidavit declares that they took no molds of hands, had none in their possession, and that each and every "mold produced at their seances were obtained outside and independent of any action, assistance, or manipulation of or by either of them." As Mr. Hardy says "it is a question of veracity," and each can have his choice.

It has been said that the whole affair may be an evidence of spirit-power. Undoubtedly true; but who shall interpret the designs of the controlling intelligences? Who shall say that the N. Y. Seven are not the instruments of spirit-power for the purpose of demonstrating the necessity of absolute test conditions when witnessing phenomena of Spiritualism? Conditions that shall force men to reason and know more of the spiritual laws and the responsibility that rests upon each individual in earth life; conditions—that shall purge Spiritualism of all its debasing frauds and corruptions and transform credulous wonder-seekers into true Spiritualists; conditions—that will enable Spiritualists to establish the proper institutions for combining human and spiritual agencies in the treatment of disease, crime and insanity. Great is the POWER OF THE SPIRIT. Let all true Spiritualists rejoice, for the future of Spiritualism is indeed bright.

DR. CROWELL'S EXPERIMENTS.

The public are again favored with an account of recent experiments by Dr. Crowell in testing the insulating property of silk when placed between a mediumistic person and the psychologizing influence of spirit. The results fully sustain the opinion that he has previously expressed regarding the efficacy of silk in cases of obsession, which may indicate itself in fits of insanity, intemperance, or melancholy that may result in suicide. He thinks epilepsy, like insanity, is in a very large proportion of cases the result of obsession. His suggestion, that advanced, intelligent minds in our ranks should assist in prosecuting these experiments should be acted upon.

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NO MORE PARAFFINE MOLDS. A PROPHECY.

Many days have now elapsed since Dr. Gardner gave to the public the first intimation that the seance at Paine Hall was not the "crucial test" that it was claimed to be because of a defect in the wire box. The box was to be repaired for further experiments, but no reports of progress have been made. One seance at least has been held and on good authority we can say that the results were unsatisfactory. The editor of the Spiritual Scientist and the "New York Seven" in common with many other honest, true Spiritualists would really like to know if Mrs. Hardy can under "strict test conditions" produce a paraffine mold by spirit agency?

Those gentlemen who knew that the statements from New York could not be true because they had witnessed a "crucial test," those gentlemen who declared the Paine Hall seance a complete vindication of Mrs. Hardy against any and all charges and insinuations, and sarcastically questioned the persons who made them; those gentlemen who "rushed in hot haste" to denounce the Spiritual Scientist, and publicly question the motives—the honesty—of its editor for publishing the New York statement; those gentlemen, particular friends, who have seen so much of Mrs. Hardy, and testify that she can obtain paraffine molds by spirit power, each and every one included in the above category, are interested in having experiments made.

When the statement came from New York the Banner stated that Mrs. Hardy was completely vindicated by the "crucial test" at Paine Hall. Dr. Gardner's letter shows that the test was worthless, both for Mrs. Hardy and Spiritualism.

We will not enlarge upon the necessity of having Mrs. Hardy demonstrate her power, for she never will. This declaration is not intended as an opinion of her mediumistic powers but we PROPHECY that MRS. HARDY WILL GIVE NO MORE PARAFFINE MOLD SEANCES. Dr. Gardner has rendered Spiritualism another important service; for the emanations of Mrs. Hardy cannot pass through a wire box, without a defect.

THE RUSSIAN INVESTIGATION.

The protest of M. Aksakoff published in this issue indicates that the scientific commission of Russia have met the enemy and conquered it in a manner common to scientific professors since the advent of Modern Spiritualism. A candid investigation satisfies them that "there is something in it" and the moment this point is reached the phenomena is treated without mercy. The spectre "must down" and the most convenient way to stop its occurrence is to dictate, dogmatically, how it shall and how it shall not occur. M. Aksakoff sets forth the many equivocations and evasions to which the committee have resorted, which covers their retreat with ignominy. His noble efforts to bring the phenomena to a scientific investigation will not be forgotten; and the unfair action of the committee will tend to awaken an interest in the minds of all impartial and disinterested readers in Russia throughout which the protest will be widely circulated in the columns of its periodicals.

EDITORIAL PARAGRAPHS.

MRS. AMANDA M. SPENCE, a pioneer of Spiritualism, has again taken the field, giving a fine lecture at the Harvard Rooms in New York, last Sunday. A report appears on another page.

ENGLISH spiritual journals deny the truth of the rumor respecting the death of Mr. Home. The Medium says he is in the south of France, and though far from being well is very much as usual.

THE INSULATING PROPERTY OF SILK.

FURTHER EXPERIMENTS BY DR. CROWELL.—THE CLASSES THAT MAY BE BENEFITTED.

To the Editor of The Spiritual Scientist:

DEAR SIR:—Since the publication in your journal of my experiments with Dr. Kenney in relation to the property of silk of insulating mediumistic persons from the psychologizing influence of disembodied spirits I have had further opportunity of demonstrating the existence of this peculiar quality in the case of Dr. C. T. Buffum, of Worcester, Mass., who was recently a visitor at my house.

The day after his arrival while Red Jacket his controlling spirit was manifesting through him, I proposed to experiment on the medium with silk. Red Jacket assenting I suspended a silk handkerchief by two of its corners above his shoulders and slowly raised it so as to cover the back of his head, where I held it suspended, when in about a minute he said he felt as if a pressure were made upon that portion of the medium's head. I then slowly carried the handkerchief over the head, and while doing so he complained of painful sensations in the lower limbs of the medium, and almost immediately on covering the head as far forward as the forehead but not covering the latter, he said that in addition to the former symptoms he now experienced difficulty in seeing, and his mind was becoming obscured, and I noticed his articulation was affected; when I removed the silk altogether all these symptoms at once disappeared.

I then proposed to Red Jacket to release the medium, and when fully restored to consciousness, for me to envelop his head entirely with the silk, and that then he should endeavor to control him in the usual manner. He accordingly relinquished control and as soon as the medium had regained his normal condition, I covered his head—he wearing a silk undershirt which protected his body—and requested Red Jacket to renew his attempts.

I had previously agreed with Red Jacket to remove the silk at the expiration of five minutes. In about one minute the medium complained of painful sensations in his hands and wrists; in a short time thereafter of similar sensations in his lower limbs and of a sense of pressure on the top of his head. These sensations were experienced continuously for the remainder of the time allotted for the experiment, namely five minutes, the consciousness of the medium remaining unaffected when I removed the silk, and in less than twenty seconds thereafter he came under the control of Red Jacket, who declared that his efforts had been altogether unavailing and a continuance of them would only have resulted in exhausting his own strength and he felt weakened by the efforts already made. He was much interested in the experiment, and equally emphatic with the controlling spirit of Dr. Kenney in declaring that in his opinion no spirit could control a medium thus protected.

It will be noticed that the painful sensations were confined to the lower limbs and hands and wrists, which were not covered by the silk undershirt, and the results of this experiment satisfied me that the body can be thoroughly protected by such a garment leaving the head only to be further protected.

In answer to my question whether he had ever visited a lunatic asylum, Red Jacket replied yes, a number of times, and that more than one half the inmates were victims of obsession, and he believed could be permanently cured by this remedy as a few fruitless attempts by the obsessing spirits to accomplish their purposes would excite in them a decided repugnance to making further attempts, as the feelings produced in these spirits by their failure would be not only very disagreeable but their strength would be exhausted in a singular manner and degree.

The employment of this means is applicable to every class of cases in which the influence of disembodied spirits upon mortals is apparent or reasonably inferred. Epilepsy like insanity is in a very large proportion of cases the result of spirit obsessions. Melancholy, though not so frequently, is yet in some cases equally dependent upon this cause. The means is now placed within the reach of that class of the intemperate who are the victims of obsessing spirits—and many are such—by which they can protect themselves from this demoniac influence, and be left free to strive against the cravings of their own appetites alone, instead of as now being compelled to helplessly struggle not only against these but those of invisible drunkards as well.

The disposition to suicide I believe to be quite as often dependent upon the promptings of disembodied spirits. Ordinary somnambulism probably is sometimes the result of spirit-control, while trance and ecstasy in the great majority of instances are wholly the results of the action of foreign spirits and the envelopment of the subject in silk will be the means of very soon restoring him to his normal condition.

It is also very probable that in those instances in which without apparent motive or reason inexpressible persons are

strangely and absolutely subject to the mastering will of certain other persons the former may be perfectly protected from this influence by resorting to this remedy.

I will close by remarking that it would afford me much pleasure if some of the advanced, intelligent minds in our ranks, would assist in prosecuting these experiments, and publish the results, as the field undoubtedly is more extended than is now even suspected. EUGENE CROWELL, M. D.
Brooklyn, N. Y., April 24, 1876.

From the London Spiritualist.

DR. WYLD ON THE PHILOSOPHY OF SPIRITUALISM.

SIR,—It seems to me that the views I have held for many years regarding the dynamical constitution of physical bodies, if it does not explain, at least enables us to accept as possible, the alleged appearance of those presentations which, according to modern language, are called materialized spirit forms.

Though I am not a Spiritualist, not having had an opportunity of witnessing and judging for myself, yet I confess I am not one who can treat with contempt phenomena which are attested by so many seemingly competent and credible persons in England and America. Perhaps it may interest some of your readers if I explain what appears to be the bearing of my theory on Spiritualism, or at least as regards these abnormal manifestations to which I have referred. To begin then, I do not believe in matter in the ordinary sense of the word. The atoms of which all visible and tangible things consist, I conceive to be mere centres of force. I gave my reasons for holding this opinion in a paper read to the Royal Society of Edinburgh (March, 1865), and again in a recent volume—*The Physics and Philosophy of the Senses*, chap. 1. It is acknowledged by philosophers that we never perceive matter, that is, the substratum or immediate underlying cause of physical bodies. We are merely conscious of certain exhibitions of localized force or energy, as for instance of solidity or resisting force of gravity and inertia forces, acting in different and special ways. Bodies are visible because of their repelling the luminous vibrations which affect the eye. Taste and smell again are due to an action on the nerves of these senses. All these properties of bodies evidently imply energy or power, and we are conscious of nothing else than force, or the results of force, in any physical body; physical bodies may therefore be fairly regarded, not as natural, but as dynamical or spiritual. Their atoms are held together by attractive force, and this force, as modern science has shown, may be successively resolved into equivalent measures of electricity, heat, light, and magnetic attraction. Force acting in any of these last-mentioned ways I call *free anatomical or transmissible force*, while solid, visible, and tangible bodies I call *atomic bodies*, because force in them is localized or materialized in the atomic form, which is not the case, as far as science has discovered, in transmissible force. When, therefore, a spirit becomes visible and tangible, according to my theory it must be held that the spiritual being has the ability of converting the free, an-atomic force which it possesses, and which constitutes in fact the essence of its being as a spirit, into the atomic constitution peculiar to visible, solid bodies.

If, then, it can be proved that spirits can thus materialize themselves, this will furnish strong confirmation of the dynamical theory of the world which I hold. You may, therefore, believe that I am actuated by no blind prejudice against the phenomena of Spiritualism. But there are much stronger grounds for a man desiring the establishment of Spiritualism; there are grounds connected both with religion and philosophy which should induce most men to welcome phenomena which, by establishing the verity of the supernatural or super-physical, supply a ready answer to the thousand objections of modern skeptics regarding the verity of the Gospel narrative. What strength and significance, for instance, would the phenomena of which we have been talking throw upon the doctrine of the resurrection and ascension of the body of Christ!—a doctrine so fondly held and so persistently enforced by the Apostles who had sojourned with him in the flesh, but which has been so scorned by some modern critics as a thing impossible. "It was sown a natural body; it was raised a spiritual body." This assertion offers no difficulty to any one holding the dynamical theory of matter, and it occurs to me that this theory may therefore, perhaps, commend itself to devout Spiritualists as affording a natural explanation of the phenomena in which they believe.

R. S. WYLD.

Edinburgh, March 31, 1876.

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

MADAME LEYMARIE REPLIES TO HOME.

To the Editor of the *Spiritual Scientist*:

DEAR SIR:—I beg you to allow me to oppose through the columns of your impartial paper, an absolute contradiction to the malicious falsehoods of the letter inserted by M. Home in the Sunday Herald of March 12, 1876, in which he seeks to injure my husband—M. Leymarie, editor of the *Revue Spirite* of Paris—by statements that are completely and utterly untrue.

I reaffirm for myself and for my daughter Jeanne Leymarie, what we stated to M. Van Raalte of Amsterdam, namely, that Firman is a medium of much power, and that Jeanne had seen "the little Indian" several times sufficiently materialized to be touched by her, to take her hand, and then to slip quickly back behind the curtain, like a child playing with another child, and addressing her on each occasion as "Little Jeanne."

I reaffirm for the satisfaction of our brethren in America, that M. Leymarie and I have seen the same spirit, *not* as M. Home falsely asserts "in a dark seance" but in a subdued light, sufficiently strong to allow of his being distinctly seen by all present.

After Firman's Return from Amsterdam, he received several charming letters of thanks and congratulations from the persons who had been present at his seances, in that city; letters, which are still in his possession. M. Van Raalte is I believe, the only one who was not convinced of the reality of the manifestations, because in a seance, which was held in his house, the accordeon, trumpet, bell, &c., used at the seance, were found to have been marked by teeth. But all who are conversant with the subject will doubtless agree with me that such marks are *not* a conclusive proof of fraud, for two reasons: 1st, because we are my no means sure that spirits may not as easily use their teeth for such manifestations as their hands; and 2nd, because it is impossible to prove that such marks may not have been made by the teeth of someone among the company assembled.

But as, even with the best mediums, it is impossible to be too warily on our guard, and in order to insure the utmost precaution in the management of future seances, M. Leymarie inserted in the *Revue Spirite* of April, 1875, two notices, one by Count de Bullet, affirming the fact of materialization obtained by Firman, the other calling attention to the necessity of prudence and circumspection in regard to reputed phenomena of this character, in order that both opinions might be fairly represented.

When we last saw M. Van Raalte, in Paris, (about the beginning of April, 1875) the trial of Buguet was still in the future. No one, among the friends here, had the faintest idea of what was about to happen; and no one, consequently, could have had any intention to offer pecuniary aid to my husband, as M. Home insinuates in his letter; an insinuation equally gratuitous and false.

Having replied to the first of the *falsehoods* so imprudently put forth by Mr. Home, I now assert that his second statement is equally false; one that Mr. Leymarie never stated to Mr. Van Raalte (as asserted by Home again) in speaking of Firman: "We know nothing of that American fellow. We never saw what he calls his Indian." There is not one word of truth in the assertions, which are, on the contrary, the opposite of the truth. Both my daughter and myself declare the statements of Mr. Home in regard to the denial he puts into her mouth respecting the "little Indian" to be entirely false and untrue.

I heartily regret that Mr. Home should resort to the use of poisoned weapons in attacking, those who, holding different opinions from his own, are devoted to the great cause to which his remarkable physical mediumship has in the past done good service. It is evident that he cannot forgive Allan Kardec for having been chosen as the channel of communication for ideas that were not transmitted through him; but even from that point of view, could Mr. Home not find some mode of attacking those ideas, opposed as they are to the views which have taken him over to the Church of Rome, more honorable, more manly, than the dissemination of calumnies against those who differ from him?

The letter to which I am replying has led me to think that there may be truth in the remark which has so frequently been made of late. "Mr. Home is no longer a friend to the cause of Spiritualism; since he became a CATHOLIC he has become an enemy to the movement with which he was at first identified, and would fain undo his own work." But it needs not the gift of prophecy to announce to him that the only result of the employment of such weapons as those to which he has recourse will be *worthy of those weapons and those who use them.*

I beg to add that I assume for myself the entire responsibility of this reply, which I request you, Mr. Editor, to do me the favor of inserting *entire* in your earliest number, and remain,

Yours cordially in the great cause,

(Signed on the original.)

MARINA LEYMARIE.

JEANNE LEYMARIE.

7 Rue de Lille, Paris, France, March 31, 1876.

THE "N. Y. SEVEN" vs. MRS. HARDY. --- THE CORRESPONDENCE.

Mr. Bronson Murray:

SIR.—Your note of March 30th, being directed to Paine Hall, did not reach me until yesterday. In answer I have to say that I did not say that you and those associated with you were "not credible or not reliable or something to that effect." I am not accustomed to speak in that way of utter strangers, and such you who signed the telegram all were except Mrs. Lita Barney Sales, and I should not be likely to speak thus of her. I exceedingly regret that yourself and friends should have been in such haste to rush into the papers and unhesitatingly denouncing or denying Mrs. Hardy's integrity in matters of paraffine hands upon what appears to me such flimsy evidence, and unless there are facts to sustain you in such action stronger than you have as yet published, that you have through a zeal not according to knowledge done her a *very, VERY* great wrong, and that a true and holy cause has through her been deeply wounded in the house of its friends. I hope and *fully believe that Mrs. Hardy will speedily be vindicated*, if vindication is necessary, and that you all will have occasion to regret your hasty action. I am for the truth, though the heavens fall.

Respectfully yours,

H. F. GARDNER, M. D.

Pavilion, 57 Tremont St., Boston, April 4th, 1876.

Prof. William Denton:—

MY DEAR SIR,—Be so kind as to reply to two questions to throw light on some mooted matter.

1st. When testing the Hardys' seance by the scales did you find the pail, water and paraffine, with which the seance began, always to equal the weight of pail, water, paraffine and mold at the close? and if not what was the variation?

2nd. Does paraffine absorb water if rolled up while yet warm? or in other words, will a stated quantity of paraffine "dissolved in water" weigh more if rolled up while yet warm, than it would if allowed to remain until the water was thoroughly cold? Respectfully,

BRONSON MURRAY.

238 West 52nd Street, New York, April 16, 1876.

Mr. Murray:

MY DEAR SIR,—But three experiments have been made with Mrs. Hardy in my presence in which the materials were weighed. In one of them the weight of the paraffine, water, and bucket corresponded exactly with their weight and the weight of the mold. In another there was a deficiency of a quarter of an ounce, which was supposed to be about the weight of the paraffine found spilled upon the floor. In the third the deficiency was greater by some two ounces, than could be accounted for by the weight of the mold.

I do not believe that paraffine will absorb water so as to increase its weight appreciably, but of course in rolling it up water might be mechanically enclosed in it.

Respectfully,

WILLIAM DENTON.

Wellesley, Mass., April 18, 1876.

Prof. William Denton:

MY DEAR SIR,—I am obliged by your favor of yesterday. I judge you have considered there was no evaporation of water under paraffine. To-morrow I am to test this with Mr. Henry Newton, who thinks there is none. My past experiments indicate a loss in that direction of from one to three ounces, varying with the heat of the water and the nature of the wooden pail. When a metal pail was used (once) I did not detect any. But my scales then, were not reliable;

Very truly yours,

BRONSON MURRAY.

At the end of three weeks that roll of paraffine weighs just the same, there was *no water* mechanically in it.

New York, April 19, 1876.

Mrs. Mary Hardy:

MADAM.—As chairman of a self-constituted "committee" of seven, who have recently felt it their duty to question the integrity of certain paraffine mold manifestations in our search after truth, I am requested to ask you if it would be agreeable to you to hold a seance while in New York in the presence of all of us, or of any of us, with the view of demonstrating more certainly spirit power in producing paraffine molds.

We beg to assure you, should it be successful, no act of our lives would be more gratifying to us than to announce such fact to the public.

I am, Madam, respectfully,

BRONSON MURRAY.

238 West 52d St., New York, April 17, 1876.

Mr. Bronson Murray:

SIR.—Your letter requesting me to hold a seance before the "self-constituted committee" is before me.

In reply, I would say, since the verdict of said committee has already been rendered against me, and without evidence,

I prefer, if I am to have a new trial, to have such a jury as will weigh well all evidence for or against me before rushing with such hot haste into print. As I do not consider that the verdict of the "self-constituted committee" can injure me, I am not ready to believe anything they might say in my favor could benefit me or the cause I represent. I therefore decline to meet said committee.

Respectfully, M. M. HARDY.

New York City, April 18, 1876.

Mrs. Mary Hardy:

MADAME.—I have to acknowledge your favor of 18th inst., declining to meet any one or all the New York seven in seance, and beg leave to correct your error when you state that they have rendered a verdict against you. Not so. They have denied the integrity of the molds produced at certain seances, and stated facts which have not been successfully denied by anybody as yet. They do not doubt your mediumship, nor that spirits operate through you. The effort to confound these two distinct matters ought not to be made. If these paraffine molds are ever made by spirit action through your agency it is respectfully submitted that no way can it be better assured to the public than by the acknowledgement of this committee, which would be most cordially and impartially given. We are not partisans, and hope you will reconsider your decision sent to us.

Respectfully,
BRONSON MURRAY, Chairman.

238 West 52d St., New York, April 21st, 1876.

THIRD "STATEMENT OF FACTS" CONCERNING MRS. HARDY'S SEANCES IN NEW YORK FROM MARCH 12 TO 19 INCLUSIVE.

WHEN we signed our first "Statement" we were not "enemies of Mrs. Hardy, those who would put down the Banner and the phenomenal phase of mediumship." On the contrary, one of us was a warm and active personal friend to the Hardy's, who had received them at his house as guests, some years since, had introduced them to his friends,—among others, to Mr. and Mrs. Austin, who invited them as guests and friends to their home. Three more of us had freely and cordially opened our parlors to her seances, which when accepted produced Mrs. Hardy about twenty-five dollars per night. Another of our number has been a warm friend of the Banner since its first inception, and a well-known defender of mediums, and, as the Banner has lately expressed, is considered "a valued friend" of the editor of that paper. We were the friends of the Hardy's and of the Banner, and still are when it becomes clear that they do not sustain or conceal putting human devices before the public as "phenomenal phases of Spiritualism." To such practices, whether on part of papers or persons, we are antagonistic. We hope those will be put down who thus practice, and also they who would cover up such pretences.

The authority of Prof. Wm. Denton, in support of the non-mundane origin of some of Mrs. Hardy's molds, is very great. We must accept it until it is displaced by higher, or till he is discovered to be in error, as Dr. Gardner seems to acknowledge concerning his own "crucial test," "in view of which," as "the triumphant seance," the Banner of Light forwarded the subjoined" telegram:—

Boston, March 27, 1876.
LITA BARNEY SAYLES, 140 West 42d, N. Y.—Yes. Mrs. Hardy was completely vindicated here last night.
LUTHER COLBY.

(See Banner of Light, APRIL FOOL'S DAY, 1876.) We do not deny his assertion that Mrs. Hardy did on many occasions, and can again on many others, produce the molds without mortal origin or aid. We do not profess to have detected any error in his investigations or conclusions.

We all believe Mrs. Hardy to be a test medium. But this does not wipe out the facts in our "Statements." They are true. Twenty ounces of paraffine went into the pail, and twenty ounces came out of it, besides which, the Hardy's claim that the mold, weighing two and one-half ounces, also came out of it, and because of such claim Mrs. Hardy did receive that night the sum of twenty-six dollars. When this is repeated under test conditions, Mrs. Hardy will have demonstrated to the world that there is a power which can, in an hour or so, convert twenty ounces of paraffine into twenty-two and a half ounces—and so another triumph will be added to the list for Spiritualism. If this be deemed sarcastic, we say so much the worse for the "affidavit of Mr. and Mrs. Hardy" sworn to in Banner of April 22d.

We desire that if the above be a fact it shall be demon-

strated. It is of small importance that we shall be shown not to have accepted it or understood it. We have found that in one hour, which is probably the least time between the two weighings of the pails, that the average water used at such seances evaporates from the minim one and one-tenth ounces in an old saturated pail, with the heat barely dissolving the paraffine, to two and one-quarter ounces in a new unpainted cedar pail, with water at boiling heat. The pressure of the water under the paraffine would seem to be quite considerable, as, if left in a painted pail till completely cold, the paint is found to be forced from the outer surface, and from under that condensed drops distil when it is punctured.

Two more facts, and we have finished. Mrs. Austin did not, in her affidavit, "charge the said Mary M. Hardy with knowingly and willfully committing gross frauds while in New York by preparing and having in her possession molds of hands and passing the same off at public seances as the molds of hands obtained by spirit materialization," as is incorrectly stated by Mrs. Mary M. Hardy in the Banner of the 22d of April. What Mrs. Austin in her affidavit did affirm was that "she plainly saw a paraffine mold lying in the gutter where Mrs. Mary Hardy had just passed, and that said mold was the mold of a full-sized hand, and was not a 'handful of pieces,'" as stated by said Mary and her husband in the Banner of Light newspaper dated April 8th, 1876," which affidavit was printed in the smallest possible type in the Banner of the 15th April. We believe Mrs. Austin.

Our last fact this time is that all expressions of "fraud," "denunciations," "dashing reputations in pieces," "fraudulent manifestations," "fiercely attacked," "swift and harsh judgment," &c., are confined to the Banner of Light and the Hardys. No personalities or characterizations can be found in our articles, unless the promise to give "good reason for denying the integrity of Mrs. Hardy in the matter of paraffine molds" be considered such. If it is, we have redeemed the promise.

[Here follows the seven signatures that have previously appeared.—E.D.]

CITY AND COUNTY OF NEW YORK,
State of New York,

S. S.

BEFORE ME, a Commissioner of Deeds in and for said City, personally came Thomas K. Austin, Adrian H. Austin, Jennie E. Arlington, W. T. Van Zandt, and Margaret Z. Austin, all of said city, who being duly sworn do severally depose and say that in their presence, on two days between the 15th day and the 20th day of March, 1876, inclusive, the said Margaret Z. Austin, of said city, called the attention of Mary M. Hardy, of the city of Boston, to the fact of a paraffine mold of a hand having been seen by both of them lying in the street gutter, where the said Mary M. Hardy had just passed, on the said 15th day of March, in words to the following effect:—"Well, if I did not believe in your truthfulness, that hand in the gutter would be strong proof against you," or "What a strong proof that hand in the gutter would be to those people who believe you produce the manifestations under the table with your feet," and that on no occasion in their presence did the said Mary M. Hardy deny the fact of a paraffine mold being seen by the said Margaret Z. Austin in the gutter, as stated and subsequently sworn to by the said M. Z. Austin, but that she replied to the following effect:—"Oh, well, I have got used to that sort of thing and don't mind them," or "Some people would not believe any way, and I think in the future I shall insist upon being myself put into the bag [meaning not the table] and not being subjected to these everlasting tests." And the said W. T. Van Zandt for himself deposes and says (independently of the other subscribers hereto) that he distinctly remembers that on one of the days included within the said 15th and 20th of March that the said M. Z. Austin did in his presence address the said Mary M. Hardy in nearly the following words, to wit:—" . . . Well, this ends the materialization seances, and I shall believe that it is done by the spirits until some one does the same, in the same time, under the same conditions; but if those people who believe you carry them under your clothes and put them under the table with your feet had seen that hand lying in the gutter the night we went to Mrs. Hull's and then the spirits not giving a mold that night, they would have said that it was proof positive that you did it; why, the spirits ought to have given a mold that night if they never gave another," or words to that effect; and to this remark the said Mary M. Hardy, in her reply, made no denial of the fact that a paraffine mold had been seen in the gutter, as alleged therein by Mrs. Austin.

The material facts herein declared and sworn to by all the subscribers hereto—being that during the time stated the said Mary M. Hardy did not deny in their presence that a paraffine mold had been seen in the gutter, as stated and sworn to by the said M. Z. Austin, but that she spoke of it as being an actual fact which she admitted to have occurred.

THOMAS K. AUSTIN, A. H. AUSTIN, JENNIE E. ARLINGTON, W. T. VAN ZANDT, MARGARET Z. AUSTIN.

Sworn before me this 15th day of April, 1876.

S. G. HYATT, Commissioner of Deeds, County of New York.

CONTINUED ON PAGE 87.

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 cad 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.

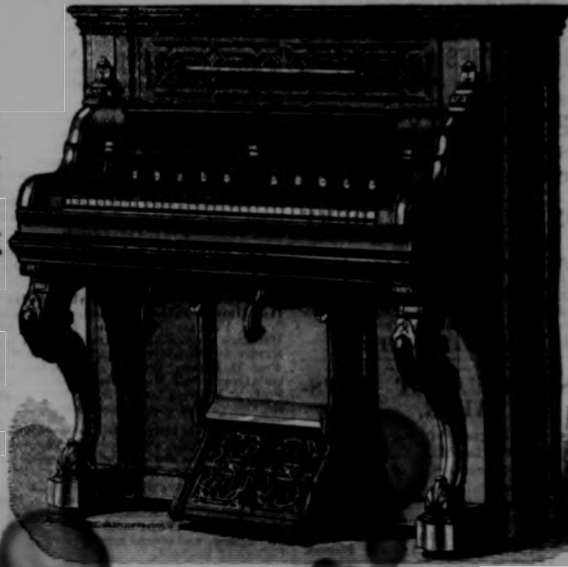
If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary.

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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